

THE EPISTLE OF PAVL TO THE GALATIANS

THE ARGVMENT OF EPISTLE OF S. PAVL TO THE GALATIANS.

That this Epistle may seeme to be the first that S. Paul wrote, was declared in the argument of the Epistle to the Romanes; notwithstanding that in the *second chapter* it is euident to haue been written 14. yeares at the least after his Conuerfion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned *Act. 18.*

The occasion of it were such false-apostles, as we read of, *Act. 15. Et quidam descendentes, &c. And certaine comming downe from Iewrie, taught the Brethren* (that is the Christian Gentils at Antioch) *that vnles you be circumcised according to the manner of Moyfes, you can not be faued.* Such commers also to the Galatians (whom S. Paul had conuerted *Act. 16.* as himself mentioneth *Gal. 1.* and *4.*) did seduce them, saying, that al the other Apostles to whom they should harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst doe none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospell that he preacheth, of Christ himself after his Refurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentils, though themselves being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in

them any hope of iuftification, but in Chrift alone without them. He declareth moreouer that the faid Falfe-apoftles belyed him, in faying that he alfo preached Circumcifion fometimes. Againe, that they themfelues in preaching no more but Circumcifion, did againft the nature of Circumcifion, becaufe it is a profefion to obferue the whole Law: finally, whatfoeuer they pretended, that indeed they did it only to pleafe the Iewes, of whom otherwife they should be perfecuted.

So that in this Epiftle he handleth the fame matter, which in the Epiftle to the Romanes: but here leffe exactly and more briefly, becaufe the Galatians were very rude, and the Romanes contrariewife, *repleti omni fcientia* (*Rom. 15.*) *replenished with al knowledge.*

Chapter 1

After the foundation laid in the falutation, 6. he exclaimeth againft the Galatians, & their Falfe-Apoftles, 11. confidering that the Ghofpel which he preached to them, he had it immediately of Chrift himfelf. 13. Which to shew he beginneth to tel the ftorie of his conuerfion and preaching fince then, and that as he learned nothing of the other Apoftles, fo yet he had their approbation.

Paul an Apoftle not of men, ¹neither by man, but by IESVS Chrift, and God the Father that raifed him from the dead, ²and al the Brethren that are with me; to the Churches of Galatia. ³Grace to you and peace from God the Father and our Lord IESVS Chrift, ⁴who gaue himfelf for our finnes, that he might deliuer vs from this prefent wicked world, according to the wil of our God and Father: ⁵to whom is glorie for euer and euer. Amen.

⁶I maruel that thus fo foon you are transferred from him that called you into the grace of Chrift, vnto another Ghofpel: ⁷which is not another, vnles there be

some that trouble you, and wil ^{a)}inuert the Ghospel of Chrif. ⁸ But although we, [♠]or an Angel from Heauen, euangelize to you befide that which we haue euangelized to you, be he anathema. ⁹ As we haue faid before, fo now I fay againe: If any euangelize to you, befide that which you haue receiued, be he anathema. ¹⁰ For doe I now vse perfuafion to men, or to God? Or doe I feeke to pleafe men? If I yet did pleafe men, I fhould not be the feruant of Chrif.

¹¹ For I doe you to vnderftand, Brethren, the Ghospel that was euangelized of me, that it is not according to man. ¹² For neither did I receiue it of man, nor learne it; but by the reuelation of IESVS Chrif.

¹³ For you haue heard my conuerfation fometime in *Act. 9, 1.* Iudaifme, that aboue meafure I perfecuted the Church of God, and expugned it, ¹⁴ and profited in Iudaifme aboue many of mine equales in my Nation, being more abundantly an emulatour of the traditions of my Fathers. ¹⁵ But when it pleased him that feparated me *Act. 9, 3.* from my mothers womb, and called me by his grace, to reueale his Sonne in me, ¹⁶ that I fhould euangelize him among the Gentils, incontinent I condefcended not to flefh and bloud, ¹⁷ neither came I to Hierufalem to the Apoftles my Anteceffours: but I went into Arabia, and againe I returned to Damafcus. ¹⁸ Then, after three yeares I came to Hierufalem [♠]to fee Peter: and taried with him fifteen daies. ¹⁹ But other of the Apoftles faw I none; fauing Iames ^{b)}the brother of our Lord. ²⁰ And the things that I write to you; behold before God, that I lie not. ²¹ After that I came into the parts of Syria and Cilicia. ²² And I was vnknownen by fight to the Churches of Iewrie, that were in Chrif: ²³ but they had heard only, That he which perfecuted vs fometime, doth now

^a New Ghospellers that peruert, corrupt, or alter the one only true and firft deliuered Ghospel, are to be auoided. See *S. Auguftin Cont. Fauftum. li. 32. c. 27.*

^b S. Iames was called our Lordes brother after the Hebrew phrafe of the Iewes, by which neer kinfmen are called Brethrê: for they were not Brethren indeed, but rather fifters children.

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euangelize the faith which fometime he expugned: ²⁴ and in me they glorified God.

ANNOTATIONS

S. Paul fent to preach by
ordinarie imposition of
hands.

1 Neither by man.) Though he were not first by man's election, nomination, or assignment, but by God's owne special appointment, chosen to be an Apostle; yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine. *Act. 18.* Let vs beware then of such false Apostles, as now a-daies intrude themselves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shew of learning
or vertue must moue
vs from the faith.

8 Or an Angel.) Manie worthie obseruations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any mā or Angel, for what learning, eloquence, shew of grace or vertue foeuer, though he wrought miracles, should not moue a Christian man from that truth which he hath once receiued in the Catholike Church: of which point Vicentius Lirinensis excellently treateth *li. cont. profan. hæref. Nouitates.* Whereby we may see that it is great pitie and shame, that so many follow Luther & Caluin & such other leud fellows, into a new Ghospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in gifts of learning or eloquence, much lesse in good life.

Preaching contrary
to the faith re-
ceiued is forbidden,
not other preaching.

Secondly S. Augustin noteth vpon the word, *Befide*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apostle did not say*, faith he, *If any man euangelize to you more then you haue receiued, but, beside that you receiued. For if he should say that, he should be preiudicial to himself, who coueted to come to the Theffalonians, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c.* By which we see how friuolously and calumniouly the Heretikes charge the Church with addition to the Scriptures.

Tract. 98. in Ioan.

The Ghospel is not only
in the written word of
Scripture, but in vn-
writtē tradition also.

Thirdly, as wel by the word *euangelizamus* (we euangelize) as the word *accepistis* (you haue receiued) we may note that the first truth, against which no second Ghospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Aduersaries of the Church that measure the word of God or Ghospel by the Scriptures only, thinking themselves not to incurre S. Pauls curse, except they teach directly against the

written word, are foully beguiled. As therin also they shamefully erre, when they charge the Catholikes with adding to the Ghospel, when they teach any thing that is not in expresse words written by the Apostles or Euangelists: not marking that the Apostle in this Chapter, and els-where commonly calleth his & his fellowes whole preaching, the Ghospel, be it written or vnwritten.

Fourthly, by the same words we see condemned al after-preaching, later doctrines, new sects and Authours of the same: that only being true, which was first by the Apostles and Apostolike men as the lawful husband-men of Christs field, sowed and planted in the Church: and that false, which was later and as it were ouer-sown by the enemy. By which rule not only Tertullian (*de prescrip. nu. 6. & 9.*) but al other ancient Doctours, and specially S. Ireneus (*li. 3. c. 2. 3. 4.*) tried truth from falsehood, & condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

Fifthly, this curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, Preachers, and Teachers, vnto the worlds end: and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. *To preach any thing to Christian men (saith he) besides that which they haue receiued, neuer was it lawful, neuer is it, nor neuer shal it be lawful. To say anathema to such, it hath been, & is, and shal be alwayes behooful.* So S. Augustin by this place holdeth al accursed, that draw a Christian man from the societie of the whole Church, to make the feuerall part of any one sect: that call to the hidden conuenticles of heretikes, from the open & known Church of Christ: that allure to the priuate, from the common: finally al that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church. *ep. 48. Psal. 103. Con. 2.* mentioning also that a Donatist feined an Angel to haue admonished him to call his freind out of the Communion of the Catholike Church into his sect. And he saith, that if it had been an Angel indeed, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes, and their doctrines, that they should giue them the anathema, though they were neuer so deare vnto them. In which case, saith this holy Doctour, I would not spare mine owne parents. *Ad Pammach. c. 3. cont. Io. Hierof.*

18 To see Peter.) In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty as Tertullian *de Præscript.* saith (notwithstanding his great affaires Ecclesiastical) he went so farre to see him: not in

After-preaching
& ouer-fowing of
nouelties, argueth
false doctrine.

