

Chapter 13

He driueth into them the feare of excommunication: to the end that they doing penance before-hand, he may not be compelled to vse his authoritie when he commeth, and as he hath threatned. 11. And fo with a general exhortation he endeth.

Deut. 19, 15.

Loe this is the third time I come vnto you: In the mouth of two or three witneffes fhall euery word ftād. ² I foretold and doe fore-tel as present, and now absent, to them that finned before, and al the rest, that if I come againe, I wil not spare. ³ Seeke you an experiment of him that speaketh in me, Chrift; who in you is not weake, but is Mightie in you? ⁴ For although he was crucified of infirmitie; yet he liueth by the power of God. For we also are weake in him: but we fhall liue with him by the power of God on you. ⁵ [♠] Trie your owne felues if you be in the faith, proue ye your felues. Know you not your felues that Chrift IESVS is in you, vnlesse perhaps you be reprobates. ⁶ But I hope you 'know' that we are not reprobates. ⁷ And we pray God, that you doe no euil, not that we may appeare aproued, but that you may doe that which is good, and we be as reprobates. ⁸ For we can not any thing against the truth; but for the truth. ⁹ For we reioyce, for that we are weake, and you are mightie. This also we pray for, your confummation. ¹⁰ Therefore these things I write absent: That being present I may not deale hardly according to the ^a)power which our Lord hath giuen me vnto edification and not vnto destruction.

shal know

παρακαλεῖσθε

¹¹ For the rest, Brethren, reioyce, be perfect, take exhortation, be of one mind, haue peace; and the God of peace & of loue fhall be with you. ¹² Salute one another in a holy kiffe. Al the Saints salute you. ¹³ The grace of our Lord IESVS Chrift, and the charitie of God, and

*No. 16, 16.
1. Cor. 16, 20.*

^a Ecclesiastical power to punish offenders by the censures of the Church.

the communication of the Holy Ghost be with you al.
Amen.

ANNOTATIONS

5 Trie your felues.) The Heretikes argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expressly and only of faith: the act whereof a man may know and feele to be in himself, because it is an act of vnderstanding, though he can not be assured that he hath his finnes remitted, and that he is in al points in ftate of grace and faluation: because every man that is of the Catholike faith, is not alwaies of good life agreable thereunto, nor the acts of our wil so fubiect to vnderstanding, that we can know certainly whether we be good or euil. See S. Auguftin *to. 7. perfect. iuftitia c. 15. Li. de Cor. et grat. c. 13.* & S. Thomas *1. 2. q. 12, 2. art. 5.*

We may know that we haue faith, but not that we are in grace.