

## Chapter 2

*That his owne preaching among them, was in humble manner in the fight of man. 5. Howbeit it is moft profound wifedom (as they should and would perceiue, if they were not carnal) which is taught in the Church of Chrif.*

**A**nd I (Brethren) when I came to you, I came not in loftineffe of fpeach or of wifedom, preaching to you the teftimonie of Chrif. <sup>2</sup> For I iudged not my felf to know any thing among you but IESVS Chrif, and him crucified. <sup>3</sup> And I was with you in infirmitie, and feare and much trembling: <sup>4</sup> and my fpeach and my preaching was not in the perfuafible words of humane wifedom, but in fhewing of fpirit and power; <sup>5</sup> that your faith might not be in the wifedom of men, but in the power of God.

But we fpeake wifedom among the perfect. <sup>6</sup> But the wifedom not of this world, neither of the Princes of this world, that come to naught: <sup>7</sup> but we fpeake the wifedom of God in a myfterie, which is hid, which God did predefinate before the worlds, vnto our glorie: <sup>8</sup> which none of the Princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie. <sup>9</sup> But as it is written: *That which eye hath not feen, nor eare hath heard, neither hath it afcended into the hart of man, what things God hath prepared for them that loue him.* <sup>10</sup> But to vs God hath reuealed by his Spirit. For the Spirit fearcheth al things, yea the profundities of God. <sup>11</sup> For what man knoweth the things of a man, but <sup>♠</sup>the fpirit of a man that is in him? fo the things alfo that are of God no man knoweth, but the fpirit of God.

<sup>12</sup> And we haue receiued not the fpirit of this world; but the fpirit that is of God: <sup>♠</sup>that we may know the things that of God are giuen to vs. <sup>13</sup> Which alfo we fpeake not in learned words of humane wifedom; but in the doctrine of the Spirit, comparing fpiritual things to the fpiritual. <sup>14</sup> But <sup>♠</sup>the fenfual man perceiueh not

those things that are of the Spirit of God. For it is foolishnes to him, and he can not vnderstand; because he is spiritually examined. <sup>15</sup> But the spiritual man iudgeth al things: and himself is iudged of no man. <sup>16</sup> For who hath knowen the sence of our Lord that may instruct him? But we haue the sence of Chrif.

*Efa. 40, 14.*

## ANNOTATIONS

11 But the spirit of man.) One man can not know another's cogitations naturally: but God giueth to Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and Saphira: and to Elifeus, his seruants bribery in his absence, and what was done in the King of Syria his chamber. And he giueth to al Angels and Saints (so farre as is conuenient to our necessities and their heauenly glorie) to vnderstand not only our vocal praiers, but our inward repentance and desires.

*Act. 5, 4.*  
*4. Reg. 5. & 6.*

*Luc. 15, 7.*

How Angels and Saints & mortal men know our cogitations.

12 That we may know.) The Protestants that challenge a particular spirit reuealing to each one his owne predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the Holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know God's ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Chriftes Incarnation, Pafsion, preface in the Sacrament, & the incomprehensible ioyes of Heauen, which Pagans, Iewes and Heretikes deride.

The Heretikes allegation for their vaine securitie, answered.

14 The sensual man.) The sensual man is he specially, that measureth these heauenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Iew, Pagan, and Heretike doe: and sometime both here and elsewhere the more infirme and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affaires, and giuen to sensual ioy and worldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, wherof he is partaker in the vnitie of the same, not only see the errors of the carnal, but condemneth them and iudgeth euery power resisting God's spirit and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For when the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastours and spiritual Powers and to the whole Church, specially

The sensual man.

The spiritual man.

How the spiritual man iudgeth al, & is iudged of none.

for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a Teacher of Catholike doctrine in the Church, should not be any whit subiect to the iudgement of the Heathen or the Heretike, nor care what of ignorance or infidelitie they say againft him. For fuch carnal men haue no iudgement in fuch things, nor can attaine to the Churches wifedom in any ceremonie, myfterie, or matter which they condemne.

Therefore S. Irenæus excellently declaring that the Church and euery fpiritual child therof, iudgeth and condemneth al falfe Prophets and Heretikes of what fort foeuer, at length concludeth with thefe notable words: *The fpiritual shal iudge alfo al that make schifmes, which be cruel, not hauing the loue of God, and respecting their owne priuate, more then the vnitie of the Church; mangle, deuide, and (as much as in them liteth) kil for fmal caufes the great and glorious body of Chrift, fpeaking peace, and feeking battaile. He shal iudge alfo them that be out of the truth, that is to fay, out of the Church: which Church shal be vnder no man's iudgement for to the Church are al things knowen, in which is perfect faith of the Father, and of al the difpenfation of Chrift, and firme knowledge of the Holy Ghoft that teacheth al truth.*

Iren. li. 4. c. 62.

The Church is vnder no man's iudgement.