The Apostles curse
vpon al that teach
new doctrine, and
draw men from
the Cath. Church.

*Li. cont. proph.
hær. nouit.*

Aug. ep. 165.

Zeale against
heretikes.

S. Paul visit S. Peter of honour and
reuerence toward
him.

vulgar manner, but (as S. Chryfoftom noteth the Greeke word to import) to behold him as men behold a thing or perfon of name, excellencie, and maieftie. For which caufe, and to fill himfelf with the perfect vew of his behauour, he abode with him fifteen daies. See S. Hierom *ep. 101. ad Paulinum to. 3.* who maketh alfo a myfterie of the number of daies that he taried with S. Peter. See S. Ambrofe *in Comment. huius loca*, and S. Chryfoftome *vpon this place and ho. 87. in Ioan.*

Chapter 2

He telleth forth the ftorie begun in the laft chapter, and how he reprehended Peter, 15. and then fpecially vrgeth the enfample of the Chriftian Iewes, who fought vnto Chrift for iuftification, and that by warrant alfo of their Law it-felf, as alfo becaufe otherwife Chrift's death had been needles.

Then after fourteen yeares I went vp againe to Hierufalem with Barnabas, taking Titus alfo with me. ² And I went vp according to reuelation: and ¹conferred with them the Ghofpel which I preach among the Gentils, but apart with them that feemed to be fome-thing, left perhaps ¹in vaine I should runne or had runne. ³ But neither Titus which was with me, whereas he was a Gentil, was compelled to be circumcified: ⁴ but becaufe of the falfe Brethren craftily brought in, which craftily came in to efpie our libertie that we haue in Chrift IESVS, that they might bring vs into feruitude. ⁵ To whom we yealded not fubiection no not for an houre, that the truth of the Ghofpel may remaine with you. ⁶ But of thẽ that feemed to be fome-thing (what they were fome-time, it is nothing to me. God accepteth not the perfon of man) for to me, they that feemed to be fomething, ¹added nothing. ⁷ But contrariwife when they had feen, that to me was committed the Ghofpel of the ^aprepuce, as ¹to Peter of the circumcifion (⁸ for he that wrought in Peter

Deu. 10, 17.

^a See the *marginal Annotation Rom. 2. v. 25.*

to the Apostleship of circumcision, wrought in me also among the Gentils) ⁹ and when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillars, ¹gaue to me and Barnabas the right hands of societie: that we vnto the Gentils, & they vnto the circumcision: ¹⁰ only that we should be mindful of the poore: the which same thing also I was careful to doe.

κατὰ πρόσωπον ¹¹ And when Cephas was come to Antioche, ¹I refitted him ^{a)} in face, because he was ¹reprehensible. ¹² For before that certaine came from Iames, he did eate with the Gentils: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. ¹³ And to his simulation consented the rest of the Iewes, so that Barnabas also was led of them into that simulation. ¹⁴ But when I saw that they walked not rightly to the veritie of the Gospell, I said to Cephas before them al: If thou being a Iew, liuest Gentil-like and not Iudaically, how dost thou compel the Gentils to Iudaize?

Ro. 3, 19. 20. ¹⁵ We are by nature Iewes, and not of the Gentils, finners. ¹⁶ But knowing that man is not iustified by the workes ^{b)} of the Law, but by the faith of IESVS Christ; we also beleue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the workes of the Law: for the which cause, by the workes of the Law no flesh shall be iustified. ¹⁷ But if seeking to be iustified in Christ, our felues also be found finners; is Christ them a Minister of sinne? God forbid. ¹⁸ For if I build the same things againe which I haue destroyed, I make my self a preuaricator. ¹⁹ For I by the Law, am dead to the

^a That is, *in preface, before them al*, as Beza himself expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, *to his face*, *No. Testam. 1580.*

^b By this & by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyse's law: that is, the ceremonies, Sacrifices, and Sacraments thereof principally, and consequently al workes done merely by nature & free-will, without the faith, grace, spirit, and aid of Christ.

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Law, that I may liue to God: with Chrifft I am nailed to the croffe. ²⁰ And I liue, now not I; but Chrifft liueth in me. And that that I liue now in the flefh, I liue in the faith of the Sonne of God, who loued me, and deliuered himfelf for me. ²¹ I caft not away the grace of God. For if iuftice be by the Law, then Chrifft died in vaine.

ANNOTATIONS

S. Paul conferreth with
S. Peter and the reft,
for trail of his doctrine.

2 Conferred with them.) Though S. Paul were taught his Ghofpel of God and not of man, and had an extraordinarie calling by Chrifft himfelf, yet by reuelation he was fent to Hierufalem to conferre the faid Ghofpel which he preached, with his elders the ordinarie Apoftles and Rulers of the Church, to put both his vocation and doctrine to their trail and approbation, and to ioine in office, teaching, and focietie or communion with them. For there is no extraordinarie or miraculous vocation, that can feuer or feparate the perfon fo called, in doctrine or fellowship of Chriftian life and religion, from the ordinarie known focietie of God's people and Priefts. Therefore whofoeuer he be (vpon what pretence foeuer) that wil not haue his calling and doctrine tried by the ordinarie Gouerners of God's Church, or difdaineth to goe vp to the principal place of our religion, to conferre with Peter and other pillars of the Church, it is euident that he is a falfe Teacher, a Schifmatike, and an Heretike. By which rule you may trie al your new Teachers of Luther's or Caluin's fchoole: who neuer did nor euer durft put their preaching to fuch conference or trial of holy Councel or Bishops, as they ought to doe, and would doe, if it were of God, as S. Paules was.

The heretikes fubmit
their doctrine to no trail
of Bishops or Councel.

The approbation of
S. Paules doctrine by
Peter and the reft,
was very requifit.

2 In vaine.) Though S. Paul doubted not of the truth of the Ghofpel which he preached, knowing it to be of the holy Ghof; yet becaufe other men could not, nor would not acknowledge fo much, til it were allowed by fuch as were without al exception known to be Apoftles & to haue the fpirit of truth, to difcerne whether the vocation, fpirit, & Ghofpel of Paul were of God, he knew he should otherwife without conference with them, haue loft his labour, both for the time paff and to come. *He had not had* (faith S. Hierom) *fecuritie of preaching the Ghofpel, if it had not been approued by Peter's fentence & the reft that were with him. Hiero ep. 89. c. 2. See Tertul. li. 4. cont. Marc. nu. 3.* Therefore by reuelation he went to conferre with the Apoftles at Hierufalem, that by them hauing his Apoftleshipe and Ghofpel liked and approued, he might preach with more fruit. Wherin we fee, this holy Apoftle did not as the feditious proud Heretikes doe now a-daies, which refufing al man's atteftation or approbation, wil be tried by Scriptures only. As alfo we may learne that it is no fuch abfurditie as the

No abfurditie that
the Scriptures be
approued by the
Churches teftimonie.

