the faith which I have brought to the faith by my preaching,  
for Rom. 11. 16. 1 Cor. 15. 20, and chap. 16. v. 35.] of Asia, [that is, of all the believers which are  
in Asia,] in Christ.  
7 Salute Apelles also which I have approved. [That  
is, whose name is also well known, and whom I have  
impressed with my approval.] And Phebe the maid, [that  
is, is of the same rank as the other servants,] who  
laboured much in Christ.]  
8 Salute Ampliatus, my beloved in the Lord. [That is,  
because he is also a believer in the Lord.]  
9 Salute Urbanus our fellow-labourer in Christ, and  
Statius my beloved.  
10 Salute Apelles who is approved. [That is, who  
was approved by me, and whom I have set apart for  
solemn service.] And Phebe the maid, [that is, is also  
well known in the Lord.]  
11 Salute Herodion who is of my kindred. [See v. 12.]  
Salute them which (are) of the house of Nereus,  
theos (namely) who are in the Lord, [that is, who are  
Christians.] For they that were yet Heathens in that  
household, they also have believed.  
12 Salute Tryphena and Tryphosa (women) which  
laboured in the Lord. [See v. 6.] Salute Persis the  
holy, [that is, is of the same rank as the other servants,]  
and her mother Placidia, [namely, according to love  
and affection.]  
13 Salute Aloysius, [Polemon, Hermis, Parhassus,  
Hermas and the brethren that are with them.]  
14 Salute Philologus and Junias, [Nereus and his  
Syl-  
er, and Olympas, and all the saints which are with them.]  
15 Salute Andronicus, [Polemon, Hermis, Parhassus,  
Hermes and the brethren that are with them.]  
16 And I beseech you, brethren, take notice of them  
who cause division and offence. [He understands by  
such, as well other Heretics, as those which have  
embraced the Christian Religion,] taugh the truths  
of the Gospel, and which have been taught by the  
holy Scriptures. See Gal. 1. 7, Phil. 3. 2, 1 Tim. 4. 1, 2 Tim. 3. 1, 2, Tit. 3. 10.] contrary to the  
doctrines which ye have learned (of us:), and depart from  
them.  
17 For they that are such. [He describes them, that  
they may be known and the better avoided.] I wrote  
not to you, [as he had done before,] for the sake of  
the Gospel, [namely, however they give themselves out  
for ministers of the Lord.] but that ye should understand  
[that is, that they were ministers of the Gospel,  
and that they were not able to give good advice,  
and to convince their fellows, 1 Tim. 6. 5, Tit. 1. 11.]  
and educe by far speaking and commanding the hearts  
of the people. [Gr. of them that are not  
with.]  
18 For your obedience, [Namely, which ye shew in  
embracing the doctrine of the gospel, which he calls  
faith, Rom. 1. 18. See 1 Thes. 1. 6.] is come (the  
knowledge) of all, that I ought therefore on your behalf:  
and I would that ye were as wise in this as is needful,  
in this the things which are true.  
19 And the God of peace, [See Rom. 15. 33.] shall  
confer [namely, by his promises, to] you under your  
feet. [That is, that God is able to give peace to  
the souls of believers, and that Christ shall be  
perfectly to possess them.]  
20 And the grace of our Lord Jesus Christ be with  
you. [See Gal. 1. 1.]
The end of the Epistle of Paul to the Romans.

The First Epistle of Paul the Apostle to the Corinthians.

The Argument of this Epistle.

The Apostle having by Christ's command, made his abode at Corinth the chief City of Achaia, about a year and half, and having planted a great Church there, Acts 18. 9. 10. 11. he sent forward from thence to preach Christ also in other Cities of Achaia and after a considerable time being now at Ephesus, as appears from 1 Cor. 16. 8. he understood there from some of the House of Chloe, 1 Cor. 1. 11, that there was division riven in the Church. He received alms also from the Corinthians themselves, 1 Cor. 7. 15, wherein they desired advice from the Apostle about some troubles riven in their Church; whereby he answers in this Epistle, First, therefore after a short introduction in the first 9 verses of this Epistle, he reprehends them in the rest of the first and in the three following Chapters, for the division that was riven among them, especially by the pride and curiosity of some Teachers, who made ostentation of their eloquence and humane philosophy, and adulterated the simplicity of the Gospel, and defiled the name in Paul. Afterwards he reproves them in the 5th Chapter for suffering an inconstant person in their Congregation, and prescribes to them how they shall use Ecclesiasticall discipline against him and other scandalous brethren. In the 6th Chapter he admonishes them that they should not bring the differences which they had with one another about worldly matters, before unbelieving Magistrates, but that they should end them amongst themselves in a friendly manner, and reprehends them because of the surmption which was yet practised amongst them. In the 7th Chapter he begins to answer the questions which they had propounded to him in writing, and first concerning the state of virgins and widowhood, and marriage. Afterward in the 8th Chapter he treats of the things which were offered to Idols. In the 9th. Chapter of the maintenance of the Ministers of the Church. In the 10th. again of feasting from Idolatry, and offerings to Idols. In the 11th. Chapter he reprehends certain abuses which were come into their Congregations, in women apparel, and in the use of the Lords Supper, and orders that according to Christ's institution. In the 12th. and 13th. Chapters, he speaks of the right use of Spiritual gifts, with the Holy Ghost diversely distributed amongst the Church, and especially of the gifts of prophecy, and of strange tongues. In the 15th Chapter he treats of the certainty of the resurrection from the dead, and declares at large how it shall come to pass. And after that in the beginning of the 16th Chapter he had spoken of the relief which the Greek Churches collected for the poor believers in Judea, he concludes this Epistle with some exhortations and consolation to them.

I. Corinthians.
I. CORINTHIANS.

CHAP. I.

1 In the introduction which follows to the 10, we see the Apostle in the first place puts his name, as writer of the Epistle, and the name of those to whom it is written, with the usual apostolic salutation. 4 Further thanks God for the benefits which he had already bestowed upon his Church, and assures them of Christ's faithfulness in finishing the work he had begun. 10 Cometh afterward to the matter at hand, and declares how he hath understood that there was division among them, and that the cause of it was Paul, the other apostle of Christ. 12 Reprehends them, for it with diverse reasons, and shows that for a token of unity they were baptized in the name of Christ alone. 18 Afterwards deals against them who boast of worldly eloquence, and declares that God had not been powerful among them by that, but by the simplicity of the preaching of a crucified Christ, and that this power had manifested itself in the conversion of many wife and husband among them, but of the mean and unschooled according to the world, that they might not boast in themselves, but only in Christ, in whom they had all that was needful to salvation.

Paul [Of the name Paul and that which followeth, see the annot. on Acts 9.9, and Rom. 1.1.] a called Apostle of Jesus Christ, by the will of God and Saviour. Some think that this was the same Saviour, who before was a Ruler of the Synagogue at Corinth, and was converted unto Christ, Acts 18.4, and that he was now with Paul, or was departed from Corinth with him, because of the persecution against him: but this is uncertain; the brother, [to be calleth this Saviour, not only because he was a disciple of Christ, but also a principal teacher and companion of Paul, and in great esteem with the church. See the note, 2 Cor. 1.1. and Gal. 1.23.]

2 To the church of God which is at Corinth. This was the chief city of Achaia in Greece, great between two seas, in the straight whereof Peloponnesus was joined to Achaia, a very rich and famous metropolis, and withal full of voluptuousness and luxury, which had been once laid waste by the Romans, but afterward the in the time of Augustus Caesar was built up again, and brought to its former flourishing condition. See Acts 18.11] the sanctified in Christ Jesus, [that is, who are by Christ and communion with him, separated from the common heap of the world, unto a church of God;] the called Saints, [namely, not only outwardly, by the word, but also inwardly by the power of the Holy Ghost, whereby he understands the whole part of the church, that is, true believers, of whom Christ speaks, Acts 18.10. with all that call upon the name of our Lord Jesus Christ in every place, [namely, of Achaia in which Corinth lay as is express 2 Cor. 1.1. Or of the whole world, where the name of Christ is called upon, as believers are described thereby, Acts 9.14; 2 Tim. 2.23. For that which Paul writeth unto one church, is a preface according to which all churches must regulate themselves: as Christ laid unto his disciples, Mark 13.37. both theirs and our (Lord).]

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

4 I thank my God. [This is the word of faith, which acknowledges God for his God, Rom. 1.8. and Christ his Saviour, Gal. 1.20. not to exclude other believers from it, but to preface them an example of true confidence. See the like, Job 19.25, Ps. 18.3, and 23.1 and 27.1. Isa. 63.16. John 20.28. 1 Tim. 1.15. 4] always concerning you, because of the grace of God which is given you in Christ Jesus: [or through Christ Jesus.]

5 That ye are become rich in all things, [That is abundantly endowed with all manner of spiritual gifts through him. Hereby he lays a foundation to shew that by those gifts they must not be high-minded or boast one against another, but that they must thank God in Christ for them, and use them for edification of one another in peace and unity] in all things. [Or in every word. This is to be understood either of the gift of being able, i.e. to utter that which by knowledge was conceived by them, or of the word of the Apostle himself, whereby they were brought to this knowledge of all the mysteries of faith, Acts 20.30.] and all knowledge.

6 Even as the testimony of Christ. [That is, the word of the Gospel of Christ, Rom. 16.16, as hereafter, 1 Cor. 13.] was confirmed among you, namely, outwardly by divers miracles, which were done among them. 2 Cor. 12.12. and inwardly by the obligation of the Holy Ghost in their hearts. 1 Cor. 2.12. 2 Cor. 1.22. See also Mark 16.20.]

7 So that ye have made of no gift. [Namely, needful to salvation and edification. Otherwise here we know but in part, and prophetic, but in part, 1 Cor. 13.9. And this the Apostle speaks here in general of the true Christians which were among them, whom afterward he reprehends for the abuse of their gifts, in respect of the faults which were creeping in, even among some of them waiting for the revelation of our Lord Jesus Christ. namely, in his second coming, in which we shall be made perfect in all that which is yet wanting to us, 1 Cor. 13.10, 11, 12. See also 1 Pet. 1.7, 13.] 3 Which (God) shall also confirm you [Or strengthen you, namely, in the faith and good which is already begun in you] even unto the end, (as to be) unreprouvable [that is, properly, whom no man shall be able to accuse, Rom. 8.33.] in the day of our Lord Jesus Christ. [that is, in the last day, when Christ shall appear to judgement, and perfectly to redeem his, Rom. 2.16. Eph. 4.30.]
16 But I baptized also the household of Stephanas; further I knew not whether I baptized any other.
17 For Christ [set me not to baptize]. That is, not chiefly. For all the Apostles were sent to baptize, *Mt. 18, 19,* and other wise the Apostles might not have baptized them. But they left this service whereunto their gifts were needful, then to preaching, to other their disciples, and teachers, that they might live no time. See *Acts 10, 48,* but to publish the Gospel, not with wisdom [in the following words the Apostle discovers the original from whence their divisions amongst the Corinthians had springing], namely, from whence that some teachers sought to garish up the apostolical right and fame of the Gospel of Christ with humane eloquence, and mingle it with humane wildom or philosophy, whereby the ears of some of the hearers were tickled, and despised other uprightness or pulped by them: which practice the Apostle confutes by his own example and other reasons of words, [Gr. word, or speech, namely, which humane wildom teacheth, *1 Cor. 2, 4.* Or with artificial eloquence that the craft of Christ [that is, the word of the cross, as is expanded in the following verse] be not made strengthless. [that is, be not deprived of its power and virtue, which is done when men describe the fame to humane wildom or eloquence.]

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

19 For it is written, I will cause the wildom of the wife [That is, who are accounted worldly wise, who docribe Christ undefined to themselves. The Prophet relates these words against those who despised the word of God propounded by the Prophet, and more esteemed of humane doctrine to pervert, and I will bring to naught the understanding of the intelligent.]

20 Where is the wise? [That is, worldly wise. These words seem to be taken out of *Eof. 3, 18.* where the wise, though somewhat altered, are found: or they are the words of Paul himself which he draws from the foregoing testimonies. But the fence comes all to one] where is the wise? where is the scribe? where is the skilful? *Hab. 2, 14.* [that is, shewed to be foolish: or else by a righteous judgment given it up to foolishes. See *Rom. 1, 21,* v. *2 Cor. 3, 17.* the wisdom of the world. [namely, when men will misuse divine things according to the fame.]

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

22 For such as the *Jews* before a sign [That is, miracles. See *Mt. 16, 4,* *John 4, 48,* and the *Greeks* seek wildom. [that is, reasons which are accounted wildom by the humane understanding.]

23 But we preach Christ the crucified, to the *Jews* indeed an offence, [Namely, by reason of his mean and despised estate in the world, seeing they looked for a mighty King in the world, which should cause them as little Kings to reign over others. See also *Luke 2, 4,* and to the *Greeks* foolishness, [namely, that we should obtain life by a crucified man.]

24 But to them that are called [Namely, not only outwardly by the word, for to the former are also called which perish.
Chap. ii. I. CORINTHIANS. Chap. ii.

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

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

3 And my speech and my preaching was not with words of human wisdom, but in demonstration of the Spirit and of power. [That is, demonstration of the spiritual power which was joined with his words, outwardly by miracles, and inwardly by the operation of the Holy Ghost, 2 Cor. 3. 3.]

4 That your faith should not be [That is, should not have its cause or foundation] in the wisdom of men [that is, in speeches or words which humane wisdom inventeth] but in the power of God. [that is, in the efficacy of the doctrine, witnessed to our hearts by the power of the Spirit of God, Acts 16. 14.]

5 And we speak wisdom [That is, the difficult and profound mysteries of God's word; as ver. 7. Otherwise he fed the weak and tender with milk. See 1 Cor. 3. 2. Heb. 5. 12.] among the perfect: [that is, those that have made more progress in the matters of faith, and now need no more to be instructed in the first principles. See Rom. 11. 33. and 15. 1 Phil. 3. 15. Heb. 5. 14.] There are some called perfect in a comparison of others: otherwise no man is here perfect in knowledge as long as he liveth, 1 Cor. 13. 8. as a wisdom not of this world, [that is, which is invented and greatly affected by humane reason] nor of the统治者 of this world [that is, of the wise and mighty as ver. 8.] which come to nought: [namely, with all their wisdom: and might, forasmuch as it is of no use out of this world.]

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

7 Which no man of the Princes of this world knew, [Namely, by their own natural reason or understanding, how great and how acute it was. Such as were Herod, Pilate, Caiaphas, and other mighty ones in this world,
as also the Philosophers, scribes, and such like. Otherwise Abraham also by God's Spirit and revelation saw this day, John 8. 56. and David rejoiced therein, Psalm 16. 9. with other gentry Kings and Prophets Luke 10. 24. and also some of the Rulers of the Jews, as Nicodemus and Joseph of Arimathea knew him; but these were few and confounded not unto his death, Luke 23. 51. See the like phrase, John 3. 32. For if they had known them they would not have crucified the Lord of glory, [namely, who is the chief point of this Wisdom of God. So Christ is called in respect of his divine nature, Psalm 24. 7. Acts 7. 2. who was crucified according to his human nature. See the like phrase John 3. 13. Acts 3. 15. and 20. 38.]

But as it is written, that which the eye hath not seen, and ear heard not, and the heart of man, [These words the Apostle interpolates for further explanation of the former words of the Prophet, to show them the mysteries of the Gospel, and the greatness of the glory which God hath prepared for his faithful ones hereafter, are to excellent, that not only no eye or no ear, but even no understanding was ever able of it, to tell or to understand them. See 1 Cor. 2. 9. 10. 11. 14. 15. 16. which God hath prepared for them that love him.]

But God hath revealed (by) us [Namely, who love God. For that the Apostle speaks not only of the Apollos but also of them that believe in Christ through their word, appears from what follows] by his Spirit, [namely, which by the word, and with the word is powerful in us. See 2 Cor. 3. 8. 1 John 2. 27. for the Spirit searcheth all things, (thus the Apostle saith not as if the Holy Ghost which dwelleth in us, were ignorant of any divine things which he must feel to know, but because even the deepest things of God are clearly known to him, as being the same God with the Father and with the Son: as God is said to search the hearts and reins, because they are naked and known before him, Rom. 8. 27. Revell, 2. 23.) even the depth of God. [That is, the most secret counsel of God. See Isa. 44. 17.]

For who of men knoweth what is in us? [That is, the reasonableness of the understanding of man knoweth what is in them. See 1 John 5. 20. even as no man] namely, among the creatures. For the Son knoweth the Father, and the Father the Son, Matt 11. 27. and here also the Holy Ghost, as one only God with the Father and the Son, Rom. 8. 27. (knoweth that which is of God, save the Spirit of God.)

But we have not received the Spirit of the world [That is, which teacheth worldly things, and hath his delight, or placeth his happiness in worldly things] but the Spirit which is of God. [That is, which proceedeth from God, and is promised and given to his children, John 14. 16. Rom. 8. 15.] that we might know the things which are freely given to us of God, [namely, for our comfort and salvation, i.e. Christ and his benefits, Rom. 8. 32. Col. 2. 9. 10.] Which we also speak, not as with words which men's education teacheth, but with the words [or, reason, reasonings] which the Holy Ghost teacheth, namely, in his divine inspirations and writings, not decked up with human eloquence, but powerful in its spiritual simplicity and jointing [or, comparing Gr. judging together, i.e. as the doctrine is spiritual, we propound it also, not with worldly, but with spiritual words] spiritual things with spiritual.

But the natural man [Gr. the animal man i.e. he that hath no other or higher wisdom, then which the light of nature and human reason teacheth him. See 2 Cor. 2. 4. and 13. comprehended not the things which are of the Spirit of God. [namely, to receive the law, and to apply them to himself for salvation, Rom. 8. 5. See an example, Acts 17. 16. and chap. 25. ver. 19.] For they are foolishness unto him. [See 1 Cor. 1. ver. 21. 22. 23.] and he cannot understand them. [namely, but by the grace and power of God Spirit, which enlightens the understandings and opens the hearts. Acts 16. 14.] because they are spiritually discerned. [Gr. judged i.e. with judgement distinguished from human and worldly doctrine.]

15 But the spiritual (man) [That is, he that is enlightened and regenerated by the Spirit of God] [discerneth] indeed all things, [namely, needeth, to salvation. For even believers sometimes are in doubt in some things, but which are not to need all to salvation, or when they do not sufficiently fix up this gift of distinguishing by diligence and prayer. See John 10. 4. 27. 1 Thess. 5. 21. 1 John 4. 1. but he that is discerned (by) God is judged i.e. with judgment discerned as ver. 14.] of no man. [namely, who is not regenerate or spiritual: otherwise the Spirit of Prophets must also be subject to the Prophets, 1 Cor. 14. 39. 52.]

16 For who hath known the mind of the Lord [Of, the Spirit of the Lord, as 1 Cor. 4. 10.] through which words are, is expert, i.e. the feme of meaning of the Spirit of the Lord, Rom. 8. 27] who should instruct him? But we have the mind of Christ. [That is, the meaning of Christ is made known to us by his word and by his Spirit, as is declared before ver. 10. 12.]
I. CO RIN T H I A N S .

It is, therefore, said, *who is Apollo, or Cephalus, and who is Cephalus, or Apollo?* (Rom. 10:17.) *ye believed, and that even as the Lord gave to every one?* (1 Cor. 12:30.) *namely, of his ministers, to whom he directly distributes his gifts.* See 1 Cor. 12:4, 6, 12, 13.

6. *The grace of God is that, laid the first foundation of the Church by my preaching, as is declared hereafter 1 Cor. 3:11. j Christ hath wrought.* (That is, that which I had begun, by his grace, and through faith, etc.) *but God gave the increase.* (That is, made the word that was outwardly preached by me, effectual in the hearts of the hearers, for their conversion. See John 6:44, 65. Acts 11:21, 22, 16:14.)

7. *Therefore neither he is that planted any thing,* [Namely, to be esteemed, or to glory: which is not to be understood, as if Paul would have ministers to be despised (for 1 Cor. 3:1, he will say the contrary) but because no man must go up upon the gifts of the ministers, whatsoever they be, as to give them the honours which belongs to the top ear author of this work, i.e. it is God which appoints them, which gives them fitting gifts, and by their labour is powerful in the hearts of men, 1 Cor. 3:5, and 12:6. Gal. 3:5, nor be that maintaineth: but God which giveth the increase.]

8. *And he that planteth and he that watereth are one:* [That is, labour in one and the same thing, and for one and the same end, namely, to spread abroad one and the same doctrine of the Gospel, and to edify the Church of Christ, although with divers gifts. For he (speaks here, of the office of faithful teachers, such as he and Apollos were) but every one shall receive his own reward, according to his own labour, (namely, according as he shall well have acquired himself, and been diligent in his office. Mat. 25:16, 21.)]

9. *For we are labourers together: or忙着 in the building up of the Church, as instruments which it hath pleased God to make use of for this purpose, although the principal work cometh from him, and the fruits of thence it comes to himself also from him, 1 Cor. 3:6, 6.)

God's building, (that is, ye members of the Church of God, are they on whom this labour is bestowed, as it were on a great piece of budantry) God's building, (another familiar figure, from a great edition, of not a great matter but the ordering, and wherein he employs his favours, which familiar he afterwards more largely explains and applies.)

10. According to the grace of God which is given unto me, (Namely, by which I am called to be an Apostle of Christ, and with which he hath hitherto invested and accompanied me in my ministry. Whereby he describes all that he is and doeth, not to himself but to God.) *I have a wife wife-builder.* [That is, as becomes a judge, prudent, and faithful master-builder.] *Thus the foundation.* (namely, together with the other apostles, in the first sitting up of the Church of Christ throughout the whole world: and in the first which set you up your Church, Rom. 15:12, 20, Eph. 2:20, Rev. 21:4, 14.] and another buildeth thereon, [this he speaketh of the ordinary ministers, which after the Apostles, were called and filled in the Churches that were founded, and went forward on the Apostles work. Rom. 15:12, 20, but let every one take heed how he buildeth thereupon. (One understand a part of this person, by whom the teachers are built upon the foundation, as the word work is to taken, and 1 Cor. 9:1. But the building of the Church, not every man takes care to build thereupon, and not without be built thereupon, this is commonly and more expressly understood, that the Apostle would here allude to the teachers, that they take heed what doctrine they profess upon the foundation that the Apostles have laid, for the strengthening and enlarging of the Churches already founded.)

11. For no man can lay another foundation than that which is laid, [One, the apostles.] Namely, by me and the other Apostles. *which is Jesus Christ.* (Christ is the foundation of the Church, either in respect of himself upon whom the salvation of the Church depends, because he is true God and man) hath procured salvation for us, and applies the same to us by his Spirit. Mat. 16:16, 18, 1 Pet. 3:20. *in respect of his doctrine, whereby we are directed and brought unto him as the only Saviour, and by faith in him receive righteousness, holiness and eternal life. To this doctrine the Apostle here hath respect, and declares that in the doctrine of the Gospel, we may not be directed to any other to find salvation, but to his person and miracles. See John 14:6, Acts 4:12, Eph. 2:20.]

12. *And if any man build upon this foundation.* [That is, on this doctrine of saving salvation in Jesus Christ alone, gold, silver, precious stones, (that is, edifying doctrine, not drawn from human wills, but from the right grounds of God's word)] 1 Tim. 4:13, 15, but some dores, (that is) wood, hay, stubble. (Thereby are understood not any heretics, or false doctrines which overthrow the foundation, whereby the Church of Christ is seduced or rent, for such word of God condemns as works of the flesh which deprive men of salvation. Acts 20:30, Gal. 5:20.

13. *Every man's.* (Namely, teachers. For of them and their work only the Apostle here speaks.) *work.* (That is) *work which he hath laid, that shall be manifest: for the day.* (That is, time, or the light of truth. Rom. 12:20, 13:7. 1 Tim. 4:12, this shall declare.* (Namely, whether it be wood, hay, straw and stubble, or whether it be gold, silver, and precious stones) *seeing it is discovered by fire,* (That is, he cannot be understood the fire of punishment, whereby after this life men shall be purified or purified from their sins for so much as by this fire whereof of Paul here speaketh, not only the work which perisheth or is burned, but also that which remaineth and is rewarded shall be proved: but it is to be understood either of the fire of the Holy Ghost, which by the light of God's word in time discovers in the Church the true labours and faithful doers of the teachers, and which discerneth the unnecessary and curious doctrine; and causeth it to vanish, no otherwise then gold by fire is purified from its impurities, Prov. 27:21. or to. Or the fire of perfection, trouble, and temptation, whereby the true doctrine is as it were proved, because it then gives us a firm consolation, which the other cannot do, Prov. 1:1, 2 Cor. 2:7.) *and of what sort every work.* (That is, for every work shall be tested, either of gold, or of wood. 1 Thess. 5:21.) *be tested.* (Namely, by the last days of grace, and especially for this his work, 1 Pet. 4:7. 1 Cor. 15:41, 42.)

14. *If any man's work.* (That is, his doctrine be judged true and solid by God's word. 1 Thess. 5:21.) *be tested,* (Namely, of this his labour) *be he himself found* (Namely, because in his doctrine he hath still held fast the faith of those doctrine) *yet so as to fire,* (that is, difficulty, as one lives himself out of the fire, leaving all that he hath besides, 1 Pet. 4:19.)

16.Know
16 Know ye not that ye [Namely, who believe in Christ, 1 Pet. 2. 5. See Eph. 2. 11.] are the Temple of God, and the Spirit of God dwelleth in you?  

17 If any man destroy the Temple of God [That is, if any man divide or rend the Church of God by doctrines of humane wildome, or by special adhering to this or that teacher] him shall God bring to shame, [Cor. corre. i.e. bring him to shame and confusion] for the Temple of God is holy, [where ye are.]  

18 Let no man deceive himself; [Or seduce] if any man among you thinketh that he is wise in this world, [that is, endure with humane wildome] let him become a fool, [namely, according to the judgement of the worldly wise, while he accounts the knowledge of Chrifts God and humiliation, for his highest, which the world accounts folly. See 1 Cor. 1. v. 18, 21, 23, 24.] that he may be wise. [Namely, in God.]  

19 For the wisdom of this world is foolishness with God. For it is written, Be wise in the wife of your own cunning. [That is, he contemns the worldly and subtle confutations against God and against the uprightness, to that they perish themselves thereby.]  

20 And again, the Lord knows the reasonsings of the wife [That is, worldly wise as before. The text Pf. 4. v. 11. hath men, namely, who rely on their own wisdom] that they are vain. [That is, in vain set their wildome on work against God wildome.]  

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

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

23 But ye are Christ's; [Namely, body or bride as being your head] and Christ is God's. [Namely, the Father's well-beloved Son, and Ambassadors, to bring us to the eternal inheritance with him. See 1 Cor. 2. 3. and chap. 15. v. 27, 28.]  

24 Chap. iv.

1 The Apostle teaches for what the teachers of the church must be accounted, and what is required of them. 5 Regards it specially to the judgement of men, and shows by his own example that they shall principally give an account of their ministration before God. 6 Exorts the teachers, but also all believers, to make modest opinion of themselves, 7 seeing not they themselves, but God by his gifts makes them to differ. 8 Puts a difference between the great opinion they had of themselves, and the low and miserable estate of the last Apostles in this world, 9 that by this comparison they might also have a sense of conscience of themselves. 10 Decries that also he lends Timothy to them for that end, 11 again reprehends his lewdness, and threatens them with his coming, 20 that they might in time remove the evil from among them, and escape the rod.

