

## Chapter 9

To them that fo vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he alfo had libertie to liue by the Ghospel, but yet that he vsed it not, fo to auoid scandal of the infirme, and becaufe it was more meritorious. 24. Declaiming againft their securitie, and shewing them by fimilitudes and examples, 24. both of himfelf, 1. And of the Ifraelites, that faluation is not fo lightly come by: 14. and fo concludeth againe againft eating of Idolothyta, becaufe it is alfo to commit idolatrie, 21. and not only to giue il example to the infirme.

**A**m I not free? Am I not an Apoftle? Haue I not feen Chrift IESVS our Lord? Are not you <sup>a</sup>my worke in our Lord? <sup>2</sup> And if to others I be not an Apoftle, but yet to you I am. For you are the feale of my Apoftlefhip in our Lord. <sup>3</sup> My defenfe to them that examine me is this: <sup>4</sup> Haue not we power to eate and drinke? <sup>5</sup> Haue we not power to lead about <sup>a</sup>a woman a Sifter, as alfo the reft of the Apoftles, and our Lord's Brethren, and <sup>a</sup>Cephas? <sup>6</sup> Or I only and Barnabas haue not we power to doe this? <sup>7</sup> <sup>a</sup>Who euer plaieth the fouldiar at his owne charges? who planteth a vine, and eateth not of the fruit thereof? who feedeth a flock, and eateth not of the milke of the flock? <sup>8</sup> Speake I thefe things according to man? Or doth not the Law alfo fay thefe things? <sup>9</sup> For it is written in the Law of Moyfes: *Thou shalt not moofel the mouth of the ox that <sup>b</sup>treadeth out the corne.* Why, hath God care of oxen? <sup>10</sup> Or for vs certes doth he fay it? For they are written for vs. Becaufe he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit. <sup>11</sup> If we haue fowen vnto you fpiritual things, is it a great

*Deu. 25, 4.*

<sup>a</sup> He nameth Cephas (that is Peter) to proue his purpofe by the example of the cheefe and Prince of the Apoftles. *S. Ambro. S. Chryf. Oecum vpon this place.*

<sup>b</sup> In that countrie they did tread out their corne with oxen, as we doe thresh it out.

matter if we reape your carnal things? 12 If other be partakers of your power; why not we rather? Howbeit we haue not vfed, this power: but we beare al things, left we fould giue any offence to the Ghospel of Chrif.

*Deu. 18, 1.*

τῶ θυσιαστηρίῳ

13 Know you not that they which worke in the holy place, eate the things that are of the holy place: and they that ferue <sup>a)</sup> the altar, participate with the altar? 14 So alfo our Lord ordained for them that preach the Ghospel, to liue of the Ghospel.

15 But I haue vfed none of thefe. Neither haue I written thefe things, that they fould be fo done in me; for it is good for me to die rather, then that any mā fould make my glorie void. 16 For & <sup>♠</sup>if I euangelize, it is no glorie to me: for neceffitie lieth vpon me: for woe is to me if I euangelize not. 17 For if I doe this willingly, I haue reward: but if againft my wil, a charge is committed to me. 18 What is my reward then? That preaching the Ghospel, I yeald the Ghospel without coft, that I abufe not my power in the Ghospel. 19 For whereas I was free of al, I made my felf the feruant of al: that I might gaine the moe. 20 And I became to the Iewes as a Iew, that I might gaine the Iewes. 21 To them that are vnder the Law, as though I were vnder the Law (whereas my felf was not vnder the Law) that I might gaine them that were vnder the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Chrif) that I might gaine them that were without the Law. 22 To the weake I became weake, that I might gaine the weake. To al men <sup>b)</sup>I became al things, that I might faue al. 23 And I doe al things for the Ghospel, <sup>♠</sup>that I may be made partaker therof.

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<sup>a</sup> The English Bible (1562) here and in the next chapter, faith thrife for *altar*, *temple*: moft fallfely & heretically, againft holy altars, which about the time of that tranflation, were digged downe in England.

<sup>b</sup> Not by fiction or fimulation, but by compaffion of the infirmitie of al forts. *Aug. ep. 9.*

<sup>24</sup> Know you not that they that run in the race, al run indeed, but one receiue the price? <sup>25</sup> So run that you may obtaine. <sup>26</sup> And euery one that ftriueth for the maiftrie, refraineth himfelf from al things: and they certes that they may receiue a corruptible crowne: but we an incorruptible. <sup>27</sup> I therefore fo run, not as it were at an vncertaine thing: fo I fight, not as it were beating the aire: <sup>28</sup> but <sup>29</sup> I chaftife my body, and bring it into feruitude, <sup>30</sup> left perhaps when I haue preached to others, my felf become reprobate.

