

Chapter 1

By his troubles in Afia he comforteth them: and (againſt his aduerſaries the falſe Apoſtles of the Iewes) alleageth to them the teſtimonie of his owne and alſo of their conſcience, 17. anſwering them that obiected lightnes againſt him, for not comming to Corinth according to his promiſe.

διὰ τῆς παρα-
κλήσεως ἧς πα-
ρακαλούμεθα

Paul an Apoſtle of IESVS Chriſt by the wil of God, and Timothee our Brother: to the Church of God that is at Corinth, with al the Saints that are in al Achaia. ² Grace vnto you and peace from God our Father, & from our Lord IESVS Chriſt. ³ Bleſſed be the God and Father of our Lord IESVS Chriſt, the Father of mercies and God of al comfort, ⁴ who comforteth vs in al our tribulations; that we alſo may be able to comfort them that are in al diſtreſſe, by the exhortatiō wherwith we alſo are exhorted of God. ⁵ For as the [♠]paffiōs of Chriſt abound in vs: ſo alſo by Chriſt doth our [♠]comfort abound. ⁶ And whether we be in tribulation, for your exhortation & ſaluatiō: whether we be exhorted, for your exhortation & ſaluation, which worketh the toleratiō of the ſame paffions which we alſo doe ſuffer: ⁷ and our hope is firme for you: knowing that as you are partakers of the paffions, ſo ſhal you be of the conſolation alſo.

⁸ For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Afia, that we were preſſed aboue meaſure aboue our power, ſo that it was tedious vnto vs euen to liue. ⁹ But we in our ſelues, had the anſwer of death, that we be not truſting in our ſelues, but in God who raiſeth vp the dead, ¹⁰ who hath deliuered and doth deliuer vs out of ſo great dangers: in whom we hope that he wil yet alſo deliuer vs, ¹¹ you [♠]helping withal in praier for vs, that [♠]by many mens perſons, thanks for that giſt which is in vs, may be giuen by many in our behalfe. ¹² For our glorie is this, the teſtimonie of our conſcience, that in ſimplicity and ſincerity of God, and not in carnal wiſedom, but in

the grace of God we haue conuerted in this world: and more abundantly towards you. ¹³ For we write no other things to you then that you haue read and know. And I hope that you shal know vnto the end: ¹⁴ as also you haue knowen vs in part, that we are [♠]your glorie, as you also ours in the day of our Lord IESVS Chrif. ¹⁵ And in this confidence I would firft haue come to you, that you might haue a fecond grace: ¹⁶ and by you paffe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Iewrie.

¹⁷ Wheras then I was thus minded, did I vse lightnes? Or the things that I mind, doe I mind according to the flesh, that there be with me, *It is* and *It is not*? ¹⁸ But God is faithful, becaufe our preaching which was to you, there is not in it, [♠]*It is*, and *It is not*. ¹⁹ For the Sonne of God IESVS Chrif, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and *It is not*, but *It is*, was in him. ²⁰ For al the promifes of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie. ²¹ And he that confirmeth vs with you in Chrif, and that hath anointed vs, God: ²² who also [♠]hath fealed vs, and giuen the pledge of the Spirit in our harts. ²³ And I cal God to witneffe vpon my foul, that fparing you, I came not any more to Corinth, ²⁴ [♠]not becaufe we ouer-rule your faith: but, we are helpers of your ioy. For in the faith you ftand.

ANNOTATIONS

5 Paffions of Chrif.) Al the afflictions of the faithful be called Chriftes owne paffions not only becaufe they be suffered for him, but for that there is fo ftrait coniunction & communion betwixt him being the head, & euery of the liuing members of his body, which is the Church, that whatfoeuer is suffered by any one of the fame, is counted as a peece of his owne Paffion. As likewise whatfoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Chrif himself. Which thing if the Proteftants wel weighed, they would not maruel that the Catholike Church attributeth fuch force of merit & fatisfaction to the worke of holy men.

5 The comfort abound.) Worldly men that fee only the exteriour miferies and afflictions that Catholikes doe fuffer being

Al our afflictions, be Chrif's afflictions, for the coniunction between the head & body.

Merit and fatisfaction.

Worldly men feel not the comfort of afflicted Catholikes.

persecuted by the Heathen or Heretikes, deeme them exceeding miserable. But if they felt or could conceiue the aboundance of conſolation which Chriſt euer giueth according to the meaſure of their afflictions, they would neuer wonder at the voluntary toleration of what torments ſoeuer for Chriſtes ſake, but would wiſh rather themſelues to be in any dungeon in England with the comfort that ſuch haue from God, then to liue out of the Church in al the wealth of the world.

11 You helping in praier.) S. Paul knew that the help of other mens praier was nothing derogatorie to the office of Chriſtes mediation or interceſſion for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aid herin as a ſupport and ſuccours for himſelf in the fight of God. With what reaſon or Scripture then can the Proteſtants ſay, that the praier of Saints be iniurious to Chriſt, or not to ſtand with the confidence we haue in him? As though it were more diſhonour to God that we ſhould uſe the aid of Saintes in heauen then of finners in earth: or that the interceſſion of theſe our fellowes beneath, were more available then the praier of thoſe that be in the glorious fight of God aboue.

Hierom. cont.
Vigil.

