

## Chapter 4

*That the Law was fit for the time of nonnage: but being now come to ful age, to desire such seruitude is absurd, specially for Gentils. 12. And that he writeth this not of any displeasure, but to tel them the truth, remembering how pasingly they honoured him when he was present, and exhorting them therefore not to harken to the false Apostles in his absence. 21. By the allegorie also of Abraham's two fonnnes, shewing, that the children of the Iewes Synagogue shal not inherit, but we who are the children of the free-woman; that is of the Cath. Church of Christ.*

**A**nd I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be Lord of al, <sup>2</sup> but is vnder tutours and gouernours vntil the time limited of the Father: <sup>3</sup> fo we also, when we were litle ones, were <sup>4</sup>seruing vnder the <sup>a</sup>elements of the world. <sup>4</sup> But when the fulnes of time came, God sent his Sonne made of a woman, made vnder the Law: <sup>5</sup> that he might redeem them that were vnder the Law; that we might receiue the adoption of fonnnes. <sup>6</sup> And because you are fonnnes, God hath sent the Spirit of his sonne into your harts, crying: Abba, Father. <sup>7</sup> Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God. <sup>8</sup> But then indeed not knowing God, you serued them that by nature are not Gods. <sup>9</sup> But now when you haue knowen God, or rather are knowen of God, how turne you againe to the <sup>10</sup>weake & poore elements, which you wil serue againe? <sup>10</sup> <sup>11</sup>You obserue daies, and months, and times, and yeares. <sup>11</sup> I feare you, left perhaps I haue laboured in vaine among you. <sup>12</sup> Be ye as I, because I also am as you: Brethren, I beseech you, you haue hurt me nothing. <sup>13</sup> And you know that by infirmitie of the flesh I euangelized to you heertofore: <sup>14</sup> and your tentation in my flesh you despised not,

<sup>a</sup> That is, the rudiments of religion, wherin the carnal Iewes were trained vp: or the corporal creatures, wherin their manifold Sacrifices, Sacraments, & rites did confitt.

neither reiected, but <sup>a)</sup>as an Angel of God you receiued me, as Chrif IESVS. <sup>15</sup> 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. <sup>16</sup> Am I then become youremie, telling you the truth? <sup>17</sup> They emulate you not wel: but they would exclude you, that you might emulate thē. <sup>18</sup> But doe you emulate the good in good alwaies: and not only when I am prefent with you.

<sup>19</sup> My litle children, whom I trauail withal againe, vntil Chrif be formed in you. <sup>20</sup> And I would be with you now and change my voice: becaufe I am confounded in you. <sup>21</sup> Tel me, you that wil be vnder the Law, haue you not read the Law? <sup>22</sup> For it is written that Abraham had two fonnes: one of the bond-woman, and one of the free-woman. <sup>23</sup> But he that of the bond-woman, was borne according to the flefh: and he that of the free-woman, by the promife. <sup>24</sup> Which things are faid <sup>d</sup>by an allegorie. For thefe are the two Testaments. The one from mount Sina, gendring vnto bondage; which is Agar, (25 for Sina is a mountaine in Arabia, which hath affinitie to that which now is Hierufalem) and ferueth with her children. <sup>26</sup> But that Hierufalem which is aboue, is free; which is our mother. <sup>27</sup> For it is written: *Reioyce thou barren, that bearest not: breake forth and crie, that trauailest not: becaufe many are the children of the defolate, more then of her that hath a husband.* <sup>28</sup> But we, Brethren, according to Ifaac, are the children of promife. <sup>29</sup> But <sup>b)</sup>as then he that was borne according to the flefh, perfecuted him that was after the fpirit; fo now alfo. <sup>30</sup> But what faith the Scripture? *Caft out the bond-woman and her fonne. For the fonne of the bond-woman shal not be heire with the fonne of*

*Gen. 16, 15.*  
*21, 2.*

*Ef. 54, 1.*

*Ro. 9, 8.*

*Gen. 21, 20.*

συναρχεῖ

<sup>a</sup> So ought al Catholike people receiue their Teachers in religion, with al duetie, loue, and reuerence.