Aduerfaries would make it, to haue Scriptures approued by the Churches teftimonie: feeing the Ghofpel which S. Paul preached (being of as much certaintie and of the fame Holy Ghoft that the Scriptures be) was to be put in conference and examination of the Apoftles, without al derogation to the truth, dignitie, or certaintie of the fame. And the cauilling of Heretikes, that we make fubiect God's Oracles to man's cenfure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and falfe. For, to beare witnes or to giue euidence or atteftation that the preaching or writing of fuch, is true and of the Holy Ghoft, is not to make it true: no more then the Gold-fmith or touch-ftone that trie and difcerne which is true gold, make it good gold; but they giue euidence to man that fo it is. And therefore that difputation alfo, whether the Scripture or the Church be of greater authoritie, is fuperfluous: either giuing teftimonie to the other, and both affured by the Holy Ghoft from al error: the Church yet being before the Scriptures, the fpoufe of Chrift, and proper dwelling, temple, or fubiect of God, and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurifdiction to determine of doubtful queftions touching the fenfe of the Scriptures and other controuerfies in religion, & to punish difobedient perfons. Of which iudicial power the Scriptures be not capable; as neither the truths and determinations of the fame can be fo euident to men, nor fo agreable and fit for euery particular refolution, as diuerfitie of times and perfons requireth. Certaine is the truth, and great is the authoritie of both: but in fuch diuers kinds, as they can not be wel compared together. The controuerfie is much like as if a man touching the ruling of a cafe in law or giuing fentence in a matter of queftion, should afke, whether the iudge, or the euidence of the parties, be of more authoritie or credit. Which were as friuolous a difpute, as it were a difordered part for any mã to fay, he would be tried by no other iudge but by his owne writings or euidēces. With fuch triflers and feditious perfons haue we to doe now a-daies in diuinitie, as were intolerable in any prophane fcience or facultie in the world.

6 Added nothing.) The Ghofpel and preaching of S. Paul was wholly of God, and therefore though it were put to the Churches probatiō, as gold is to the touch-ftone; yet being found in al points pure, nothing could be altered or amended therin by the Apoftles. Euē fo the Scriptures which are indeed wholly of the Holy Ghofts enditing, being put to the Churches trial, are found, proued, and teftified vnto the world to be fuch, & not made true, altered, or amended by the fame. Without which atteftation of the Church, the holy Scriptures in themfelues were alwaies true before: but not fo known to be, to al Chriftians, nor they fo bound to take them. And that is the meaning of the famous fentence of S. Auguftin *Cont. ep. fund. c. 5.* which troubleth the Heretikes fo much: *I*

The Church maketh not Canonical Scripture, but declareth that it is fo.

The Scripture & Church cōpared together for antiquitie, authoritie, &c.

The Scriptures alwaies true in themfelues, are fo known to be by the Church.

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would not beleue the Ghospel (faith he) vnles the authoritie of the Church moued me.

The Apostles commiffion general through the world, & yet peculiar to certaine Prouinces.

Iewes and Gentils specially committed to the two principal Apostles.

Neither Peter only of the Iewes, nor Paul Apostle of the Gentils only.

Caluin's foolish reason that Peter was not B. of Rome, & his derogation from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

7 To Peter of the circumcicion.) We may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction but in those feuerall places or towards those peoples or Prouinces only, wherunto by God's appointment or their owne lot or election, they were specially designed. For, euery Apostle might by Christes commiffion (*Mat. 28. Goe, and teach al Nations*) vse al spiritual function through the whole world. Yet for the more particular regard and care of Prouinces, and for peace and order sake, some were appointed to one countrie, and some to another: as, of the other Apostles we see in the Ecclesiastical histories, and for S. Peter and S. Paul, it is plaine by this place & other, that to thē as to the two cheefe & most renowned Apostles, the Church of al Nations was giuen, as deuided into two parts, that is, Iewes and Gentils: the first and principal being S. Peter's lot, that herein also he might resemble our Sauour, who was sent namely *to the lost sheepe of Iffrael*, and was properly *the Minister of the Circumcicion*: the second being S. Paul's, whom Christ chose specially to preach to the Gentils: Not so for al that, that either he was limited to the Gentils only, (whom the Actes of the Apostles report, in euery place, first to haue entred into the Synagogues and preached Christ to the Iewes, as he wrote also to the Hebrewes and euer had special regard and honour to them:) or Peter so bound to the Iewes only, that he could not meddle with the Gentils: seeing he was the man chosen of God, by whom the Gentils should first beleue, who first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, would haue the simple supposse, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephefus also) nor deale among the Gentils, as a thing against God's ordinance and the appointment between him and S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellowes compasse. And which is further most feditious, he exhorteth al men to keep fast the foresaid compact, and rather to haue respect to S. Paul's Apostleship, then to S. Peter's: as though the preaching, authoritie, and Apostleship of both were not alike true, and al of one holy Spirit, whether they preached to Iewes or Gentils, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and there incredulitie, and partly for that in Christianitie the distinction of Iew and Gentil ceased after a season, both went to the cheefe citie of the Gentils, and there founded the Church common to the Hebrewes and al Nations, Peter first, and Paul afterward. And therefore Tertul. faith, *de Præscript. nu. 14. O happie Church, to which the Apostles powred out al doctrin with their blood! Where Peter*

Mat. 15.

Ro. 15.

Act. 10. & 15. v. 7.

Calu. li. 4. c. 6. nu. 15. Instit.

suffereth like to our Lord's Palsion, where Paul is crowned with Iohn (Baptist's) death.

9 Gaue the right hands of societie.) There is and alwaies ought to be, a common fellowship and fraternitie of al Paftours and Preachers of the Church. Into which societie whofoeuer entreth not, but standeth in Schisme and separation from Peter and the cheefe Apoftolike Paftours, what pretence foeuer he hath, or whence foeuer he chalengeth authoritie, he is a wolfe, and no true Paftour. Which vnion and communion together was so necessarie euen in S. Paul's case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to goe vp to his elder Apoftles to be receiued into their fellowship or brotherhood. For it is to be noted, that SS. Peter, Iames, and Iohn were not sent to S. Paul, to ioine with him or to be tried for their doctrine and calling, by him: but contrariwise he was sent to thẽ as to the cheefe & knowne ordinarie Apoftles. They therefore gaue Paul their hands, that is to say, took him into their societie, and not he them. And S. Hierom's rule concerning this, shal be found true to the worlds end, speaking of S. Peter's Successeur: *He that gathereth not with thee, scattereth. Ep. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communions portum*, the most safe and sure haven of communion or societie. *Ep. 16. c. 4.* And whereas the Heretikes by this also would proue that Peter had no preeminence aboue Paul being his fellow Apoftle, it is ridiculous. As though al of one fellowship or brotherhood be alwaies equal; or as though there were not order and gouernment, superiortie and inferioritie, in euery societie wel appointed. And they might perceiue by this whole paffage, that Peter was the special, and in more singular sort the Apoftle of the Iewes, though Iames and Iohn were also: as S. Paul is also called in more singular sort the Apoftle and Doctour of the Gentils then S. Barnabas, and yet they were both alike taken here into this societie, as they were both at once and alike segregated into this minifterie, and ordered together. *Act. 13.* It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship vnto which he was receiued together with S. Paul.

11 I refuted him.) Wicked Porphyrie (as S. Hierom writeth) chargeth S. Paul of enuie & malapert boldnes, and S. Peter of error *Præm. Comment. in Galat.* Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For, it is the propertie of Heretikes and ill men, to be glad to see the Saints reprehended and their faults discovered, as we may learne in the writings of S. Augustin against Faustus the Manichee, who gathered out al the acts of the holy Patriarches, that might seeme to the People to be worthy blame. Whom the said holy Doctour defendeth at large against him: as both he, and before him S. Cyprian, find here vpon this Apoftles reprehension, much matter of praising

Al Catholike Preachers and Paftours must communicate with Peter and his Successours.

The Heretikes ridiculous argument against Peter's preeminence.

The Heretikes maliciously derogate from S. Peter.