25 For every man [to account of as Ministers of Christ, and deacons.] [Gr. Oikonomoy, i.e. providers for the house, or defenders of God house, namely, in distributing and maintaining of his Word and his Sacraments.] 2 And further it is required in deacons that each be found faithful. [Namely, go not beyond his charge herein, or come short of it, Heb. 3. 5.] 3 But it is to me the least that I should be judged of you, or of a humane judgement, [Gr. a humane day: a strafe taken from ordinary judgements, in which court is kept on certain set dates to judge that which falls out. Not that one Prophet alio might not judge of another, for he commands the contrary, 1 Cor. 14. 19. but he speaks of such a judgement as shall be noted in the following words. And Paul hath here respect especially to the last day, when all things shall be judged according as they ought, Mat. 25. 14. &c. Luke 19. 12.] yes, neither do I judge of my self, [That is, not to be underfooted of a judgement of trying of our silues whether we be in the faith, and in what things we stand with God, 1 Cor. 11. 28. and a Cor. 13. 3. but of a judgement whereby any one lift up and praife himself another in his ministry, or puts himself below another, and disparifh himself; as this is here reproved in meo, that one exalted Paul above Peter, &c. and the other again set Peter or Apollo, &c. above him. This is it which he here submits to Gods judgement, seeing men oftentimes herein judge out of affections, as that which follows also out of faith.] 4 For I am conscious of nothing [Namely, as concerning the faithful administration of mine Apostleship: therein I have a good conscience, for hereof only the Apostle speaks] to myself; yet am I not thereby justified: [Namely, before God, or in Gods judgement, as David also speaks, Ps. 4. 132. and Paul, Gal. 2. 16. For it is one thing to have a good conscience in ones actions before God, for his own comfort, 1 John 3. 21. and another thing by his actions to be justified before men. The first shews the diligence and sincerity of his actions, which David also testifies oftentimes in his Psalms, the other a perfection without defects, which Paul, even as David also, found not yet in himself, Psa. 19. 15. Phil. 3. 12, 13. &c. but he that judgeth me [namely, as a lupesean judge, not only in the outward matter of my ministry, but also of my conscience, whereof the Lord Christ only is the judge, who shall indeed judge thereof at the last day, as the following verse declares] is the Lord. 5 Therefore judge nothing before the time [Namely, of judgement, in which Christ shall also bring to light the secret matters of conscience, Rom. 1. 15. until the Lord shall come, who shall also bring to light the things which are hid in darkness: Gr. the hidden things of darkness] and make manifest the counsels of the hearts. [That is, with what uprightness and to what end every one shall have performed his actions in his life.] Whereby he learns to improve those who indeed preach the gospel, but more for their own honour or for favour of men, then for Gods glory, and out of a desire of men's favour] and then shall every one have praise of God, [That is, not only a publick testimony of his well-doing, but also a reward, Rom. 2. 6. 2 Cor. 5. 10.] 6 And these things. [Some understand hereby that which the Apostle said before, of the fault and pride of some teachers, and that he reproved them in their own and Apollo's person, without expelling their names; but I spare them: but seeing many things are spoken heteroece in the person of Paul, Cephas and Apollo, which cannot be applied to such teachers, and also that Paul is not wont to take the faults of such upon him to spare them, but much rather to oppose his example unto such, to give the Church warning of them; therefore this may altogether as consentiently be understood of the faults of the Church it fell, who made such divisions and dissensions, with the faithful teachers and Apostles, whereby these divisions were occasioned, without all the teachers being guilty thereof:] and declares that in his own and Apollo's person he had theewed them what oftentimes they ought to have of their teachers whatsoever they be, namely, only as ministers.
11 Even unto this present hour we suffer hunger, and we suffer thirst, and are naked, and are buffeted, and have no fixed dwelling place.

12 And labour, working with our own hands, as Paul also hath said, or as in all the epistles, [See an example hereof in Paul, Acts 18. 2. 1 Cor. 9. 6.] we are reviled, and we are despised: but God shall try and we bear it.

13 We are reproached and we are reviled, we are become as the scavengers-out of the world, [That is, where we come, we are not received to speak among you, and we suffer as if we were scaring off the earth or the grazing of all things even to this day. (That is, not on one occasion but continually even unto this day.)]

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

15 For although ye have ten thousand Schoolmasters in Christ, [Or, Paddockers, i.e. Schoolmasters or tutors: namely, who further instruct you in the things of Christ, after that ye are begotten by me by the Gospel of Christ. And this the Apostle saith because a Father instructs his children with greater affection and more love than a tutor does, 2 Cor. 11. 20. yet (as above) not many Fathers. For in Christ Jesus I have begotten you (Or, gotten, engendered, i.e. first brought to the faith: for the preaching of the Gospel is the means, whereby we are regenerated by the Spirit of God, Phil. 1. 19.) 1 Pet. 1. 23.] through the Gospel;

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

17 Therefore I have sent Timothy unto you, who is my dear and faithful Son in the Lord, [Namely, not only because I have begotten him to Christ by the Gospel, but also because as a true Son he follows my footsteps in all things, 1 Tim. 1. 2. and chap. 4. 6. who shall put you in remembrance of my words which are in Christ, that is, of my walking in my life, Ps. 1. 16. and of my manner of doing, in setting forth the Gospel of Christ with all uprightness and simplicity, as he pleasantly subjoins like as I teach everywhere in all churches, 1 Tim. 4. 12.]

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

19 But I will come unto you speedily if the Lord wills, and I will (then) understand, not the words: [That is, the boasting of the eloquence: or of knowledge in spiritual things, of them that are puff’d up, but the power. (Namely, which they indeed shew forth in faith, love and other Christian virtues or gifts, which God Spirit powerfully works. 1 John 3. 18.)]

20 For the kingdom of God [That is, the estate of a Christian-man or child of God, in whom God sets up his Kingdom, Rom. 14. 17. (confidently) not in words but in power.]

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

Chap. v.

The Apostle comes further and proves by the defections which were yet in their Church, that the Corinthians had more cause to humble themselves, than to boast and look themselves up, and first because of their suffering inexcusably among them. 2. Exorts them earnestly, that they should cast him that had done this; out of the midst of them, and deliver him over to Satan; 5 produces divers reasons to this purpose, especially by a similitude taken from leaven, which in the keeping of the Passover in the old Testament was to be purged out. 9 Informs them afterwards more at large against what kind of men this Ecclesiastical discipline must be exercised. 11 Namely against those who are called brethren, and gave such like offenses, 12 leaving those that were without the Church, committed to the judgment of God.

Chap. v.

It is wholly reported, [That is, not as an uncertain report, but as a certain thing, (that there's) a separation among you, and such separation as is not named even among the Gentiles; (namely), without defection or abomination. For howsoever here and there in the Greek, Roman, and other hilltops such examples are found, yet notwithstanding they are always condemned by them as inept and unlawful.] so that one hath his father's wife. [That is, his mother in Law, as she is also so called in God's word, Lev. xiv. 8, 9.] And ye (ye Jews) puff up, and have not much rather mourned. [Namely, as men do when there is cause of common sorrow; for although such are sins of particular persons, yet nevertheless they concern the whole Church, because God's name is blasphemed for it, and his wrath kindled thereby against the whole congregation, if they be not duly punished.] that he may be taken away out of the midst of you, [That is, by Christian excommunication cast out of your congregation, as hereafter ver. 7, 11, is declared.] that hath done this deed.

7. But 1, as being indeed absent in body, but being present in Spirit, [That is, with my thoughts, will, and power of the Spirit. See the like, 2 Kings v. 26. Col. 2. 5.] have decreed already, as (if I were) present, him that hath so committed that thing.

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

5 To deliver over such a one unto Satan. [That is, to banish him out of your communion, or as Christ speaks, Matt. xvi. ver. 17, to account him as an heathen and a Publican. For without the Church of Christ Satan hath his Kingdom. See Matt. v. ver. 25, 26.] for the destruction of the flesh, [That is, for the mortifying and abolishing of the old man, i.e. of corrupt nature, which is every where found.] see Rom. 8. 13. Gal. 5. 24. so that the Spirit may be exalted, [That is, the new man, which by its heavenly dyes and fins seemed as it were dead and buried, may be raised up again, and obtain the conquest, until that in the day of Christ's coming, it shall wholly and only reign in us.] in the day of the Lord Jesus Christ.

6 Your glorying, [Namely, whereby you glory as if you and your Church were altogether perfect] is not good. Know ye not that a little leaven [Gr. small leaven.] by this similitude the Apostle declares, that a scandalous person if he be not punished in the Church, easily draws others into to imitate him, makes the whole dough腐败?

7 Purge out therefore the old leaven. [This may either particularly be understood of the purging out, or calling out of this scandalous person, that the whole Church might be without infect and danger of further infection, being they were already by the Spirit of God in a great part freed from the leaven of natural corruption. Or in general for an universal exhortation by occasion of the foregoing similitude, namely that each one in particular should more and more purge out of himself the old leaven of sin, as they were already delivered from the dominion thereof. See Eph. v. 5. Col. i. 5. 6.] that ye may be a new leaven, even as ye are uncovered. For even our passover is Christ. [Or, our passover is offered for us, I.e. the pasover which is offered for us for the expiation of our sins. Christ is here called the pasover, by an impropriety of speech, which is often used of the Sacraments (as the bread in the Lords Supper is called the body of Christ, and the commandment of the body of Christ) because the Paschal lamb was a sign and figure of Christ and his sacrifice. See John 19. 36.] So then let us keep. [That is, that which the Hebr. elders were to do in the type, after the killing of the outward pasover, on the preparation of the pasover, by the purging out of all leaven, and by abstaining from leavened bread for seven days, according to God's command, Exod. xii. ver. 15.] that the Apostle commands Christians to do in the thing signified all their life long; namely to walk holy and righteously before God and men, and for this cause also to take away all offensives among them, since they are reconciled unto God by the sacrifice and sprinkling of the blood of Christ, [not in the old leaven, (that is, in the defilement of natural corruption in which we are born) nor in the leaven of covetous and wickedness, (that is, nor in other willful sins and wickednesses, which natural men yet daily heap thereunto)] but in the unlearned (breed) that is in a pure and undefiled walking, of uprightness and truth.

9 I wrote to you in the Epistle. [This some understand of another Epistle which the Apostle should have written to the Church of Corinth before this, because the words which follow are not before express in so many letters: but seeing the fence of these words is related before in the second and seventh verses, therefore this may easily be understood of this same Epistle of Paul] that you should not mingle your fellowships with false brethren. [That is, we admit them into the communion of your congregation and converse ordinarily with them as brethren. See ver. 11.] But not altogether. [That is, this I understand not in general of all such scandalous persons, which dwell among you or with you, with the fornicators of this world, or with the covetous, or with usurers, or with idolaters: for otherwise ye must go out of the world.] (namely,) seeing the world is full of such men, with whom ye daily have to do, whole bodies of them, of whom ye must seek to win to Christ, Matt. v. 46. Eph. v. 11. And although this agrees to all ages, yet notwithstanding it agrees most of all to that age, in which Gentilism prevailed, who were all idolaters, whereupon these other sins commonly follow.]

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

Chap. vi.

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

13. But then those that are without God judgeth. [That is, refers them to his own judgement, to punish or convert them. Whereby he shews that albeit such are without the discipline of the church, yet they are not therefore free from the judgement of God. See the like phrase, 1 Cor. 11. 31. And point away this wicked person out of you.

CHAP. VI.

1. The Apostle here reproves some more faults among the Corinthians, whereas of the 9th it is, that they did not rather make an end of the differences that were among them, about worldly matters, between them, as a friendly manner, that being them before unbelieving Magistrates. 2. Proves that this was not for them to believe, forasmuch as they shall judge the world and the Angels. After wards shows from whence the differences arose, namely, from want of love, forbearance and justice. 3. Testifies that the unrighteous and other scandalous persons shall not inherit the Kingdom of heaven. And that is was unjust for them that they should not be cast out of the church, because they are the Spirit of God they were delivered from the dominion of such fins. 4. Reproves yet another fault in them, confining in the abuse of meats and other things concerning the belly, but effectually justifies. 5. Proves after wards by many reasons that he is a tendency that is for Christians, 9 whose bodies are temples of the Holy Ghost, which are dearly bought, and who must glorify God in body and spirits.

Doth any one of you, that is, any one who hath a matter [That is, a difference about worldly things. See v. 3. against another, go to law? [Gr. be judged, or let himself be judged] before the unjust [namely, the Magistrates which he inculcates, because the Magistrates at that time were Heathen, and change from faith in Christ, and true righteousnes, and for the most part also oppressors of the Christians] and not before the Saints? 2. Know ye not that the States [That is, the faithful, whom he mentions, because they are afflicted by the spirit of Christ, and by their holy profession and holy sacraments are separated from others] shall judge the world? [that is, shall be] by [Gr. in you] you [namely, as Ailourians of Christ the universal judge, whose sentence they shall also approve and judge, Matt. 19. v. 28. Luke 22. v. 30. 3. Are ye unworthy of the outward law-matters? [So he calls the matters of this life and of this world, because they are to be esteemed nothing in respect of the heavenly and spiritual,]

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

4. If therefore ye have law matters which concern this life, let them (about it) who are leaf-eeclere! [Gr. are exhorted for ought, namely, according to the judgement of some among you] in the church, namely, rather than the unrighteous of Heathens. This the Apostle speaks by comparison, against those that thought that no man in the Church was wise enough to end their differences: but the Apostle expounds this in the following verses, and commands that they should take the witch and understanding of them for Mediators in these matters. See Exod. 18. 21.

5. Effec (this), to your shame. Is there so then none among you? saith he, no one who might be able to judge between his brethren? [Gr. between his brother, i.e. between one believer and another, as the following verse declares.

6. But the (one) brother goeth to law with the (other) brother, and that before unbelievers. [The Apostle therefore doth not here altogether forbid to go to law before Magistrates, but only when he argue with others, and cannot by these means, or by the law, that he might not be defended himself by the help of unbelieving Magistrates, for he himself also in such a case appealed unto unbelieving Magistrates, and made use of their help, not only against the Gentiles, but also against the Jews. See Acts 22. v. 25. and chap. 25. 17. and chap. 15. 10.]

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

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

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

10. Do not then [Or deceive your selves] neither fornicaters, nor idolaters, nor adulterers, nor covetous, nor carousers, nor drunkards: but for the Kingdom of God? [namely, except they repent, and leave off to be such any more, Matt. 21. 21, 32. as the following verse imports.

11. And this were some of you: [Namely, one in the one, and another in the other. For although in all Gentiles, all their sins were not always manifestly, yet nevertheless the root of all men was in them, and the one or the other upon occasion always broke forth but they were all idolaters. See Rom. 1. 29. Eph. 2. v. 1, 52. and chap. 4. v. 17, 18.] but ye were washed off, that is, purged from the reigning power of such fins, namely, by your profession or regeneration, and by your justification, confining in the forgiveness of sins, and imputation of the righteousness of Christ, whereof baptism is a sign and seal. See Mark 1. 4. Acts 20. 12. 16. Rom. 6. 4. Eph. 5. 25. Tit. 3. 5. 1 Pet. 3, 21.] but ye are sanctified, but ye are justified in the name of the Lord Jesus, that is, for Jesus Christ and his merits. For the bread of Judas Christ cleanseth us from all uncleannesses, 1 John 1. 7. Rev. 1. 5. and by the blood of our God.
to do your own will, but the will of him to whom ye belong.] 18 For ye are dearly bought: [Gr. price, namely, by the precious blood of Christ, 1 Pet. 1. 18, 19. Rev. 5. 9.] therefore glorify God in your body, and in your spirit, [that is, with body and soul which is renewed by the Holy Ghost] which are God's. [namely, not only by the right of creation, but also by the right of redemption.]

CHAP. VII.

1 The Apostle answereth a question propounded whether it be good to take a wife. 3 He commandeth the married not to withdraw themselves each from other, 5 except it were by mutual consent for a time, to give themselves to fasting and prayer. 8 Declarest further to the unmarried and widows, that it is good to remain unmarried, namely, for such as have the gift thereunto, but not for others. 10 Commandst the married that they shall not part, 12 no not believers from unbelievers, if they be content to remain with them. 15 But if the unbelievers will separate he testifies that believers are not then obliged, 18 Declarest further that every one must be content with his estate wherein he was called to Christ, as well circumsanctified as untempered, 21 as well servants as free men. 25 Afterwards the debts of Virgins which are under the power of another, and flowers in what wise it is good to before them or not. 29 Advancest a general exhortation, how marriage and other things of this world must be used, 32 and what advantage the unmarried have above the married to adhere well to the Lord. 36 So notwithstanding that they do not sin who give their Virgins in marriage, 39 and declarest again that the married are bound one to another as long as they live.

Now concerning the thing whereof ye wrote unto me, It is good [By this word good here, is understood not that which is honest, virtuous, or holy: for the Apostle testifieth that the married efface is honourable. Heb. 13. 4. as also the Holy Scripture throughout; but for that which hath lists trouble, incumbrance, and inconvenience as the Apostle expoundeth the same hereafter ver. 26.] for a man (homo) [that is, (viv)] not to touch [that is, to marry; to know, as this word is also taken thus, Gen. 2. 25.]

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

The husband shall pay to the wife the due benevolence; [Although this may be understood in general of all duties between man and wife Ep. 5. 22. Yet nevertheless it is here principally understood of those things which are peculiar to marriage, as appears by the following verse] and the wife also to the husband.

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

5 Withhold not your issue from one another except it be with consent (of both) for a time, that you may be as lacerate for fasting and prayer: [He speaks not here of ordinary prayer whereinunto all Christians must be ready at all times, but of extraordinary necessities of prayer whether those necessities concerned their married predicaments in particular or the Church of Christ in general, as by the
he joyning of failing appears, which is not required in all occasions, but in prayers in especial necessities. See Exo. 15. 15. Joel 2. 16. Mat. 17. 21. Acts 13. 1. and come together again, that Satan tempts you now (that is, by this occasion till you not up to unifying lusts or other uncleanliness) because ye cannot contain your fleshes.

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

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

8 But I say to the unmarried. [Namely, who are in their own power as the Greek word imports. For of the virgins which are under the power of another, he will begin to treat hereafter in the 25. verse] and to the widow, it is good for them, that is, to live otherwise, without lust and less troublesome. See v. 26.] if they remain even as I.

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

10 But to the married command not I, [Namely, as the first propounder of this command, but as a relation of that which the Lord Christ hath expressly commanded before. See Mat. 5. 31., 32.] but the Lord, that the wife depart not from her husband.

11 And if the wife depart [Namely, otherwise then because of the husband's adultery. See Mat. 5. 31., and chap. 19. v. 9.] let her remain unmarried, [that is, let her not be permitted any other marriage in the church, if the cannot be reconciled to her husband] or be reconciled to the husband, and let the husband for the wife.

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

13 And a wife that hath an unbelieving husband, and be content to dwell with him, let her not be fretted. [See 1 Cor. 7. v. 15. and 1 Tim. 5. 21.] for the unbelieving husband is sanctified by the wife, (as it is sanctified in the wife, as also afterward in the husband.) Notwithstanding, in regard that believers are heirs of God's covenant, with their children, Gen. 17. 7. Acts 7. 50. which advantage the unbelieving party cannot hinder by his unbelief, because the grace of God in sanctifying such a marriage, is more powerful than the unbelief of the other party to unlodge the same.] and the unbelieving wife is sanctified by the husband. For otherwise your children were uncircumcised, [that is, strange from God's covenant, as is testified of the unbelieving Gentiles and their seed, Eph. 2. 12.] but now are they holy, [that is, we are comprehended in the outward covenant of God, and have access to the signs and seals of God's grace, as well as they that are born of both believing parents.]

15 But if the unbeliever depart [That is, forsake the believer, or drives him from her, and obstinately on his side makes void the bond of marriage, as was then usual with the Gentiles, and now also with the Turks] let him depart. A brother or a sister is not condemned [that is, not bound on their side to hold the bond of marriage any further, or to remain unmarried, as he had commanded the married in general, v. 11., from which command they are also excepted] in such cases: [namely, when they on their side thus break the bond of marriage, only, out of hatred to the faith] but God hath called us to peace. [1 Cor. in peace, i.e. to live in peace and with a quiet conscience, whether he be in marriage or out of the same.]

16 For what knoweth thou O wife [Namely, who art an unbeliever, and live in peace with an unbelieving husband] whether thou shalt have now thy husband? [namely, by thy peaceable, and Christian walking, their will to Christ. See 1 Tim. 4. 16. 1 Sam. 5. 20. 1 Pet. 3. 1, 2.] or what knowest thou O husband that thou shalt have now thy wife?

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

18 Is any man called being circumcised? let him not cause the fornication to be drawn. [As may be done by the art of chirurgery. See 1 Mac. 1. 16. Joseph. Ant. lib. 13. cap. 6. Namely, as thinking it should be the more acceptable to God thereby] Is any man called being in the foreign, [that is, uncircumcised] let him not be circumcised.

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

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

21 Art thou called being a servant? let not thou (that is) trouble thee. [Namely, as if thou shouldst therefore please God the less, if thou be but a sincere Christian. See 1 Cor. 7. v. 13. and Gal. 3. 28.] but if thou canst not become free, [namely, by lawful and fit ways, as amongst the Gentiles where slavery was in use, there were divers ways whereby the slaves might come to their freedom] use that (that is, subject to his power and commands, as a servant to his Lord.]
23. To be deemed bought [Gr. by price. See the left verse of the former chapter.] Be not the servants of man, namely, to do any thing for the service or obedience of men which should be repugnant to the commands of the service of God. Or suffer not your selves in spiritual things to be brought in bondage by any men, that you should not freely use that which the Lord hath made free to us. See Gal. 5: 1. Col. 2: 20.

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

25. Now concerning Virgins I have no command of the Lord: [Or, no ordinance, i.e. no express command of God or Christ: namely, that any one ought to remain a virgin. Whereby it appears that the words of Christ, Mat. 19: 11. He that can compass sin, he can comprehend sin, are not command but only a permission.] But I speak (Gr. give) my opinion, as who have obtained mercy of the Lord, to be faithful, namely, in my doctrine and ministration, and in that respect also in that which I here declare. See ver. 40, and 1 Cor. 4: 17.

26. Or, to be worthy of credits.

27. Art thou bound to a wife? seek no disjunctio. [That is, profitable and useful as ver. 1, 8] for the unfaith necessity. [Or, present need. Namely of the Church which is now in continual trouble. Persecution and banishment. See the like phrase, 2 Cor. 6: 4, and 1 Thes. 3: 7.] which necessities may better and easier be induced by the unmarried than by the married, who are burdened with a family and children: that I say is good for a man to be cove ste, and that is, unmarried, whereunto also is always to be understood the condition set forth before in the 9. verse, as also hereafter in the 35. and 36. verse, of the gift of continency.

28. Are thou bound to a wife? seek no disjunctio. [Namely, no for the infall necessity, as some one might have mistook his former words] art thou loosed from a wife? seek no a wife.

29. But if thou art married already, thou hast necessity: and if a virgins marry she is not free, but she shall have affliction. [This, troubles, discontentments, and many cares] is the flesh, that is, according to the outward man, or according to the present life. And this he said because of them which functioned to themselves nothing but ease and pleasure in a married condition: and I charge you. [That is,] I would gladly have you free from such encumbrances and troubles as marriage brings with it, as hereafter ver. 32. and the following is further declared, namely, that you may be able to serve the Lord the more freely.

30. But this I say, brethren, that the time be forward is short: [Gr. the time is drawn near, or, together. This may be understood either of the time of every man's life, feeling the ages daily grow weaker, and therefore a man must think the more upon spiritual things which are everlasting. Or of the time which the world shall stand, which also is said to be short in this respect of the time of this world, and therefore is called the last hour, that we might the more carefully prepare our vessels speedily to look for Christ our judge from heaven. See 1 Pet. 4: 7. 2 Pet. 3: 8. Others read, the time is short, this remaineth therefore that even they that have wives.] that they also that have wives, might be as not having: [this Paul faith, not to forbid the married the use of marriage: for that would contravene that which is said before ver. 3: 4, 5. but to exhort them to moderation and consideration in that use, that their spiritual duties may not be hindered thereby, as also in that which followeth.]

31. And they that weep [That is, they that are in heaviness, especially for the mischances which marriage brings with it by the death of husband, wife, children, or such like troubles and adversities which happen in marriage] are not weeping: and they that are joyful, namely, upon the several occasions of the married state, as getting of children, befoowing them in marriage, or other accommodations and recreations] are not being joyful: and they that be said weep sorrowing: that is, not letting their heart upon it, so that by the use of the fame, they be turned away from the chief good. See Mat. 6: 19, 33: as the following words also declare.

32. And I will [I would be willing or wish that ye should be without carefulliness. The unmarried is satisfied; that is, ought to take care, and can more freely do it, because he is not hindered by the care of housekeeping for the things of the Lord, but he shallplease the Lord.]

33. But he is married is disjunctio: [That is, uncleanly to do so, and also by reason of the care of housekeeping, and to please his partner, more oblige to it] for the things of the world: [the word world is not here taken for worldly lusts which are unlawful and forbidden every where in God's word, but for such things whereby the family is maintained in this world, as money, drink, and clothes, dwelling, trading, and the like, which are not unlawful in themselves, 1 Tim. 3: 4, and chap. 5: 8, but Nevertheless do trouble a man that he cannot always so carelessly and continually think upon that which is spiritual, and in which the unmarried have less hindrance than the married, when our gifts and calling permit it. See an example hereof in Mary and Martha Luke 10: 38, 39, how she shall please her husband. For she may please no men, Luke 14: 26. Gal. 1: 10. but to live in love and peace with her, Eph. 5: 25. which must to be understood also of the wives taking care towards the husband in the following verse.]

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

35. And this I say for your own advantage: [That is, as a benefit. And for So expound this verse that which before he called good or not good] not that I might call a [nare upon you, namely, precisely to bind you to the unmarried life] but to lead you to that which is comely and fit, to adhere well to the Lord, without being drawn this way and that way. [Or, not to be drawn off. Namely, with the cares and troubles of this world.]

36. But if any man think [Namely, by all signs which he perceives thereof, is aware or judgeth. He speaks here properly of Parents or Guardians, under whom the virgins are that he should be married unsuitably that is, not well or wisely or well, or wisely, if he should hinder his virgin from marrying contrary to her nature or inclination: or else contrary to the condition of his family requires with his virgin, if she pass over her youthfulness and it is time to come to pass; namely, to prevent greater troubles both in respect of her and of his family] let him do what he will; be it that they marry.

37. But he that standeth firm in (his) heart, being not necessitado. [Namely, either for himself, for the preservation of his family and other occasions, which attendance necessitates Parents to marry out their children: or reason
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39 A wife is bound by her husband, as to the law, namely, of marriage. See Rom. 7, 2. as long as her husband liveth, namely, except it be because of adultery, Mar. 19, 9, or of the departing of the unfaithful party, before v. 15; but if her husband be slain after, she is free of the man to whom she was married, that is, that she be done in the fear of the Lord, to which purpose also especially foresees, that she now being free, do not yoke herself with unbelievers, 2 Cor. 6, 14.

40 But the husband is happier, namely, as well in respect of the troubles which marriage brings with it, as of the freedom which the husband to leave the Lord with les troubles, is declared by the Apostle herefore. Yet this must also always be understood, as well as some who shall have the gift of continency, and her calling permit this, as he hath not added, to any man that God hath called, according to my opinion. And I think also that I have the Spirit of prophecy, this the Apostle faith nor as it he doubted thereof, but to speak more fully of himself, contrary to that false conceit which some among them bad of themselves. See before v. 25.

CHAP. VIII.

1 The Apostle answers one question more concerning the eating of things offered to idols, and shows that it is not enough for this purpose, thus we know that the idol is nothing, and that we have but one God and one Lord; seeing there are many weak ones, who by so doing would be offended, and might take liberty to do thus licendly after their example, with evil conscience, and so perish. It Declares that such shall be against Christ, whereas no man ought to offend his brother even for the sake of any meat.

Now concerning the things which are offered to idols, [The Greek word Eidosol, which we call Idol, signifies any kind of image or likeness, and generally whatsoever without, or together with God, any religious name is given to any image of any form, or to which man give divine or religious honour under what pretencesoever it be. Now being the Gentiles used part of the sacrifices which they offered to their Idols for feasts, which they held at their houses or cies in the Temples of the Idols, whereas the Christians were also sometimes invited; therefore it was demanded of the Apostle, whether it were also lawful for them, whether it were without or within the Temples of the Idols, to go to such feasts, whereunto the Apostle answers partly in this chapter, partly in the tenth. We know that we are about, namely, who are duly informed of God and of his nature, and withall of our Christian liberty. For he himself afterwards excepts the weak out of them, v. 7. and the Apostle seems here to reprehend the words which some persons among them used to colour their doings, have knowledge. Knowledge puffeth up, that is, makes self-conceived, and despisers of our neighbour, when knowledge is without love and the true fear of God as the following word mispart, but love edifies, confederate knowledge to be used for the edification of our selves and our neighbour. See Rom. 14, 19.

