

Chapter 6

If any doe finne, the rest that doe the workes of the Holy Ghost, muſt not therefore take pride in themſelues, but rather make humilitie of it, partly by fearing their owne fal, partly by looking ſtraitly to their owne workes. 6. He exhortheth earnestly to good workes, affuring them that they ſhal 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 perfecuted 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, conſidering thine owne ſelf, leſt thou alſo be tempted. ² Beare ye one anothers burdens: and ſo you ſhal fulfil the law of Chriſt. ³ For if any man eſteeme himſelf to be ſome-thing, whereas he is nothing, he ſeduceth himſelf. ⁴ But let euery one proue his owne worke, and ſo in himſelf only ſhal he haue the glorie and not in another. ⁵ For euery one ſhal beare his owne burden. ⁶ And let him that is catechized in the word, ¹ communicate to him that catechizeth him, in al his goods. ⁷ Be not deceiued, God is not mocked. ⁸ For what thiſgs a mā ſhal ſow, thoſe alſo ſhal he reap. For he that ſoweth in his fleſh, of the fleſh alſo ſhal reap corruption. But he that ſoweth in the ſpirit, of the ſpirit ſhal reap life euerlaſting. ⁹ And doing good, let vs not faile. For in due time we ſhal ^areap not failing. ¹⁰ Therefore whiles we haue time, let vs worke good to al, but ¹ eſpecially to the domeſticals of the faith.

¹¹ See with what manner of letters I haue written to you with mine owne hand. ¹² Whoſoeuer wil pleaſe in the fleſh, they force you to be circumcized, only that they may not ſuffer the perfecution of the croſſe of

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

Chrift. ¹³ For neither they that are circumcised, doe keep the Law: but they wil haue you to be circumcised, that they may glorie in your flesh. ¹⁴ But ^a)God forbid that I should glorie, fauing in the croffe of our Lord IESVS Chrif; by whom the world is crucified to me, and I to the world. ¹⁵ For in Chrif IESVS neither Circumcifion auaieth ought, nor Prepuce, but ^a)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 & respect 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 needfitie, 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 obseruation of the commandments 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

Iuftice an inherent qualitie in vs.

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

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

or instrumentall caufe of iuftification: that is to fay, thefe vertues put together, being the effect of Gods grace, be our new creature and our iuftice in Chrif.