

Chapter 3

He warneth them of the Falſe-Apoſtles, 4. ſhewing that himſelf had much more to brag of in Iudaifme then they: but that he maketh price of nothing but only of Chriſt, and of Chriſtian iuſtice, and of ſuffering with him (12. wherein yet he acknowledgeth his imperfection) 17. exhorting them to beare Chriſtes Croſſe with him, and not to imitate thoſe belly-Gods.

From hence-forth, my Brethren, reioyce in our Lord. To write the ſame things vnto you, to me ſurely it is not tedious, and to you it is neceſſarie. ² See the dogs, ſee the euil workers, ſee the κατατομή
περιτομή concifion. ³ For we are the ^{a)} circumcifion, which in ſpirit ſerue God: and we glorie in Chriſt IESVS, and not hauing confidence in the fleſh, ⁴ albeit I alſo haue confidence in the fleſh, if any other man ſeeme to haue confidence in the fleſh, I more, ⁵ circumcized the eight day of the flocke of Iſrael, of the tribe of Benjamin, an Hebrew of Hebrewes: according to the Law, a Pharifee: ⁶ according to emulation, perfecuting the Church of God: according to the iuſtice that is in the Law, conuerſing without blame. ⁷ But the things that were gaires to me, thoſe haue I eſteemed for Chriſt, detriments. ⁸ Yea but I eſteeme al things to be detriment for the paſſing knowledge of IESVS Chriſt my Lord: for whom I haue made al things as detriment, and doe eſteeme them as dung, that I may gaine Chriſt: ⁹ and may be found in him not hauing [♫]my iuſtice which is of the Law, but that which is of the faith of Chriſt, which is of God, iuſtice in faith: ¹⁰ to know him, and the vertue of his refurrection, and the ſocietie of his paſſions, configured

*2. Cor. 11, 22.
Act. 23, 6.*

^a By alluſion of words, he calleth the carnal Chriſtiã Iewes that yet boacted in the circumcifion of the fleſh, *concifion*; & himſelf & the reſt that circumcized their hart and ſenſes ſpiritually, the true *circumcifion*. *S. Chryſ. Theophylact.*

to his death, ¹¹ a) if by any meanes I may come to the
 refurrectiō which is from the dead. ¹² •Not that now
 I haue receiued, or now am perfect: but I purfue, if
 I may comprehend, wherein I am alfo comprehēded of
 Chrif IESVS. ¹³ Brethren, I doe not account that I haue
 comprehended. Yet one thing: forgetting the things that
 are behind, but ftretching forth my felf to thofe that
ad brauium are before, ¹⁴ I purfue to the marke, to the prize of
 the fupernal vocation of God in Chrif IESVS. ¹⁵ Let vs
 therfore as many as are perfect, be thus minded: and
 if you be any •otherwife minded, this alfo God ‘hath
 wil reueale reuealed’ to you. ¹⁶ Neuertheleffe wherunto we are come,
 that we be of the fame mind, let vs continue in the fame
 rule.

Ro. 16, 17. ¹⁷ Be followers ^b) of me, Brethren, & obferue them
 that walke fo as you haue our forme. ¹⁸ For many walke
 whom often I told you of (and now weeping alfo I tel
 you) the enemies of the croffe of Chrif: ¹⁹ Whofe end
 is deftruction: whofe God, is the belly: and their glorie
 in their confufion, which mind worldly things. ²⁰ But
 our conuerfation is in Heauen: whence alfo we expect
 the Sauour, our Lord IESVS Chrif, ²¹ who wil reforme
 the body of our humilitie, configured to the body of his
 glorie, according to the operation whereby alfo he is able
 to fubdue al things to himfelf.

ANNOTATIONS

Magdeburg.
 cent. 1. li. 2.
 c. 4. pag. 222.

9 My iuftice.) Diuers Lutherans in their tranflations doe
 shamefully mangle this fentence by tranfpofing the words, and
 falfe pointing of the parts therof, to make it haue this fenfe, That
 the Apofle would haue no iuftice of his owne, but only that iuftice

The obiection
 againft inherent
 iuftice, answered.

^a If S. Paul ceafed not to labour ftill, as though he were not fure to
 come to the marke without continual endeauour; what fecuritie
 may we poore finners haue of Heretikes perfuafions & promifes of
 fecuritie and faluation by only faith?