2 And if any thinketh he knoweth any thing, [Namely, without conjointy of love as before]. he hath known nothing yet, as it ought to be known.

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

4 Concerning therefore the eating of things which are offered to idols; we know that an idol is nothing in the world, that is, is no god, nor hath any divine power to pollute meat or to hallow them; otherwise Idols are also something in the world, namely, gold, silver, stones, the sun, moon, decorated men, wicked spirits and the like which the Gentiles held for Gods, but have no divine power like as they thought, whereas also they are called vanities and lies in the word of God, and that there is no other God but one. But through there be also them that are called Gods, [Namely by blind men who accounted such creatures or even their own fancies for Gods, Rom. 1, 21. et al. whether in heaven or on the earth, as there be many Gods and many Lords, namely, such liegends Gods, or else the word God it itself calls Gods, as are the Angels of the invisible world, who are the Godly and Magistrates, Is. 8, 6. Psa. 8, 15.]

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

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

8 Now meat, that is, the simple use of meat. Some take this for the words of the Apostle, who should hereby instruct the strong that they may to much the better leave such meat. Others take it for the words of the like themselves, who under this pretext do eat of the Idol-shrine, both agree not ill with that which followed, make us not acceptable to God. For whether we eat we have no abundance, namely, in spirituall, or in respect of acceptable before God so ill that which followed. See Rom. 14, 17. and whether we eat, we have no want.]

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

10 For if any man seeth thee who hast knowledge, [Namely,
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[Namely, that an Idol is nothing, as before] be at meat to the Idol's Temple, [as some understand this, as the Idol's Table, i.e. at the feck which is kept for the honor of the Idol] shall not the conscience of the same, who is weak, be his own? [Gr. Gr. be edifyed, which here is taken in an influence] to eat the things which are offered to Idols? [namely, whereas nevertheless he reckoneth that the Idol hath defined such things, or as the Idolaters spake, consecrated it to himself.]

11 And the brother which is weak by thy knowledge [Or, for thy knowledge, i.e. by or for the sake of thy knowledge, seeing that he doth not use it for edification, but with offence of the weak] shall perish. [namely, seeing thereby so much as is in thee, thou hast occasion to this thy weak brother by thy example, to be little and little to fall to the Idol, and to fall away from the Christian Religion, and to perish. See the like phraze, Mat. 5. 28. Rom. 14. 15.] for whom [namely, weak brother] Christ died? [namely, to keep him from declination, and for this end also to redeem him from idolatry and his former vain conceit, 1 Pet. 1. 18.]

For howsoever thou for whom Christ didst, and whom by his death he hath truly redeemed, cannot be seduced by the leading power of offences, Mat. 24. 24. John 10. 15. 16. Yet nevertheless they that give offence do nothing else but as much as in them is, bring such as are weak in the faith to destruction, except they were kept by the power of God and the intercession of Christ, Luke 21. 31. 32. 1 Pet. 1. 5.

12 But ye see how this God [Gr. the foolishness, which is a matter of great cruelty to make the confidence of such which is weak of it itself, by committing foolishness, sin against Christ, namely, the whole members, they are. See Acts 9. 4.]

13 Therefore if meat [Namely, of what sort forever it be. And the Apostle gives here a general rule, according to which the confidence of all believers must be regulated in respect of indifferent things and of the weak: but not so much as the obligation of the obstinate will fail. Mat. 15. 12. and Gal. 3. 28. &c.]

CHAP. IX.

1 The Apostle to be better to bring the Corinthians to the right use of indifferent things, see before them their own example, and for this end be here interposed a discourse of the mistresses of the Church, and that hath been as well as other Apollos had power to receive maintenance. See 1 Thess. 5. 22. and 1 Cor. 1. 11. 12. 5. 11. 11. 12.

2 Produce divers reasons to prove this; taken from those that force in the wares, that plant a vineyard, and feed a flock, of an one thatareth, 11 of a power, 13 of them that force the temple or altar. And declarest, that nevertheless he being not useth of this power, neither would be useth, because he judged not this for edification amongst them, and that it would not be edifying to his power, to 13 must have in every way accommodated himself to weak Christians as well Jews as Gentiles in indifferent things, the better to gain them. 22 Finally exhibits them by the suitableness of the scribes to our use one another in the race, and that fight or wrestle, as also by his own example, so sobriety and diligent progress in godliness.

Am I not an Apostle? Am I not free? [Namely, from the ceremonies of the Law, and in that regard to eat all kinds of meat which might be set before me, as well as any of the other Apostles. See a contrary example, Dan. 1. 8. and Acts 10. 14. 15. 28. Hence I not seen Jesus Christ our Lord? [namely, as well as the other Apostles, when I was called to the Apostleship by him in a vision, i.e. secretly, and afterward being taken up into heaven. See Acts 7. 9. 2 Cor. 12. 2.] are ye not my work in the Lord? [that is, who are converted to the Lord by my ministry.]

2 If I am not an Apostle unto others, notwithstanding, I am unto you: [That is, notwithstanding, ye have no reason to doubt thereof] for the seal of mine Apostleship [that is, the confirmation that I am truly an Apostle, forasmuch as ye were converted by my ministry, and God hath confirmed my calling among you by many miracles and signs, 1 Cor. 12. 4. are ye in the Lord.]

3 My defense to those that make enquiry concerning me, [Or, who examine me, or condemn me, i.e. who dare 23 judges take upon them to judge me?] this occasion to have we not power to eat and drink? [Namely, at the cell and charge of the Church.]

5 Have we not power to lead about (with me) [Namely, from one place to another where we go to preach, at the cell of the Church a wife being a sleeper, [Gr. a sleeper a woman a wife. Some think from hence that the Apostle had a wife, but that he did not lead her all about with him, that he might not burden the Churches. But this seems to be repugnant to that which he faith of himself, 1 Cor. 7. 7. Others think that hereby are understood certain women which followed the Apostles to have them, and to provide for them of their means, as the women which followed Christs, Luke 8. 3. But besides this that we read this no where, so neither is it likely to be true. For hereby the Apostles should have regarded their ministry complied, and the Churches should have been called heedless, whereas the Apostle evidently brings in this to shew that he would not burden the Churches heedless. So that this therefore is to be understood of a wife not which he had, but which he might have taken, and consequently also he would have led him, as some other Apostles did] as also the other Apostles, and the brother of the Lord, [that is, cousins Heb. For John and James, and also Jude and Simon were Christs cousin-Germanns, or mothers sisters sons. See Gen. 2. 8. 9. 15. 12. 14. and 12. 5-55. and Orpha? [that is, Peter, of whole wife we read Mat. 8. 14.]

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

7 Who ever force in the war at his own charges? who planteth a vineyard, and causeth not of its fruit to be sold to a stock? 22 Produce divers reasons to prove this; taken from those that force in the wares, that plant a vineyard, and feed a flock, of an one thatareth, 11 of a power, 13 of them that force the temple or altar. And declarest, that nevertheless he being not useth of this power, neither would be useth, because he judged not this for edification amongst them, and that it would not be edifying to his power, to 13 must have in every way accommodated himself to weak Christians as well Jews as Gentiles in indifferent things, the better to gain them. 22 Finally exhibits them by the suitableness of the scribes to our use one another in the race, and that fight or wrestle, as also by his own example, so sobriety and diligent progress in godliness.

9 For is it written in the Law of Moses, Thou shalt not make a graven Image? [That is, of the people that was in the land of Egypt, in the wilderness, the Israelites, and every man who made for himself an Image, and wrought, and caused not of its fruit to be sold to a stock? See Deut. 25. 4. 1.8. 27. 58.]

10 For is it written in the Law of Moses, Thou shalt not make a graven Image? [That is, of the people that was in the land of Egypt, in the wilderness, the Israelites, and every man who made for himself an Image, and wrought, and caused not of its fruit to be sold to a stock? See Deut. 25. 4. 1.8. 27. 58.]

12 Or said be (it) altogether for our sake? For we judge the thing (this) is written: forasmuch as God that is great must plough in hope. [Namely, of the enjoying the
fruit of his labour afterward] and be that which is spiritual, [Namely, and Ears had no power unto you the word of God. See Rom. 15. 27.] it is a great (master) if we set your souls is corporal? [Gr. nous, i.e. the good things which serve for the fulfillment of our bodies.]

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

13 Know ye not that they that administer the holy things [Such as were all the Levites in the old testament, who therefore received the tenths, and had part in that which was offered. See Num. 18. Deut. 18.] cast to the priests the holy things? [and they are cast to the Levites according to the number of the Levites] and said to the Levites to the priests received tithes also of the tithes of the Levites, and had a special part in all festivities, except those which must be wholly burned before the Lord, Lev. 27. ver. 26. and part with the altar, bring nothing upon the altar and confounded by those, and another part was for the Priests.]

14 So was both the Lord ordained, [He hath respect his Levitical ordinance, Mat. 10. to the Gospel; that they should publish the Gospel should arise of the Gospel. [that is, of the labour which they take in preaching of the Gospel, and governing of the Church.]

15 But I saw none of these things: [Namely, among you, although from other Churches he sometimes received some liberality, 2 Cor. 11. 8.] and I have not written these, that is should be done unto me: for it were better for me [Gr. it is good rather to dye] to more advising patience to dye. [Namely, for want] then that any one could make this my glorying vain. [Namely, of having preached the Gospel among you without offence, and without your costs. The reason hereof see before ver. 13.

16 If I publish the Gospel, it is no glorying to me: [that is, do nothing but what I ought to do, and it is no glorying to me for soffert it laid upon me, or for necessity lies upon. Namely, by my calling and Christ's command, Rom. 1. 14. and me to me, Gr. me to me, i.e. the punishment is ready for me which Christ hath threatened to the unfaithful servant, Mat. 24. 49. 45.] Not the Apostle doubted whether it should continue faithful in his ministry, but this faith, by faith spurs me and more to stir up both himself and others, diligence and prudence in their ministry. If I preach in the Gospel,

17 If I do what I will I [That is, gladly, and with duteous and diligence, without regarding the judgment of men, Rom. 12. ver. 11.] I have reward, [namely, a crown of glory which is of grace, promised by the Lord to faithful and diligent servants, Mat. 24. 46. 47.] 1 Tim. 4. ver. 7. 8. and the glory of faithfulness this life against the false Apostles] but if workings [this, i.e. only for the fear of punishment, or to have honour or profit with men: as in 1 Cor. 9. the difference is (necessarily) not in me, namely, to give account thereof.]

18 What reward have I then? [I have then the reward to expect from the Lord, if I do it with diligence and faithfulness, respecting only the glory of God, and the greatest edification of the Church, without hope of reward from them. And seeing I observed that the reckoning of reward from men would give offence, and hinder edification and the cause of the Gospel, therefore I would not receive it: and for that I may glory unto you, but not unto God. See Rom. 1. 16. and 4. 11. 2 Cor. 11. 16. (namely) that I publish the Gospel, might make the Gospel of Christ (so be) without use, not to abuse [that is, to use with offence, and with reproach of the false Apostles, v. 15.] my power [i.e. of all that I have to take fitting maintenance] in the Gospel.

19 For when I was free from all; [Namely, burdens and yokes from whence the Christian and Apostolical liberty makes us free. The Apostle therefore proceeds from this point, wherein for edification sake he did not use his liberty, unto more other points, wherein he likewise did not use the same, the more to convince the Corinthians, that according to his example they ought to do the like, and not use their liberty to the scandal and hindrance of the cause of the Gospel.] I have made my self bondman to all, [that is, I have concerned myself with every one's weak, or as a servant must alway carry himself according to the condition and inclination of him whom he serves. But this must always be understood in indifferent things. So also, 22.] that I might gain that is, being to faith in Christ. See the like phrase, 1 Pet. 3. 1.]

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

21 To them that are without the Law. [That is, the Gentiles, who had not the ceremonial Law, neither were bound to use it, according to the decree of the Apostles, Acts 15. 28. and 21. 25.] (I became) as being without the Law, that I might gain those that are under the Law.

22 I became to the weak [Namely, the Gentile believers, who received the doctrine of the apostles, that is, that he might be partaker of the same. That is, that not only others might be saved by my preaching, but that I my selfalso might be co-partner of this salvation: which would not be, if I did not my part that which I teach others.]

24 Know ye not [From henceforward the Apostle teacheth, that they should be so free from being very much troubled about meat and drink, as feasts of Idols, that they must much rather be careful to exercise them-
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themselves in all goodnes, temperance and forbearance, which he proves by the examples of those that drive for a price, and also by his own example] that they that run in the race [namely, for a prize] run all indeed, but (that) one receiveth the prize [namely, who not only without others begins well, but before others end well] so that [is, so diligent and constantly even unto the end] that ye may obtain (it) [or apprehend, namely, the proposed prize of the glory of God, Phil. 3. v. 13, 14.]

25 And every one that striveth (for a prize). [Namely, by wrestling, running or fighting, as among the ancients there were such sorts of striving for the prize] contained himself in all things. [Or moderates himself, namely, from much meat, drink or other things, which make him flow or unap in this race]. These then (do this) indeed, that they may receive a incorruptible crown, [namely, of laurels, olive-branches, oaken-leaves, and the like, or at the highest of silver or gold, such as were propounded to those that strove for a prize] but we are an incorruptible.

[that is, uninsulting, or everlastling; 1 Pet. 1. 4. v.]

26 If then run in such an uncertainly. [Namely, like as these fencers or runners for a prize do, who know not whether they shall get the prize or not] 2 Tim. 4. 7, 8. so fight I, not as those striving for the air. [namely, as they do, who do not strive or drive in good earnest, but only: fight with a shadow, and execute themselves against the air, from whence happens no victory over the adversary; which we must do in earnest against sin and the Devil, Eph. 6. 11.]

27 But I constrain my body, [The Greek word signifies to thrice under the eyes by blows, to tame or bring under his obedience. See of this word also, Luke 18. 5.] and bring it into bondage, [namely, to subdue the same to the spirit, and not to oppose the spirit by too much food or by too great delicacy] lest by any means when I have preached to others, [namely, to bring them to salvation] I myself should be rejected. [that is, make my self unfit or incapable of the prize whereunto I incite and stir up others; whereby the Apostle meaneth not that he is uncertain of his election, and of obtaining this prize, for the contrary appears clearly, Rom. 8. 28, 29, 35. 37. 39. 47, 48. but this is a similitude taken from the same striving for the prize, wherein the flow or layzy, who had too much fed themselves, were rejected, and disfellowshipped as unfit for it.]

**CHAP. X.**

1 The Apostle declares that all the Israelites in the wilderness were baptized in the cloud and in the sea, and that they did eat the same spiritual meat, and drink the same spiritual drink, but that nevertheless, they were punished by God, 7 when they fell to idolatry, 8 or to fornication, 9 and when they tempted Christ, 10 or murmured against him. 11 Ye see that the same words are used for our warning. 12 And this is a similitude which is seen in the House of God in temptation, and a good rule.

13 Exhort them again to flee from Idolatry, 14 seeing by the use of the Lord; Supper, they have communion in the body and blood of Christ: but by Idolatry with Devils, whose Tables therefore they must avoid, 22, and under no pretense procure God, or give offense to their neighbours. 23 Notwithstanding permitted to eat with questioning whatsoever is sold in the marketplace, 27 and being invited to the house of an unclean man, whatsoever is eat before us, except any one gives us notice of it. 32 And concludes this discourse with a general exhortation to do all things for God’s glory, and the edification of our neighbours.

A nd I will not breathe that ye be ignorant that our Fathers [Namely, who came out of Egypt with Moses] were all under the cloud, [namely, which interposed itself between the army of the Egyptians and of the Israelites, and which bowed down and defended the Israelites, when they went through the Red Sea, Exod. 14. 19, 29. Psal. 105. 39. which Paul here testified to have been an antitype of our baptism, like as Peter speaks of the deliverance of Not in the Ark, out of the midst of the flood, 1 Pet. 31.] and all passed through the Sea:

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

3 And did all eat the same [Namely, in the figs, which signified one and the same thing: and that not only with one another, but also with us: which appears from thence that Paul here uses the name of Baptism, and afterward laudeth that the rock was Christ: and that Peter also praised the doctrine of John, and that did not have a spiritual relation unto Christ, as Christ at large declares, John 6, and as afterwards for the same reason the rock is called spiritual.]

4 And did all drink the same spiritual drink: For they drank of the spiritual rock which followed them [Namely, the rock] i.e. by the streams or brooks which flowed from thence, after that it was stricken by Moses, Numb. 20. 8, 11. Psal. 105. 41.] and the rock was Christ. [That is, was a sign and type of Christ, who being by the Father given to death for our , should yield faith unto us the streams of living water, John 7. 38. And this is a figure well understood: as the bread and wine in the Lord’s Supper are called the body and blood of Christ, because they are a sign and token of the same.]

5 But in the greater part of them God had no pleasure, for they were given over to their lusts. [Namely, because of their unbelief, as Paul states Heb. 3. v. 17, 18, 19.]

6 And these things happened for types unto us, [That is, for examples, and warnings. Namely, that if we follow after such like sins, notwithstanding we shall also have been partakers of these holy signs; either shall we escape the same punishment, which was punished them for the same. See of this word ver. 11. Phil. 3. 17. 1 Tim. 4. 13. Tit. 2. 12. that we should not fall into evil, Gr. should be no defilement of each other. Namely, of idolatry, fornication, and such-like, which are related afterwards] like as they had lust.

7 And be not ye idolaters, like as some of them. That is, a great part of them, namely, that were committed Idolatry with the molten calf: as it is written, I will avenge them, that people saw down to eat and drink, and they reviled in pi. [that is, to dance, laugh, and carry, as the idians after their Idolatrous feasts, commonly used to do. Exod. 32. 6.]

8 And let us not commits fornication, as some them committed fornication. [Namely, in the time of the Midianites, by the counsell of Balsam behinced unto Idolatry and fornication, Numb. 25.]
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one day three and twenty thousand. [Num. 5, 9.] It is said four and twenty thousand, but it may be that there were killed between three and four and twenty thousand, of which the Apostle kept the former number. Others think that there were three and twenty thousand slain with the word, after the example of the zeal of Peter, and that the other thousand of the chief men were hanged afterwards by the command of Moses. [Num. 5, 9.]

[That is, provoke him, or call in question his power to punish the unthankful, as the Israelites, Num. 21, 5. when they were not content with the Manna, nor with the waters, which the Lord miraculously afforded them: and like as the Corinthians, who rather followed the fables of idolaters which were full of offense and danger, than a simple food which the Lord afforded them at home] as some of them also repented, [namely, Chriftis, whom he had named immediately before. For it was the Angel of the Covenant, the eternal Son of God, who guided them in the wilderness, and whom they provoked. See Exod. 14, 29. and 14, 30. and Eze. 6, 9.] and were delivered of the serpents.

And murmur ye not, as some of them also murmured, [The Israelites many times murmured against God in the wilderness, when they wanted any thing, or when they were not content with the benefits which God gave them. But here the Prophet has it as especially to those events, Num. 13, 4. 5. when they defiled, fled, and were therefore by God destroyed with several plagues, and Num. 16, 1, 2. when Corah with his company murmured against Moses and Aaron, and some were burnt, some sunk into the earth] and were consumed by the devourer. [This name is not found indeed in this history, but is added by Paul, either hereby to understand the severity of God himself in their punishments, or an Angel which God made use of for this destruction, as he said, Eze. 11, 19. 22. and Eze. 23, 25.]

[And all these things came upon them for types:] [That is, examples of judgment upon such. See v. 6.] and were written for warning of us, on whom the end of the ages that is, the last times, in which the grace of God is more powerful, and wickedness greater. Wherefore we must by the grace of God take the more heed to our selves, 1 Tim. 4, 1. 2 Pet. 3, 3. are come. [Gr. merci, or even.] so then he that thinketh to stand [That is, he that conceits himself to be firm in the faith, that he could not fall into such sins] let him take heed that he do not fall. [That is, let him be careful that thereby he be not brought to a fall, to commit those sins and offences for which God punished the Israelites. From whence appears that the Apostle doth not exhort believers to doubt of their salvation, contrary to his own doctrine, Rom. 5, 1. and 8, 31. but that he warns the self-conceited only, not to depend upon themselves, and to flum the occasions whereby they might be brought to fall. For weak believers when out of weakness they may fall, have the promise of being called up again. See Psal. 37, 24. and the following verse here.]

13 No temptation [Namely, whereby ye are brought to the communion of idolaters and their feasts] hath taken you, but humane: [namely, which spring from your humane infirmity, and from fear of the displeasure of the Idolaters, who have requested you thereto. Herewith he comforts them, and exhorts them to more constancy for the future, seeing God maketh us this promise, that he will not let his be tempeled above that you are able, that is, above the power which ye have already received by God's Spirit. For of our selves we are able to do nothing, John 15, 5. ver. 15. 2 Cor. 3, 5. Thes. 3, 5. but be frail with the temptation [namely, which he shall suffer to come upon you, although they were much greater then hithermore have happened, John 16, 33.] give [Gr. make] also the battle, that ye may be able to bear them.

14 Therefore [That is, seeing then that we have these examples of God's judgment on the one side, and of God's faithfulness promised on the other side] we say to God's beloved, flee from Idolatry. [namely, not only that which is such indeed, but all that which might give inducement to, or suspicion of God's, or which is a sign thereof: or which he, be hark hithermore spoken.]

15 I speak as unto understanding (persons) [that is as to them that are expert and informed in the mysteries, of our faith] judge ye then what I say. 16 The cup of thanksgiving [Or, the cup of blessing. For the Greek word Eulogia signifies both thanksgiving and blessing. But seeing the Apostle hereafter chap. 11, 24. useth the word to give thanks or thank, as all the Evangelists, Matt. 26, 27. Mark 14, 22. Luke 22, 20. therefore this word thanksgiving is retained also here in the text: which we (giving thanks) do bless. Gr. Eulogoumenen, which word signifies both to bless, and give thanks. Yet 'muse here be translated bless, and not give thanks, forasmuch as it cannot be said that we give thanks the cup, as the Gr. conjunction or construction of the words would require; but will bless the cup. And by this blessing is understood, not by force of any words to change the wine into the essential blood of Christ, but by prayer, thanksgiving, or expression of the institution and end of the holy Supper, to consecrate, or separate from other common drink, and appropriate it to this holy use, as the word bless is also used, Gen. 2, 3. Exod. 20, 2. where God is said to have blessed and hallowed the seventh day, because he separated it from other common days, and appropriated it to a holy use. See the exposition hereof in the annotation on Matt. 26, 26.] is it not a communion of the blood of Christ? [That is, a sign and pledge of the spiritual communion which we have with Christ's body and blood, as ver. 18. is said that the Israelites had communion with the altar, and ver. 20. that they that are idol-sacrifices had communion with devils. A phial ulinar in the Sacraments, see ver. 4. and 1 Cor. 11, 24. 25.] the bread that we break, is it not a communion of the body of Christ? 17 For (is it) one bread. [Namely, that is broken, and in which we have communion. Or, for we are one bread, and one body.] (E) and one body, (F) is it not, [that is, one [spiritual body, whereof Christ is the head. See Rom. 12, 5. 1 Cor. 12, 12. and 1 Cor. 12, 4.] seeing we all are partsakers of one bread. 18 Behold I [I make which is after the flesh: That is, the people of the Jews, descended from Israel according to the flesh, which at that time had still their temple and worship; although the virtue of it was made void by the coming of Christ] have not they which eat the sacrifices, communion with the altar? [That is, with the worship which was used by them upon the altar, and which like which they thereby testified that they still approved.] 19 What say I therefore? that an Idol is [one] or that the Idol-sacrifice is [one] 20 Test (I say) that as the Gentiles offer, they offer to devils. [For many of the Gentiles Gods which they honoured by their images were wicked spirits. See Lect. 17, 3.] and [Dut. 32, 17.] and although sometimes they would thereby honour some deceased men and other creatures, or else the Creator of heaven and earth himself, as may be seen Acts 17, 23. Rom. 1, 21. yet nevertheless they are said to give that honour to devils, because the devil was the inipiter and instigator of such image-worship, whereby God was not honoured but dishonoured. E[1. 40, 18. and chap. 42, 8.] and not to God. And I will not that ye should have communion with devils. 21 To whom (Namely, rightly and duly, xX
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22. Or do we provoke the Lord? [That is, is it fitting for them to do so?] The Greek word properly signifies, it is fitting for us to provoke the Lord, Deut. 32: 51. It means to bring judgment upon ourselves, Deut. 32: 51. Are we stronger than he? [namely, to keep off his punishing of such a character.] Therefore, let us fear the Lord, Ps. 33: 12.

23. All things [Namely, which are indifferent in themselves, not forbidden by God in the new Testament, as among other things was the eating of all sorts of meat, when it could be done without offense. The Apostle now forwards treats of two other cases, which with certain limitations he permits in that which follows:] are lawful for me; but all things are not profitable: [namely, for my chief:] all things are lawful for me, but all things edify not. [namely, for my neighbour:] flesh with the lust thereof is profitable for my neighbour (Rom. 13: 13). But he that is well off with the lust of his own flesh is profane (1 Tim. 5: 6). But let every one (seek) that which is good for himself [Namely, only with the lust and disadvantage of his neighbour, Rom. 13: 13, 14, 15, 16.] and let every one (seek) that which is another's [that is, seek also that which is another's, for we must love our neighbour as ourselves: we may indeed love our selves also, but not contrary to the love of our neighbour.]

24. Eat all [That is, all foods. Here then in the first place the Apostle permits that whatsoever comes to the market may be eaten by us, although nevertheless it comes to pass that part of that which was offered to idols, is sold there also, when it is not sold in feasts or fasts. But when it is brought to the market or into the flames, the Idol is then no more honoured therewith, but it is accounted common meat (that is, sold in the market; as nothing) or making no difference, namely whether it was sacrificed before or not; for the Greek word signifies both] for conscience sake.

25. For the earth is the Lord's. [That is, although before it was abused by idolaters, yet it can neither to abide a creature of the Lords, who hath created it to be used with thanksgiving, 1 Tim. 4: 4.] and the fulness of the same.

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

27. But if any one [Namely, of the weak believers, which might be offended thereby: or else of the unbelievers who his at meat with thee, and thereby might look upon thee for a man which went without religion or of their heathenish religion, if thou being admonished shouldst nevertheless eat thereof] faith unto thee, that is Idol-sacrifice, eat (it) for his sake who gave (thee) notice of (it) and (for) conscience sake. For the Lord is the Lord of the flesh and the fulness thereof. [this same place taken out of 1 Pet. 4: 4. the Apostle here again produced, to show that men may well leave such meat, seeing there are more meats which God hath created upon earth for our use.]

28. But I say (for) conscience not of thine own flesh, but of the other. [Namely, who gives the warning of this, and is offended thereby, for the reason before rehearsed:] For why is my liberty judged [that is, why shall I by the scandalous use of liberty, give occasion that another's conscience should condemn mine action or reproach the same. Or seeing I know from God's word that this is now free to me, why shall I subject the judgement of my conscience to the judgement of another's conscience who is yet weak, or suffer my self to be reproached by such a one:] it is enough for me that I omit the eating of such meat for that time for their sakes, and neverthelesse retain the liberty in my mind, to do this at another time without offence, and to thank God for it: of another's conscience.

29. And if I be not by grace [Namely, of the Gospel, in which Christ hath set us free from the yoke of circumcisions and the difference of meats] an offender of the same why am I reproached for that for which I gave thanks.

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

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

32. Even as I also please all. [That is, seek to please. This must be understood as the former, namely, in respect of the use or omission of our Christian liberty, nor in respect of doctrine or other things which are commanded or forbidden of God. See Gal. 1: 10, 20.] in all things, not seeking mine own profit, but the profit of many, that they may be saved. 

CHAP. XI.

