

## Chapter 4

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

**T**herfore hauing this miniftration; according as we haue obtained mercie, we faile not, <sup>2</sup> but we renounce the fecret things of difhoneftie, not walking in craftines, nor <sup>1</sup>adulterating the word of God, but in manifeftation of the truth commending our-felues to euery confcience of men before God. <sup>3</sup> And if our Ghofpel be alfo hid, in them that perifh it is hid, <sup>4</sup> in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Ghofpel of the glorie of Chrifft, who is the Image of God, might not fhine to them. <sup>5</sup> For we preach not our-felues, but IESVS Chrifft our Lord: and vs, your feruants by IESVS: <sup>6</sup> becaufe God that commanded light to fhine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glorie of God, in the face of Chrifft IESVS. <sup>7</sup> But we haue this treasure in earthen veffels, that the excellencie may be of the power of God, and not of vs. <sup>8</sup> In al things we fuffer tribulation, but are not in diftreffe: we want, but are not deftitute: <sup>9</sup> we fuffer perfecution, but are not forfakē: we are caft downe, but we perish not: <sup>10</sup> alwaies bearing about in our body the mortification of IESVS, that the life alfo of IESVS may be manifefted in our bodies. <sup>11</sup> For we that liue are alwaies deliuered vnto death for IESVS: that the life alfo of IESVS may be manifefted in our mortal flefh. <sup>12</sup> Death thē worketh in vs, but life in you. <sup>13</sup> And hauing the fame fpirit of faith, as it is written: *I beleueed, for the which caufe I haue fpoken*, we alfo beleuee, for the which caufe we fpeake alfo: <sup>14</sup> knowing that he which raifed vp IESVS, wil raife vp vs alfo with IESVS and fet vs with you. <sup>15</sup> For al

*aporiatur*  
See *S. Amb.*  
*Theoph.*

*Pf. 115, 10.*

things are for you: that the grace abounding by many in giuing of thanks, may abound vnto the glorie of God. 16 For which caufe we faile not: but although that our *corrumpatur* man which is without, corrupt: yet that which is within, is renewed from day to day. 17 For that our tribulation *κατεργάζεται* which presently is momentarie & light, <sup>a</sup>) worketh aboute meafure exceedingly an eternal weight of glorie in vs, 18 we not confidering the things that are feen, but that are not feen. For the things that be feen, are temporal: but thofe that be not feen, are eternal.

## ANNOTATIONS

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

2 Adulterating.) He giueth often warning of falfe Teachers, whofe fpecial and proper ftudie is to falſifie and adulterate by deceitful conſtructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and eftimation among the finful and fimple, by new deuifed expofitions. Wherin the Proteſtants doe excel the ancient Heretikes, none euer more impurely handling the word of God then they doe. Origen calleth fuch *Scripturarum fures & adulteros*, theeues and adulterers of the Scriptures. S. Cyprian (*de vnit. Ec. nu. 7.*) calleth them, corrupters of the Ghofpel, falſe interpreters, artificers and crafts-maſters in corrupting the truth. On the other ſide, for ſpecial reuerence and finceritie of dealing in thoſe matters, the Fathers and al Catholike Preachers or Expofitours were of old called according to S. Paules words to Timothee, *recte tractantes verbum Dei*, right handlers of the word of God.

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

*in 2. ad. Rom.*

*2. Tim. 2.*

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

Tribulation meritorious of glorie.

Aug. in Pf. 93.  
prope finem.

<sup>a</sup> The English Bible 1577 doth falſely tranſlate, *prepareth*.