

Chapter 4

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: confidering that neither his owne conscience is a sufficient iudge therof, but only God who seeth al. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatning to come to those proud False-apostles who were the Authours of al these schifmes.

So let a man esteeme vs as the Ministers of Chrif, and the difpensers of the mysteries of God. ² Here now is required among the difpensers that a man be found faithful. ³ But to me it is a thing of leaft account, to be iudged of you, or of man's day: But I iudge not my-felf neither. ⁴ For I am not guilty in conscience of anything, ⁴but I am not iustified herein: but he that iudgeth me, is our Lord. ⁵ Therefore iudge not before the time; vntil our Lord doe come, who also wil lighten the hidden things of darknes, & wil manifest the counfels of the harts: & then the praise shal be to euery man of God.

⁶ But these things, Brethren, ^aI haue transfigured into my self and Apollo, for you; that in vs you may learne, one not to be puffed vp for one againft another, about that is written. ⁷ For who discerneth thee? Or what haft thou that thou haft not receiued? And if thou haft receiued what doest thou glorie as though thou haft not receiued? ⁸ Now you are filled, now are you become rich: without vs you reigne; & I would to God you did reigne, that we also might reigne with you. ⁹ For I thinke that God hath shewed vs Apostles the last, as it were deputed to death: because we are made a spectacle to the world, and to Angels and men. ¹⁰ We are fooles for Chrif; but you wise in Chrif. We weak; but you strong. You noble, but we base. ¹¹ Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten with

^a Loe when he named himselfe, & Apollo, & Cephas he meant other feditious and factious Preachers whose names he spared.

buffets, and are wanderers, ¹² and labour working with our owne hands. We are curfed; and doe bleffe. We are perfecuted; and fuftaine it. ¹³ We are blafphemed; and we befeech. We are made the refufe of this world, the droffe of al euen vntil not. ¹⁴ Not to confound you, doe I write thefe things; but as my deereft children I admonifh you. ¹⁵ For ^a)if you haue ten thoufand Pædagogues in Chrift; yet not many Fathers. For in Chrift IESVS by the Ghofpel I begat you. ¹⁶ I befeech you therefore be followers of me. ¹⁷ Therefore haue I fent to you Timothee, who is my deereft Sonne and faithful in our Lord; who wil put you in mind of my waies that are in Chrift IESVS, as euerywhere in euery Church I teach. ¹⁸ As though I would not come to you, fo certaine are puffed vp. ¹⁹ But I wil come to you quickly, if our Lord wil: and wil know not the words of them that be puffed vp, but the power. ²⁰ For the Kingdom of God is not in words, but in power. ²¹ What wil you? [•]in rod that I come to you; or in charitie, and the fpirit of mildnes?

ANNOTATIONS

4 But not iuftified.) The Heretikes are certaine that they be in God's grace, but S. Paul though guiltie of no crime in his confcience, durft not affure himfelf that he was iuftified, neither could take vpon him to be iudge of his owne hart and cogitations, whether they were pure or no: but the trail therof he left only to God's iudging day.

No man fure of grace or iuftification.

21 In rod.) The Apoftles haue power of difcipline and cenfures againft offenders, and power of gentlenes, meeknes, and indulgence alfo; to vfe either punishing or pardoning, according to their wifedom, and according to the occafions of time and place.

Spiritual power to punish or pardon.

^a So may S. Auguftin our Apoftle fay to vs Englishmē.