1. The Apostle exhorts the Corinthians to imitate him; and praises them that they keep his instructions. 2. Reforms certain abuses which were found in their assemblies; first that in praying and prophesying the men had their heads covered, and the women uncovered, 4 which were proofs to be unseemly, both for the men because they are the head of the women, and for the women, who seeing they are subject to the man, for a token thereof ought to cover their heads; or rather cause that both men and women should dissemble their heads, 14 and do contrary to nature. 18 Afterward that there were divisions in their assemblies, 20 and moreover that the Lord's supper was not rightly observed among them, forasmuch as the rich in particular kept feasts beforehand, whereby same came down to the Lord's supper, 23 to reform which abuses he beseeches them to observe the institution of the Lord's supper and the figurative of the same, 26 and teacheth to what end and in what manner it must be kept, 29 and what judgments they are to expect, and were already sent by God upon some of them who did not use the same aright. 33 Finally be teacheth how they shall amend these abuses.

Be imitators of me even as I am of Christ. [Namely, am an imitator, namely, who is the most perfect pattern of all virtues; so that men indeed must imitate their teachers, but so far forth as they imitate Christ.] 2 And I praise you brethren that ye are mindful of me in all things. [On that ye remember all my things; i.e. doctrines and exhortations] and keep the instructions [Or traditions, or delivering over, whereby then are understood as he himself afterward declares, some ordinances of his, nor which are articles of faith; but which concerned the outward form which ought to be observed in
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in the assemblies, and exercise of God's worship] as I delivered them over unto you.

3. But I will that ye should know, [That is, that ye mark the order of subjection which God hath appointed amongst men, in his spiritual body, that ye may do nothing repugnant to the same.] that Christ is the head [the having dominion over him, as the head is above and over the members] of every man; [namely, belonging to his spiritual body:] for of thee he properly treats here. Not that he is not also the head of the woman, for he is the head of the whole body. (Eph. 5, 23.) and the man the head of the woman: and God the head of Christ. [namely, the God, the Father, under whom the Son of God Jesus Christ stands, nor in respect of his divine nature, according to which he is equal and co-equal with the Father, John and Phil. 2, 6.] but in respect of his mediatorial, according to which he hath subjected himself to the Father for our sakes, and is less than the Father, (John 14, 28.) as an Ambassador amongst men, as such, is less than him that sends him; although by nature they are equal.

4. Every man that prayeth [That is, either makes the public prayers in the assemblies, or heareth and joyneth in prayer] or prophesyceth [or prophecyceth] [for readeth and expoundeth the prophetic words of the Prophets in the assemblies.] 1 Cor. 14, v. 3, 29 &c. or foreseeth some future things by divine revelation. For that gift was then given by God to some for the comfort of the church. 1 Cor. 14, 26. Eph. 4, 11. Or he that heareth such expositions in the congregations having (ought) on his head [namely, any covering, as is long hair, v. 14. or a hat, veil of the like, v. 7, as the Gentiles used to worship their gods with covered heads.] See Virgil. Aenid, 3, 24, 25. In Psal. 106, 29. he shall bless his own head. [namely, forasmuch as the uncovering of the head was then a sign of power and dominion, as on the contrary now at this day those that have power over others, will keep their heads covered, and they that are under others will uncover their heads before them. But in all these things, we must always have respect to the use of divers times and countries, and what is honourable and edifying therein.] 1 Cor. 14, 40. Phil. 4, 8.

5. But every woman, [Namely, which is married and is subject to the power of her husband.] See v. 2. although the rest are not here excluded [which prayeth or prophesyceth [that is, which in the assembly heareth the public prayers, or the exposition of the writings of the Prophets:] for that a woman should make prayers openly in the assembly, or expound the Scripture is forbidden her. 1 Cor. 14, v. 34, 35. 1 Tim. 2, 12. Or who being endued with extraordinary gifts of prayer or foreseeing things future, will propound them in the congregation, being moved thereto by divine inspiration. See Joel 2, 28. Luke 2, 26. Acts 1, 19, 20. with an uncovered head, distinguished her own head [or heareth her head, saith he to her head, namely, because by that sign it feareth she would deny that she is subject to her husband, and also in some sort that Christ is not the head of his church. See v. 4.] for it is one and the same [namely, of all one unceliminished, namely, if she lay aside the artificial covering, it is as much as if they should lay aside the natural covering] as if (her) hair were cut off.

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

7. For the man must not cover his head, forsooth as he is the image. [Namely, in respect of his power and dominion which he hath over the woman. For otherwise in respect of holiness and righteousness the woman was created after the image of God as well as the man; Gen. 1, 26, 27.] and glory of God: [namely, because in the man's dominion over the woman, God makes appear the glory and the command that he hath over his creatures] but the woman is the glory of the man. [namely, because the woman's subjection under the man is an argument of the power, authority and excellency of the man above the woman.]

8. For the man is not of the woman, [Namely, at first created by God. See Gen. 2, 21, 22.] Otherwise now according to the curse of nature men are born of women, (Gen. 3, 16.) see also the 12 verse [but the woman of the man.]

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

10. Therefore must the woman have power on her head [That is, a covering, for a sign that she is subject to the power and command of the man. See Gen. 3, 16.] A pharisee whereby the name of the thing signified is ascribed to the sign, which is also very usual in the Sacraments because of the Angels. [This some understand of the teachers of the church, which in the Scripture are always called Angels, i.e. preachers, or Ambassadors of God, Matt. 27, 48, Rev. 1, 10.] But may more fitly be understood of the ministring priests, who by reason of that office are everywhere where properly called Angels. For seeing they are present in the assemblies of the faithful, (1 Thess. 5, 12.) and are grieved by all disorders or indecency which might be practised there, therefore the Apostle admonisheth the women that they ought also to reverence the holy priests, that they may not grieve them herein.

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

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

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

14. Or doth not even nature itself teach you, [Namely, which amongst other things hath also thereby, distinguished the female sex from the male, that the hair of women's head groweth longer and closer than men's, and that the same serves her for an ornament and covering?] that if a man wear long hair, it is a disfigurement to him? [namely, because this long hair on his head is as a covering, and a sign of subjection, whereas he is the head of the woman:] and therefore ought not to wear such a sign, whereby he temeth to deny his dominion. Whereat also he saith he it were transform himself into a woman, wearing an ornament which is proper to women, and so as it were doth his sex, which God forbad in the law, Deut. 22, 5.]
But if a woman have long hair it is an honour to her, because the long hair is given her for covering. [Gr. θησαυρός, a thing to set about, Namely, to serve her for a covering, and consequently also for a sign of subjection, which therefore is an honour for her, that the thereby acknowledged that her subjection is according to the ordinance of God.]  
16 But if any man seem to be deforbus of permission, [or to love fines i.e. who would yet dispute against this thing and reasons, we will not contend any further with him] we have not such a custom [Namely, to contend about things which are so clear and notorious] nor the Churches of God. [Whole example or custom of such things ought in equity to be followed.]  
27 Now this [Namely, that which followeth] (that which) I say unto you (that), relate, mention, declare. I praise not, (namely) that ye come together not for the better, but for the worse. [That is, not for bettering, but for making you wroth. For assemblies are appointed for this purpose, that believers may therein be edified and bettered: which is not done when things unbecomely are practised in them.]  
18 For first when ye come together in the Church [That is, in the assemblies of the faithful, which then were not yet kept in Churches, seeing the Christians then had no Churches yet, as they have now, but in houses and in other convenient places] I heard it were declaunished. 1 Cor. 14. 11. [That there are schisms among you: schism is, when amongst the members of one Church, being one in point of doctrine, and in the grounds of the same, disunion and division arise, because of other misunderstandings, each party following his head and leader, whereby the unity of Christ body is rent and broken: which is also numbered amongst the works of the flesh, Gal. 5. 20. See more largely hereafter, 1 Cor. 14. 10. (name, or declare.)]  
19 For there must also [Namely, forasmuch as there shall always be the caules of heretics, as pride, arrogancy, ambition and boldness of some men, who are thereby carried on to raife up and adhere to heresies. So long as there shall be such men, there must also be heresies. See the like phrase, and further exposition thereof, Matt. 16. 18. 27. be heresies, [heresies, is a contemptuous saying about doctrine, and shall now hereafter also be said in that sense, in order to shew how much he is hurted by them.]  
20 For when therefore ye come together in one, (that) [Namely, that which ye do] not to eat the Lords Supper. [Namely, forasmuch as unlawfull eating, is not eating. Or, forasmuch as this is not to eat the Lords; but our own supper, as in the following verse.]  
21 For in eating [This is to be understood of eating of some meat which the rich brought with them when the Lords Supper was to be held, to keep a feast therewith afterwards with the poor, which feasts in the Greek were called ἀπεράτα, i.e. love-feasts. See hereof, 1 Paul, ver. 12. every one [Namely, of the rich without waiting for the poor. Or, every one with those that held with them] taketh before [Namely, before the poor are come to them. Or before the Lords supper is held] by his own supper. [That is, a supper which is not held in common of the whole Church; as the Lords supper must be held, but which is held privately by some alone, with excluding of others and this man is hungry and the other is drunken. That is, the poor are hungry, because they will not wait for them, and the rich are drunken, because they oftentimes do entertain one another before at such feasts, that they were drunken.]  
22 Have ye therefore so much? [In which ye can eat before, and affray your hunger, without doing this openly in the places of the assemblies. See ver. 14. to eat and drink there? or do ye judge ye the Church of God [That is, do ye not care for the oiffences which thereby arise in the Church?] and do ye shame those who have not? [That is, the poor who could bring nothing to such feasts, which either ye will not admit to the same, or will not wait for them, and so openly shew that ye despise them] what shall I say to you? shall I praise you? in this I praise not. [That is, in those abusés of the Lords supper I cannot justify you, or praise you as having done well.]  
23 For I have [The Apostle doth amend these abuses, lest before them the institution of the holy supper, as the same was first instituted by Christ: which is the best and surest way to reform and remove abuses, seeing all things in Gods worship must be ordered according to Gods and Christ's institution.] received of the Lord, [Namely, and not from man, Gal. 1. 11. There is done no relations, which the Lord Christ himself often mentions, 1 Paul that which I also gave over unto you, or, delivered over. That is, faithfully taught, not as my doctrine but as the Lord Christ himself.] that the Lord Jesus in the night in which he was betrayed took bread: [The exposition of this following institution of the Lords supper. See Matt. 26. 26. 27. epistles.]  
24 And when he was given drunk, he brake it, and said, take ye, eat ye, that is my body, which is broken for you: do this for remembrance of me.  
25 In like manner he (took) also the cup, after the eating of suppers, and said, this cup is the new Testament [Or, Covenant, Exod. 24. 8. i.e. a sign and seal of the new Testament or Covenant. For the cup is not the covenant itself, but a sign and seal thereof] in my blood: Do as often as ye shall drink it (it) for remembrance of me.  
26 For as often as ye shall eat this bread, [It is bread then which is eaten in the Lords Supper] and shall drink this cup, [that is, the wine which is in the cup] ye shall declare the death of the Lord, [the death of the Lord must be declared in the Lords Supper, as well by the ministers of the word, who by the administration must instruct the people, that this broken bread, and this wine, is a sign and a sealing of the bitter death of Christ on the cross, and of the benefits procured for us thereby as also by those that receive the same, who in their hearts must confess, believe, and with thanksgiving and praise, that the true and saving efficacy of the benefits, which they receive from eternal death, and live them in all which is given to understand of the words do this for remembrance of me, ver. 25. until he come. Namely, to judge the quick and the dead: for as the Sacraments of the old Testament endured until the first coming of Christ in the flesh, so shall the Sacraments of the new Testament endure until his second coming in glory.]  
27 So then whereas unworthily eat this bread, or drink
drinking the cup of the Lord. [That comes to pass when the persons are not rightly disposed who go to the Lord's Supper, being either publicly scandalous persons, which must also be kept from it; or, close hypocrites, and standing in this with their neighbours, and laden with hatred, envy, covetousnes and unrighteousness: or else when the faithful themselves have not duly prepared themselves thereunto, or do not receive the same with due consideration; be shall be guilty of the body and blood of the Lord. [namely, because by such abuseth he offers contempt to the sign of the body and blood of Christ. For the cup which is offered to the Kings feast, is accounted as done to the King himself.] 38 But let a man prove himself. [That is, search his mind and conscience, whether he feel in his heart a true sorrow and grief for his sins, as also a firm faith and confidence in the merits of Jesus Christ, and moreover an unfeigned purpose to dye to sin more and more, and to walk before God in a new godly life. See Gen. 17, 1, 2 Cor. 3, 15, and so let him eat. [namely, after that he shall duly have proved, and to found himself] of [Get. 14] of the bread, and drink of [Gr. out of] the cup. 39 For he that eateth and drinketh unworthily, he eateth and drinketh a judgment. [That is, guilt or punishment. See Matt. 26, 29, Luke 22, 30, Rom. 3, 16, and 13, 2. 1 Thess. 5, 15, which is to be understood either of eternal punishments in respect of hypocrites: or of temporal chastisements in respect of believers, who do not worthily use the Lord's Supper, as is declared hereafter] v. 50. so himself, not differing the body. [that is, seeing he maketh no difference between the bread of the Lord's Supper, which is a holy sign of the Lord's body, and between ordinary meat; and so proving] and prooving and reverence eats the same as other common bread. 40 Therefore [That is, for this abuse of the Lord's Supper] many are weak and sick among you, and many sleep. [that is, are already dead. See Matt. 9, 24, and 27, 52, John 11, 11, 1 Cor. 11, 32, and 15, 6, 18, 1 Thess. 4, 13.] 41 For if we judged ourselves, [Or discerned, i.e., after a good and diligent provoking of our selves judged rightly how it stands with us, whether we may go worthily to the Lord's table or no; and if we find out ourselves unworthily who should abstain from that sacred meat until we shall have amended our lives] we should not be judged. [That is, punished or chastened of the Lord with such plagues as are related before, v. 30.] 42 But when we are judged. [This comfort the Apostles, that the faithful should not be too much dejected by the hardness of the former punishments. The comfort consists of two parts: first that such plagues are properly no punishments, but rather chastisements or corrections, feodernly, that they are sent us by God for a good end, namely, for our salvation, that thereby we may be brought to true repentance, and may not be damned with the ungodly. We are dispossessed by the Lord, that we might not be condemned with the world. 43 So that the brethren may come together to eat, [namely, the Lord's Supper, or else afterwards to hold the love-feasts, in which the rich wait not for the poor out of contempt of them] wait one for another, [namely, until ye are all come together; or that the one wait until the other have been at the table; that ye may not disorderly feast upon one another.] 44 But if any man hunger, let him eat at home. [That is, if any man cannot, fall to long, until the Lord's Supper be held, let him rather break his fast in his house, before he comes into the congregation, and goeth to the Lord's table, that he may not despise the break of his fast, and do away a judgment. That is, by disorderliness and confusion do not pluck down a judgment upon your head. See ver. 29.] Now the things that remain, [namely, concerning the good one which must be observed in the exercise of the outward worship of God, in your assemblies: for thereof he bare speakeith, and not of things which concern doctrine or manners: as the word order which he bare uneth also importeth] I will order when I shall come.
6. And there is a diversity of operations. [That is, of the miraculous gifts of healing and other miracles. See v. 9, 10.] but it is the same God (namely, the Father, by his Son and Holy Spirit, to whom the workings of these gifts are ascribed also, John 5:19, 21, and here v. 17.) who worketh all in all.

7. But to every one is given the efficacy of the Spirit [Or for every one, i.e., the gift whereby is wrought and made known that the Spirit whose works are in him.] given for that which is profitable, [namely, for edifying the church, and for the common service of all. And therefore also they must not be used for any other end, nor for pride or for despising of others.]

8. For to this (man) is given by the Spirit the word of wisdom, [That is, the gift of understanding excellently well divine things, and to be able prudently to apply and make use of the same for the salvation and service of men.] and to another the word of knowledge, [That is, the gift of being very expert in the holy scripture, and of thoroughly understanding the right meaning of the same: which gift none have indeed, albeit that they have not fire and withal, either to import this knowledge to others, or well to apply itself to use.] by the same Spirit, [or according to the same Spirit.] and to another faith. [Namely, of working miracles, which is a special confidence that God will here in us give us that which we shall ask of him in the name of Christ, beyond the course of nature. See Acts. 17, 20. Gr. in the same Spirit.] and to another gifts of healing, [namely, not by ordinary means of medicines, but with a word, by touching, or otherwise by miracle, as Peter, Acts. 3, 6. and Paul, Acts 28, 8. See also Acts 24, 3. and chap. 19, 9, 11, 12. 1 Sam. 5, 14, 15.] by the same Spirit.

9. And to another workings of power. [Hereby is understand the gift to work miracles, not only for the help and service of men, but also for the punishment of hypocrites or enemies of Christ and his doctrine. See Acts 5, 5. in Peter, and Acts 23, 11. in Paul.] and to another Prophecy [that is, certainly to foresee things to come, which gift had Agabus, Acts 11, 27, 28. and 21, 10. the four daughters of Philip, Acts 21. 9. or else to expound the writings of the Prophets for edification, exhortation, and consolation, 1 Cor. 14, 2. See Rom. 12, 6. But here it seems to be taken for the full sort of prophesying,] and to another discerning of spirits, [that is, the gift to discern true and false teachers, and to give the church warning of the false ones. See John 4, 1.] and to another many kinds of tongues, [Gr. of tongues, namely, which they have not learned, but which they are able to speak by a special miracle, and divine inspiration, 1 Cor. 14, 6, 17. & 12, 4.] and to another interpretation of languages. [Gr. of tongues, i.e., who were able plainly to interpret in a known tongue that which was spoken or written in an unknown tongue, and declare it to others who do not understand it.]

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

11. For the Spirit of God. [This signifies the Apostle unfeignedly, Rom. 12, 4, 5. Eph. 4, 4, 13, 16. and is very fit to persuade the members of one spiritual body unto peace and unity.] in one, [that is, not divided into many bodies, so is also the universal christian church but one spiritual body, Can. 6. 5. Rom. 12, 5. Eph. 2, 14. and 4, 4, 5. which unity none must break by little or ichthys] and hath many members, [namely, having divers gifts, dignity and administration] and all the members of this one body, being many, are (but) one body: even so also Chrift: i.e. the body of Christ, namely, the church, which is so called from its head.

12. For we all. [Namely, believes, who belong to this body of Christ as members:] are also the body of Christ. [Gr. in one spirit, i.e., by the Spirit of regeneration, which is but one and consequently also administered and obliged us unto unity] baptized unto one body, [namely, the church of Christ, into which we are ingrafted by baptism, which is the laver of regeneration, Eph. 5, 26. Tit. 3, 5. and obligeth us to unity also] whether he be Jews or Greeks, or bondmen or free men] (that is, of what defcent, race or condition we be,) and we are all made to drink [that is, the Lords Supper also in which we all drink one drink] out of one cup, administer and obligeth us, that avoiding all divisions we seek after unity, to be one spiritual body and of one mind. The like reason the Apostle uteth, 1 Cor. 10, 17, that as in the Lords Supper we are all partakers of one bread: so we are also administered thereby that we are one body unto one spirit, i.e., by one spirit.

13. For the body also is not one member, [Namely, only, or confines nor of one member, but of many and divers, so also the body of the church consists of many members, which have divers gifts and administrations, of which some govern, others are governed, some teach, others are taught, some speak in the church and others hear, but many members.] but all. [Namely, is not one member, but many members, i.e., so that the Lord, when he delivereth the word of prophecy, divideth it (even as Christ divided the loaves) to such as understand, that the word may be fulfilled, 1 Cor. 14, 29, 30.]

14. If the foot should say, seeing I am not the hand, I am not of the body: [Gr. not of the body.] To the foot and the hand the same part of Christ, and so the same Spirit. [If the foot of the body should say, seeing I am not the hand, I am not of the body: To the foot and the hand, the same part of Christ, and so, the same Spirit.

15. If the eye should say, seeing I am not the head, I am not of the body: [Gr. not of the body.] To the foot and the ear the same part of Christ, and so the same Spirit. [If the eye of the body should say, seeing I am not the head, I am not of the body: To the foot and the ear, the same part of Christ, and so the same Spirit.]

16. And if the ear should say, seeing I am not the foot, I am not of the body: [Gr. not of the body.] To the foot and the eye the same part of Christ, and so the same Spirit. [If the ear of the body should say, seeing I am not the foot, I am not of the body: To the foot and the eye, the same part of Christ, and so the same Spirit.]

17. Where the whole body is, there is (should be) the hearing (be). [The Apostle thereby sheweth how needfull it is, that this diversity of gifts and administrations should be in the church, as it is to the welfare of the same.] Where the whole body is (should be), where (should be) the feeling (be)?

18. But now hath God set the members, every one of them in the body, [Each name in its place, and each for its special use and service for the whole body: so doth he also concerning the members of the church, which he fits each for his particular service, and imparts to every one his gifts for this purpose, even as he should. See before v. 11.] Where they all (but) one member, [That is, had the members of the church all one kind of administration and gifts, where (should be) the body (be)?] (that is, how could the church stand and be edified, for one member alone cannot do it.)

19. But now indeed there are many members, [Namely, having divers callings, administrations, gifts, and operations] yet (but) one body. [Namely, to make profite and edification, each must be so ordered and contribute what he hath,]

20. And the eye [That is, they that have the most excellent callings, gifts, or administrations: as also by the head are understood the principal men and governors]
of the Church] cannot go to the hand, [that is, to those who indeed have also excellent gifts or administrations, but not so excellent as the eye. See Deut. 28. 13.] I have no need of thee: or again the head to the feet, I have no need of you.

22. Too much rather, the members which seem (to us) to be the weakest of the body, they are needful. [Namely, for the faults and infirmities of the whole body, for we either get or lay least on nothing without the hand, and the head cannot walk without the feet.]

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

24. And our comely have no need of it: [Namely, to be more adorned, being comely enough of themselves] but God hath (so) joined the body together, [Gr. mingled or to joined together] giving more abundant honour: [that is teaching and commanding us by natural modesty, to honour such members] so that which hath need of it. [that is, to such a member as hath need of this honour, which therefore must admonish us, that we also ought to do the same to the weaker members of the Church.] 25. That there be no division in the body, [Gr. chano, namely, we would not necessarily wise, if one member would not serve another as it ought: and the frame would necessarily tend to the destruction of the whole body. So also in the Church, in the body, but the members should take the like: [Gr. the same] care for one another.

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

27. And ye are the body of Christ. [The Apostle now apprizes the foregoing familiarity to the Church which is the spiritual body of Christ, whereby each believer in particular is a member, who for this cause ought so to carry himself towards his fellow-members, as is showed in the comparison that the outward members of one body do towards one another and members in particular. [Gr. of a part, i.e. each believer is a particular member and part of the same body, which consists of all the parts and members joined together; therefore each part must be respected and esteemed in its own order, and contribute all to the service and benefit of the whole.] 28. And God hath set some in this Church, [Namely, to exercise certain ministries in the same of which ministers he now treats further, for the exordium of ver. 5.] first Apostles, [of the word Apostle see Luke 6. 13.] To these the first and chiefest place is assigned amongst the ministers of the Church of the new Testament, because they were called by Christ himself without means of men, Gal. 1. 1. could not err in teaching, were sent to preach throughout the whole world, and were furnished with a special power to work miracles, and punish the disobedient.] Secondly Prophets, [see ver. 10.] and Rom. 12. 7. Eph. 4. 11.] thirdly teachers, [that is, who are ordinarily called, to interpret the Scripture for the edification of the Church, and to maintain and defend the doctrine of the same against false teachers. See Eph. 4. 11.] afterward powers, [that is, they that are induced with the gift to confirm the doctrine by miracles, and with power miraculously to punish the disobedient] after this gifts of healings, [who have such a gift by miracle to cure incurable and all other diseases. See ver. 9.] helps, [that is, they that help and help the poor and sick governments,] that is, they that are appointed to keep the Church in good order, and to guide them, which are the Elders, Rom. 12. 8. A Tim. 5. 17.] many kinds of tongues. [Gr. sorts of tongues. See ver. 10.]

29. Are they all Apostles? [That is, seeing then the ministers of the Church have not all administations of one kind, nor of equal dignity, therefore they that have the highest ought not to despise them who have a lower, neither ought they to judge the other this, and to conte a one amongst another, but to labour to edification and peace are they all Prophets? are they all teachers? are they all powers.

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

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

CHAP. XIII.

1. What the Apostle had promised in the latter part of the former chapter, that he would shew the Corinthians a more excellent way. First, that he performs the latter part of that chapter 5, teaching that love is the principal gift, which Christians must seek after, which he proves by comparing it with other great gifts, as are divers tongues, prophecies, knowledge, working of miracles, liberally relieving the poor, and courageously even to suffer death for the name of Christ: and sheweth that all such gifts are nothing without love, and perforce lose love because of its excellent property, and operation: 8 as also because it shall endure and abide always, whereas other gifts shall fade, 9 being they are imperfect in this life, 10 which he declares by a comparison of the knowledge of a child, and of a man full-grown, and of being in a glass, and in the face it is self, 13 and finally because love is greater and more excellent then faith and hope.

A Although it were that I spake the languages (with tongues) of men (that is, which any men in the world were able to speak) and of angels, [the angels which are spirits, Heb. 1. 14.] have properly no tongue, as we have, but this must be understood of the excellency, and multitude of languages which even the angels might be able to speak when they are with men] and had not love, I would become a sounding brass, [that is, a brazen instrument, whereof men make a great noise without pleasantness or understanding] or a clashing cymbal.
And although I had the gift of prophecy, [See of his gift, Rom. 12:7. and 1 Cor. 12:10.] and knew all mysteries and all knowledge: [See also of this gift, 1 Cor. 12:6, 8, 10.] and although I had all faith, [namely, to work all kind of miracles. See 1 Cor. 12:8, 9, 10.] so that I should translate mountains, [that is, should do one of the greatest miracles, such as it would be to transfer a mountain from one place unto another] and had not love, I was nothing. That is, the gift were not profitable nor serviceable to me for saluation.

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

Love [That is, a man that hath true love] is long-suffering, [that is, by the grace of the Holy Ghost endues the reproaches and injuries offered unto us, and refrains wrath and desire of revenge:] this is love full of truth: [that is, inclineth and ready to do good to every one, even to enemies: love is not envious: love doeth not wrongfully, [or perversely,] unrighteously, namely, in words or in deeds it is not puffed up, [that is, proud, ambitious, highly condescended of itself, and despising others.]

Is not love of another? [Or unselfish:] is not this the gift of God? [Or the things which are his own, or the things which concern his own advantage, but the welfare of its neighbour and of mankind] it is not combustible, [namely, to wrath, passion, and desire of revenge:] it thinketh not evil: [that is, plotteth not in its mind, how it shall do to its neighbour any evil from desire of revenge.]

Or thinketh not evil in the actions of its neighbour, out of malice or evil-suspicions: or imputes not evil.

Is not love unrepentant? [Or for unrighteously,] namely, when any one doth that which is unjust, or else when injustice is done to any man but it repenteth in the truth: [or with the truth, i.e., when any one doth, or there is done to any one, that which is just and fit.] 7

7 Is covetous all things, [Or, beastly, for the Greek word signifies both. But forasmuch as afterward in the same verse is spoken of forbearance, therefore the word covet is better used here: seeing this is also a proper work of love, Prov. 10:16, 12:21, 23. For it taketh all things: in good part and to the best:] it believeth all things, [namely, which are any way credible and not manifestly false. Namely, concerning the actions of his neighbour, confineth them always to the best as long as the contrary appears not it believeth all things, [namely, of God, that he will deliver and afflict him, Job 12:15, and of men, that they have not means, spoken or done to evil, or that being fallen they will rise again] it believeth all things, [that is, suffereth all injuries done to it for peace sake, without revenging it.]

8 Love never [That is, it is neither carnal in this life, for to bring forth the tree fruits: neither shall it cease in that to come, but always abide and be perfect, although not always employed in one kind of operations] perisheth: [Or, never falleth out, or off, as Rom. 9:6.] but whether it be prophecies, [see 1 Cor. 13:10, 11.] they shall be abolished, [namely, as well in this life, when that gift shall cease, as it came to pass after the Apostles times, as in that to come, in which the foretelling of things future to us was necessary:] they shall be abolished. [That is, is languages. [Gr. tongues,}]

9 And now [Namely, now in this life, in part, not that we do not now know all that is necessary for us salvation, John 16:12, 11. Cor. 12:5, 8. 1 Tim. 3:16, but the Apostle speaks thus in respect and in comparison of the knowledge which we shall have of divine things in the life to come: unto which, this our knowledge which we now have, is to be accounted but a little part and we prophesy in part.