Paul's reprehension of Peter teacheth vs the zeale of the one, and humilitie of the other.

both their vertues: S. Paules great zeale, & S. Peters wonderful humilitie: that the one in the caufe of God would not spare his Superiour, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie difdaine or refufe to be controled by his Iunior. Which of the two they count the greater grace and more to be imitated. *For neither Peter* (faith S. Cyprian) *whom our Lord chofe the firft, and vpon whom he built the Church, when Paul difputed with him of circumcifion, chalenged infolently or arrogantly tooke any thing to himfelf, faying that he had the Primacie, and therfore the later Difciples ought rather to obey him.* ep. 71. *ad Quintum nu. 2.* And S. Auguftin ep. 19. c. 2. *in fine.* That (faith he) which was done of Paul profitably by the libertie of charitie, the fame Peter tooke in good part by holy and benigne, Godlines of humilitie, and fo he gaue vnto pofteritie a more rare and holy example, if at any time perhaps they did amiffe, to be content to be corrected of their Iuniors, then Paul, to be bold and confident: yea the inferiours to refift their betters for defending the truth of the Ghofpel, brotherly charitie alwaies preferred. By which notable fpeeches of the Doctours we may alfo fee how friuoloufly the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being fo reprehended of him: whereas the Fathers make it an example to the Superiours, to beare with humilitie the correption or controlement euen of their inferiours. Namely by this example S. Auguftin (*li. 2. de Bapt. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were chriftned of Heretikes, could not, nor would not haue been offended to be admonished & reformed in that point by his fellowes or inferiours, much leffe by a whole Councel. We haue learned, faith he, *that Peter the Apoftle, in whom the Primacie of the Apoftles by excellent grace is fo preeminent, when he did otherwife concerning circumcifion then the truth required, was corrected of Paul the later Apoftle. I thinke (without any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apoftle: howbeit I ought rather to feare left I be iniurious to Peter. For who knoweth not that the principalitie of Apoftleship is to be preferred before any dignitie of Bishop whatfoeuer? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one.* And who is fo dull that can not fee, that the inferiour though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his superiour? Did euer any man wonder that a good Prieft or any vertuous perfon should tell the Pope, or any other great Prelate, or greateft Prince in earth, their faults? Popes may be reprehended, & are iuftly admonished of their faults, & ought to take in in good part, and fo they doe & euer haue done, when it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Auguftin, Bernard: But of Simon Magus, Nouatus, Iulian, Wicliffe, Luther, Caluin, Beza,

It proueth nothing againft Peter's fuperioritie, that he was reprehended.

The superiour may be reprehended or admonished of the inferiour.

Heretikes reprehension of Catholike Bishops is rather railing.

that doe it of malice, & raile no leffe at their vertues then their vices, of fuch (I fay) God's Prelates muſt not be taught nor corrected, though they muſt patiently take it, as our Sauour did the like reproches of the malicious Iewes; and as Dauid did the malediction of Semei. *2. Reg. 1.*

11 Reprehenſible.) The Heretikes hereof againe inferre, that Peter thē did erre in faith, and therfore the Popes may faile therein alſo. To which we anſwer, that how foeuer other Popes may erre in their priuate teachings or writings, wherof we haue treated before in *the Annotation vpon theſe words, That thy faith faile not*: it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowledge. For it was *conuerſationis, non prædictionis vitium*, as Tertullian faith *de præſcript. nu. 7.* It was a default in conuerſation, life, or regiment, which may be committed of any man, be he neuer ſo holy, and not in doctrine. S. Auguſtin and whoſoeuer make moſt of it, thinke no otherwiſe of it. But S. Hierom and many other holy Fathers deeme it to haue been no fault at al, nor any other thing then S. Paul himſelf did vpon the like occaſion: and that this whole combat was a fet thing agreed vpon between them. It is a ſchoole point much debated betwixt S. Hierom and S. Auguſtin. *ep. 9. 11. 19. apud Auguſt.*

Luc. 22, 32.

See *S. Chryſoſt.*
Theoph. &c.

S. Peter's error was not in faith, but in conuerſation or behauiour.

Chapter 3

By their owne conuerſion at the firſt, 6. and by the example of Abraham, and promiſe made to him, he ſheweth that the way to obtaine the benediction, is to ſeeke vnto God by faith in Chriſt. 10. Seeing alſo that the Law curſeth every one that hath not euermore kept the Law. 15. And, that the Law was not giuen to alter God's Teſtament, 19. but to conuince the Iewes of finne, 23. and ſo to be their pedagogue or leader vnto Chriſt, 25. and then to ceaſe.

O Senſles Galatians, who hath ^a)bewitched you, not to obey the truth, before whoſe eyes IESVS Chriſt was proſcribed, being crucified among you? ² This only I would learne of you: By the workes

^a For any people or perſon to forſake the faith of their firſt Apoftles & conuerſion, at the voice of a few nouellaries, ſeemeth to wife men a very bewitching and ſenſles brutiſhnes. Such is the caſe of our poore countrie, Germanie, and others.

of the Law, did you receiue the Spirit, or by the hearing of the faith? ³ Are you so foolish, that whereas you began with the Spirit, now you will be consummate with the flesh? ⁴ Have you suffered so great things without cause? if yet without cause. ⁵ He therefore that giveth you the Spirit, and worketh miracles among you; by the workes of the Law, or by the hearing of the faith doeth he it? ⁶ As, *Abraham beleueed God, and it was reputed to him vnto iustice.*

Gen. 15, 6. Ro. 4, 3.

⁷ Know ye therefore that they that are ^aof faith, the same are the children of Abraham. ⁸ And the Scripture fore-seeing that God iustificieth the Gentils by faith, shewed vnto Abraham before, *That in thee shal all Nations be blessed.* ⁹ Therefore they that are of faith, shal be blessed with the faithful Abraham. ¹⁰ For whosoever are of the workes of the Law, are vnder curse. For it is written: *Curfed be every one that abideth not in all things that be written in the booke of the Law, to doe them.* ¹¹ But that in the Law no man is iustified with God, it is manifest, because *the iust* ^a*liueth by faith.* ¹² But the Law is not by faith: but, *He that doeth those things, shal liue in them.* ¹³ Christ hath redeemed vs from the curse of the Law, being made a curse for vs (because it is written: *Curfed is every one that hangeth on a tree*) ¹⁴ that on the Gentils the blessing of Abraham might be made in Christ IESVS: that we may receiue the promise of the Spirit by faith.

Gen. 12, 3.

Deut. 27, 16.

Aba. 2.

Rom. 1.

Leu. 18. Deu. 21.

¹⁵ Brethren (I speake according to man) yet a man's testament being confirmed no man despiseth, or further disposeth. ¹⁶ To Abraham were the promises said, and to his seed. He faith not, *And to feeds*, as in many: but as in one: *And to thy seed*, which is Christ. ¹⁷ And this I say, the testament being confirmed of God, the Law which was made after foure hundred and thirtie yeares, maketh not void to frustrate the promise. ¹⁸ For if the

Gen. 22, 18.

^a This faith whereby Abraham, was iustified, and his children the Gentils beleeuing in Christ, implieth all Christian vertues; of which the first is faith the ground and foundatiō of all the rest, and therefore here and elsewhere often named of the Apostles.

inheritance be of the Law, now not of promise. But God gaue it to Abraham by promise. ¹⁹ Why was the Law then? It was put for transgressions, vntil the seed came to whō he had promised: ordeined by Angels in the hand of a Mediatour. ²⁰ And a Mediatour is not of one: but God is one. ²¹ Was the Law then against the promises of God? God forbid. For if there had been a Law giuen that could iustifie, vndoubtedly iustice should be of the Law. ²² But the Scripture hath concluded al things vnder finne: that the promise by the faith of IESVS Chrif might be giuen to them that beleue. ²³ But before the faith came, vnder the Law we were kept shut vp, vnto that faith which was to be reuealed. ²⁴ Therefore the Law was our Pedagogue in Chrif: that we may be iustified by faith. ²⁵ But when the faith came, now we are not vnder a Pedagogue. ²⁶ For you are al the children of God by faith in Chrif IESVS. ²⁷ For as many of you as are baptized in Chrif, haue put on Chrif. ²⁸ There is not Iew nor Greek, there is not bond nor free, there is not male nor femal. For al you are one in Chrif IESVS. ²⁹ And if you be Chrifs, then are you the seed of Abraham, heires according to promise.