## ANNOTATIONS

1 My worke.) As he called himfelf before God's Coadiutor, fo here he boldly alfo chalengeth the Corinthians conuerfion to be his handy-worke in our Lord: nothing derogating thereby from Chrif, as the Proteftants rudely charge the Fathers & Catholike men (vnder pretenfe of God's honour) for vſing fuch phrafes or ſpeeches in the Apoſtles ſenſe, of the Saints or Sacraments.

The Heretikes fond  
pretenſe of God's  
honour.

5 A woman a Siſter.) The Heretikes peruerſely (as they doe al other places for the aduantage of their Sect) expound this of the Apoſtles wiues, and for, *woman*, tranſlate, *wife*, al belles founding wedding to them. Where the Apoſtle meaneth plainely the deuout women that after the manner of Iewrie did ſerue the Preacher of neceſſaries, of which fort many followed Chrif, and ſuftained him and his of their ſubſtance. So doth S. Chryſoſtome, Theodorete, and al the Greeks (*Oecu, in collect ſuper hunc lo.*) take it. So doth S. Auguſtin *De op. Monach. c. 4.* and S. Hierom *li. 1. adu Iouinianum c. 14.* both diſputing and prouing it by the very words of the text. S. Ambroſe alfo *vpon this place*. And the thing is moſt plaine. For to what end ſhould he talke of burdening the Corinthians with finding his wife, when himſelf *c. 7, 7. 8.* cleerly faith that he was ſingle?

Heretical tranſla-  
tion.

7 Who plaieth the fouldiar?) He proueth by the Scriptures and natural reaſons that Preachers and Paſtours may chalenge their finding of their flocks, though himſelf for cauſes had not, nor intended not to vſe his right and libertie therin.

Paſtours and  
Preachers due.

16 If I euangelize.) If I ſhould preach either of compulſion and feruil feare, or mere neceſſitie, not hauing otherwiſe to liue and ſuftaine my ſelf in this world, I could not looke for reward in Heauen. But now doing it, not only as enioyned me, but alfo as of loue and charitie, and freely without putting any man to coſt, and that voluntarily and of very deſire to faue my hearers, I ſhal haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of abundant charitie doe more in the ſeruiſe

Works of ſup-  
erogation.

*new Teſt. 1580.*

Mt. 25, 55.

of God then they be commanded, as S. Auguftin expoundeth it.  
*De op. Mon. c. 5.*

23 That I may be partaker.) A fingular place to conuince the Proteftants, that wil not haue men worke wel in respect of reward at God's hand: the Apoftle confefing exprefly that al this that he doth either of duety or of Supererogation aboue duety (as to preach of free-coft, and to worke with his owne hands to get his owne meate and his fellowes, and to abtaine from many lawful things) al is, the rather to attaine the reward of Heauen.

Doing wel in respect of reward.

24 So run.) If fuch as run for a prize, to make themfelues more fwift, and to win the game, abtaine from many meats and pleafures; what should not we doe or fuffer to winne the crowne of glorie, propofed and promifed to none but fuch as run, trauel, and endeauour for it?

Running for the game.

27 I chaftife.) The goale of euerlafting glorie is not promifed nor fet forth for only-faith men; for fuch run at random: but it is the prize of them that chaftife and fubdue their bodies and fleshly defires by fafting, watching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of thefe daies from the Apoftles fpirit! Wherein euen we that be Catholikes, though we doe not condemne with the Proteftants thefe voluntarie afflictions as fuperfluous (much leffe as fuperftitious or iniurious to Chrif's death,) but much commend them, yet we vfe nothing the zeale and diligence of our firft Chriftian Anceftours herein, and therfore are like to be more fubieft to God's temporal chaftifements, at the leaft in the next life, then they were.

Penance meritorious.

Aug. apud  
Pet. Lomb. in  
hunc locum.

27 Left perhaps.) Here may we lambs tremble (faith a holy Father) when the ramme, the guide of the flock, muft fo labour and punish himfelf (befides al his other miferies adioyned to the preaching of the Ghofpel) left perhaps he miffe the marke. A man might thinke S. Paul should be as fure and as confident of God's grace & faluation as we poore wretched caitiues but the Heretikes vnhappy fecuritie, prefumption, and faithles perfuafion of their faluation is not *fides Apoftolorum*, but *fides Dæmonorum*, not the *faith of the Apoftles*, but the *faith of Diuels*.

S. Paul had not the Proteftants fecuritie of faluation.