^b It is a goodly thing when the Pafour may fo fay to his flocke.
 Neither is it any derogation to Chrif, that the people should imi-
 tate their Apofles life & doctrine, & other holy men, S. Auguftin,
 S. Benedict, S. Dominike, S. Francis.

which is in Chrif: Which is a falfe and heretical fenfe of the words, and not meant by S. Paul: who calleth that a man's owne iuftice, which he challengeth by the workes of the Law or nature without the grace of Chrif: and that God's iuftice (as S. Auguftine expoundeth this place) not which is in God, or by which God is iuft, but that which is in man from God and by his giift. *li. 3. cont. 2. ep. Pelag. c. 7. de Sp. & lit. c. 9.*

12 Not that now.) No man in this life can attaine the abfolute perfectnes either of iuftice or of that knowledge which fhall be in heauen: but yet there is alfo another perfectnes, fuch as according to this ftate a man may reach vnto, which in refpect of the perfection in glorie, is final, but in refpect of other leffe degrees of man's iuftice and knowledge in this life, may be called perfectnes. And in this fenfe the Apofle in the next fentence calleth himfelf and others perfect, though in refpect of the abfolute perfectnes in Heauen, he faith here, he is not yet perfect nor hath yet attained therunto.

15 Otherwife minded.) When Catholike men now a-daies charge Heretikes with their horrible diuifions, diffenfions, combates, contentions, and diuerfities among themfelues, as the Catholikes of al other Ages did challenge their Aduerfaries moft truly and iuftly for the fame, (both becaufe where the Spirit of God is not, nor any order or obedience to Superiours, there can be no peace nor vnitie, and fpecially for that it is, as S. Auguftin faith (*li. de agone Chrif. c. 29.*) the iuft iudgement of Gods, that they which feek nothing els but to diuide the Church of Chrif, should themfelues be miferably diuided among themfelues) therefore (I fay) when men charge the Proteftants with thefe things, they fly for their defence to this, that the old Fathers were not al of one iudgement in euery point in religion: that S. Cyprian ftood againft others, that S. Aug. and S. Hier. wrote earneftly in a certaine matter one againft another, that our Dominicans and Francifcans, our Thomifts & Scotifts be not al of one opinion in diuers matters, and therefore diuifions and contentions should not be fo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themfelues: but ridiculoufly and againft the rule of S. Paul here, acknowledging that in this imperfection of mens fcience in this life, euery one can not be free from al error, or thinke the fame that another thinketh: wherupon may rife differences of vnderftanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therefore that fuch diuerfitie is tolerable and agreeable to our humane condition and the ftate of the way that we be in: alwaies prouided, that the controuerfie be fuch and in fuch things, as be not againft the fet knownen rule of faith, as he here fpeaketh, & fuch as breake not mutual focietie, fellowship, & communion in praier, feruice, Sacraments, and other offices of life and religion. For fuch diuifions and differences come

Double perfection: here, and in the life to come.

The heretikes foolish defence of their diffenfions and diuifions among themfelues.

The difference between the difagreeing of ancient Fathers or other Catholikes, and the Heretikes diffenfions among themfelues.

neuer but of Schifme or Herefie; and fuch are among the Heretikes, not only in refpect of vs Catholikes, but among themfelues: as they know that be acquainted with the writings of Luther againft Zwinglius, or Weftphalus againft Caluin, or the Puritans againft the Proteftants, not only charging one another with Herefie, Idolatrie, Superftition, and atheifme, but alfo cōdemning each others ceremonies or manner of adminiftratiō, til it come to excōmunication, and banishment, yea fometimes burning one of another. Thus did not S. Cyprian, S. Auguftin, S. Hierom, the Dominicans, Franciscans, Thomifts, Scotifts, who al agree in one rule of faith, al of one communion, al moft deare one to another in the fame, al (thanks be to God) come to one holy Maffe & receiue the fame Sacraments, and obey one Head throughout al the world. S. Auguftin *li. 2. de Bapt. c. 5.* shal make vp this matter with this notable fentence: *We are men (faith he) and therefore to thinke fomewhat otherwife then the thing is, is an humane tentation: but by louing our owne fentence too much, or by enuying our betters, to proceed vnto the facriledge of diuiding the mutual focietie, and of making fchifme, or herefie, is diuelish prefumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after: *If you be any otherwife minded; this God wil reueale: but to them only (faith he) that walke in the way of peace, and that ftray afide into no diuifion or feparation.* Which faying would God al our deare Countrie-men would marke, and come into the Church, where only, God reuealeth truth.

The fpiteful writings of Heretikes, one Sect againft another.

A notable place of S. Auguftin.