

Chapter 2

He telleth forth the storie begun in the laft chapter, and how he reprehended Peter, 15. and then ſpecially vrgeth the enfample of the Chriftian Iewes, who fought vnto Chrift for iuftification, and that by warrant alfo of their Law it-ſelf, as alfo becauſe otherwiſe 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 conferred with them the Ghofpel which I preach among the Gentils, but apart with them that ſeemed to be ſome-thing, left perhaps in vaine I ſhould runne or had runne. ³ But neither Titus which was with me, whereas he was a Gentil, was compelled to be circumcifer: ⁴ but becauſe of the falſe Brethren craftily brought in, which craftily came in to eſpie our libertie that we haue in Chrift IESVS, that they might bring vs into feruitude. ⁵ To whom we yealded not ſubiection no not for an houre, that the truth of the Ghofpel may remaine with you. ⁶ But of thē that ſeemed to be ſome-thing (what they were ſome-time, it is nothing to me. God accepteth not the perſon of man) for to me, they that ſeemed to be ſomething, added nothing. ⁷ But contrariewiſe when they had ſeen, that to me was committed the Ghofpel of the ^aprepuce, as to Peter of the circumciſion (⁸ for he that wrought in Peter to the Apoſtleſhip of circumciſion, wrought in me alfo 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, gaue 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 alfo I was careful to doe.

Deu. 10, 17.

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

κατὰ πρόσωπον

¹¹ And when Cephas was come to Antioche, [♣]I refitted him ^{a)} in face, becaufe he was [♣]reprehensible. ¹² For before that certaine came from Iames, he did eate with the Gentils: but when they were come, he withdrew and feperated himself, fearing them that were of the circumcition. ¹³ And to his fimulation consented the rest of the Iewes, so that Barnabas also was led of them into that fimulation. ¹⁴ But when I saw that they walked not rightly to the veritie of the Ghospel, I said to Cephas before them al: If thou being a Iew, liuest Gentil-like and not Iudaically, how doest 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 iuftified by the workes ^{b)}of the Law, but by the faith of IESVS Chrif; we also beleue in Chrif IESVS, that we may be iuftified by the faith of Chrif, and not by the workes of the Law: for the which caufe, by the workes of the Law no flesh fhall be iuftified. ¹⁷ But if seeking to be iuftified in Chrif, our felues also be found finners; is Chrif them a Minifter of finne? God forbid. ¹⁸ For if I build the same things againe which I haue deftroied, I make my self a preuaricatour. ¹⁹ For I by the Law, am dead to the Law, that I may liue to God: with Chrif I am nailed to the croffe. ²⁰ And I liue, now not I; but Chrif liueth in me. And that that I liue now in the flesh, I liue in the faith of the Sonne of God, who loued me, and deliuered himself for me. ²¹ I caft not away the grace of God. For if iuftice be by the Law, then Chrif died in vaine.

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

^b By this & by the difcourfe of this whole epiftle, you may perceiue, that when iuftification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyfes law: that is, the ceremonies, Sacrifices, and Sacraments thereof principally, and confequently al workes done merely by nature & free-wil, without the faith, grace, fpirit, and aid of Chrif.

ANNOTATIONS

2 Conferred with them.) Though S. Paul were taught his Ghospel of God and not of man, and had an extraordinarie calling by Chrift himself, yet by reuelation he was sent to Hierufalem to conferre the said Ghospel which he preached, with his elders the ordinarie Apoftles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion with them. For there is no extraordinarie or miraculous vocation, that can feuer or separate the perfon so called, in doctrine or fellowship of Chriftian life and religion, from the ordinarie knowen societie of God's people and Priests. Therefore whofoeuer he be (vpon what pretence foeuer) that wil not haue his calling and doctrine tried by the ordinarie Gouverners 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 false Teacher, a Schifmatike, and an Heretike. By which rule you may trie al your new Teachers of Luther's or Caluin's schoole: who neuer did nor euer durft put their preaching to such conference or trial of holy Council or Bishops, as they ought to doe, and would doe, if it were of God, as S. Paules was.