10 But when that perfect [That is, the perfect knowledge of divine things, as much as a man shall be able to comprehend, and shall be able to do good to every one, even to enemies:] shall be fulfilled in the life to come then shall that which is in part, [that is, this imperfect knowledge, see v. 8.] be done away.

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

12 For we see now [Namely, as long as we are in this life] by a glasse: [that is, bewitn our present knowledge, and that which we shall have after this life, is such a difference, as that is when we behold the image of another face in the glass, and when he beholds the face it fell into a dark sentence. Gr. in a viddle, i.e., there is also such a difference, as when one poppounds any thing daily, in the manner of a riddle, and when he doth the same with plain, proper and especial words] but then [namely, in the life to come] shall we know, namely, God and all divine things face to face: [that is, clearly and perfectly. See 1 John 3, 2, now] namely, in this life] know I in part, [that is, even I my self although I am an Apostle, and was taken up into the third heaven, and there heard innumerable words, 2 Cor. 12:4] but then [namely, in the life to come] I shall know even as also I am known. [namely, of God, who perfectly knows me, loves me, acknowledges me for his, and through this his love shall give me the same knowledge.]
but also with understanding. 16 Otherwise that one who understandeth not the strange tongue, cannot say amen to such a prayer, 18 and confirms the same by his own example which he exerts them to imitate, 21 and proves out of the Scripture that strange tongues are sometimes rather a judgment than a gift, 23 teacheth also that it would be ridiculous if they all spake with strange tongues, 24 because the Holy Ghost had not taught them. 26 Afterwards he lays down certain rules which must be followed in the use of extraordinary gifts; namely that all must be done to edification, 27 when they speak with strange tongues that another interpret it, 29 that prophesying be done by turns, 32 and that the prophet judge thereof. 34 That the women hold their peace in the church, 37 that these his ordinances are the commandments of the Lord, 40 Finally that all things must be done decently and in order in the church.

Follow after love [Gr. purific love. This is the conclusion of the former chapter] and be zealous [that is, labour more earnestly for this, that each may excelle other therein] for spiritual gifts, [to obtain extraordinary gifts, which the holy Ghost hath wrought in many. See 1 Cor. 12. ver. 3, 5, 7, 9, 10. Although men must be externally zealous and diligent, yet must not yet speak is prophecy. [what that is, see Rom. 12. ver. 7, 10, 1 Cor. 12. 10, and the third verse following.]

1. For he that speaketh a (strange) language, [Gr. with a tongue, as also in the following] speaketh not to men, [that is, that he might thereby make known to them the thoughts of his heart, which is the end whereby speech is used.] nor to God, [that is, that God well understandeth it but not men which is not enough] for no man understandeth it, [but God only. For it is merely by the power thereof that the gift which the Holy Ghost hath wrought in him, of his mind, shall be speaketh mysteries. [This may be understood either of the mysteries of the Kingdom of heaven, Matt. 13. 11. 1 Cor. 4. 1, and 13. 2, which are more excellent then that they should be held forth without fruit and attention in an unknown tongue, or that he that speaketh in an unknown tongue doth not otherwise than if he pronounced some hidden things, which no man can understand.]

2. But he that prophesicheth [That is, he that interprets the writings of the prophets in a known tongue. See ver. 1.] speaketh into men, [that is, speaketh in such a manner that men can understand it, and receive benefit by it's edification, and exhortation, and consolation, that is, that which may serve for edification or instruction of the ignorant, exhortation of the disorderly and consolation of the sad. Unto these three advantages all the interpretations of God's word tend, Rom. 12. 4, 6. 1 Thes. 1. 6. And for this cause is the gift of prophesying better then that of strange tongues, because that these benefits are not obtained.]

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

4. And now brethren, if I should come unto you, and should speak in (strange) tongues, I would rather bring you [Namely, for your edification] if I should not sing unto you, either in revelation, or in knowledge, or in prophecy, or in doctrine? [or, speak not, either by revelation or, i.e. preached not to you in a known tongue, so that you should be able to understand that I held forth unto you either some revelation of mysteries, or some knowledge how a man must carry himself in doubtful matters, or some exposition of the writings of the Prophets, or some confirmation of some article of faith, &c.]

7. Even the very least things [Gr. soul-lest i.e. the inferences of musick] which give sound [Gr. voice] whether it be pipe, or harp, if they give no difference with (their) sound, [that is, diversify of tones, but always one kind of voice: which is very unacceptable and incometh to hear] how shall that be known which is piped [that is, what long or ditty] or played on the harp?

9. For if the trumpet whereby soldiers are warned and lifted up to battle give an uncertain sound, [or, unknown. Namely, by which men cannot understand that they are thereby warned and lifted up to prepare themselves to battle. For there was a certain manner of trumpeting wont to be used for this purpose which was called clascism, which would prepare himself to the war?]

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

11. If therefore I know not the force of the voice, [That is, understand not the meaning of that which is spoken] I shall be barbarian, [Thus I am, as a man of an unknown language. The Greeks and Romans called all other nations which did not speak or understand their languages Barbarians. See Acts 18. 2, 4. Rom. 1. 14. Col. 3. 11.] to him that speaketh: and he that speaketh shall edify him with me. [Gr. in me.] 12 Even so ye also, seeing ye are readens [Gr. are given to spiritual gifts, i.e. have power to edificate others after this, that ye may have the best spiritual gifts: which is a commendable zeal and desire after spiritual gifts.] Gr. spirits] seek that ye may be abundantly [or excellent] for edification of the Church. [That is, that ye may have and use such gifts, whereby the Church must be most edified.]

13. Therefore be that speaketh [That is, can and will speak in the Church] in a (strange) tongue, let him pray that is, that besides the gift of strange tongues, God will also bestow upon him the gift of translating and interpreting the same plainly in a known tongue. For this was also a special gift of the Spirit. See 1 Cor. 12. ver. 10, 30, and here ver. 16, 27. and howsoever they themselves understood well what they said, yet nevertheless they had not always therewith the gift of being able plainly to translate the same. Or that he so pray, namely in the Church, that he also interpret in a known tongue the speech made in an unknown tongue, that be may interpret it.

14. For if I pray [That is, make a prayer openly in the Church] in a (strange) tongue, my spirit [indicates]
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18. What is it then? That which must men do then to use this gift aright? I will (indeed) pray with the spirit, [that is, I will indeed use this gift of the Holy Ghost, to make a prayer in the Church in a strange tongue] but I will also pray with the understanding: [that is, I will adjourn a plain interpretation that he that receiveth the same may understand it.] I will (indeed) sing [namely, psalms and spiritual songs in the assembly of the Church] with the spirit, but I will also sing with the understanding.

19. But I thank God that I speak more [strange] tongues than you all. [Or that I speak strange tongues more than you all. The Apostle propounds his own example to the Corinthians, who were not in equity to imitate him. He gives God thanks for the gift of strange tongues, which he had received more abundantly than any one of them, who made imitation thereof in the Assemblies; to show that he did not despise this gift, but only reproved the abuse of the same:]

20. But I will [rather] in the Church [That is, in the assembly of the faithful, where many follow the profession] speak five words that I know, [or, by mere understanding, that is, so that I express my understanding, or the thoughts of my mind with clear, known and significant words, which every one can understand] than in ten thousand words, [that is, a great and long speech:] See I Cor. 4:15. from whence clearly appears; that they do directly contrary to the doctrine of the Apostle, who prescribes God's worship and their prayers unto God in a strange tongue which they themselves or their hearts understand not, and who do as it were number their prayers to God by fifties and hundreds in a strange tongue.

21. Brethren, be not children in understanding. That is, be thou that ye have better understanding than children, seeing it is altogether childish to make an imitation in the Assembly with strange tongues without any edification or abide not always in the childish and mean knowledge of spiritual things. See Heb. 5:13 and chap. 6:1. but be children in innocence! [That is, imitate children's purity, not their ignorance but in their innocency; feeling children although they are born with a corrupt nature notwithstanding do not yet actually so do they, as they that are grown] and in understanding (namely, of spiritual things necessary to salvation) be fully grown. [Gr. perf. i.e. maturely daily in this understanding, in such a manner, that being at the understanding with a sound knowledge of spiritual things, and that which ye shall yet obtain, there be such a difference, as there is between the understanding of a child and of a man grown. For that in this life we shall not come to an altogether perfect knowledge of spiritual things, the Apostle taught in the former chap. 9:10, 11, 12.]

22. It is written in the law, [That is, in the Scriptures of the Old Testament. See John 10:34.] I will speak to this people, [namely, to punish them] saying then that God with unknown tongue, as it were a punishment, therefore men ought not to use them in the church without interpretation, so much as this would tend more to punishment then to the edification thereof. See the further explication, Esa. 28:11. by men of other tongues, [that is, of unknown tongues which they shall not understand] and by other lips, [that is, of unknown speech] and neither so will they hear me [that is, not understand] saith the Lord.

23. So there (strange) tongues are for a sign, [Namely, of God's wrath] not to them that believe, but to unbelievers, [that is, that they utterly reject the word of God, to them God sends this] for a punishment, that they are spoken to in an unknown tongue, and prophesy [see ver. 3, 4. not to unbelievers, for although the prophecy may serve all, to convert an unbeliever; notwithstanding feigning unbelievers come not much into the Congregation, it is principally framed to exhort comfort and confirm believers] but to them that believe.

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

25. And if they all prophesied, [Namely, who have the gift of prophecy, one after another. See ver. 18, 19, 20.] and one unlearned or unbeliever come in, he is convinced [or reproved, i.e. overcome in his conscience that the Christian Religion is the right and true Religion of all, namely, who use the gift of prophecy in the church again] and he is confounded [that is, confounded, namely, for his former sins, and if he will not receive by a true faith that which by prophesying is propounded out of Gods word, he is rendered without all excuse. See Acts 24: 25.] of all.

26. And if the hidden things of his heart become manifest. [That is, when by prophesying Gods word is interpreted, it appears how a man is duped in his heart, namely, whether he will abide Difference in his unbelieving, or believe the Gospel. See 3 Cor. 3:1, 15, 16. and so falling on [his] face, [namely, that he by prophesying is convinced in his heart of the truth of the Christian Religion, he will immediately with all reverence bespoke himself to the service of the true God, and to confide in the Christian Religion for the true.] he will worship God, and declare God is truly [that is, that in your church the true Religion is rightly taught and executed] among you. [Gr. in vobis.]
1 Tim. 2. 12. but (commanded) to be subject [namely, to the men to receive instruction from them; for he that instructs another in public assemblies, hath thereby some authority over or above him that is instructed.] as also the Law saith. [namely, Gen. 3. 16.]

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

1. What is the word of God spoken to you? [That is, from your teachers of Corinthis, who are so proud of your gifts, and not much rather from us Apostles, who first preached the word of God unto you: or is it come unto you only? (that is, you carry your selves so proudly as you alone had all knowledge. A foolish reproof of those proud spirits, whereby is also shown withal, that they have no reason to so exalt themselves.)

37 If any man thinketh that he is a Prophet, [That is, is really endued with the gift of prophecy, or pretendeth that he is, and gives himself out for such a one or spiritual, (that is, is inducted with any extraordinary gift of the Holy Ghost, or abundantly exercised in Chaldee doctrine, & Cor. 11. 15. and chap. 3. 1 Gal. 6. 1. let him acknowledge (that is, he must or ought to acknowledge: namely, if he be such a one as gives himself out for.) that what I write you are the commandments of the Lord: (namely, Jesus Christ, who is our Lord hath power to command us, and whom he servants are bound to obey.)

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

39 So then brethren be zealous to prophesy, and hinder not to speak in (strange) tongues. [That is, although I judge that prophesying produceth more edification in the Church then to speak with strange tongues, yet I will not thereby use the use of strange tongues altogether rejected or hindered, (that is, be but duly performed, and with interpretation.)

40 Let all things be done in the Church, as there are prophesying or preaching the word of God, making the publick prayer and thanksgivings, administration of the Sacraments, and the like, be done decently (that is, becomingly), so that it may have a fair appearance, which is becoming Christian decency and simplicity; and with order. That is, without confusion, each in its due time, course, place and order.

CHAP. XV.

1. The Apostle proves the truth of the resurrection of the dead by many reasons, of which the first is taken from the resurrection of Christ, which he confirmeth by a reference of his doctrine, which according to the Scripture he had propounded unto them: and by the testimony of Peter, 6 of more than five hundred brethren, 7 of James, and of all the Apostles, 8 and of himself: 9 Concludes that otherwise even Christ should not be raised up, 10 which he proves to be absurd, seeing...
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Chap. xv. 1. Therefore should be made of none effect, their testimonies, the ground of the Christian faith, and the hope of Christianity; 2. teacheth that Christ is not the flesh alive for the deal, and that is flesh rose to be his coming, where he should die for all his enemies, and unjustly all things unto God. 3. This otherwise also doth benefit for the sake used in vain. 4. That avesellers as also be himself, should induce so many perils in vain; and so that the Epiphanies should be in the night. 5. Afterward he teacheth that believers shall arise with the same body; but with other spiritual qualities, as incorruptibility, glory, immortality, 6. and that the flesh shall have better, as Adam had, but as the Lord Christ now hath. 7. Revealed also a mystery, that they that live as the coming of Christ shall not die but be changed, and that those death shall be swallowed up: whereas he sing a song of triumph, and thanketh God, 8. with an exhortation to the Corinthians that they would continue steadfast in the faith.

Furthermore it occasion me known unto you. 9. That is, I bring again to your remembrance, the truth I published unto you, G. Evangelist; which also ye received, namely, faith, which also ye stand, that is, have remained steadfastlietherto. 10. By which ye are all saved. 11. Or, shall be saved, if ye retain it in your wife as I declared it unto you: 12. or, remember what I spake or said, except that ye have believed in vain. 13. Namely, which comes to pass when men do not believe in the faith, which then would be an argument of no true faith. See Gal. 3. 4. 14. For faith is principally, as the first and principal articles of our Christian religion, 1. Cor. 2. 2. 2. 9. 1. Thess. 8. 1. Or, among the first, namely, principles of the Gospel, Heb. 6. 2. I delivered over, namely, by teaching and preaching unto you, that which also I received, namely, from God and our Lord Jesus Christ. See 1 Cor. 11. 23. So that this is not a doctrine flegned by me or any men, but come from God, and given us by him, to publish unto men. 16. That Christ died for our sins. 17. Namely, thereby to give a sign for the same for our reconciliation, 1. Pet. 3. 18. 19. According to the Scriptures. 20. Namely, of the old Testament. See Acts 16. 32. Rom. 11. 1. Ephes. 2. 20. And that he was buried, and that he was raised up the third day according to the Scriptures: 21. And that he was seen of Cephas, [That is, of Peter: see of this name, John 1. 43. 1. Cor. 1. 12. Gal. 2. 1.] afterward of the twelve, [namely, Apostles, who although they were then but eleven the number being diminished by the falling away of Judas: nevertheless he himself the name of that number, seeing shortly after the same was filled again. See John 20. 24. Acts 1. ver. 25.] 22. Afterward he was seen of more than five hundred brethren at once. [When this was done is not set down by the Evangelist. Some think that it was done on the mount of Olives when he ascended into heaven, Luke 24. 50. Acts 1. 9. Others think that this was done in Galilee, where he had many disciples. See Matt. 16. 7. of whom the greater (part) by yet remaining, [Gr. remain until now, i.e. are yet alive] and some also are fallen asleep. [That is, are dead. See Luke 13. 34. Dan. 12. 1. Matt. 9. 24. and chap. 37, 53. Acts 7. 60. 1 Cor. 15. 12. 13. 11. 50. and hereabove, 1. 18. 20. 51.] 23. Afterward he was seen of James: [Amongst the Apostles there were two who were called James, one that was the son of Zebedee and brother of John, Mat. 4. 20. 27. 31. 32. 38. 39. and was killed by being stoned, Acts 12. 2. and one that was a son of Alpheus, named the little, Mark 1. 40. and the Lords brother, Gal. 1. 19. because he was a son of the sinner of our Lord's mother. See the annotation. on Mark 15. 40. Acts 12. 17. and 15. 13. Of which of the two this must be understood is uncertain, seeing the Evangelists make no mention of this appearing neither afterward of all the Apostles, [whereby none union hand thrice the eleven Apostles being gathered all together in one:] and that ver. 5. the same are also understood, when they were gathered together without Thomas. Iohn 20. 24. But other understand it, not only of the twelve, ver. 5. but also of all the rest which were then with him to preach the Gospel. Luke 10. 1. Acts 1. 12. 7. 8. And last of all he was seen of me also, as of one born at a season. [The Apostdle compares himself heretofore in respect of his sudden and unexpected conversion, and writing, which is described, Acts 9. and happened after that the Lord Christ was ascended into heaven: and because he had before perfected Christ.] 9. For I am the least of the Apostles, who am not worthy [Gr. not sufficient] to be called an Apostle, because that I persecuted the Church of God. 10. Yet by the grace of God I am that I am: [Namely, a believing Christian, and besides that an Apostle of the Lord and his grace which (was shown to) me [or, in me, towards me] was not in vain, [that is, not without the bringing forth much fruit]: but I laboured more abundantly, [namely, both in the execution of the Apostleship, and in the enduring of all manner of affliction and persecution, which he describes, 2. Cor. 11. 11. then they all: [namely, the other eight Apostles, which were called before the Lord Christ ascended, and continued with him upon earth: as also in the following verse] yet not I, [namely, as working by mine own abilities, forsooth as I am but an instrument thereof] but the grace of God which is with me, [that is, which God hath showed me, and whereby he blesteth my labours.] 11. Whether therefore it be I, or it be they. [Namely, the other Apostles. See ver. 10.] so we preach [namely, that Christ dyed for our sins, was buried and rose from the dead. See ver. 3. 4. and I am believed.] 12. Now if Christ be preached [Namely, by me and by the other Apostles] that he was raised from the dead, how say [that is, how then can that hand which came fay. This question imports a reprehension and showing of the absurdity of this error] none among you. [So then this error was not common of the whole Church, but of some only, whose names are not express as 2. Tim. 2. 17. that by blaming them he might not alienate them from conversion] that there is [that is, shall be in the last coming of Christ] no resurrection of the dead. 13. And if there be no resurrection of the dead, neither is Christ risen. [That is, that this absurdity must follow from thence that Christ is not raised from the dead. The reason hereof is, because Christ is the head, and the faithfill his members, who together make one body. If the members should not be made alive, then neither are the head alive. For it would be a deserted body, whereof the head was alive and the members were and remained dead.] 14. And if Christ be not raised up, then our preaching [That is, mine and the other Apostles] is vain, [that, is, false untrue] and your faith is also vain. [That is, your faith hath no firm ground, and shall not obtain the end of the same which is the salvation of your souls.] 15. And we also are found false ministers of God: for we have testified of God. [Or because we have testified against God, etc.] that he hath raised up Christ: wherein he hath not raised up, if namely the dead be not raised up. 16. For if the dead be not raised up, then neither is Christ raised up. [The reason of this consequence see in the annotation, on v. 13.] 17. And if Christ be not raised up, then is your faith
is the Father, namely, of Christ, and also of the faith-
full, \(\text{Acts 20. 17.}\) when he shall have done away [not
only that they have not the upper hand, but also that
they be no more] all dominion, and all authority and pow-
er: [this some understand of all dominion, lawful and
good also, for they shall be no longer needful to be
Overs all dominion and power whether it be of un-
clean spirits, or men who have opposed the Kingdom of
Christ.] 

25. For he shall reign as King. That is, accomplish
his Kingly-office as mediator. Therefore that which
is said, \(\text{Ps. 2. 10.}\) (to which the Apostle here alludes)
that he should sit at the right hand of God, is here in-
terpreted by the Apostle to reign as King, as also in
the same Psalm, \(\text{v. 2.}\) rule thou in the midst of three
kings\] unable; therefore as long as this is not ac-
complished, Christ shall not raise up the faithful from
the dead. And afterward he shall cease to reign or rule in
such manner as he now doth as mediator; he shall have put
all Enemies [namely, of his Kingdom and chiefly the
Devil and all his instruments, who oppose him, or will
not have him to reign over them, \(\text{Luke 19. 19.}\) under
his feet. [that is, shall have wholly overcome and
destroyed them. See \(\text{Joh. 20. 24.}\).]

26. The last. That is, which shall last be overcome
and abolished] enemy, [namely, of the life and sal-
vation of men. For death destroyeth life, and is there-
by an enemy of nature which is done away [that is,
taken away, and in stead thereof life is given again
by the resurrection. See \(v. 25.\) is death, [namely, tem-
poral and bodily death: for of that is here spoken.]

27. For he [Namely, God the Father] hath sub-
jected all things, [and consequently all Enemies also,
amongst which also is temporal death] unto his [namely,
Chilis. See a larger exposition of this place, \(\text{Heb. 2.}\)
6. 6. feer. [that is, put under him, to abolish whatever
is an Enemy, that it may no more hurt his King-
dom.] But when the faith, that all things are subj ect
unto (but) it is manifest, that he is excepted [namely, God
the Father. Of that is it is without him] who hath sub-
jected all things unto him, [namely, to Christ].

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

29. Otherwise what shall they do? [That is, what
profit and advantage shall they obtain for doing that] who
are baptized \(\text{for life}\) baptizing. This is directly inter-
preted. Some understand it of the Sacrament of bap-
tism by which we have communion in the death of
Christ, and openly testify that we will be accounted
for dead and united to the body of Christ, \(\text{Rom. 6.}\)
v. 2, 3. Others understand it of those who are so baptized
with the cross and profession, that they are as it were in
a continual death. For to the word \(\text{baptizing}\) is sometimes
taken, \(\text{Mark 10. 38.}\) \(\text{Luke 21. 50.}\) Some understand
it of those that washed the bodies of the dead, effecting
the souls to be baptized for the dead, may also well be
translated to come over the dead, that is, wash, which
custom was usual in the times of the Apostles, \(\text{Acts 9.}
27.\) and the word \(\text{baptize}\) sometimes signifies also
to wash. \(\text{Mark 7. 4.}\) \(\text{Luke 11. 38.}\) \(\text{Heb. 9. 12.}\) which
also doth not ill agree with the scope of the Apostle for
the dead, \(\text{or over the dead}\) if he be not at all washed
up? wherefore are they also baptized for the dead?

30. Why also are we [Namely, the Apostles, Teachers,
and all the believers] every hour in danger? [namely,
of losing not only our goods and good name, but also our lives for Christ's sake. This should be done by us to no purpose if there were no retribution.

32 I die every day. [That is, I am no longer in danger of my life, but am also daily frizzled upon, by many tribulations, that my life is rather a continual death.] See hereof 1 Cor. 4. and 1 Cor. 11. & 12. (wherewith I rest for) by our glorying which we have in Christ Jesus our Lord. [That is, by the faithfulness which I have shewed in the cause of Christ, whereof I may justly glory. Others by your glorying, I say, by the glorying which I have concerning you, that I have brought you to the faith by my ministry. See 2 Cor. 7. 4.]  

33 If according to man. [That is, as it sometimes fareth with men. Or that I may also speak something of my flesh as men use to do, Rom. 5. 3. & Cor. 11. v. 16. 17. 28. 21.] I have sought against beasts at Ephesus, [this may be understood properly that the Apostles was set before wild beasts at Ephesus in the theater, to be torn by them, being notwithstanding wonderfully delivered from it by God. But seeing Luke describing that which happened unto him in Ephesus, Acts 19. makes no mention hereof, therefore some understand this improperly of the concord which the Apostles had in Ephesus with his adversaries, whom he compares to wild beasts, because they fought to tear and destroy him. As he also compares the Emperor Nero to a lion, 2 Tim. 4. 17. 'What profit is it to me if the dead be not raised up?' may this also be fully joined with the following words. Let us eat and drink, [that is, let us live in pleasures, and make good cheer every day. The Apostles reprehend the words which the Epicureans are wont to use, being also rehersed, Is. 23. 1. and meaneth that therein they were in the right if there should be no retribution for to morrow. [that is, very suddenly] we die. [that is, we shall by death be taken away out of this life.]  

34 Do not envy. [That is, suffer not your souls to be seduced by such speeches of the Epicureans] evil communications corrupt good manners, or evil converte. This is a verse taken out of a Heathen poet Menander, wherewith Paul confutes the former speech of the Epicureans, shewing the hurt which such speeches bring with them.]  

35 Awake. [Namely, our the sleep of securnity] righteously, [that is, truly in earnest. Or to walk righteously] and be not slothful. [that is, take heed that ye do not fall into an acceptable sin of Epicurean and security.] For some (namely, of your church, as it is) have not the knowledge of God. [namely, the right knowledge, such as are they that deny the retribution of the dead] I say it to your shame. [that is, that you might be ashamed that there are among you those that follow such gross and dangerous errors: and thereby be moved the better to flee from such errors.]  

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

37 Thou fool. [This the Apostle faith, not to revile, Matt. 5. 22.] but to shew their ignorance in this matter, Gal. 3. 17. that which thou sowest, becomes not alive [Gr. is not made alive, i.e. grows not up, brings forth no fruits: for even the growing things of the Earth have their life except is be dead.] [that is, rotten in the Earth. If therefore it be not impossible that a rotten seed or grain spring up again and grow, as we daily see in our fields, and in our gardens, so neither is it impossible that God should make the rotten bodies alive again.]
wherein it shall be adorned, and because it shall be moved by the Spirit of God, the soul being filled with the light of the Spirit. There is a natural body, and there is a spiritual body. [That is, it appears therefore that there are two sorts of bodies ascribed to man, not in respect of the essence but by reason of the qualities: being here a natural body, and shall hereafter be a spiritual body.]

45 So it is also written [Namely, Gen. 2:7.] The first man Adam is become a living soul. [That is, after God had formed his body out of the dust of the Earth, he breathed into him a reasonable and immortal soul, whereby the body is made alive and is moved: and so besides the understanding, he also received an essential or natural life, like to other living creatures.] The last Adam [namely, Jesus Christ, who is also opposed to the first, Rom. 5:2, 17, 18, 19. These words are not here related as written there; any where else, but are by the Apostle opposed to that which is spoken of the first Adam, namely, that like as we have received from the first Adam a natural or animal body, so also by the second Adam, namely, Christ, we shall obtain a spiritual body: a quickening Spirit. [That is, by the union of the human nature with the eternal divine nature, which is a quickening spirit, he is become a Prince of life to us, 1 Cor. 15:19. And as he now since the resurrection hath a spiritual body, which is immortal and incorruptible, so shall he also give such bodies unto all those that are justified from him, not by a natural preexistence, but by a supernatural regeneration. For each Adam communicates to his posterity such as he hath.]

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

48 What manner of one the earthly (is) [That is, what manner of body Adam had after the fall, namely, mortal and corruptible] such also are the earthly; [That is, such a body hath also men descended from him in a natural way, as long as they are upon earth] and what manner of one the heavenly (is) [That is, such a body as Christ now hath in heaven: namely glorified, immortal, incorruptible, &c.] such also are the heavenly; [That is, such bodies shall all believers have also, after that they shall be raised up from the dead, and shall be taken up into heaven. And from hence it clearly appears that the Apostle speaks not of any diversity in the essence of the bodies, but only in the qualities.] 49 And like as we have borne the image of the earthy, [That is, are here conformable to Adam in mortality and corruptibility, Gen. 5, 3.] so shall we also bear the image of the heavenly. [That is, to shall we also be conformable unto Christ in glory and immortality, Rom. 8:29, 18, 19. Phil. 3:21. 1 John 3:2.]

50 But the last shall be first, and the first last: [That is, such bodies as are corruptible as flesh and blood is in this life, and that in respect that they are such as is declared in that which followeth. See Gal. 1, 16. Eph. 6. 12. Heb. 2, 14.] cannot inherit [That is, obtain as by inheritance, i.e. by grace and not by merit. See Matt. 5, 54.] the kingdom of God, neither doth corruption inherit incorruption, [That is, a body which is subject to corruption. The Apostle excepteth only the quality, to show that he speaks not of the essence, but of the qualities of the bodies. See v. 48.] we shall not inherit incorruption, [That is, eternal life which is incorruptible and unperishable. Which thing believers shall possess both in soul and body, and is followed that their bodies also must be immortal. For mortality and immortality are regnant one to another, and cannot stand together.]