<sup>b</sup> This mutual perfecution is a figure alfo of the Church iuftly perfecuting Heretikes, and contrariwife of Heretikes (which be the children of the bond woman) vniuftly perfecuting the Catholike Church. *Aug. ep. 48.*

*the free-woman.* <sup>31</sup> Therefore, Brethren, we are not the children of the bond-woman, but of the free: by the freedom wherwith Christ hath made vs free.

## ANNOTATIONS

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 Apostle here speaketh, serued not the creatures themselues which they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruiely clogged, yoked, kept occupied & in awe, eith innumerable fleshly, grosse, & comberfom offices about creatures. The Christians 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 agreable exercife both of body and mind. Wherof S. Auguftin faith thus, *li. 3. c. 9. de doct. Christ.*

*Some few for many, most easie to be done, most honourable for signification, and most 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 most holfom were appointed and intituted, which might conteine the societie of Christian people, that is, of the free multitude vnder one God. And againe, cont. Fauft. li. 19. c. 13. The Sacraments are changed: they are made easier, fewer, holfommer, happier.* The same he hath in the *118. epistle c. 1.*

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

and many other places besides. By which you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans doe, or to serue vnder them as the Iewes did; wherewith the Heretikes calumniouly charge the Christians. And as touching the smal number, facilitie, efficacie, and signification, wherin the said holy Father putteth the special difference; who feeth not that for so many busie Sacrifices, we haue but one: for Sacraments wel-neer infinit, but feuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their feveral places is proued?

Here, let the good Reader take heed of a double deceit vsed by the Aduerfaries about S. Auguftines places alleaged. Firft, in that they say 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 sometimes also for example he nameth but one) yet he hath

External worship of God by vse of creatures, necessarie: & how the Heathen, Iewes, & Christians differ in the same.

The vse of external elemets in the Sacraments.

Our Sacramets few & easie, in respect of the Iewes.

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

no word nor signe at al that there should be no moe. But contrariewife 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 uifitatione 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 Leuiticum* 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 Chriſt, againſt theſe late Heretikes. See more of theſe Sacraments in their places, *Act. 8. 1. Tim. 4. Io. 20. Ia. 5. Eph. 5.*

The other forgerie of the Aduerſaries concerning the elements or ceremonies, is, that S. Auguftin (*ep. 119. c. 19.*) ſhould affirme, that the Church and Chriſtian people in his daies (whervpon they inferre that it is ſo much more now) were ſo loaden with obferuation of vnprofitable ceremonies, that they were in as great feruilitie and ſubiectiõ to ſuch things as the Iewes. He faith ſo indeed of ſome particular prefumptions, inuentions, and vſages of certaine perfons; as that ſome made it a heinous matter to touch the ground with their bare feet within their own octaues, & ſuch like vanities. Wherby 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 ſo of any ceremonie that the Church vſeth, either appointed by Scripture, or Council, or cuſtom of the Catholike Church, himſelf denieth it in exprefſe termes in the fame 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) ſo the elements were moſt baſe and beggerly;

The other Sacraments proued out of S. Auguftin.

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

*Aug. ſer. 225. de temp. & de rec-tis. cath. conuerf.*

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 obſeruatiō 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 obſeruatiōs of times for good luck or il luck in man's actions, gathered either by particular fanſie, or popular obſeruatiō, or curious & vnlawful arts, or (laſtly) of the Iudaical feſtiuities that were then ended & abrogated, vnto which notwithstanding certain Chriſtiā 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 ſanctificatiō & neceſſarie keeping of the ſame. Which is not only cōtrarie 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 antiq- uitie of the feaſts of Chriſtes Natiuitie, Epiphanie, & Aſcenſion is ſuch, that they can be referred to no other origine but the Apoſtles inſtitutiō: 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 giue order for Chriſtes feſtiuities. According to which, the Church hath kept not only his, but S. Steuens, & the B. Innocents, euen on the ſame daies they be now ſolemnely kept, & his B. Mothers, & other Saints, (as the Aduerſaries themſelues confeſſe) aboue 1300. yeares, as appeareth in the Barbarous combates betweene Weſtphalus the Lutheran, & Caluin, & by the writings betwixt the Puritans & Proteſtants.