Ro. 2, 9.
11, 32.

ANNOTATIONS

10 Curfed be.) By this place the Heretikes would proue that no man is iust truely before God, al being guiltie of damnation and God's curfe, because they keep not euery iot of the Law. Where indeed the Apostle meaneth not such as offend venially (as it is plaine by the place of Deuteronomie whence he reciteth this text) but only such as commit great & damnable crimes: and so by grievous and mortal transgressions wholly breake God's precepts, and thereby incurre the curfe of the Law; from which the said Law could not deliuer them of it-felf, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

Notwithstanding venial finnes, men are truly iust, and may keep the cōmandemēts.

11 Liue by faith.) It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith without workes, which is dead in it-felf as S. Iames faith, that can giue life to the iust: For that which is dead, can not be the cause of life: But it is the Catholike faith, as S. Auguftin writeth, which worketh by charitie (according to the Apostles owne explication

Iac. 2.

Not only by faith.

of this whole paffage) by which the iuft liueth. *Li. 3. c. 5. cont. duas ep. Pelag.* See the *Annotation vpon the fame words Rom. 1.*

Baptifme giueth
grace and iuftifica-
tion, not faith only.

27 Haue put on Chrift.) Here the Aduerfaries might haue feen, if they were not blinded by contentious ftriving againft God's Church, that when iuftification is attributed to faith without mention of good workes or other Chriftian vertues & Sacraments, it is not meant to exclude any of the fame from the working of iuftice or faluation. For here we learne that by the Sacrament of Baptifme alfo we put on Chrift, which is to put on faith, hope, charitie, & al Chriftian iuftice. By the fame we proue alfo that the Sacraments of the new law gaue grace, for that the receiuers therof put on Chrift. And the Aduerfaries euafion, that it is faith which worketh in the Sacrament, and not the Sacrament it-felf, is plainly falfe: Baptifme giuing grace and faith it-felf to the infant that had none before.

Chapter 4

That the Law was fit for the time of nonnage: but being now come to ful age, to defire fuch feruitude is abfurd, fpecially for Gentils. 12. And that he writeth this not of any difpleafure, but to tel them the truth, remembering how pafingly they honoured him when he was prefent, and exhorting them therefore not to harken to the falfe Apoftles in his abfence. 21. By the allegorie alfo of Abraham's two fonnes, shewing, that the children of the Iewes Synagogue fhall not inherit, but we who are the children of the free-woman; that is of the Cath. Church of Chrift.

And I fay, as long as the heire is a litle one, he differeth nothing from a feruant, although he be Lord of al, ² but is vnder tutours and gouernours vntil the time limited of the Father: ³ fo we alfo, when we were litle ones, were ^aferuing vnder the elements of the world. ⁴ But when the fulnes of time came, God fent his Sonne made of a woman, made vnder the Law: ⁵ that he might redeem them that were

^a That is, the rudiments of religion, wherein the carnal Iewes were trained vp: or the corporal creatures, wherein their manifold Sacrifices, Sacraments, & rites did confift.

Ro. 8, 15. vnder the Law; that we might receiue the adoption of
 fionnes. ⁶ And becaufe you are fionnes, God hath fent the
 Spirit of his fionne into your harts, crying: Abba, Father.
⁷ Therefore now he is not a feruant, but a fionne. And if
 a fionne, an heire alfo by God. ⁸ But then indeed not
 knowing God, you ferued them that by nature are not
 Gods. ⁹ But now when you haue knowen God, or rather
 are knowen of God, how turne you againe to the [♠]weake
 & poore elements, which you wil ferue againe? ¹⁰ [♠]You
 obferue daies, and months, and times, and yeares. ¹¹ I
 feare you, left perhaps I haue laboured in vaine among
 you. ¹² Be ye as I, becaufe I alfo am as you: Brethren,
 I befeech you, you haue hurt me nothing. ¹³ And you
 know that by infirmitie of the flefh I euangelized to
 you heertofore: ¹⁴ and your tentation in my flefh you
 defpifed not, neither reiected, but ^a)as an Angel of God
 you receiued me, as Chrif IESVS. ¹⁵ Where is then your
 bleffednes? for I giue you teftimonie that if it could be
 done, you would haue plucked out your eyes and haue
 giuen them to me. ¹⁶ Am I then become your enemie,
 telling you the truth? ¹⁷ They emulate you not wel: but
 they would exclude you, that you might emulate thẽ.
¹⁸ But doe you emulate the good in good alwaies: and
 not only when I am prefent with you.

Gen. 16, 15. ¹⁹ My litle children, whom I trauail withal againe,
 vntil Chrif be formed in you. ²⁰ And I would be with
 you now and change my voice: becaufe I am confounded
 in you. ²¹ Tel me, you that wil be vnder the Law, haue
 you not read the Law? ²² For it is written that Abra-
 ham had two fionnes: one of the bond-woman, and one of
 the free-woman. ²³ But he that of the bond-woman, was
 borne according to the flefh: and he that of the free-
 woman, by the promife. ²⁴ Which things are faid [♠]by
 an allegorie. For thefe are the two Teftaments. The one
 from mount Sina, gendring vnto bondage; which is Agar,
 (25 for Sina is a mountaine in Arabia, which hath affini-
 tie to that which now is Hierufalem) and ferueth with

συνιχεῖ

^a So ought al Catholike people receiue their Teachers in religion,
 with al duetie, loue, and reuerence.

her children. ²⁶ But that Hierufalem which is aboue, is free; which is our mother. ²⁷ For it is written: *Reioyce thou barren, that bearest not: breake forth and crie, that trauailest not: because many are the children of the defolate, more then of her that hath a husband.* ²⁸ But we, Brethren, according to Ifaac, are the children of promise. ²⁹ But ^a)as then he that was borne according to the flesh, persecuted him that was after the spirit; fo now also. ³⁰ But what faith the Scripture? *Cast out the bond-woman and her sonne. For the sonne of the bond-woman shal not be heire with the sonne of the free-woman.* ³¹ Therefore, Brethren, we are not the children of the bond-woman, but of the free: by the [♠]freedom wherwith Chrifft hath made vs free.

Ef. 54, 1.

Ro. 9, 8.

Gen. 21, 20.

ANNOTATIONS

External worship of God by vse of creatures, neceffarie: & how the Heathen, Iewes, & Chriftians differ in the fame.

The vse of external elemēts in the Sacraments.

3 Seruing.) There can be no external worship of God nor affociation of men in religion, either true or false, without the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their Gods. The Iewes, of whom the Apoflle here speaketh, serued not the creatures themselves which they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied & in awe, eith innumerable fleshly, groffe, & comberfom offices about creatures. The Chriftians neither serue elements, as the one, nor be kept in seruile thraldom thereby as the other; but occupie only a few exceeding easie, sweet, seemely, and significant, for an agreeable exercise both of body and mind. Wherof S. Auguftin faith thus, *li. 3. c. 9. de doct. Chrift. Some few for many, moft easie to be done, moft honourable for fignification, and moft cleane & pure for to be obserued and kept, hath our Lord himself and the Apostolical discipline deliuered. And li. de ver. relig. c. 17. Of the Wifedom of God it-self man's nature being taken, whereby we were called into libertie, a few Sacraments moft hollom were appointed and intituted, which might containe the focietie of Christian people, that is, of the free multitude vnder one God. And againe, cont. Faust. li. 19.*

^a This mutual persecution is a figure also of the Church iustly persecuting Heretikes, and contrariwise of Heretikes (which be the children of the bond woman) vniustly persecuting the Catholike Church. *Aug. ep. 48.*

ep. 118. c. 1.
& in Pf. 103.
conc. 1.

c. 13. The Sacraments are changed: they are made easier, fewer, hollommer, happier. The fame he hath in the *118. epistle c. 1.* and many other places besides. By which you may see, it is not al one to vse elements, vifible Sacraments or ceremonies, and to ferue them as the Pagans doe, or to ferue vnder them as the Iewes did; wherewith the Heretikes calumnioufly charge the Chriftians. And as touching the final number, facilitie, efficacie, and fignification, wherein the faid holy Father putteth the fpecial difference; who feeth not that for fo many bufie Sacrifices, we haue but one: for Sacraments wel-neer infinit, but feuen: al fo eafie, fo ful of grace, fo fignificant, as can be poffible, as of euery one in their feueral places is proued?