2 In vaine.) Though S. Paul doubted not of the truth of the Ghospel which he preached, knowing it to be of the holy Ghofst; yet becaufe other men could not, nor would not acknowledge so much, til it were allowed by such as were without al exception knowen to be Apoftles & to haue the spirit of truth, to difcerne whether the vocation, spirit, & Ghospel of Paul were of God, he knew he should otherwife without conference with them, haue loft his labour, both for the time past and to come. *He had not had* (faith S. Hierom) *securitie of preaching the Ghospel, if it had not been approued by Peter's sentence & the rest 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 Apoftleship and Ghospel liked and approued, he might preach with more fruit. Wherin we see, this holy Apoftle did not as the feditious proud Heretikes doe now a-daies, which refusing al man's attestation or approbation, wil be tried by Scriptures only. As also we may learne that it is no such absurditie as the Aduerfaries would make it, to haue Scriptures approued by the Churches testimony: seeing the Ghospel which S. Paul preached (being of as much certaintie and of the same Holy Ghofst 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 subiect God's Oracles to man's censure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and false. For, to beare witness or to giue euidence or attestation

S. Paul conferreth with S. Peter and the rest, for trial of his doctrine.

The heretikes submit their doctrine to no trial of Bishops or Council.

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

No absurditie that the Scriptures be approued by the Churches testimony.

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

that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Gold-smith or touch-stone that trie and discern which is true gold, make it good gold; but they giue euidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimony to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject 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 iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable; as neither the truths and determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kinds, as they can not be well compared together. The controuersie is much like as if a man touching the ruling of a case in law or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more authoritie or credit. Which were as frivolous a dispute, as it were a disordered part for any man to say, he would be tried by no other iudge but by his owne writings or euidences. With such triflers and seditious persons haue we to doe now a-daies in diuinitie, as were intolerable in any prophane science or facultie in the world.

6 Added nothing.) The Gospel and preaching of S. Paul was wholly of God, and therefore though it were put to the Churches probatio, as gold is to the touch-stone; yet being found in all points pure, nothing could be altered or amended therein by the Apostles. Euē so the Scriptures which are indeed wholly of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the world to be such, & not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were alwaies true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustin *Cont. ep. fund. c. 5.* which troubleth the Heretikes so much: *I would not beleue the Gospel (saith he) vnles the authoritie of the Church moued me.*

7 To Peter of the circumcision.) 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 commission (*Mat. 28. Goe, and teach all Nations*) vse

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

The Scriptures alwaies true in themselves, are so known to be by the Church.

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

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 plain by this place & other, that to them as to the two chiefe & 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 Israel*, and was properly *the Minister of the Circumcision*: the second being S. Paul, 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 suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus 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 chiefe 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 suffereth like to our Lord's Passion, 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 Pastours and Preachers of the Church. Into which societie whosoever entred not, but standeth in Schisme and separation from Peter and the chiefe Apostolike Pastours, what pretence soever he hath, or whence soever he chalengeth authoritie, he is a wolfe, and no true Pastour. Which vnion and communion together was so necessarie

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 Peter's Apostleship.

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

Al Catholike Pastours must communicate with Peter and his Successors.

Mat. 15.

Ro. 15.

Act. 10. &

15. v. 7.

Calu. li. 4. c. 6.

nu. 15. Instit.

euen in S. Pauls case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to goe vp to his elder Apostles 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 cōtrariwise he was sent to thē as to the cheefe & knowne ordinarie Apostles. 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 Successour: *He that gathereth not with thee, scattereth. Ep. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communionis portum*, the most safe and sure haue of cōmunion 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 Apostle, 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 fort the Apostle of the Iewes, though Iames and Iohn were also: as S. Paul is also called in more singular fort the Apostle and Doctour of the Gentils then S. Barnabas, and yet they were both a-like taken here into this societie, as they were both at once and a-like fegregated 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, becaufe of this societie and fellowship vnto which he was receiued together with S. Paul.