For which purpoſe, ſee alſo 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. Athanaſius, S. Auguſtin, S. Hierom, S. Damasc, and both of that feaſt and of her Natiuitie in S. Bernard, who profeſſeth *he receiued them of the Church, & that they ought to be moſt ſolemnely kept. ep. 174.* Wherin we can not but wonder at the new Church of England, that (though againſt the pure Caluiniftes wil and doctrine) keep other Saints and Apoſtles daies of their death, and yet haue aboliſhed this ſpecial feaſt of our Ladies departure, which they might keep, though they beleued not her Affumption in body (wherof yet S. Denys giueth fo great

The Heathen- iſh and Iudaical obſeruatiō of daies Heretically compared with the Chriſtian obſeruatiō of feſtiuities and holy-daies, &c.

Sunday, Eaſter, Whitſuntide.

The feſtiuities of Chriſt.

Other holy-dayes of Saints.

Feſtiuities of our B. Ladie.

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

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

*ep. ad Timoth.*

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 Eafter and the certaine celebrating therof, that Chriftian Feftiuities be holy, ancient, & to be obserued on prefcript daies and times, and that this is not Iudaical obseruation of daies as Aërius taught, for which he was condemned of Herefie, as S. Epiphanius witneffeth. But of holy-daies S. Auguftin sheweth both the reafon and his liking, in thefe memorable words. Firft for the feasts belonging to our Lord, thus: *We dedicate and confecrate the memorie of God's benefits with folemmities, 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 folemmitie, both to moue themfelues to imitation of them, and that they may be partakers of their merits, and be holpen with their praiers. Cont. Fauft. 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 faid of prefcript daies of feasts, fo the like is to be faid of fafts, which elfwhere we haue shewed to be of the Apoftles ordinance. And fo alfo of the Ecclesiastical diuifion of the yeare into Aduent, Septuagesme, &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 these things by the Scriptures from the Apoftles alfo, and counteth these things which the wicked Heretikes reprove, 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 horrou and al diforder. See *Conc. Carthag. 3. c. 47. and pag. 259 of this booke.*

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

Luc. 1. v. 48.

Conc. Gang.  
c. 20.

Epiph. Hær. 75.

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

Hilar. prolog.  
in Pfal. ex-  
plan. Epiph.  
hær. 75. &  
in fine li. 3.  
côt. hær.  
Cypri. de Orat.  
Do. nu. 15.

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

S. Auguftines words of Feftiuities and holy-daies.

Prefcript fasting-daies.

Canonical houres.

Reading of the Scriptures according to the time of the yeare.

The Scriptures haue an allegorical fenfe befide the literal.

actions being significant over and above the letter. Which pregnancy of manifold senses if S. Paul had not signified himself in certain places, the Heretikes had been leffe wicked and presumptuous in condemning the holy Fathers allegorical expositions almost wholly: who now shew themselves to be mere brutish and carnal men, having no sense nor feeling of the profunditie of the Scriptures which our holy Fathers the Doctours of God's Church saw.

31 Freedom.) He meaneth the libertie and discharge from the old ceremonies, Sacraments, and the whole bondage of the Law, and from the feruitude of Sinne, and the Diuel, to such as obey him: but not libertie to doe what every man list, or to be vnder no obedience of spiritual or temporal lawes and Governours: not a licence neuer to pray, fast, keep holy-day, or work-day, but when and how it seemeth best to every man's phantasie. Such a dissolute licentious state is farre from the true libertie which Christ purchased for vs.

True Christiã libertie.