Our Sacramēts few
 & eafie, in respect
 of the Iewes.

Here, let the good Reader take heed of a double deceit vfed by the Aduerfaries about S. Auguftines places alleaged. Firft, in that they fay he made but two Sacraments, which is vntrue. For, although treating of the difference between the Iewish Sacraments and ours, he namely giueth example in Baptifme and the Eucharift (as fometimes alfo for example he nameth but one) yet he hath no word nor figne at al that there should be no moe. But contrariwife in the forefaid *epistle 118.* he infinuateth, that besides thofe two, there be other of the fame fort in the Scriptures. Yea, with water and bread, which be the elements of the two forefaid Sacraments, he exprefly nameth oile alfo (*li. 2. cont. lit. Petil. c. 104.*) the element or matter of the Sacrament of Confirmation: which in the fame place he maketh to be a Sacrament as Baptifme is. So doth he affirme of the Sacrament of Orders *li. de bapt. c. 1.* and alfo of Matrimonie *li. de bono. coniug. c. 14.* of Penance likewife he fpeaketh as of Baptifme, which he calleth Reconciliation, *li. 1. de adult. coniug. c. 28.* Laftly by the booke *de vifitatione infirmorum in S. Auguftin li. 2. c. 4.* by *Proſper de prædictionibus p. 2. c. 19.* *S. Innocentius ad Eugubinum to. 1. Conc. ep. ad Eugub. c. 8.* *S. Cyril, li. 2. in Leviticum* and *S. Chryfoftom li. 3. de Sacerdotio*, Extreme vnction is proued to be a Sacrament. It is falſe then that the Heretikes affirme of S. Auguftin, by whoſe doctrine it is plaine that though the elements or Sacraments of the new law be but few and very few in comparifon of thofe in the old law, yet there be no fewer then feuen ſpecified by him. Which number of feuen the holy Councils of Florence and Trent doe exprefly define to haue been intituted by Chrift, againſt theſe late Heretikes. See more of theſe Sacraments in their places, *Act. 8. 1. Tim. 4. Io. 20. Ia. 5. Eph. 5.*

S. Auguftin falſely
 alleaged of the
 Heretikes for two
 Sacraments only.

The other Sacra-
 ments proued out
 of S. Auguftin.

Aug. fer. 225. de
temp. & de rec-
tis. cath. conuerſ.

The other forgerie of the Aduerfaries concerning the elements or ceremonies, is, that S. Auguftin (*ep. 119. c. 19.*) should affirme, that the Church and Chriftian people in his daies (whervpon they inferre that it is fo much more now) were fo loaden with obferuation of vnprofitable ceremonies, that they were in as great feruilitie and ſubiectiō to ſuch things as the Iewes. He faith fo indeed of ſome particular prefumptions, inuentions, and vfages of certaine

S. Auguftin falſely
 alleaged againſt
 the ceremonies of
 the Church.

perſons; as that ſome made it a heinous matter to touch the ground with their bare feet within their own octaues, & ſuch like vanities. Whereby ſome ſimple folkes might be infected, which this holy Doctour ſpecially miſliked, & wiſheth ſuch things (as they may, without ſcandal) to be taken away. But that he wrote or meant fo of any ceremonie that the Church vſeth, either appointed by Scripture, or Councel, or cuſtom of the Catholike Church, himſelf denieth it in expreſſe termes in the ſame place, and in fundrie other: where he alloweth al the holy ceremonies done in the miniftration of the Sacraments and els-where. Whereby it is cleare, that the Churches moſt comely orders and ſignificant rites pertaine not to the yoke of the old law, much leſſe to the ſuperſtition of Gentilitie, as Heretikes affirme; but to the ſweet yoke of Chriſt and light burden of his law, to order, & decencie, and inſtruction of the faithful, in al libertie, loue, faith, grace, and Spirit.

9 Weake and poore.) Whether he meane of the creatures which the Gentils ſerued, (as it my ſeeme by the words before of ſeruing ſtrange Gods) fo the elements were moſt baſe and beggerly; or of the Iudaical ceremonies and ſacraments (as moſt expound it) euen fo their elements were weake and poore in themſelues, not giuing life, ſaluation, and remiſſion of finnes, nor being inſtruments or veſſels of grace, as the 7. Sacraments of the new law be.

10 You obſerue daies.) That which S. Paul ſpeaketh againſt the Idololatrical obſeruation of daies, months, and times, dedicated by the Heathen to their falſe Gods, and to wicked men or ſpirits, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and ſuch like, or againſt the ſuperſtitious differences of daies, fatal, fortunate, or diſmol, and other obſervations of times for good luck or il luck in man's actions, gathered either by particular fanſie, or popular obſeruation, or curious & vnlawful arts, or (laſtly) of the Iudaical feſtiuities that were then ended & abrogated, vnto which notwithstanding certain Chriſtiã Iewes would haue reduced the Galatians againſt the Apoſtles doctrine: al that (I ſay) doe the Heretikes of our time falſely and deceitfully interpret againſt the Chriſtian holy-daies, & the ſanctificatiõ & neceſſarie keeping of the ſame. Which is not only cõtrarie to the Fathers expoſition, but againſt the very Scriptures, and the practice of the Apoſtles and the whole Church. *Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the *Apocalypſe c. 1.* there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) into which the Iewes Sabbath was altered, their Paſch into our Eaſter, their Pentecoſt into our Whitſontide: which were ordained & obſerued of the Apoſtles themſelues. And the antiquitie of the feaſts of Chriſtes Natiuitie, Epiphanie, & Aſcenſion is ſuch, that they can be referred to no other origine but the Apoſtles inſtitution: who (as S. Clement teſtifieth *li. 8. conſt. Apoſt. c. 39.*) gaue order for celebrating their fellow Apoſtles, S. Steuens & other Martyrs daies after their death: and much more no doubt did they

The Heatheniſh and Iudaical obſeruatiõ of daies Heretically compared with the Chriſtian obſeruation of feſtiuities and holy-daies, &c.

Sunday, Eaſter, Whitſuntide.

The feſtiuities of Chriſt.

Orig. ho. 3. in diu. Aug. ep. 28. & Ser. de Sanctis. Fulgent Leo.

giue order for Chriftes feftiuities. According to which, the Church hath kept not only his, but S. Steuens, & the B. Innocents, euen on the fame daies they be now folemly kept, & his B. Mothers, & other Saints, (as the Aduerfaries themfelues confeffe) aboue 1300. yeares, as appeareth in the Barbarous combates betweene Weftphalus the Lutheran, & Caluin, & by the writings betwixt the Puritans & Proteftants.

Other holy-dayes of Saints.

See the *Annot.*
Act. 1. v. 14.