53 Behold [I ask you a mystery. [That is, a thing which Aristarchus was unknown to all men, even to the Prophets and Apostles.] We shall not indeed [namely, men who then shall live, 1 Thess. 4, 17. For the day of Christ's coming is uncertain] fall asleep, [That is, dy, which do not contradict that which is, Heb. 9, 27.] for there is spoken of the ordinary law of nature, and not of that which in the last of the world God will do to some. This change shall also be in flesh of death but we shall all be changed: [That is, of mortal become immortal, which shall not only happen to believers but also to unbelievers: but to several ends: so that they may be subject to eternal death; and to them that they may enjoy everlasting happiness; and also in divers manners, the bodies of believers being clothed with glory, and of unbelievers with ignominy, Dan. 12, 2 John 5, 29.] And this change shall come to pass not in the essence of the bodies, but in their qualities, ver. 48.

55 In a point (of time) [That is, exceeding speedily and swiftly] in the twinkling of an eye, with the last trumpet, [That is, with a great and fearful sound, as is that of cornets or trumpets. This sound is called the voice of the Son of God, John 5, 28, 29, and voice of the Arch-angel, and Trumpes of God, 1 Thess. 4, 16.] for the Trumpes shall sound, and the dead shall be raised incorruptible, [That is, who shall have dyed before that time] and we shall be changed. [namely, who shall live at that time. See v. 51.]

59 For this corruptible [Namely, body which we now have and bear, 2 Cor. 5, 16-17.] must [The reason of this necessity is Gen. v. 50.] put on immortality. 2 Cor. 5, 2, 3. The same encomium given of the bodies shall remain, but they shall lay aside their old moral condition, and put on immortality as a new garment and ornament. And this shall be the change which is spoken before incorruption, and this mortal (must) put on immortality.

54 And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall the word come to pass. [That is, be perfectly fulfilled. That is written, [namely, 1 Cor. 15, 18.] There is a fall of temporal death in respect of the faithful, and may also be understood of eternal death. But the Apostle applies it here to temporal death, as appears by that which went before: it is swallowed up (namely, by Christ, v. 54.) i.e. wholly taken away, that there shall be no more death among men.
Now concerning the collection [Namely, of many which was collected of the church which (is made) for the Saints (that is, for the poor believers being at Jerusalem, amongst whom there was great want, as well by reason of the death foretold by Agabus, Acts 11. 28. as also because of the hard persecution against that church, which was thereby necessitated to request relief of the churches of Greece which then flourished. Of this collection see also, Rom. 15. 25. 26. 2 Cor. 8. 1, Gal. 2. 10. etc. even as I have ordained [namely, in what manner and time this collection may fitly be ordered and made] to the church in Galatia. Let each of these churches, Gal. 1. 2. etc. do ye so also [that is, imitate their example, as well in liberal giving, Rom. 12. 13. as also in observing the order in collecting, which is described in the following verse.]

On every first (day) [Gr. on. Hebr. See the like phrase, Gen. 1. 5. Dan. 1. 9. see also Matt. 28. 1. Mark 16. 9. Luke 24. 13. of the week; [Gr. of the sabbaths, whereby the whole week is often denominated. See Mark 16. 9. John 19. 26. Acts 20. 7.] let every one of you [namely, member of your church, who hath any means] lay away (somewhat) [namely to be given for the necessary supply of the poor; for to lay away (somewhat now and then doth not burden so much, and many little makes a great] by himself, gathering a treasure, [that is, in time, bringing as it were a treasure together. Or being assured that thereby you shall gather your selves a treasure in heaven, Mat. 6. 10. according as he hath obtained welfare, [the Greek word properly signifies to have a good way or journey, as Rom. 1. 10. and is by a similitude taken for all manner of prosperity. Every one must give then according as God hath blessed him, 2 Cor. 8. 12.] that the gatherings may not then (first) be made when I shall be come; [namely, which then in hast cannot be made to conveniently and benefit the poor.]

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

And if it may be worth (the trouble) [Or be needful] that I my (self) should go also, [the Apostle offers his service willingly to take that pains if it should be thought needful: which he also did, as appears Acts 12. 17. & Rom. 15. 25.] I shall come unto you when I shall have gone through Macedonia. [So then the Apostle when he wrote this Epistle was not yet come into Macedonia, but it appears from ver. 8. and 19. that then he was yet at Ephesus. From whence it followeth that that is not certain which is Lubbered unto this Epistle, that it should be written at Philippi, which was a City living in Macedonia, Acts 16. 11. (For I shall go through Macedonia.)]

And it may be [That is, if God permit it. See ver. 7. & Rom. 4. 15.] I shall tarry with you, or also winter (with you) [that is, abide with you the whole winter through, that you may sufficiently make use of my service] that ye [that is, some of your Church, whom you shall appoint thereunto] may abound me, whether I shall travel, namely whether it be to Jerusalem,
if it be found needful that I may tell you this (for it is a secret thing, and ye are not to publish it).

7 For I will not see you now in passing, as Orat., as travelling through, without tarrying with you, but I hope to stay some time with you, if the Lord permit it, seeing he by his spirit especially guided our journeys whither I go first. For I will give you the knowledge of the one who was sent, by the Lord also, who sometimes hindered us, that we should not go whither we had purposed. See, as an example, these Acts 16. 7. See also Acts 16. 10; Rom. 1. 10; 1 Tim. 4. 17.

8 But I will not weary thee with Ephesus [Where he had been two years, Acts 19. ver. 10.] until the day of Pentecost. [Of this see the annot. on Acts 2. 1. and 20. 16.]

9 For a great and powerful [In respect of the powerful effect which the Lord gave for the propagation of the Gospel, and for the conversion of many] power [So that it is not only good opportunity given me to spread the Gospel. See Acts 14. 27. 1 Cor. 15. Rev. 3. 8.] is opened to me, and there are many adjurements. [namely, which lack to hinder the course of the Gospel; wherefore my presence here is necessary to withhold the same, and to strengthen the Church against them.]

10 Now if Titus come, [See of him, Acts 16. 1. and 1 Tim. 1. 12. Him Paul had sent with Erastus to visit the Churches. Acts 19. 29. see that he may be with you without fear.] namely, of the enemies of the Church. 1 Tim. 3. 1. Rev. 1. 20. although he was no Apostle but an Evangelist. 1 Tim. 4. 5.

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

12 And concerning Apollo [See of this Apollo Acts 18. ver. 7. ver. 19. 2 Cor. 10. 1. 1 Cor. 13. and chap. 3. ver. 22.] the brother, I greatly [So much.] incited [Or, excited] him, that he would come over you with the brethren; but it was altogether not [his] will, [thereof without doubt he had weighty reasons:] some think that by his absence he might not have hindered the progress which was made in Apollo, 1 Cor. 1. 12. that he should come now; but he will come when it shall be convenient for him.]

13 Watch. [Namely, against the wiles and designs of Satan. 1 Pet. 5. 8. Stand in the faith, that is, in continuance, 1 Cor. 15. 52. carry your selves like men, namely, in all troubles and dangers, that ye may courageously overcome the same.] being strong in faith, and to withstand, and to overcome all temptations.

14 Let all your things be done in love. [This exhortation the Apostle propounded before at large chap. 13, and he concludes the same again here in the conclusion of the Epistle, far more than is it very necessary to take away all division and schism, which commonly suits for want of love.] 15 And I beseech you brethren, ye know the house [That is, the household of Stephanas, [See of him 1 Cor. 1. 16. It is mentioned that he was a Deacon of the Church of Corinth, and a man of worth.] that ye are the first fruits of Achaia, that the Lord was among the fruit in Achaia who received the Gospel and were converted unto Christ, and baptized by my self, 1 Cor. 16. 1. Epistles is also so called, Rom. 16. 5. because I had one of the first who were therefore the more to be commended and to be held in esteem] (that) they have fitted themselves [Gr. ordinated, i.e., have freely and wholly given themselves to that service, to wit: when they were lawfully called overseers, Acts 6. ver. 5. 7. to the service of the Saints, that is, to serve poor believers by gathering and distributing of alms, and affording them other relief, Acts 6. 1. Rom. 15. ver. 25.]

16 Thy also labourest your selves [Namely, not only by obedience in the things concerning their ministrations, but also by reverence for their ministry, and to which, Eph. 5. 21. to sub, and to every one that was his] namely, with them, in the same or the like ministry, all which must be held in honour for their ministry, 1 Thess. 5. 13.] and labouring.

17 And I rejoice for the coming of Stephanas, and Fortunatus, and Achaichas. [They three had travelled from Corinth to Paul, to make known to him the state of the Church there, when he, to free them from all civil supplication concerning them, and declare that their coming was acceptable to him for these have fulfilled that which (I) lacked in you. namely, your absence, i.e., I was delighted with their coming, as if in their few I had had all the rest of the members of the Church of Corinth with me.]

18 For they have refreshed [Or, given refreshment, Namely, by their concurrences and informations of the condition of your Church.] my spirit, [that is, my soul, my heart, and yours (also):] namely, because I am informed that when ye shall understand that my soul is refreshed, yours also will be delivered thereunto acknowledge that is, held in good esteem, respect and love, therefore they that are such.

19 The churches of Achaia [Therefore the Apostle was then in Achaia, and not in Macedonia. See ver. 5. 3.] salute you. Aquila and Priscilla [See of them Rom. 16. 3. They were departed with Paul from Corinth to Ephesus, Acts 18. 2. I am sure you are much in the Lord, with the Church which is at your house. See also Rom. 16. 5.]

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

21 The salutation of Paul with mine own hand. [Namely, with which I have subscribed this Epistle.] I beseech that the Apostle had a special manner to subscribe his letter which was known to the Churches, with mine own hand, of Paul. See Col. 4. 18. 2 Thess. 3. 17 that his Epistles might the better be delivered from others, and that he used also to let the following Apostolical with ver. 23, under all his Epistles with his own hand.

22 If any man love not the Lord Jesus Christ, let him be cast away. [Gr. Anathema, of which word see Rom. 9. 3. Gal. 1. 8.] Maranatha, this is a Chaldee or Syriac word, which from what has been stated that, to express a very great curse, which he by the Hebrews is called Chose be as some think the Lord woe, or our Lord cometh. This curse the Apostle pronounces upon impious persons, not out of an evil motion of the mind, but out of an Apostolick spirit, and holy zeal. See Acts 14. 13.]

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

24 My love seeing the Apostle propounds some things in this Epistle somewhat hard, therefore he here declares that the same is done not out of ill will, but out of love to them. be with you all in Christ Jesus. Amen.
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as also from some other, that those words which are difterent the conclusion of the Epistles of the Apoltles, are not always firm, and were added otherwise only by the judgement of some men, and (sent) by Stephanus, and Fortunatus, and Achaicus, and Timothy.

THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS.

The Argument of this Epistle.

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

II. COR.
II. CORINTHIANS.

CHAP. I.

After the usual superscription of the Epistle, Paul shanketh God for the consolation which he received by Christ in all afflictions, for an example unto others: and cometh afterwards to the relation of the great persuasion which had befallen him in Asia, 10 out of which nevertheless he was delivered through their prayers. 11 Testifieth that he had converted spiritually in the world, but most of all among them, 15 and that he had at no time intended to come over unto them again, 17 although the same was not yet done. 18 Not because his word was yea and no, 20 whereas all the promises of God in Christ are yea and certain, 21 and confirmed in us by the Holy Ghost, 23 but testifieth with an oath that he had yet delayed his coming unto them, to spare them.

Paul [Of the name of Paul, his Apostleship and this whole Apostolic faction, see the exposition on Ro. 1. 17. and 1 Cor. 1. 1. 2.] as Apostle of Jesus Christ, by the will of God, and Timothy the brother, [whom as much as Timothy was before sent by him to Corinth, and now was returned unto him again, by whom he was informed of the state of the church, he here joyneth him in, to procure him the more reputation with them, as in the first Epistle he had also joyned Silvanus with him by the same title of brother, 1 Cor. 1. 1. See also 1 Cor. 16. 10. 11.] to the church of God which is at Corinth, with all the saints which are in all Achaea. [This is the name of a principal province in Greece, in which Corinth lay, and was the head thereof. See 1 Cor. 1. 2.]

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

Prayed to be the God and Father of our Lord Jesus Christ. [That is, God who is the Father of our Lord Jesus Christ. See 1 Cor. 1. 24.]

For ye are all the children of God in Christ, and the church of God which is at Corinth, with all the saints which are in all Achaea. [This is the name of a principal province in Greece, in which Corinth lay, and was the head thereof. See 1 Cor. 1. 2.]

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

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

So when the suffering of Christ. [That is, which we suffer for Christ's sake, or that we suffer as members of Christ, after the example of Christ, who accounts the sufferings which are put upon his members as his own, Acts 9. 4. Rom. 8. 17. Col. 1. 14. Gr. sufferings is abundant in us, even so also by Christ, our consolation is abundant. (namely, whereas we our selves are comforted, and consequently also get funder the better to comfort others. See v. 4.)

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

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

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

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

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

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

For our glorying is this. [The Apostle speaks this to prevent the flanders of the false Apelles, who fought to make the Apostle suspected of unhallowedness in his promises, and of lightheart in all his dealings, because according to his promise in the end of the former Epistle, he was not yet come over unto them] (namely) the testimony of our confidence, that in simplicity and uprightness of God (that is, which God requires of us, and whereof God is a witness) not in fleshly wisdom.
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[that is, deceitful, such as fleshly men were wont to use, and amongst them also the false Apostles, to seduce others; and to further their own honour and profit:] but in the grace of God, [that is, in the power and (more) willing to which God of grace imparteth] we have consented in the world, and joined all [Gr. more abundantly.]

This Paul faith not as if he had been let up at a God's height, but in respect of the long time which he had converted among them more than in other churches, Acts 18. v. 11.] which you.

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

14. Even as ye also have acknowledged us in part. [This the Apostle faith either in respect of the first part who always willingly acknowledged this, or die in respect of the whole church who had already amended some faults upon his former writing, as appears from chap. 2. 7. although they yet gave too much ear to some, who too much offended outward respect and worldly welcome, that we are good for nothing, [i.e. that we are your teachers of whom ye glory, and by whom ye acknowledge that ye were brought to Christ.] ye also are ours. [namely, of whom ye glory in Christ, that we have brought you to the knowledge and communion of Christ, and by whom ye are adorned with many spiritual gifts.] in the day of the Lord Jesus. [that is, at the last day, when Christ shall appear to judge every one of you.] which Paul adds to these, that this his and their glorying was not fleshly or vain, but well grounded, and should be approved by Christ himself at the last day.

15. And in this confidence. [Namely that ye are in such esteem with me, and I with you.] I would before have come unto you, [namely, according to my writing, 1 Cor. 16. 5, 6, 7.] that ye might have a sound grace. [that is, might be more and more strengthened by me in the grace and gifts of Christ, whereby ye were already graced in my first coming unto you.] And through your, [City.] go to Macedonia, and from Macedonia come again unto you. [That is, by some of you that came appointed.] be convened towards Gades.

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

18. But God is faithful, [A phrase when men will strongly tell lie any thing, and is as much as if he should lay, as true as God is faithful, our word was nor, yet.] Or God who is faithful (knows that, &c.) that our word which (was signed) to you, [namely, that was spoken unto you by us. For in these five following verses, the Apostle fully gainsay the conclusion of the false Teachers, who because the Apostle seemed not to have kept this promise of coming to them, from thence would conclude that therefore his whole teaching was infeithful and not to be relied upon. But unto the promise it lies of coming to them he answers hereafter, v. 23, 24.] was not yea and nay. [that is, infeithful and uncertain, as men who now say yea, now nay, about one and the same thing, are unfideiful and uncertain in their words and deeds.]

19. For the Son of God, [Jesus Christ, who was preached among you by us, (namely) by me, and Sylvanus, and Timotheus, was not yea and nay.] (namely, in our preaching, as Christ our Saviour is not changeable, but ye]
which he had formerly written unto them concerning the incestuous person, was done with sound, and through love unto you, 6. Commanded them that by reason of his sorrow they should now receive him again, and comfort him, lest by great grief he should fall into despair. 7. Relates further how he had preached the Gospel alone at Troas, and afterwards in Macedonia, 12. and confessed that his preaching everywhere is an acceptable service to God, in all well that are [as well as in them that perish, in regard that: be every where properly fulfilled the same.

But I purposed this with myself that I would not come again to you in grief. That is, to give both you and myself the Ecclesiastical punishments which must be exacted against some among you.

For I knew you [That he knew by the church that it is manifest that when a member of the church shall be punished, all the other members shall mourn for it. See 1 Cor. 5. 1.] who is it truly that shall make me joyful, but he that was grieved by me?

And this same [Namely, of taking away and amending the faults among you: I have written unto you, namely, in the first Epistle, chap. 5. that I coming might not have grief from them of whom I should be made glad. This be faith not only of the inconstancy, but of all the Corinthians who had tolerated them and other debts among them]-troubling of you all that my joy, namely, the removing of such debts, though also be a cause of joy, namely, when such an offence be removed, and the church brought into a good state is (the joy) of you all.

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

But if any man hath caused grief, he hath not grieved me [Namely, alone but in part. That is, in some part. So the Apostle (except of this fault, not to extenuate it, because this part had now done so for it, and he would perfectly extenuate the receiving of him again) (That I may not burden him) yet all.]

To such a one this reprehension [This same understanding of the utmost Ecclesiastical punishment or communication, which the Apostle had commanded to be exercised against this man, 1 Cor. 5. 2. and under the word enough of the short time which he had endured this punishment. But others think from all the circumstances of this text that this man being now admonished and earnestly reproved by the Governors of the church, by his repentance prevented communications being communication is the last punishment of the churches, and which must be done not only before many, but before the whole church, and that the Corinthians first Paul's advice hereabout by Titus, what they should now do further in his business, seeing he was penitent, as appears by the 7. chapter following; whereunto he answers that this reproach given by many, that is, by the governors of the church, whom such faults or sorrow had followed, was now enough, and that henceforward they should receive him again, that by too great grief they might not bring him to despair; 1 is sufficient, which was (given) by many.

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

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

For to this purpose also I wrote, that I might understand your proof, that is, to make void of you, and thereby understand your uprightness in this point: whether ye be obstinately in all things, that is, in keeping of all the commandments of Christ, whereas this also is one. See Mat. 16. 19. and chap. 18. 15.]

Now to whom ye forgive ought [See the exposition hereof v. 7.] for him (for) also: for if I have also forgiven any thing, to whom I forgive it (I forgive it) for your sakes, that is, to shew herein my agreement with you in the observance of Christ's commands; and our mutual love] before you the face of Christ, (that is, uprightness, as in the presence of Christ who is to be honoured and feared all things, or in the presence of Christ, as this word is taken in the former chap. 11. i.e. in the name of Christ. See 2 Cor. 5. v. 20.] that Satan may have no advantage over us. Or, that we may not be for- prized, punished, perplexed by Satan. The Greek word signifies to get or have more then belongs to one; and is used especially of covenant persons: and is a slanderous taken from costly merchants, who seek all opportunities to deceive men.

For his thoughts [That is, withes, consultations, or enteprises, 2 Cor. 10. 5. who sometimes by too great flattery of Ecclesiastical discipline seeks to pull others upon, and sometimes by too great flattery to bring them to despair] are not known to us.

Furthermore, when I came to Troas [Of this place and journey of Paul we are more at large, Acts 16. 8. &c. (to speak of this) the gospel of Christ, and when a letter (that is, an opportunity. See 2 Cor. 12. 19.) was opened to me in the Lord, I had no rest for my spirit, namely, to be quiet there very long, although Paul erected a church there also, as appears by the following verse, and by 2 Tim. 4. 13.] because I found not Titus my brother.

But having taken leave of them I departed to Macedonia.

And thanks be to God who causeth us always [That is, whether we preach the Gospel a long time or a short time in one place] to triumph, (in) all (of us) in Christ, (that is, in the cause of Christ, or by Christ) and manifest the favour of his knowledge (that is, the rumor or the praises) a faint lesson taken from the offering of incense in the old Testament, which being kindled by fire, it did fail through the Temple and over the Congregation] by you in all places.

For we are to God a good favour of Christ [That is, acceptable and well pleasing, because God's money is manifested in those that are fixed, and his praise in those that perish. See 1 Thes. 2. 14.] in them that we are fixed, and in them that perish.

16. To Christ indeed a favour of death unto death.
Chap. iii.

II. CORINTHIANS.

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

17 For we carry not, as (do) many, the word of God to sell; [Or, fail not the word of God, Gr. ἐκπολεμήσατε, which word signifies to set any thing to sale, or care to sell by retail, and to sell the same for better, often times to give it another smell or taste, or gloss; and is also by a multiplicity taken for as it were letting any thing to fall under a false smell, or taste, or gloss, which signification here suits well, seeing the Apostle here testifieth that he did not garnish the Gospel, nor bow and crotch it according to men's will and pleasure, but teachest the same in simplicity and purity, without regarding the pleasure of men, containing the life thereof to God.] but as of God, that is, of God's inspiration, and in God's name, 2 Cor. 5:19. In the presence of God, we speak it in Christ. [Or of Christ. Seeing Christ is the whole aim and drift of our Gospel 1 Cor. 2:2.]

CHAP. III.

1 The Apostle gives a reason why he had so highly advanced the Ministry of the Gospel in the end of the former chapter, and appeals first to the experience of the Corinthians themselves, who by this his ministry were converted to Christ, 5 ads that this power was not of him but of God, 6 prove the same further by a comparison of the ministry of Moses, which he calls a killing letter imprinted in tables of stone, and a ministration of condemnation, abideth not: and of the ministry of the Apostle, which he calleth a ministry of the Spirit of life, and of righteousness; and abideth without, 13 Declares that there lay a veil on Moses face, and also in the reading of the Law, 14 so that the Jews understood not the end thereof, 16 which veil should be removed from them, when they shall be converted to God, 17 But that the ministry of the new Testament is clearer, and a means whereby the Spirit of the Lord is powerful for our renovation.

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

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

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

God, [that is, who hath not only life himself, but also imparts the same to those in whom he worketh by his spirit and writes his Laws in them, Jer. 31:33, Heb. 8:10.] not in tables of stone [Paul here alludeth to the writing of God's Law in the two tables of the covenant, Exod. 34:11, 12, which were in the hands of Moses, and which were broken by the children of Israel. Neither do we make the heart of men to be of a nature of stone, 31:29, 32:21, 33:20, 34:4; and like the good ground whereof Christ speaks, Matt. 13:23, 24, wherefore also the Apostle in the Greek ἐφικτήνια not hardeneth.]

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

5 Not that of our selves [That is, by our own willing or natural autoconceit] we are fit to think anything [or, consider. Namely that should be fit to convert the hearts of men, or to bring our selves and others to salvation. See John 15:14, 5, 6. Phil. 2:13.] of our selves: but of our grace, 1 Cor. 4:7. That is, of God's grace, 2 Cor. 3:5. In the presence of God, we speak it in Christ. [Or of Christ. Seeing Christ is the whole aim and drift of our Gospel 1 Cor. 2:2.]

6 Who hath also made us fit to be ministers of the new Testament, [Or covenant. So the covenant of grace is called, in which God promiseth his people furnishings of sin and righteousness by faith in Christ, and withal also renovation by the Holy Ghost, whose power manifesteth itself in the hearts of the elect in the preaching of the Gospel, as is promised, Jer. 31:31, 32. Ezek. 36:25, whereof also the Apostle is a minister of the spirit, and of life ver. 6, 8. and of righteousness, ver. 4] not of the letter [that is, of the covenant of the Law, which is called Letter, because the Law is written only with letters in tables of stone, as is declared in the following verse] but of the Spirit [that is, of the doctrine and preaching of the Gospel whereby the Holy Ghost worketh faith in us. See Acts 16:14. Gal. 3:2, 3. &c.] for the letter killeth, namely, because the Law, although it sheweth the way to life, yet confuseth not upon corrupt man the power to keep it, nor any promise to forgive the sins of the transgressors, but curseth every one that continueth not in all that is written, Gal. 3:10, and vinceth us of our transgression, and consequently that we are worthy of death, which is threatened to the transgressors, and subject to the same, Rom. 7:7. &c.

Wherefore also the same is called a ministration of condemnation ver. 9. See hereof more at large. Rom. 8:2, 3, 4. and 10. ver. 3, 4, 5. Gal. 3:5. &c. and 4. ver. 21. &c. Heb. 8:6. &c. where the Apostle further declareth in the difference of these two covenants] but the Spirit maketh alive, [That is, the Gospel doth not only shew the way to life and salvation by faith in Jesus Christ, but is also accompanied with the power of the holy spirit, whereby faith is wrought and kept in the elect, and they are raised up and quickened from the death of fin.]

7 And if the administration of death (confusing) in letters, (and) ingrauen on stones, sheweth glory, that the children of Israel could not stongly look upon the face of Moses, for the glory of his face. [Namely, glory of Moses face, which as it is done away, was also a type that the Law given by him should also be abrogated, see the history hereof, Exod. 34:29. and 30. following, which the Apostle interprets as a type of the doctrine of Moses confuting in shadows and justifications of the Law which was to be done away: this the Apostle faith of the Law of Moses, not only in respect of the covenant, which were to endure but until the coming of Christ but also in respect of the Law of the Decalogue, as concerning the curse which it threatens to transgressors, and the justification which is promised to the doers of the Law: in both which members it must be abolished
II. CORINTHIANS.

Chapter IV.

1. The Apostle testifies that he was sent forth for the Gospel up-rightly and plainly before the confessions of all men, 3 and that if the word be hidden in any, it is hidden to them that perish, and whose minds Satan hath blinded, 5. That nevertheless this power was not from the Mosaic law, but from Christ, and from God who enlightens the hearts. 8. That this power also wonderfully manifests itself in the Apostles of Christ, in the overcoming of all afflictions and tribulations, which daily come upon them, 13. And afterwards lays down divers grounds of consolation, with which they do strengthen themselves and others, taken from the example of David, 14. From the life of the righteous man, 5. From the thankfulness for such deliverances, 16. From the renewing of the inward man, 17. And finally from the great need of the eternal glory, which shall follow here-upon.

Therefore seeing we have this ministration, 11. not of the letter, nor of death, but of the spirit and of life, whereof is spoken in the former chapters, v. 6 sq. according to the mercy which is given us, we do not grow slack: for faint, or remain not wanting, namely, notwithstanding all the troubles which come upon us in this administration, as appears from v. 10. See of this word also, Luke 18. 1.

2. But we have call away [Gr. renounced, or denied] the coverings of shame, 12. or the covered shamefulness; whereby he understands the evasions, garnishings and deceits of the false Apollos, who would frame their preachings according to human wiliness, or according to the inclinations of men to please them, and in the mean time by such cloakings to promote their own ease and honour, as the following words declare: not walking in craftiness, nor falsifying the word of God, but by manifesting of the truth, making our souls acceptable [Gr. recommending, namely, that we deal in simplicity therein] to all confessions of men, namely, who judge uprightly and with underrating, 3 in the presence of God.

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

4. In whom the God of this age [That is, Satan, who by a just judgment of God obtains such dominion over unbelieving men, as if he were a God of them, and whom they serve as their God. See John 12. 38. Eph. 2. 1. and 6. 12.] hath blinded the fenes [namely, of unbelievers, that is, the illumination of the Gospel is the glory of Christ, who is the image of God, namely, not only in respect of his divine nature, being the eternal word, but also in respect of his most human and temporal.
II. Corinthisans.

word and wisdom of the Father, but also in respect that he is God manifest in the flesh, by whom God's glory, righteousness, grace, wisdom and power, is as it were in a glass expected unto us in the Gospel. See Col. 1:15, Heb. 1:3. [should not be found "or seen, give light"] unto them.

For we preach not the Jesus, but Christ Jesus the Lord: and our (votes that we are) your favorites for Jesus' sake.

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

But we have this treasure [Namely, of the knowledge of the glory of the God in the face of Christ] in earthen vases, so is, we are weak, defiled and tender instruments, in the midst of all pretensions that the excellency of the power [namely, of this word of the gospel] may be God [that is, may be ascribed to God alone, as it is of God alonc, and not of us. See 2 Cor. 4:7, 6, and not of us.]

