

Chapter 5

Against the lie of the false Apostles, he protesteth his mind of Circumcision; 13. and testifieth, that they are called to libertie. But yet left any misconfer Christian libertie, he telleth them that they shal not inherit the kingdom, vnles they abstaine from the workes of the flesh, which are al mortal finnes; and doe the fruitful workes of the spirit, 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, Christ shal profit you nothing. ³ And I testifie againe to euery man circumciding himself, that he is a debter to doe the whole Law. ⁴ You are euacuated from Christ, that are iustified in the Law: you are fallen from grace. ⁵ For we in spirit, by faith, expect the hope of iustice. ⁶ For in Christ IESVS neither circumcision auailleth ought, nor prepuce: but faith 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 perfection? 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 libertie 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 fay, walke in the spirit, and the lusts of the flesh you shal not accomplish. ¹⁷ For the flesh lusteth against the spirit, and the spirit against the flesh: for these are aduersaries one to another:

a)that not what things foeuer you wil, thefe you doe.
18 But if you be led by the fpirit, you are not vnder the Law.

19 And the workes of the flefh be manifelt, which are fornication, vncleannes, impudicitie, lecherie, 20 feruing of Idols, witch-crafts, enmities, contentions, emulations, angers, brawles, diffenfions, fects, 21 enuies, murders, ebrietie, commeffations, and fuch like. Which I fore-tel you, as I haue fore-told you, that they which doe b)fuch things, fhall not obtaine the Kingdom of God. 22 But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, 23 mildnes, faith, modeltie, continencie, chaftitie. Againft fuch there is no law. 24 And they that be Chrifts, haue crucified their flefh with the vices and concupifcences. 25 If we liue in the fpirit, in the fpirit alfo let vs walke. 26 Let vs not be made defirous 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 iuftifie. And note wel that by thefe termes, Circumcifion and Prepuce not auailable to iuftification, it is plaine that in other places he meaneth the workes of Circumcifion and Prepuce (that is, of the Iewes and Gentils) without faith, which auaille not, but faith working by charitie: as who should fay, faith & good workes, not workes without faith.

Againe note here, that if the Proteftants who pretend conference of places to be the beft or only way to explicate hard fpeeches of the holy Scriptures, had followed but their owne rule, this one text would haue interpreted & cleared vnto them al other wherby iuftice and faluation might feeme to be attributed to faith alone:

Iuftification
by faith only,
difproued by conference of Scriptures.

^a Here men thinke (faith S. Auguftin) the Apoftle denieth that we haue free libertie of wil: not vnderftanding that this is faid to thē, if they wil not hold faft the grace of faith cōceiued, by which only they can walke in the fpirit, & not accōplish the concupifcences of the flefh. *in c. 5. Gal.*

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

the Apoflle here fo exprefly fetting downe, the faith which he commendeth fo much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie; as S. Auguftin noteth. *de fid. & op. c. 14.* Further the good Reader muft obferue, that wheras the Proteftants fome of them confeffe, that Charitie and good workes be ioyned and requifit alfo, and that they exclude them not, but commend them highly, yet fo that the faid Charitie or good workes are no part of our iuftice or any caufe of iuftification, but as fruits and effects of faith only, which they fay doth al, yea though the other be prefont: this falfe gloffe alfo is reproved euidently by this place, which teacheth vs cleane contrarie: to wit, that faith hath her whole actiuitie and operation toward iuftice and faluation, of charitie, and not contrariwife: without which it can not haue any act meritorious or agreable to God for our faluation. For which caufe S. Auguftin faith, *li. 13. de Trin. c. 18. Fidem non facit vtilem nifi charitas, nothing maketh faith profitable but charitie.* But the Heretikes anfwer, that where the Apoflle faith, *worketh by charitie*, he maketh charitie to be the inftrument only of faith in wel working, and therfore the inferiour caufe at the leaft. But this alfo is eafily refuted by the Apoftles plaine teftimonie, 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 accomplifhment of the Law (as faith is not) which can not agree to the inftrumental or inferiour caufe. And therfore whē it is faid that faith worketh by charitie, it is not as by an inftrumēt, but as the body worketh by the foul, the matter by the forme, without which they haue no actiuitie. Wherupon the Schooles cal Charitie, the forme or life of faith, that is to fay, the force, actiuitie, and operative qualitie therof, in refpect of merit and iuftice. Which S. Iames doth plainly infinuate, when he maketh faith without Charitie, to be as a dead corps without foul or life, and therfore without profitable operation. *c. 2. v. 26.*

13 Libertie an occafion.) They abufe the libertie of the Ghofpel to the aduantage of their flesh, that vnder pretenfe therof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that wil liue and beleue as they lift, and not be taught by their Superiours, but fornicate with euery Sect-maifter that teacheth pleafant & licentious things: and al this vnder pretenfe of fpirit, libertie, and freedom of the Ghofpel. Such muft learne that al herefies, fchifmes, and rebellions againft the Church & their lawful Prelates, be counted heer among the workes of the flesh. See *S. Auguftin de fid & op. c. 24, 29.*

How the Proteftants admit charitie and good workes to iuftificatiō.

Charitie is more principal then faith in iuftification.

How faith worketh by charitie.

True libertie, not carnal and fleshly.

1. Cor. 13.

Rom. 13.

1. Tim. 1.