For which purpofe, fee alfo how old the holy-day of S. Polycarpe is in *Euseb. li. 4. c. 14.*: of the Affumption of our Ladie or her dormition in S. Athanafius, S. Auguftin, S. Hierom, S. Damafc, and both of that feaft and of her Natiuitie in S. Bernard, who profeffeth *he receiued them of the Church, & that they ought to be moft folemly kept. ep. 174.* Wherin we can not but wonder at the new Church of England, that (though againft the pure Caluiniftes wil and doctrine) keep other Saints and Apoftles daies of their death, and yet haue abolifhed this fpecial feaft of our Ladies departure, which they might keep, though they beleueed

Feftiuities of our B. Ladie.

ep. ad Timoth.

not her Affumption in body (wherof yet S. Denys giueth fo great teftimonie) being affured she is departed at the leaft: except they either hate her, or thinke her worthy of leffe remembrance then any other Saint, herfelf prophecyng the contrarie of al Catholike Generations, that they should bleffe her. And indeed the Affumption is her proper day, as alfo the feaft of her Natiuitie: the other of the Purification and the Annunciation, which they keep in England, being not fo peculiar to her, but belonging rather to Chriftes Prefentation in the Temple, and his Conception. To conclude, we may fee in *S. Cyprian. ep. 34. Origen ho. 3. in diuerf. Tertulian de cor. mil. S. Gregorie Nazianzen de amore pauperum, the Councel of Ganges*, yea and in the *Councel of Nyce* it-felf giuing order for Eaſter and the certaine celebrating therof, that Chriftian Feftiuities be holy, ancient, & to be obferued on prefcript daies and times, and that this is not Iudaical obferuation of daies as Aërius taught, for which he was condemned of Hereſie, as S. Epiphanius witneffeth. But of holy-daies S. Auguftin ſheweth both the reaſon and his liking, in theſe memorable words. Firſt for the feaſts belonging to our Lord, thus: *We dedicate and confecrate the memorie of God's benefits with folemnities, feaſts, and certaine appointed daies, left by tract of times there might creep in ingrateful and vnkind obliuion.* Of the feftiuities of Martyrs thus: *Chriftian people celebrate the memories of Martyrs with religious folemnitie, both to moue themfelues to imitation of them, and that they may be partakers of their merits, and be holpen with their praiers. Cont. Fauſt. li. 20. c. 21.* And of al Saints daies, thus: *Keep ye and celebrate with fobrietie the Natiuities of Saints, that we may imitate them which haue gone before vs, and they may reioyce of vs which pray for vs. In Pf. 83. Conc. 2. in fine.* And as is ſaid of prefcript daies of feaſts, ſo the like is to be ſaid of faſts, which elfwhere we haue ſhewed to be of the Apoftles

See *S. Grego. li. 7. ep. 29.* of Martyrs feaſts al the yeare, & Maſſes in the fame.

Conc. Gang.
c. 20.

Epiph. Hær. 75.

Aug. de Ciuit.
Dei li. 10. c. 16.

S. Auguftines words of Feftiuities and holy-daies.

Hilar. prolog. in Pſal. explan. Epiph. hær. 75. & in fine li. 3. cõt. hær.

Prefcript faſting-daies.

Canonical houres.	ordinance. And fo alfo of the Ecclefiastical diuifion of the yeare into Aduent, Septuagefme, &c. the week into fo many Feries, the day into Houres of prayers, as the Prime, Third, the Sixth, the None, &c. Wherof fee S. Cyprian, who deriueth thefe things by the Scriptures from the Apoftles alfo, and counteth thefe things which the wicked Heretikes reproue, to be ful of myfterie. Like vnto this alfo is it, that the holy Scriptures were fo difpofed of, and deuided, that certaine peeces (as is alwaies obserued and practifed vntil this day) should be read at one time, & others at other times and feafons, throughout the yeare, according to the diuerfitie of our Lordes actions and benefits, or the Saints ftories then recorded. Which the Puritane Caluinifts alfo condemne of Superftition, defiring to bring in hellish horroure and al diforder. See <i>Conc. Carthag. 3. c. 47. and pag. 259 of this booke.</i>	<i>Cypri. de Orat. Do. nu. 15.</i>
Reading of the Scriptures according to the time of the yeare.	24 By an allegorie.) Here we learne that the holy Scriptures haue befide the literal fenfe a deeper fpiritual and more principal meaning: which is not only to be taken of the holy words, but of the very facts and Perfons reported: both the fpeeches and the actions being fignificatiue ouer and aboue the letter. Which pregnancie of manifold fenfes if S. Paul had not fignified himfelf in certaine places, the Heretikes had been leffe wicked and prefumptuous in condemning the holy Fathers allegorical expofitions almoft wholly: who now shew themfelues to be mere brutish and carnal men, hauing no fenfe nor feeling of the profunditie of the Scriptures which our holy Fathers the Doctours of God's Church faw.	
The Scriptures haue an allegorical fenfe befide the literal.	31 Freedom.) He meaneth the libertie and difcharge from the old ceremonies, Sacraments, and the whole bondage of the Law, and from the feruitude of finne, and the Diuel, to fuch as obey him: but not libertie to doe what euery man lift, or to be vnder no obedience of fpiritual or temporal lawes and Gouerners: not a licence neuer to pray, faft, keep holy-day, or work-day, but when and how it feemeth beft to euery man's phantafie. Such a diffolute licentious ftate is farre from the true libertie which Chrift purchafed for vs.	
True Chriftiã libertie.		

Chapter 5

Againft the lie of the falle Apoftles, he protefteth his mind of Circumcifion; 13. and teftifieth, that they are called to libertie. But yet left any mifconfter Chriftian libertie, he telleth them that they shal not inherit the kingdom, vnles they abftaine from the workes of the flesh, which are al mortal finnes; and doe the fruitful workes of the fpirit, fulfilling al the commandements of the Law by Charitie.

Stand, and be not holden in againe with the yoke of feruitude. ² Behold I Paul tel you that if you be circumcised, Chrift shal profit you nothing. ³ And I teftifie againe to euery man circumciding himself, that he is a debter to doe the whole Law. ⁴ You are euacuated from Chrift, that are iustified in the Law: you are fallen from grace. ⁵ For we in fpirit, by faith, expect the hope of iustice. ⁶ For in Chrift IESVS neither circumcision auaieth ought, nor prepuce: but ^afaith that worketh by charitie. ⁷ You ranne wel, who hath hindered you not to obey the truth? ⁸ The persuation is not of him that calleth you. ⁹ A litle leauē corrupted the whole paste. ¹⁰ I haue confidence in you in our Lord, that you wil be of no other mind: but he that troubleth you, shal beare the iudgement, whofoeuer he be. ¹¹ And as for me, Brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the scandal of the croffe euacuated. ¹² I would they were also cut-off that trouble you.

¹³ For you, Brethren, are called into libertie: only make not this ^alibertie an occasion to the flesh, but by charitie serue one another. ¹⁴ For al the Law is fulfilled in one word: *Thou shalt loue thy neighbour as thy self.* ¹⁵ But if you bite and eate one another, take heed you be not consumed one of another. ¹⁶ And I say, walke in the fpirit, and the lusts of the flesh you shal not accomplish. ¹⁷ For the flesh lusteth against the fpirit, and the fpirit against the flesh: for these are aduersaries one to another: ^a)that not what things foeuer you wil, these you doe. ¹⁸ But if you be led by the fpirit, you are not vnder the Law.

Gal. 6, 15.
1. Co. 5, 6.
Leu. 49, 18.

^a Here men thinke (faith S. Auguftin) the Apostle denieth that we haue free libertie of wil: not vnderftāding that this is said to thē, if they wil not hold fast the grace of faith cōceiued, by which only they can walke in the fpirit, & not accōplish the concupiscences of the flesh. *in c. 5. Gal.*

¹⁹ And the workes of the fleſh be manifeſt, which are fornication, vncleannes, impudicitie, lecherie, ²⁰ ſeru- ing of Idols, witch-crafts, enmities, contentions, emula- tions, angers, brawles, diffenfions, ſects, ²¹ enuies, mur- ders, ebrietie, commeſſations, and ſuch like. Which I fore-tel you, as I haue fore-told you, that they which doe ^aſuch things, ſhal not obteine the Kingdom of God. ²² But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, ²³ mildnes, faith, modeſtie, continencie, chaſtitie. Againſt ſuch there is no law. ²⁴ And they that be Chriſts, haue crucified their fleſh with the vices and concupiſcences. ²⁵ If we liue in the ſpirit, in the ſpirit alſo let vs walke. ²⁶ Let vs not be made deſirous of vaine glorie, prouoking one another, enuying one another.