6:7 But in all things are afflicted, yet not despaired.

[Namely, so that there is no expecting. Otherwise this desiring is also offered to believers, Rom. 8:35. 2 Cor. 6:4. double-minded yet not despairing.]

9 Persecuted, yet not forsaken (there-in: cast down, yet not destroyed.]

10 Abased, bearing about in the body the killing of the Lord Jesus. That is, danger of death for Christ's sake. Of pretensions and difficulties even unto death for Christ's sake, and after the example of Christ, and which Christ also accounts to befall himself. 1 Thess. 4:14. 1 Thes 4:14 is declared in the following verse] that also the life of Jesus that is, the quickening power of Christ and of his Spirit, which manifests itself here in our ministration, and therefore shall fully manifest it itself for our deliverance as also the following verse declares. See Rom. 8:10, 11. might be made manifest in our bodies.

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

12 So then death indeed worketh in us, that is, the danger of death hangs continually over our heads, and worketh in us by the power of Christ the greater zeal for the diligent execution of our ministrations but life in you, that is, ye by your ministrations, and all our operations and dangers of death, are more and more strengthened in the life of the Spirit: so that even as the difficulties which fall upon us make for your good, and conclude to life unto you.]

13 Seeing now we have the same Spirit of Faith, that is, the same faith by the same Spirit, which all believers both of the Old and New Testament are parallel of, or Gen. 1:15, 10, 11. as it is written: I believed therefore have I spoken: [this David speakseth, Ps. 16:10. when being in many troubles he testified his confidence in God of his deliverance: and when being delivered out of many troubles, he confounded before every one the confidence which he had in God also for time to come] we also believe, therefore we also speak: [that is, confess and proclaim before every one that which we believe.]

14 Knowing that he that raiseth up the Lord Jesus, shall also raise us up by Jesus, and shall be with you. [Namely, at the last day, when Christ shall appear on his judgment-diet, Eph. 5:27, 27.]

15 For all these things [Namely, which I have revealed of the dangers of death upon us, and of the wonderfull deliverances which God giveth thereupon] are for your sakes, that the multiplicity grace [namely, which he thesewith in our wonderfull deliverances for your comfort and sufficiency, and for the spreading abroad of Gods honour by your thankings for us] by the thanksgiving of many, be abundant to the glory of God.

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

17 For our light affliction, [Gr. the light, or the insignificancy of our affliction. This the Apostle faith not because affliction is light in itself, but because the Lord by the strengthening of and comfort of his Spirit makes it light to us. See Rom. 5:3. and chap. 8:37. which very freely (pitheto) away, namely, as our life is not long. For after this life all tears are wailed from our eyes, Rev. 7:16, 17. worketh at that is, bringeth forth, not of any mine, but of more grace for Christ's sake, Rom. 5:17, 18. as my excellent external weight of glory, or Gr. a eternal weight of glory according to excellence.

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

For the things which are seen are temporal, but the things which are not seen are eternal.

CHAP. V.

1 The Apostle proceeds in describing of the hope of salvation, whereby we are assured that when this body which is an earthly Tabernacle is broken down, we have an eternal habitation in heaven, 4 whereas we long to be cleasned-over, 6 forasmuch as so long as we tabehite in this body, we dwell not out from the Lord. 9 That therefore every one must be diligent to please him, so because we must all appear before the judgment-seats of Christ. 11 Therefore also we suffer the affliction of our body, 13 Not to please ourselves, but to give them a help for the sakes of the idle Apostles. 5 Teacheth that Christ dyed and was raised up for all, that they all might live unto him. 16 Therefore be forward, he who hath no man after the flesh, 17 but after the new creation which is of God in Christ. 19 Whereunto they are used as similitudes of God, to reconcile men unto God in Christ.

For we know that if one earthly house of this Tabernacle [That is, our weak and mortal body, which we carry on this Earth, is made of Earth, and is compared to a Tabernacle or Tent, which men in travelling easily make up, and at their departure break down again or let it fall. See the like 2 Cor. 4:19. 2 Pet. 3:13. 14. be broken, or Gr. sibere, lost] we have a building
of God, [come take this for the heavenly glory, where with our bodies shall be glorified at the last day. But seeing the Apostle here remarkably speaks of a building or house, which we shall have of God after that this Tabernacle is broken, and that in heaven, and as soon as we shall be called hence from this Tabernacle, which appears from v. 6, 9. It is altogether as finely taken for the heavenly glory in general, wherein the soul is adorned and as it were clathed as soon as it leaves down this Tabernacle, and when with the body shall be clathed afterward, when it shall be raised from the dead. See of the fact. Heb. 11. v. 14, 16. Rev. 7. 14, and of the other, 1 Cor. 15, 43. Phil. 3, 20, 21. an house not made with hands, (God) eternal in the heaven.

3 If also we shall be found clathed [Namely, with the true wedding garment, i.e. they that shall be found with the righteousness and fulness of Christ in this day of transmigration. For others who are defile these others are not to expect this glory. Others translate it, seeing, or for sakes also we shall be clathed. YC. and take it for an exposition of that which goes before] [and not naked.

4 For we also who are in the Tabernacle, [That is, who you live in this earthly and mortal body] do for, being burdened: [namely, by the load of sin and of afflictions] feeling that we are not willing to be unclathed [that is, who wholly deprived of our body which we now bear, to want the same eternally. Or in which, namely, Tabernacle being we will not, &c. but clathed upon, [namely, with heavenly glory, in soul potentate and powerful with Christ, and in body when it shall be reflected upon us at the last day. Some think that Paul doth here with that he might live in this body until Christ shall come to change our bodies, without having need to put them off, which mystery is spoken of, 1 Cor. 15, 51. and 1 Thes. 4. 17. But this is not likely, knowing he faith v. 8. that he had rather go to dwell forth out of the body, namely, for a time, and to inhabit with the Lord] that the mortal [i.e. the mortality wherewith our body is now burdened and remaineth burdened within the grave] may be swallowed up of life, [that is, may wholly be taken away by the blessed immortality, namely, when Christ shall raise up the same again, and make it concomitant to his glorified body, Phil. 3. 21.]

5 Now be that babb prepared us for this (one thing) [That is, for this glory in our soul, and this immortality in our body. Gr. wrought or adorned] to God, who hath also given us the carnel of the Spirit. [namely, the holy Ghost for a pledge to assure us thereof. See Rom. 8. 21, 2 Cor. 3. 17. Epl. 4. 30.]

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

7 For we walk by faith [Namely, which properly receives and applies to it all the things which are not seen, Heb. 11. 1. (and not by beholding)] as God, who hath also given us the carnel of the Spirit. [namely, the holy Ghost for a pledge to assure us thereof. See Rom. 8. 21, 2 Cor. 3. 17. Epl. 4. 30.]

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

9 Therefore we are so very defectors [Gr. abstinent. See also Rom. 15. 20. whether indwell, [namely, with him in heaven, as v. 8. See Rev. 7. 17. and 14. 4. Or in the body as v. 6.] or outward, [namely, from Christ out of this body. But while we yet bear this mortal body, or out of the body as v. 6.] to be well playing with him.

10 For we all must be manifested, [Namely, not only in respect of our outward garments, but all of our thoughts, words and deeds, Rom. 2. 15. Rev. 2. 22. and 20. 15. before the judgment seat of Christ, that every one may carry away, [namely, for a recompense] that is done by the body, [namely, here in this life, or while we bear this body] according to that he hath done, whether it be good [that is, the reward of good works] or evil. [that is, the reward of evil works. See of both, 2 Tim. 5. 16, 24. Rom. 6. 23.]

11 We therefore knowing the terror of the Lord [that is, this terrible and fearful judgment of the Lord, whereby we must be careful to walk all our days as before him, to move men unto faith, and be manifest unto God: but I hope also to be manifest in your conscience.

12 For we know not what we shall be, [That is, comment that is, on all, we say we know not. Or that we do not know] when the most glorious hope which is committed to us.

13 Whether we shall be found when we are not we, yet we declare that he doth this, not to give himself this honour, but to prepare God honor unto him: we are to God, or whether we be better minded. [So the Apostle speaks when without being nether put to speak of himself, he simply excites his ministry among them, which he declares to tend all to their good. See 2 Cor. 11. v. 1, 16, 17. See, as also thought out in the twelfth chapter, we are to you.

14 For the love of Christ [This may be understood either of the love which with Christ loved us, or of the love which with Christ love him, because he gave himself for us, which the following verse seems to import, although this one love also flows from his love towards us] himself as [that is, wholly peculiar to us, and move us to do the same. See also Acts. 13. 3]

15 As who judge this [That is, hold it for certain] that of one [namely, Christ] died [namely, to do away their flesh for all, namely, who believe in him, John 3. 16. Acts 10. 43. Rom. 3. 23. and 10. 4. Heb. 5. 9. and 10. 14. then they all are dead, [namely, with him, by his death not only to obtain forgiveness of sins and reconciliation with God, but also to dye to sins, as Rom. 6. 6. Heb. 9. 26, 27, 28.] And he died for all, that they that live should no more live unto themselves [that is, for their own ways, profit and honour] but to him [that is, for the service and honour of him who died and was raised up for them.

16 So then because we are wondrously we knew no man after the flesh: [That is, according to outward respect, kindness, condition, honour, wealth, or eloquence: but (he would say) only after the spirit, i.e. according to the spiritual power which is in him, and is wrought by him] and if we have also known Christ according to the flesh: [as Paul saith that he also saw Christ, 1 Cor. 9. 1. moreover knowing we know him now we more (after the flesh): [namely, to boast thereof, or to seek our own esteem thereby as some do.]

17 So then any man be in Christ. [Namely, truly know Christ, and be united unto him: he is a new creature, (that is, regenerated by the power and spirit of Christ, without regarding any more that fleshly things, or seeking his happiness therein. Gal. 6. 15. if the old is puffed up, behold it is all become new. Namely, in the Kingdoms of Christ: and here the Apostle hath re-
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speak to the promises of God, 1Sa. 65.17. and 66.21., where this renewing of all things, which only avails before God, is promised under the Kingdom of Christ, whereas a past is now fulfilled in true believers, who are renewed by the spirit of God, and that which remains shall be fulfilled in the life to come after the resurrection, see 1Pe. 1.3, 5, Rev. 21.8, 13.

18. And all these things are of God, [Namely, which concern this new creation] who hath reconciled [Namely, when we were yet his enemies: as Paul speaketh, Rom. 5.8.9.10.] to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

19. For God [Or, now that God hath, &c., was in Christ reconciling the world; that is, the elect and believing throughout the whole world as John 16.9.10.11. into himself: not imputing their sins unto them: and hath placed them in that, is, intrusted unto us: to publish the same in his name; the work of reconciliation.

20. We are then Ambassadors for Christ, as if God behooved us: we pray in Christ's name, he reconciled unto God. [Namely, through faith in Christ and his blood, Rom. 5.1.2.3.]

21. For he knoweth none.; That is, who was free from all sin, 1Pe. 2.22. that he might be made sin for us, that is, in the world as Lev. 16.7.1.2. and 2. Or in by imputing of our sins; as he is also said to have been made a curse Gal. 3.13. that we might become righteousness of God. [That is, righteousness before God. Or that the righteousness of God might be imputed to us, Rom. 4.2.5.7. in him, Namely, Christ, in respect that we are in him, and his righteousness is imputed unto us, Rom. 5.11.]

CHAP. VI.

1. Paul exhorts the Corinthians that they should not receive in vain the grace which was ministered unto them by him, as an Ambassadour of Christ, and refuse him faithfully he had fulfilled his ministry, even in the midst of all troubles and tribulations, 6 with all that manner of works and power of the spirit his labour had been accompanied. 11 Declares further his great inclination towards them, 12 and requires the time of them again towards him. 14 Always with them not to be yoked with unbelievers, 15 and to have no communion with idols, seeing believers from them, 18 seeing God is their Father and their children.

And me. He includes with him Timothy: in whose name he also writeth. (as) labouring together, or, working together. Namely, with God, as the ministers of the word are all elsewhere called, as being in instruments and Ambassadors of God, 1Co. 3.9.10. Instead of, or, except you also, that ye may not have received the grace of God, Namely, which was offered you by the Gospel and our ministry, and received by you. In vain, that is, without bringing forth fruitful fruits of thankfulness, and increasing in faith.

As unknown and (nominably) known: as dying. Namely, according to the judgment of men accounted for dead and believed in Christ. 14. And behold we live: Namely, by the special grace and protection of God, Psalm 118.18, 19, as slain and not killed: 12 as being slain or stricken with thine own.
but only such communion, whereby they might also be brought into communion with their idolatry or other sins, or unbelievers be strengthened in their sins: and is a similitude taken from the Law, Deut. 22. 10, where God forbids that in ploughing they should join together an ox and an ass: For what partnership hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what agreement hath Christ with Belial? [This is an Hebrew word and signifies one that is without yoke, or profitable to none. It is here taken for Satan himself, who hath caused all obedience of God from him. See 1 Sam. 1. 15.] or what part hath the believer with the unbeliever? 16 Or what concordation hath the Temple of God [Namely, which is sanctified for the service of the true God] with idols? For ye, [namely, who believe in Christ, 1 Thess. 2. 20.] are the Temple of the living God. [That is, who not only livest himself, but the author of life unto all, Acts 17. 25., and this title is here given to God, in opposition to dumb and dead gods, even as God hath said, [those words are taken partly out of Lev. 26. 11, 12; partly out of, Ezek. 37. 26.] I will dwell in them, and I will walk among them. [Then.] and I will be their God, and they shall be to me a people. 17 Therefore go out of the midst of them [Those words are taken out of Eze. 5. 11, 14, that this exhortation of Paul is out of divers places joyed together] and separate your selves from the Lord, and touch not that which is unclean, and I will receive you. 18 And I will be a Father to you, and ye shall be to me for sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 The Apostle from the former promises of God, draws a new exhortation to sanctification, and again says, lest he walk among them. 3 Though his singular inclination towards them, yet even in the midst of all tribulations, and afflicts himself also of theirs towards him, 6 in whom esteeming I am more strengthened by the coming and testimony of Titus. 8 And although by his former reproves he had before grieved them, yet he acknowledge that nevertheless this grief was a grief according to God, which he proves by the fruits of the same grief, 13 and by the joy of Titus after his return. 14 Who had found all things so with them, even as the Apostle had been confident of them. 15 Then we have these promises, [Namely, whereof it is spoken in the end of the former chapter] beloved, let us purify our selves from all defilement of the flesh and of the spirit. [That is, of the body and of the soul as wholesale idolatry doth.] defile both body and soul. See 1 Cor. 6. 12. 12. [fulfilling] sanctification [That is, accomplishing it more and more by bringing forth the fruits of the same. See 1 John 3. 3.] in the fear of God. 2 Give us place; [That is, give place to our exhortation. Or give us place in your hearts, as we do you in ours. See before chap. 6. ver. 11, 12, 13.] we have wronged no man, [namely, by desire of domination over you; we have corrupted no man, [namely, by false pretences or evil examples] we have not fought our own advantage by any man. [namely, by flatteries to have gain of you. See of the propriety of this word chap. 2, ver. 10. And there are the three faults, whereby without he describes the false Apollines.]

11 For behold this same that ye were grieved according to God, how great diligence! [Or carefulness,] and trouble for the sin that was committed to amend it; hath it wrongs in you? ye apostles, [Or excel,] namely, that this was not done out of wilfulness, or to extort to.
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the sin committed,] ye displease, [or exult in,] for the same sin, disaffection,] ye are afraid, [namely, of divine and Ecclesiastical punishment for that sin, if it were not amended,] ye longing, [that is, a willingnesse and familiar desire to amend the same,] ye zeal, [namely, in fulfilling of that which the Apostle had commanded them for the removing of this scandal,] ye revenge, [this may be understood of the Ecclesiastical punishment it left for this sin, or else of the trouble which they showed forth, which was a revenge upon themselves, that they had been so negligent heretofore in all things,] ye have feared your sloth to be: namely, not from all faults, for negligence also is a fault, but from having any satisfaction therein, or of having dealt wilfully therein in the matter. [In dealing, deced.]

12. Although therefore I wrote unto you, (this is not for) Namely, so much or more principally. A phrase like that x Cor. 9, 9, 10,] for he saith, who hath done wrong, [that is, the persons who had commissed incontinence or their who had done their brethren before unbelieving Judges, or wronged them,] nor for his sake to whom wrong was done: hence came understanding of the Father of this person, who was taken unto him. Others understand it of them to whom injury was done before the judgment of the unbelieving Magistrates, whereof he had written, x Cor. 6, 1, 2. [In this, that our diligence that is, our care for the welfare and good name of the whole church, Others read your diligence for us,] for you to you, i.e. which is laid out or employed for your service, might be manifested unto you in the presence of God.

13. Therefore we were comforted for your comfort: and were yet more abundantly joyed for the joy of Titus, because his spirit was refreshed in you all. Namely, finding how willing ye were to receive my exhortations and his, and to do us all good will.

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

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

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

CHAP. VIII.

Paul propounds to the Corinthians the example of the churches of Macedonia, who had made a liberal contribution for the poor believers at Jerusalem, 6 and declares what he had given command to Titus to promote the like with them also, 9 sees also before the example of Christ, who became poor, by his poverty to make us rich, 10 and exhorts them now well to finish that which they had begun a year ago. 13 Tes no so that they should destroy themselves: so easy others, but out of their abundance to supply others wants, 15 as was done in the gathering of Manna. 26 Yisstifies further that Titus was gone into Greece, to bring this over, 28 with one brother more, who was chosen by the churches for this purpose, 20 to prevent all flimsy reports, 22 and yet a third whose faithfulness had now been tried divers times, as well by himself as by the churches.

Furthermore we make known to you, brethren, the grace of God. [That is, the bounty by the grace of God, which moved their hearts, to make a liberal contribution to the poor at Jerusalem, as the following verse declares which is given in the churches of Macedonia:

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

3 For according to ability (I testify) ye beyond ability, were willing. 4 Beating those with exhortation [Or consolation] that we might receive that is, take upon us the gifts [Gr. the grace, i.e. the benedictional gift] and the confirmation of this ministation [that is, the care well to dispose of this collection, and to cause it to come to the right hands, as a token of their communion with them which is done for the Saints, namely, at Jerusalem, see 1 Cor. 16, 3, 4, Rom. 15, 26.]

9 And (did) not (only) as we had hoped, [That is, did more, then we had hoped or expected,] but gave themselves (namely, yet more diligently and abundantly), first to the Lord, and (afterwards) to you by the will of God.

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

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

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

9 For ye know the grace of our Lord Jesus Christ, that be for your sakes became poor, [Namely, when he made himself as nothing, taking on him the form of a servant, Phil. 2, 5, 8, &c.] when he was rich, [Namely, a Lord of all things, see Heb. 1, 2, that ye by his poverty might become rich, that is, be made partakers of all his spiritual and heavenly good things, x Corinthians. 1, 30.]

10 And I boast, [Gr. I give, as 3 Cor. 9, 5] in this (my) opinion. For this is expedient for you, as who have begun not only the doing, but also the willing, [that is, doing with diligence and willingness: for that is more than only to will, or only to do:] for above a year ago.

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

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

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

14 But (that) by equality, in this present time your abundance (may be to supply) their want: that their abundance also may be to supply your want. [Namely, when in the time of perfection: as otherwise ye all may
may have need of their help. Others take it for the abundance of spiritual gifts, which they of Jerusalem might the more diligently and the more finely impact to the Gentiles, when they should not be necessitated to trouble themselves for a temporal livelihood but there may be equality, [namely, in giving or receiving according to the need and abundance of every one.] Of that the one member doth not too much abound, and the other be not too much threatened, which agree all as well with the following verse.

As it is written [Namely, Exod. 16. 18, 19, in the gathering of the Manna.] For they that gathered much did not eat out of it but even a gomer for their subsistence, they that had little, filled the same gomer out of that which was gathered by others, that which any one brought home more compact and perfumed. And he that gathered much, had nothing over: and he that had gathered little, had not too little.

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

17 That he take upon him the exhortation, and being very diligent, may ryvlally travel unto you. [Gr. went forth.]

18 And we have also fast with him the brother. [This many ancient translations think to have been Iakes, who wrote the Gospel of Christ; but seeing here is not spoken of writing the Gospel, but of preaching the same, that is uncertain, as also that it was Barnabas] which taught the Gentiles in all the churches.

19 And not only that, but he was also chosen by the churches. [The Greek word properly signifies a choice, which is made by lifting up or stretching forth of hands: so that Paul had not only obtained this preeminence himself hitherto, but also the churches of Macedonia. See of this word also Acts 14. 27, 23 to travel with us with this gift [that is, beneficent contribution, as divers times before] which is administered by us to the glory of the Lord himself, and the readiness of your mind, that is, for a demonstration of your benevolence and liberality.]

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

21 As who take care for that which is becometh, not only before the Lord, but also before men. We have also fast with them our brother. [This some think to have been Apelles. But it is also uncertain: whom we have often in many things proved to be diligent: and now much more diligent through the great confidence that (be hath) unto you, [as we know.]

22 Whether (therefore) Titus, [Gr. of Titus, i.e. would men know who Titus is] he is my companion, and fellow-laborer towards you: whether our brother, [namely, who together with Titus are chosen hitherto by the churches of Macedonia, whom he had spoken, v. 18, 22.] they are Messengers of the churches [Gr. Apostles, as this word is also sometimes taken for all teachers and preachers, i.e. Acts 16, 7, and an honour of Christ.] [Gr. a glory of Christ, i.e. such persons whereby the honour of Christ is suitably promoted.]

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

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

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

2 For I know the readiness of your mind, of which I boast of you to the Macedonians, that Achazai [Of which Corinth was the chief city. See Rom. 15. 26, and 1 Cor. 16. 1, 2] was ready for a year ago: and the god (begun) by you, truly perished not any. But I fear that ye be already ready, [Namely, Titus with the two others, of whom mention is made in the former chapter. that is those brethren whom we have not yet seen in this part: that as I have said ye may be ready]. Namely, against I come, as the following verse declares.

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

4 I thought (it) needful therefore to exhort these brethren that they should first come to you, and prepare your before-mentioned blessing. [This may be understood both of that of which Titus had declared to them from Paul in his return from them 3 may be gathered from chap. 7. 13.] Or of that which Paul had written unto them whatever before in the first Epistle in the beginning of the 16 chap. that it may be ready so a blessing, [that is, as a free and liberal gift, as a blessing that that property that it proceeds from a well-affectted and liberal heart: an Hebrew phrase and not as a wage-earning. That is, as a gift wrong from vicious persons. The Greek word properly signifies a sacrifice, or defere to have more, from which four of men it can hardly be expected that they give any thing: or if they give ought, it is very unwillingly, and as it were wrong or woful from them.]

5 And that (I say) be (which) straitly, shall also prevent straining: and that which is in blessings. [That is, freely and liberally, as in the former work. Understand always, according to what a man hath, as 2 Cor. 8, 12.] shall also repay [that is, as shall be unbounded according to God, Gal. 6, 9] in blessings.

6 Let (every one) of you also in every good work (Gr. eleuthria, namely of his own free will, in every heart: not of grief or of necessity. Namely, for fear of being blamed if he should do otherwise, or losing his respect with men.) For God loveth a cheerful giver.

8 And God is able to cause all grace [That is, means
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to be able to be bountifully towards every one; to be abundant in you: that ye in all things abound having all sufficiency, namely, not only with your lusts in your mind, which is great gain, 1 Tim. 6. 6. but also abundance, to be able to relieve others in all kinds of necessity may be abundant unto every good work.

As it is written, [Namely, Ps. 112. 9, where the Prophet also describes the properties of a godly man in this manner] be hasten[d], be hasten for the poor; his righteousness, [that is, his bounty or his works of mercy, as this word is often so taken by the Hebrews. See Ps. 112. 9, 11,] abhorr[eth] for ever, [Namely, in the remembrance of men, and also of God, to be of grace rewarded for ever, Matt. 25. 34. Or, Luke 12. v. 33. and chap. 16. 9, 8, etc.]

But let him that suffereth feed the father, also afford bread for meat, [Others differing in this, and also bread for meat, he afford and multiply, &c. and multiply your zeal, and increase the fruits of your righteousness: that is, literally, &c. 9.]

This ye may be rich in all things, unto all bountifulness, [Or simplicity, which is as worketh thanksgiving unto God, Namely, by the poor and such as without want, who are filled up to thank God, when they receive such benefits from us, as the following verses further declare.]

For the manifestation of this service, [Greek, Let us number, which word signifies indeed all manner of public service, as it is noted, Acts 15. 2.] and it is sometimes taken for a service of offering, as aims are also called spiritual offerings, Phil. 4. 18. Heb. 13. 16, which signifies, therefore faith not amiss here also, but not only furnish the wants of the saints, but is also abundant by many thanksgivings unto God.

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

And by their prayer for you, [Namely, which the believers at Jerusalem being filled up by your liberality shall make the more fervently for you] who long after you, [Or are very dearest after you, namely, that they may long after your welfare. It may also be translated, who bear great affection to you,] for the excellent grace of God upon you, [That is, because they have understood you and others, how great grace and what great gifts the Lord hath given to your church, Acts 13. 18, 19.]

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

CHAP. X.

1 Paul upon occasion that some false Apollos among the Corinthians id, that his writing indeed was of some worth, but his presence of small effect. 3 Treats of the Apostolical power which God had given him to overcoming the disobedience in his church, 4 not by carnal or temporal, but by spiritual weapons, which are powerful full amongst through God. 8 Yet that this power was given him for edification and not for pulling down, 10 which he not only being absent by letters, but also being present, was ready to flow forth against such. 12 That he being strengthened with this power had spread the Gospel even unto that place. 15 Not where other had laboured before, 16 and that he was refused to proceed thus, not only among them to strengthen them, but also in the country lying beyond. For this he saith this, not to boast of himself, but of the grace of God among them.

Furthermore I Paul myself interest, [Or exhort] you by the meekness and kindness, [Greek, equity, moderation, of Christ, who being present, [Greek, according to the face, i.e. present, or according to the outward appearance, I am indeed mean, or low. These words Paul repeats as out of the mouth of some false Apollos, who is this wife fought to make the earnest exhortations of the Apostle set down in the former Epistle of none effect among you, but being absent am bold towards you.]

I interest therefore that being present I may not be hold [That is, may not be constrained by the dissidence of these, being present really to use such boldness in reproving] with that boldness, wherein I am thought to have dealt boldly against some, [Namely, in writing and threatening when I am not present who effect as as if we walked after the flesh, [That is, used carnal or humane ways to get us respect with men.]

For walking in the flesh [That is, in this life, as weak and mean persons. See Heb. 6. 7, 8, we war not so he calls his dealing and walking amongst men in the spreading abroad of the Holy Gospel. See 1 Tim. 1. 18, and 2 Tim. 4. 7.] after the flesh, [That is, after the manner of carnal or discreet men. See 2 Cor. 1. 17, for to the Apostle is wont to use this word after the flesh, in several places.]

For the weapons of our warfare [That is, the weapons which we use, by the Gospel of Christ to convert men, and to bring them under the Kingdom and obedience of Christ] are not carnal, [That is, such as natural men are wont to make use of, either by eloquence, or by deceits, or by force to bring others under them] but powerful through God, [Greek, powerful to God, i.e. by the power which God joyeth with it,] as in the moving and convincing of the hearts by his spirit Acts 16. 14. and also which are in punishing of him who fought to withstand this. See an example in Barjesus, Acts 13. 8.] is the overthrow of strength, [In the Apostle calls, whatsoever Satan and the world, whether by persecutions, or by worldly wisdom and eloquence, or calumnies in the way to hinder the conquest of the Gospel, as the two following verses declare. See also Jer. 1. ver. 10, 18, 19.]