The Heretikes ridiculous argument against Peter's preeminence.

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 il men, to be glad to see the Saints reprehended and their faults discovered, as we may learne in the writings of S. Augustin against Fauustus 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 Apostles reprehension, much matter of praising both their vertues: S. Pauls great zeale, & S. Peters wonderful humilitie: that the one in the cause 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 disdaine or refuse to be controled by his Iunior. Which of the two they count the greater grace and more to be imitated. *For neither Peter (saith S. Cyprian) whom our Lord chose the first, and vpon whom he built the Church, when Paul disputed with him of circumcision, challenged insolently or arrogantly tooke any thing to*

The Heretikes maliciously derogate from S. Peter.

Pauls reprehension of Peter teacheth vs the zeale of the one, and humilitie of the other.

himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him. *ep. 71. ad Quintum nu. 2.* And S. Auguſtin *ep. 19. c. 2. in fine.* That (faith he) which was done of Paul profitably by the libertie of charitie, the ſame Peter tooke in good part by holy and benigne, Godlines of humilitie, and ſo he gaue vnto poſteritie a more rare and holy example, if at any time perhaps they did amiſſe, to be content to be corrected of their Iuniors, then Paul, to be bold and confident: yea the inferiours to reſiſt their betters for defending the truth of the Ghoſpel, brotherly charitie alwaies preferred. By which notable ſpeeches of the Doctours we may alſo ſee how friuolouſly the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being ſo 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. Auguſtin (*li. 2. de Bapt. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were chriſtend of Heretikes, could not, nor would not haue been offended to be admoniſhed & reformed in that point by his fellowes or inferiours, much leſſe by a whole Council. We haue learned, faith he, that Peter the Apoſtle, in whom the Primacie of the Apoſtles by excellent grace is ſo preeminent, when he did otherwiſe concerning circumciſion then the truth required, was corrected of Paul the later Apoſtle. I thinke (without any reproch vnto him) Cyprian the Biſhop may be compared to Peter the Apoſtle: howbeit I ought rather to feare leſt I be iniurious to Peter. For who knoweth not that the principalitie of Apoſtleship is to be preferred before any dignitie of Biſhop whatſoever? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. And who is ſo dull that can not ſee, 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 Prieſt or any vertuous perſon ſhould tell the Pope, or any other great Prelate, or greateſt Prince in earth, their faults? Popes may be reprehended, & are iuſtly admoniſhed of their faults, & ought to take in in good part, and ſo they doe & euer haue done, when it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Auguſtin, Bernard: But of Simon Magus, Nouatus, Iulian, Wicliffe, Luther, Caluin, Beza, that doe it of malice, & raile no leſſe at their vertues then their vices, of ſuch (I ſay) 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 therefore the Popes may faile therein alſo. To which we anſwer, that how ſoever other Popes may erre in their priuate teachings or writings, wherof we haue

It proueth nothing againſt Peter's ſuperioritie, that he was reprehended.

The ſuperiour may be reprehended or admoniſhed of the inferiour.

Heretikes reprehention of Catholike Biſhops is rather railing.

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

Luc. 22, 32. 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 *conuerfationis, non prædictionis vitium*, as Tertullian faith *de præfcript. nu. 7.* It was a default in conuerfation, life, or regiment, which may be committed of any man, be he neuer fo holy, and not in doctrine. S. Auguftin and whofoeuer make moft of it, thinke no otherwife 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 himfelf did vpon the like occafion: and that this whole combat was a fet thing agreed vpon between them. It is a fchoole point much debated betwixt S. Hierom and S. Auguftin. *ep. 9. 11. 19. apud Auguft.*

See *S. Chryfoft. Theoph. &c.*