ANNOTATIONS

6 Faith.) This is the faith working by charitie, which S. Paul meaneth els-where, when he faith that faith doth iuſtifie. And note wel that by theſe termes, Circumciſion and Prepuce not available to iuſtification, it is plaine that in other places he meaneth the workes of Circumciſion and Prepuce (that is, of the Iewes and Gen- tils) without faith, which auaille not, but faith working by charitie: as who ſhould ſay, faith & good workes, not workes without faith. Againie note here, that if the Proteſtants who pretend conference of places to be the beſt or only way to explicate hard ſpeeches of the holy Scriptures, had followed but their owne rule, this one text would haue interpreted & cleared vnto them al other wherby iuſtice and ſaluation might ſeeme to be attributed to faith alone: the Apoſtle here ſo expreſſly ſetting downe, the faith which he com- mendeth ſo much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie; as S. Auguſtin noteth. *de fid. & op. c. 14.* Further the good Reader muſt obſerue, that wheras the Proteſtants ſome of them confeſſe, that Charitie and good workes be ioyned and requiſit alſo, and that they exclude them not, but commend them highly, yet ſo that the ſaid Charitie or good workes are no part of our iuſtice or any cauſe of iuſtifica- tion, but as fruits and effects of faith only, which they ſay doth al, yea though the other be preſent: this falſe gloſſe alſo is reproved

Iuſtification by faith only, diſproued by con- ference of Scriptures.

How the Proteſtants ad- mit charitie and good workes to iuſtificatiō.

^a S. Auguſtin ſheweth hereby that not only infidelitie is a damnable finne.

evidently by this place, which teacheth vs cleane contrarie: to wit, that faith hath her whole actiuitie and operation toward iustice and saluation, of charitie, and not contrariwise: without which it can not haue any act meritorious or agreeable to God for our saluation. For which cause S. Augustin faith, *li. 13. de Trin. c. 18. Fidem non facit vtilem nisi charitas, nothing maketh faith profitable but charitie.* But the Heretikes answer, that where the Apostles faith, *worketh by charitie*, he maketh charitie to be the instrument only of faith in well working, and therefore the inferiour cause at the least. But this also is easily refuted by the Apostles plaine testimony, affirming that charitie is the greater vertue, & that if a man had al faith & lacked charitie, he were worth nothing. And againe, that Charitie is the perfection and accomplishment of the Law (as faith is not) which can not agree to the instrumental or inferiour cause. And therefore whē it is said that faith worketh by charitie, it is not as by an instrument, but as the body worketh by the soul, the matter by the forme, without which they haue no actiuitie. Whereupon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuitie, and operative qualitie thereof, in respect of merit and iustice. Which S. Iames doth plainly insinuate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation. *c. 2. v. 26.*

Charitie is more principal then faith in iustification.

How faith worketh by charitie.

13 Libertie an occasion.) They abuse the libertie of the Gospell to the advantage of their flesh, that vnder pretence thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councils, that will live and beleue as they list, and not be taught by their Superiours, but fornicate with every Sect-master that teacheth pleasant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospell. Such must learne that al heresies, schismes, and rebellions against the Church & their lawful Prelates, be counted heer among the workes of the flesh. See *S. Augustin de fid & op. c. 24, 29.*

True libertie, not carnal and fleshly.

Chapter 6

If any doe finne, the rest that doe the workes of the Holy Ghost, must not therefore take pride in themselves, but rather make humilitie of it, partly by fearing their owne fall, partly by looking ftraitly to their owne workes. 6. He exhorteth earnestly to good workes, assuring them that they shall reap none other then heer they sow. 11. With his owne hand he writeth, telling them, the true cause why those false Apostles preach Circumcision, to be only to please the Iewes: 17. and a plaine argument that he

preacheth it not, to be this, that he is persecuted of the Iewes.

Brethren, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, confidering thine owne self, lest thou also be tempted. ² Beare ye one anothers burdens: and so you shall fulfil the law of Chrif. ³ For if any man esteeme himself to be some-thing, whereas he is nothing, he seduceth himself. ⁴ But let every one proue his owne worke, and so in himself only shall he haue the glorie and not in another. ⁵ For every one shall beare his owne burden. ⁶ And let him that is catechized in the word, communicate to him that catechizeth him, in all his goods. ⁷ Be not deceiued, God is not mocked. ⁸ For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life euerlasting. ⁹ And doing good, let vs not faile. For in due time we shall ^areap not failing. ¹⁰ Therefore whiles we haue time, let vs worke good to all, but especially to the domesticals of the faith.

1. Cor. 9, 7.

2. Thes. 3, 13.

¹¹ See with what manner of letters I haue written to you with mine owne hand. ¹² Whosoever will please in the flesh, they force you to be circumcized, only that they may not suffer the persecution of the croffe of Chrif. ¹³ For neither they that are circumcised, doe keep the Law: but they will haue you to be circumcised, that they may glorie in your flesh. ¹⁴ But ^bGod forbid that I should glorie, fauing in the croffe of our Lord IESVS Chrif; by whom the world is crucified to me,

^a The workes of mercie be the seed of life euerlasting, and the proper cause therof, and not faith only.

^b Chrif (faith S. Auguftin) chose a kind of death, to hang on the Croffe, and to fixe or fasten the same croffe in the foreheads of the faithful; that the Christian may say, God forbid that I should glorie fauing in the croffe of our Lord IESVS CHRIST. *Expof. in Euang. Io. tract. 43.*

and I to the world. ¹⁵ For in Chrif IESVS neither Circumcifion auailleth ought, nor Prepuce, but a new creature. ¹⁶ And whofoeuer fhall follow this rule, peace vpon them, and mercie, and vpon the Ifrael of God. ¹⁷ From hence-forth let no man be troublefome to me. For I beare the markes of our Lord IESVS in my body. ¹⁸ The grace of our Lord IESVS Chrif be with your fpirit, Brethren. Amen.

ANNOTATIONS

6 Communicate.) The great duety & refpect that we ought to haue to fuch as preach or teach vs the Cath. faith: and not in regard only of their paines taken with vs, and wel-deferuing of vs by their doctrine; but that we may be partakers of their merits, we ought fpecially to doe good to fuch, or (as the Apoftle fpeaketh) communicate with them in al our temporal goods, that we may be partakers of their fpiritual. See *S. Auguftin li. 2. Euang. quæft. q. 8.*

Duety to our fpiritual Teachers.

10 Efpecially.) In giuing almes, though, we may doe wel in helping al that are in neceffitie, as farre as we can, yet we are more bound to fuccour Chriftians, then Iewes or Infidels; and Catholikes, then Heretikes. See *S. Hierom q. 1. ad Hedibiam.*

In almes whom to preferre.

15 A new creature.) Note wel that the Apoftle calleth that here a new creature, which in the *laft chapter* he termed, *faith working by charitie*, & (*1. Cor. 7, 19.*) *the obferuation of the commandements of God.* Wherby we may learne that vnder the name of faith, is contained the whole reformation of our foules and our new creation in good workes: and alfo that Chriftian iuftice is a very qualitie, condition, & ftate of vertue and grace refident in vs, and not a phantaftical apprehenfion of Chrif's iuftice only imputed to vs. Laftly, that the faith which iuftifieth, ioyned with the other vertues, is properly the formal caufe, & not the efficient or infrumental caufe of iuftification: that is to fay, thefe vertues put together, being the effect of God's grace, be our new creature and our iuftice in Chrif.

Iuftice an inherent qualitie in vs.

Faith with the other vertues is the formal caufe of iuftification.