Seeing we cast down [That is, subject to Christ and his word. For humane reason must be no Judge over the Gospel, but bow and yield it self captive under it, as the following words also declare, rejoynings, namely, which the natural reason of man bring forth, to deprive the Gospel of its istic] and every height, [Namely, of reputed wisdom or valor, which lifteth it self against the knowledge of God, and lead captive every thoughts unto the obedience of Christ, [That is, of the Gospel of Christ which is indeed foolishness to them that perish, but to them that are enlightened it is the power of God, 1 Cor. 1. 18.] And have ready, [That which serveth to] to reconcile all disobedience, [This the Apostle speaks not of any outward or worldly revenge. For that Christ hath forbidden his Apollos, Matt. 20. 25, and 26. 52, but of the declaration of the wrath of God upon the unjust, and of the exercise of excommunication against them, who giving themselves out for members of the Church, nevertheless reach or live unchristianly] when your obedience shall be fulfilled. [That is, be accomplished, or demonstrated to the full. And this the Apostle saith for mollifying of the foregoing threatening, to move them to present
went this punishment by amendment of such offences: so much as these must also convenient time and means for repentance be given to them, before the last punishment may be used.

9. Do ye look on that which is before your eyes? [Gr. οἱ τὰ πρὸς τὰ μάτια] the things which are according to the face, i.e., that which hath an outward show before men; or whereof any one would be astonished. If any man trust with himself: that he is Christ; let him think this again of himself: that even as he is Christ, so we also are Christ.

8. For if I also should boast somewhat more abundantly of my power, [Namely, which we as Apostles of Christ have received from Christ more than other disciples] which the Lord hath given as for education, [that is, so we use it, that the manner may thereby be brought to repentance and not to despise. See 1 Cor. 5:5. 2 Cor. 3:6, 7, 8.] and not for your pulling down, I shall not be ashamed.

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

10. For the letters (i.e. they) [Namely, the false Apostles. Others read: be thus, if he be the special one among them.] are indeed weighty and powerful, but the presence of the body is weak, and the flesh is contemptible. [That is, his speeches and words have nothing of worth or excellency when he is present.]

11. Let us therefore fear not (one another) in word by letters, when we are absent, we are also such in deed. [That is, in executing of that which we threaten by letters when we are present.]

12. For we are not such [Or, none, I.e., not reckon or judge our fellows to be of such a sort] as compare our fellows with some who praise themselves: but those understand not [Or, are not wise] that they may be praised by themselves; but in themselves, i.e., will be esteemed according to their own opinion and self-conceit, and compare themselves with themselves. [Namely, without looking upon others, to whom the Lord hath imparted greater gifts and power, as were the Apostles of Christ.]

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

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

15. Not boasting without the measure. [Namely, prescribed or determined to us by Christ?] in other (men's) labours. [That is, where the Gospel of Christ is already spread abroad, but bearing hope when your faith shall be grown (that is, be increased or strengthened) that we shall be abundantly enlarged among you, or, scattered far and wide, namely, in the prescribed bounds of our preaching.] Others read: they were joined together thus, when your faith shall be grown, or, strengthened among you, these we shall be abundantly enlarged, i.e., spread forth, according to our rule: [That is, in the triumphing abroad of our prescribed part, to that word rule is here taken for the limits of the determined portion of Counties & Cities, where each Apostle was to follow his labour. And this agrees well with the following verse. For this is it which the Apostle here declares, that they who spread and defend the Gospel, being beyond them, to plant the Gospel there; but when they should have amended those defects and be duly strengthened in the faith, then he might boldly and without infirmity go forward unto others.]

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

17. But be thus wise, lest his glory be in the Lord: [That is, declare all the praise of his labour to the Lord, seeing the power itself to labour, and the fruits thereof, proceed only from his blessing. See 2 Cor. 3:5, and 15. 10.] Not that he be that praiseth himself, but when the Lord praiseth him, he is approved. [That is, after proof, known, acknowledged and found to be faithful and upright.]

CHAP. XI.

1. The Apostle testifies his zeal for the Corinthians, to keep them to the simplicity which is in Christ, and exHORTs them that they suffer not themselves to be seduced from it, as Eve was seduced by the Serpent, 4. for-marriage as not only false Apostles, but even no other Apostle of Christ, could contribute anything to them, by which they had not received by him. 6. For that he had not been among them as such, but carried himself humbly, and in so much as received maintenance, as he had indeed done of other churches, 11. was not done because he did not love them, but to deprive the false Apostles of their boastings, who changed themselves into Angels of light. 16. And although it be not wisely done to boast much, 18: yes, nevertheless, he finds that more of these can boast of any thing, of which he cannot also boast, 23: you that suffer and labouring for the things of Christ be gone beyond them all, 28: besides the care that he had for all the churches, 32: and the treat let which is in the beginning of his ministry he had endured at Damascus, where he was ejected in a basket over the wall of the city.

O if you would bear with me a little in my impudence. [This the Apostle faith, not because he would do unwillingly, but because he would do as the unwise sometimes use to do, who willingly spread abroad their own praise. But the Apostle was constrained to do it here, to top the mouths of the false Apostles, who lifted themselves above Paul, that so they might make his Gospel suspected, and commend their own, and might the better gain audience with the Corinthians.] Yes also bear with me. [Or, but ye also bear with me.]

2. For I am zealless, [Or, zealous] with a zeal on zeal (in zeal) of God. For I have prepared you, [Or, adorned, fitted, i.e., by the preaching of the Gospel brought you to faith, and by faith to Christ, and as it were brought you to him, whereupon the spiritual marriage must follow. See Eph. 4:25. 15:11. 1 Cor. 16:18. Heb. 2:18. 32. 23. 25. 26.] (As a pure virgin to present you) in one husband, (namely, to Christ.)

3. But I fear lest in my absence the Serpent [That is, Satan by the imposters] beguiled you by his subtility. [Gr. in, i.e., under the shadow of friendship, and that be would bring them to greater honour and esteem.] If your senses be corrupted to turn away from the simplicity which is, that is, uprightness, without obliteration of humane elegance.
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eloquence, or adorning of humane wildeome, wherewith these false Apolilites benought by little and little to reduces them, and to draw them away from Christ which is in Christ.

4. For if that be so then [Hereby some think that he signifieth the principal among them, yet it may also be understood in general for any one who believes it] would preach another Jesus [namely, of whom should he feel the power and fruits greater, then thole of the true Jesus, whom I have preached to you: and so in that which followed. Others the Apostle calleth even an Angel from heaven, who should preach anything other, Gal. 1:8. Therefore he speaketh this by way of concision of a thing, which nevertheless cannot be, to bring them to greater consideration whom we have not preached, or if ye should receive another Spirit, which ye have not received, or another Gospell which ye have not received, ye might as it were bear with him.

5. For I judge that in nothing I was less then the most excellent Apolilites. [Some take this as spoken by the false Apolilites, who accounted themselves more excellent then the Apolilites themselves. But it may also be understood of the true Apolilites, who excelled amongst the rest, whole authority and imitation the Apostle falsly pretended, whereby the Apostle compared himself with them. See the like Gal. 6:12, 13, 15.]

6. And if I am also mean in men's eyes, [Gr. Idiotes. See of this word, 1 Cor. 14:16. Namely, as their boaster of their eloquence and humane wildeome backbide me. For otherwise the ample file of the Apolilite in power and divinities goes far beyond all human eloquence and writings. See 1 Cor. 1:15, 胜, and chap. 2, v. 4, 5, 6. I am not in knowledge: but every man in all things we become ministrant among you. [Or to you, in you, namely, by the virtues, gifts, and operations which ye have received by our grace.]

7. Have I committed sin when I bounted my self? [Namely, to maintain my self with mine own hands, without burdening you, 1 Thes. 2:3. And it seems that thee false Apolilites raised an ill report thence of Paul, as if thereby he had carried himself contemptibly among them, or had not enough esteemed the Corinthians that he would not receive his maintenance from them: unto both which he afterward answers distinctly that ye might as a far so much as I have declared [Gr. Evangelizd] unto you the Gospell of God for nothing.

8. I robbed other churches, [That is, received from them that which ye ought to have given] taking wages of them to minister unto you: [Gr. Into your ministration] and when I was present with you, and had need, I became burdened to no man. [The Greek word properly signifies to apprehend any one that he loathed his feelings, as a member that sleeketh or is bummed. Others translate it, to be able to any ones hinderance. See of the same word, 2 Cor. 12, v. 13, 14, 15.]

9. For my willing the brethren supplied, [Namely, who were fellow ministers with Paul, 2 Cor. 8, 16, 17, and chap. 9:3. See also Phil. 4, 15.] who came from Macedonia: and I have in all things left my self without burdening you, and shall [still to keep my self] (namely, so aforesaid, as the following words declare.

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

11. Wherefore? Is it because I love you not? [Namely, as if I defiled you thereby, as their men would make you believe] God knoweth it. [Namely, that I love you.]

12. But what do, that will I, et, do out of affection from them you would (here) affection, to that of this, that they be joined even as we. [Some interpret this thus, as if these false Apolilites gave the churches for ought a like as Paul did: but this is contrary to that which is testified of them, v. 10. The meaning therefore, is that Paul would therefore also have in the churches of Achaia without recompense, let if he should change his doing and receive wages of them, these men should boaste that they therein did even as Paul and his companions, who indeed at the first like to have had wages for nothing, when as yet they were man and small amongst them, but when they were become bolder and of greater effect, took their wages also as well as they: so which boasteing he would give them no occasion.

13. For though Apolilites are deceitful labourers, changing themselves into Apolilites of Christ. [That is, taking upon them the thew and appearance of Apolilites of Christ, as it they would imitate them.]

14. And it is no wonder: for Satan himselfch changed himself into an Angel of light. [That is, into the image of an Holy Angel, which walketh with God in the eternal light, as on the contrary the Kingdome of Satan is called a Kingdom of darknes, and his habitation, darknes, Col. 1:12, 13, 2 Pet. 2, 4, Jud. ver. 6, 9.]

15. It is therefore no great thing, if his Ministers also change themselves, as (if they were) Ministers of righteousness: whose end is, that the final recompense or reward. See Matt. 5, 41, to this word is also taken, 1 Pet. 4:9.] shall be according to their works. 16. I say again, let no man think that I am unmindful: [Namely, if I go to compare my self with these men, seeing by their boasteing they compel me thenceout] yet (is) that, is, ye judge that I do not wilily herein, hear me at least in my folly even as ye hear others. A phrase taken by conceision] recons: me then as an unwise one, that I also may boaste a little.

17. What I speak, I speak not after the Lord, [That is, not as is worthy of the Lord or his Ministers. Namely, if ye look upon the outward words only, and do not mark the scope or end why I do thus, which is to vindicate my Apoliliship among you against little boasteers, which I am also bound to do for the Lords sake] but as I were in folly, in this firm ground of boasteing. [Greek falsifiants of boasteing, or confidence, boldisers. See chap. 9, v. 4.]

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

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

20. For ye suffer it, if any man make you bondmen: [This the Apolilish faith, as also that which followeth of the false Apolilites, who spake high, and abused themselves as Lords among them, with a great train and pomp, and in the mean time deified and exhausted the church] if any one devour you, if any one take from you, if any one exaileth himself, if any one force you in the face. [That is, do you the glibest dishonest, debite and contempt: spoken by flimsiness.

21. I speak (this) according to dishonest, [That is, as concerning dishonest, or base of dishonest, or unto dishonest] as if we had been weak. [That is, as if we were true which these say, that we had been weak and contemptible amongst you. Others translate it, even as we were weak, Ic. we were contemptible among you, which they also inskeette us with to our dishonest.] but wherein any one is bold that is, deals or speaketh boldly (I speak in folly) (wherein) am I bond also.
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25. Are they Hebrews? then are they Israelites? Tafs: are they the seed of Abraham? Tafs: Is that, I have in the service of Christ, done, suffered and endured more than they, which he proveth by the following examples: in labour more abundant, in stripes more exceeding, in prisons more abundant; in reproaches of death [Gr. deaths, i.e. notable dangers of death. See the like phrase, Col. 1:23. and 1 Cor. 1:10.] oftentimes.

26. Of the Jews I received five times, forty stripes save one. [Paul here allude to the Law, Deut. 25:3. Where it is commanded that the judges should not cause more than forty stripes to be given in punishing, which number the Jews that they might not exceed they gave one.] (See 1 Cor. 11:22.)

27. Thrice was I scourged with rods. [On beaten with streets. Namely, of the Gentile Magistrates, besides the five times that I was beaten by the Jews, whereof be spake in the former verse.] I was once flogged, thrice suffered I shipwreck; a (whole) night and day I tossed over in the deep.

28. In journeying often, in perils of rivers, in perils of murderers, [On robbers] in perils of the law, [Gr. out of my own, namely, of the Jews, as appears by the opposition of the Gentiles.] in perils of the Gentiles, in perils of the City [that is, in the Cities; except men should hereby understand the city of Jerusalem, which for its excellency may be so called here.] in perils in the wildernesses, in perils in the sea, in perils among false brethren.

29. In labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

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

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

32. If men must beaboasted, I will boast of things of mine infirmity. [That is, of mine adversities and diseases; namely, because thereby I am brought to the feeling and experience of God's grace, which more and more strengtheneth me therein.]

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

34. The Governor of King Aretas [Gr. the ruler of the people. Namely, being filled up against me by the Jews. See Acts 9:24, 25.] in Damascus, befees the Cephas of the Damascans, intending to take me.

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

chap. xii.

1. The Apostle, to show how great cause he had to boast in his infirmity and humiliation. 12. Exceheth himself that he was bound again of the true evidences of his apostleship unto them, 12. which notwithstanding they were in deed (enough of) for 4. Trespasseth that now the third time he will come to them, without being burdened unto them in anything. 16. as another others less from him, not yet I trust, were in anything burdened unto them. 20. Warns them finally that they amend the faults of contention, high-mindedness, false boasting. Namely, &c. among them before he be come, that he to his own will not necessitate to use his apostolic power upon such.

T0 boast truly is not expedient for me. [On futures not well with me. Namely, because boasting hath a show of self-conceit. Understand this then, except I were constrained thereto for the defence of mine apostleship. See here v. 11, 12.] For it will come to eulogies and revelations of the Lord. [That is, which the Lord hath made of a comforted me.]

1. I know a man in Christ, [That is, which is in Christ, or a Chaldean. So he speaketh of himself in the third person in token of humility, as if it were a thing which were without him. Others take this word in Christ, for by Christ; for a form of an oath, as Rom. 9:9. and hereafter v. 19.] fourteen years ago, (whether it was done) on the body I know not: that is, whether he was only flogged me by an extra in my spirit: or that my spirit for a time was brought out of my body up into heaven to see and hear this, I know not. Others take it thus, whether I was lifted up into heaven both body and soul, or with the soul only, that I know not; or without the body. I know not: God knoweth it is that such a man was drawn up even into the third heaven. [That is, into the habitation of the Angels and holy lious, which were he called by a sublime taken from the earthly paradise, see Luke 23:43. Acts 12:27. The cause why this is called the third heaven, is, because the air is accounted the first heaven, the visible heavens in which the stars are, the second, and the heaven above all those heavens, the third. See 1 Kings 8:27.]

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

4. That he was drawn up into Paradise [See ver. 1.] and heard unutterable words, which is not lawful for a man to speak. [Or, cannot speak forth.] Namely, because they go beyond a man capacity in this life: or because God will not this, seeing these things served Paul alone to strengthen him against all the troubles which pursued him in his ministry. Otherwise, Paul revealed the whole counsel of God concerning the revelation of men, to the Churches. See Acts 15:27.]

5. Of such a one I will boast; but of myself I will not boast, but in mine infinities. [That is, in my troubles and tribulations, which are come upon me, as betwixt these 11, 12. and hereafter ver. 9. is declared.]

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

7. And that I should not exalt my self by the excellence of revelations, there was given me a sharp sword [Gr. solep, which word signifies a sharp blade, or pricking fitter, or thorny wood that sticks in any one's legs or flesh, when they go through woods or thickets. It signifies also sometimes a calthor, which is called before horses or men in their going, to hinder or retard them. See Num. 33:35. Exx. 18:24. Both significations agree well with Paul doth cleanse the flesh (namely) an Angel of Satan (or an Angel Satan), who was an instrument that procured him this trouble for his humiliation, as}
is to be seen in the example of Job] that he should buffet me, [or should give me blows in the cheeks, i.e. persecute and reproach and trouble. Now what trouble this was the Apostle doth not express. Some think that they were the persecutions and tribulations themselves; others some pains and difficulties of the body, which sometimes came upon him: others that they were troubles and temptations of the soul; but all is uncertain; this only appears out of the 9, and 10. verses, that it were some special weaknesses of the soul or of the body that I might not exalt myself.

8 And this I besought the Lord thrice, [That is, divers times] that it might depart from me.

9 And he said unto me, [Namely, whereby I strengthen thee against their weaknesses that thou mightst overcome them. See 1 Cor. 10. 13. (By) enough for thee; for my power is accomplished (that is, brought to an end) if thou wilt be perfect], as 2 Tim. 2. 15. in weakness. I will therefore more greatly boast in mine infirmities, that the power of Christ may dwell in me, [or dwell upon me]. The Greek word signifies to inhabit or overshadow anything, as a booth or tabernacle.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak [Namely, in my self] by my self, by all such difficulties and troubles] then am I mighty, [namely, through God, who strengtheneth and comforteth me in the midst of them.]

11 I am (in) boasting become unwise: ye have constrained me: for I ought to be praised by you: for I was in nothing less, [namely, by the grace of God, which guided and assisted me, 1 Cor. 15. 10. then the most excellent Apostle, though I be nothing, (namely, of my self),] Cor. 3. 7.

12 The signs of an Apostle [Namely, whereby a true Apostle of Christ is known] were showed among you [Gr. wrought our] in all patience, with signs [Gr. in] and wonders, and mighty deeds.

13 For which is there wherein ye were less then others churchmen, [Namely, which were planted and set up by other Apostles, with whom he here compares himself] but also, then that I myself was not burdened unto you? [namely, by taking maintenance of you, for my self and those that were with me.] Forgive me this wrong. For I reproach myself in a manner of speaking, whereas see 1 Cor. 11. 19. Or this injustice.

14 Behold, I am the third time [See hereof chap. 13. 1.] ready to come unto you, and will not be burdensome unto you. For I seek not yours but you [That is, not your goods, but your salvation] For the children must not gather treasures for the parents, but the parents for the children.

15 And I will very willingly be as soft [Namely, to maintain my self and mine among you] and be expend ed for your faults: [That is, even hazarded my life for the salvation of your souls] although I love you more abundantly, be the less loved.

16 But he is so, I have not burdened you: but seeing I was crafty [This is a slander of the false Apostles, whole words he rehearsed, and afterwards confutes] I caught you with deceit. Or prepossession, i.e. so brought you to me with gentle words, that afterwards I might make mine advantage of you.

17 Have I by any of those whom I sent unto you taught mine advantage of you? [Or forced any thing from you, oppressed by counterfeits or prefled any thing from you, as the Greek word imports, so allo in the following verse.]

18 I besought Titus, and sent a brother with him, [Or Titus also taught his advantage of you? have we not walked in the same spirit? This is, we are not led by the same Spirit of God in our dealing and walking among you (have we) yet (walked) in the same footsteps?]

19 Again, think ye that we exclude our selves unto you? [Namely, only to make our own matters fair unto you, and not much rather for your sake, to confirm you in the truth received.] We speak in the presence of God in Christ, [See before, the context, on ver. 7.] and all this believeth for your edification,

20 For I fear lest when I shall come, I shall not find in some of you such as I would, [That is, many among you going on carefully in the same faults, as is declared in the end of this verse] and (that) I shall be found of you (such as ye would not): [That is, that in the exceeding of Ecclesiastical discipline, then hitherto ye have experienced] let any wise man (should be) sages, envoys, watchmen, keeping, keeping watchings, keeping up, connections. Or, speak, disarranger.

21 Last when I shall be come again, my God should humble me among you. [This the Apostle faith because there was nothing that more exalted and rejoiced him, then that his labour had its due fruits among them; and that nothing more humbled and grieved him, then when through sins and scandals his labour seemed to suffer prejudice, interruption. See 2 Thess. 2. 19. 20. and 1 John. I am sorry for many, who have offended before, namely, whereof he had written in the former Epistle and who shall not have repented of the uncleanness, and fornication, and immodesty (or lasciviousness, wantonness, lust, reckless) which they have committed.

CHAP. XIII.

1 The Apostle now again refutes, that if the former folk be not amended, he will come without further delay to punish the commissaries of them, and to cause them to repent, and to see how powerful Christ was in him. He admonished them that they should search themselves whether Christ be in them. He wished again that they would pronounce the punishment by well-doing, and declared that then they should be required to them, to see that his power must tend to edification, and not to demoralising. Afterwards concludes the Epistle with an exhortation to divers Christian virtues, with the accursed savagery, and with a prayer for them unto God the Father, Son, and Holy Ghost.

This is the third time (that) I come unto you: [This he faith, not that he was thrice at Corinth, but because he having been there once after a second time, he came again here in the month of two or (Gr. and) three witnesses, full every word stand. (That is, every matter, or truth be confirmed.)

I have said is before, and foretold is as if I were present the second time, and I write is now being about to them that have offended before (Namely, of whom he hath written in the former Epistle, and who have not repented) and to all the others, (namely, who have since followed their example) if I come again, I will not be silent (them) namely, in the actual execution of the threatened punishment, or spiritual discipline and humiliation.

Seeing ye seek a proof [That is, seem to seek: for such a one is said to seek God's judgment who being warned repenteth not] of Christ who is known in me, [Or, by me] who is not weak in you, (namely, in the doing of mighty signs, and gifts of the spirit, knowledge of tongues, and other the like) but is powerful among you.

For although he was crucified [That is, as a weak man suffered himself to be crucified, and given up to death for us, whereas nevertheless he was also in the form of God, Phil. 2. 7.] through (Gr. out of) as also in
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in that which follows meaness, notwithstanding his
word that is, is often and advanced in glory by the
power of God. (that is, by the power of his divine
nature, which then manifested itself, although before it
kept it self in, John 2. 19. and chap. 1. 18.) For that
Paul here speaketh of the divine power which is in Christ,
appeareth from hence, that he threatens them with this
power, which Christ shall overthrow by him against the
terror, which he saith is the same, whereby Christ
raised himself from the dead. See Rom. 1. 4. and 1 Pet.
3. 18. for the word also are weak. [that is, we carry
ourselves as if we were but weak contemptible men.] In
him, that is, as being his members, and as conformable
unto him therein but shall true with him by the power of
God in you. [that is, after the example of Christ, we
shall shew towards you that the power of Christ liveth in
us, and shall manifest it itself by his punishing hand
against the disobedience.

5. Search your selves whether ye be in the faith.
[Namely, to be certainly convinced in your mind of the
truth of mine Apellisipes: for so doing ye shall find
that ye have true faith in Christ, and that Christ
liveth in you by his spirit, which ye have obtained by my
Gospel.] Prove your selves. [namely, by the true proofs
and evidences of true faith, of true union with Christ.
Or know ye not your selves, that Jesus Christ is in you?
except that in your selves ye are reprovable or rejected.
[i.e. be such as cannot endure the test.] The word in any
selves manifests this reproving of the Apostle, as if ye
should say, if ye do not find this, ye are in danger to be reprovable or rejected. For he that
recently believes in Christ he is well assured. that he is elect.
John 6. 37. and chap. 8. 47. Rom. 8. 30. &c. but he
that embarks not the preaching of the Gospel by a true
faith, and neglecteth, or despiseth, the grace of God, is polluted,
indeed in danger of being a rejected person, yet we
must not despair of him as long as he liveth; because
the Lord sometimes will call men at the eleventh
hour, Matt. 20. ver. 6. &c. and also in the full moment
of their life, as the mower receiveth the hire of the men.
Luke 22. 33. &c. Heb. 3. 7. 13. Others take this word reprovable
for unfit for faith: but all men are unfit for it by nature,
until they be made fit by God's spirit. 2 Cor. 2. 5.
And therefore this cannot be so taken here.

6. But I hope that ye shall understand. [Namely, if ye
duly search your selves] that we are not to be rejected.
[that is, reprovable or contemptible Apellisipes, as they
buckish us.] And I wish from God that ye do no evil. [Not
that is, not so much] that we might be found. [Gr. be man
sel, or found] approved. [that is, fail in God and up
rightness might be found; held and known for faithful
Apellisipes] but that ye might do good, and we might
be reprovable. [namely, before the eyes and according
to the estimation of men, being in such a cause we should
then give no signs of our spiritual power in pun
ishing of fins.

8. For we are able to do nothing against the truth,
but for the truth. [That is, for defence and confirmation
of the truth, under which he here also understands
uprightness of life.

9. For we rejoice when we are weak. [That is, in
tribulation and contempt as divers times before.] And ye
are strong. [namely, in the gifts and grace of God.
And we wish this also (namely) your perishing.
Or resting, ceasing, not finishing.

10. Therefore I exhort these things being absent,
that is present I might not use severity. [Gr. severely]
according to the power which the Lord hath given me for
building up, and not for pulling down. [That is, to break
up or to cut down any one by this punishing hand, or to rend
him from the body of the church; but thereby to raise
him up again, and to reconcile and unite him again un
to Christ and his church. See 1 Cor. 5. 5.]

11. Furthermore brethren be ye joyful, be ye perfest. [Or
fist ye again, re-edified, namely, unto one union with
another] be comforted, be of one mind, live in peace;
and the love of God and peace shall be with you.

12. Salute one another with an holy kiss. [Namely,
according to the custom of those common in those
churche where there was a token of unity, and of honour which they
did one another. See Gen. 41. 40. Ps. 2. 12.] All the
Saints salute you.

13. The grace of the Lord Jesus Christ. [Namely,
whence he hath reconciled us to God, Rom. 5. 10.]
and the love of God, [namely, whithew with he loveth us in
Christ Jesus, and receiveth and keepeth us as his children.
Rom. 8. 39. and the communion of the Holy
Ghost,] namely, whereby we are more and more strengthened
in this grace and love, and are sufficed thereof, Rom.
8. 15. So that here is a clear testimony of the holy
Trinity: although the order of the Paracletus is not set down
here, as Mat. 28. 19. be with you all. Amen.

* The second Epistle to the Corinthians, was written
from Philippi in Macedonia, and (fons) by Titus and
Lucas.
THE EPISTLE
OF THE
APOSTLE PAUL
TO THE
GALATIANS.

The Argument of this Epistle.

Seeing the Churches of Galatia, which were planted by the Apostle through the preaching of the Gospel, Acts 16, 6, &c. and chap. 18, 23, &c. suffered themselves to be seduced from the purity of doctrine by some false Apollines, who taught that the Ceremonial Law and especially circumcision must still be observed; and moreover, that a man is justified before God not only by faith, but also by the works of the Law. Therefore the Apostle with the Brethren which were with him, thought it needful to reprove them for it by this Epistle, and to confirm them in the truth of the Gospel against such errors. To which end, after the superscription contained in the five first verses. Chap. 1. He proves by divers reasons, that they ought not to suffer themselves to be led away from the doctrine which he had preached unto them, forasmuch as there can no other Gospel be preached for salvation, and that he had received the same not from men, but from Christ himself out of heaven, which he proves in relation of his first escape in justifications, and of his wonderful conversion and calling: for which cause also he had spoken with none of the Apostles about it, but immediately departed into Arabia. Testifies that afterwards the chiefest Apostle, gave him the hand of fellowship, in token of unity in doctrine and ministry; that he himself also had reproved the Apostle Peter, when he durst not abide by the use of Christian liberty, because of certain Jews, Chap. 1. and 2. unto v. 15. Proceeds afterwards contrary to the doctrine of the false Apollines, by many powerful reasons and examples out of the holy Scripture, that a man is justified before God, not only by faith in Jesus Christ, but also by the works of the Law: neither of the Law of the Decalogue; nor of the ceremonial Law, which he teacheth to be abolished in the new Testament: with a confutation of the principal objections of the false Apollines, from the 15. ver. of the 2. chap. to the end of the 4. chap. To which he adjouneth an earnest exhortation unto the Galatians, to continue in the Christian liberty, yet that they must not abuse it unto carnal security. And further he exhorts them to laying aside of the works of the flesh, and bringing forth of the fruits of the Spirit. Chap. 5. And chiefly of the works of love and liberality both to poor believers and to the ministrers of the word. And afterwards he concludes with a serious warning them of the false Apollines, whose covetousness and hypocrisy to this end he describes, and on the contrary he testifieth his uprightness. Chap. 6.