Interceſſion of
Saints or holy men
for vs, no derogation
to Chriſt.

11 By many mens.) He meaneth, that as the praier of many ioyned together for him, ſhal be rather heard, then of any alone; ſo their common thanks-giuing to God for granting their requeſt, ſhal be more acceptable & glorious to God, then any one man's thanks alone. Which thing doth much commend the holy Churches publike praier, proceſſions, ſtatutions, and pilgrimages, where ſo many meet and vniſormly ioyne their praier and lauds together vnto God.

Publike prayers &
faſts.

14 Your glorie.) The Apoſtles, Teachers, and Preachers, that conuert countries or particular perſons to Chriſt, & the peoples or parties by them conuerted, ſhal in the day of iugement haue much mutual ioy and glorie of and for each other; one giuing to the other great matter of merit in this life, and afterward ioy in the next. See 1. *Theſſ.* 2. v. 19.

Their glorie in
heauen that
conuert others.

18 It is, it is not.) As he diſchargeth himſelf of al other leuitie touching his promiſe or purpoſe of comming to them, ſo much more of al inſtancie in preaching Chriſtes doctrine and faith; wherein one day to affirme, another day to deny, to diſſent from his fellowes or from himſelf, to change euery yeare or in euery epiſtle the forme of his former teaching, to come daily with new deuifes repugnant to his owne rules, were not agreeable to an Apoſtle and true Teacher of Chriſt, but proper to falſe-Prophets & Heretikes. Whereof we haue notorious examples in the Proteſtants: who being deſtitute of the Spirit of peace, concord, conſtancie, vnitie, & veritie, as they varie from their owne writings which they retract, reforme, or deforme continually, ſo both in their preaching & forme or Seruice, they are ſo reſtleſ, changeable, and repugnant to themſelues, that if they were not kept in awe with

The Proteſtants
inſtancie in
changing their
writings, tranſla-
tions, ſeruice
books &c.

much adoe, by temporal lawes, or by the shame and rebuke of the world, they would coine vs euery yeare or euery Parliament new Communiones, new faithes, and new Chriftes, as you fee by the manifold endeauours of the Puritans. And this to be the proper note of falfe Apoftles and Heretikes, fee in *S. Irenæus li. 1. c. 18.* and *Tertull. de præfcrips. S. Bafil. ep. 12.*

22 Hath fealed.) The learned Diuines proue by this place
Eph. 4, 30. & by the like in the fourth to the Ephesians, that the Sacrament of Baptifme doth not only giue grace, but imprinteth & fealeth the foule of the Baptized, with a fpiritual figne, marke, badge, or token, which can neuer be blotted out, neither by finne, herefie, apoftafie, nor other waies, but remaineth for euer in man for the cognifance of his Chriftendome, & for diftinction from other which were neuer of Chriftes fold. By which alfo he is as it were confecrated and deputed to God, made capable and partaker of the rightes of the Church, and fubiect to her lawes and difcipline. See *S. Hierom. in 4. Ephef. S. Ambrofe li. 1. de Sp. Sancto cap. 6. S. Cyril. Hierofol. Cathechefi. 17. at the end, and S. Dionyfius Areopag. c. 2. Eccle. Hierarch.* The which Fathers exprefse that fpiritual figne by diuers agreeable names, which the Church and moft Diuines, after S. Auguftin, cal the *Character* of Baptifme. By the truth and force of which fpiritual note or marke of the foul, he fpecially conuinceth the Donatiftes, that the faid Sacrament though giuen and miniftred by Heretikes or Schifmatikes or who els foeuer, can neuer be reiterated. See *ep. 57. & l. 6. cont. Donat. c. 8. & li. 2. cont. Parmenian c. 13.* As the like indeleble Characters giuen alfo by the Sacrament of Confirmation and Orders, doe make thofe alfo irreiterable and neuer to be receiued but once. Wheras al other Sacraments fauing thefe three, may be often receiued of the felf-fame perfon. And that holy Orders can not be iterated, fee S. Auguftin in *li. 2. cont. Parmen. c. 11. li. de bono coniug. c. 24. & S. Gregorie li. 2. Regift. ep. 32.* The like of Confirmation is decreed in the moft ancient Council *Tarracon cap. 6.* Finally that this Character is giuen only by thefe faid three Sacraments, & is the caufe that none of them can be in any man repeated or reiterated, fee the decrees of the Councils *Florentine & Trent.* Which yet is no new deuife of them, as the Heretikes falſely affirme, but agreeable (as you fee) both to the Scriptures, and alfo to the ancient Fathers & Councils.

See conc. Tarrac. to. 2. concil.

24 Not becaufe we ouer-rule.) Caluin and his feditious Sectaries with other like *which defpife dominion*, as S. Iude defcribeth fuch, would by this place deliuer themfelues from al yoke of fpiritual Magiftrates and Rulers: namely that they be fubiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no maruel that the malefactours and rebelles of the Church would come to no tribunal but God's, that fo they may remaine vnpunifhed at leaft during this life. For though the Scriptures plainly condemne

The indeleble Character of Baptifme, Cõfirmation, Holy Orders.

The Caluinifts will be fubiect to no tribunal in earth for trial of their religion.

their heresies, yet they could writh themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical, if there were no lawes or iudicial sentence of men to rule and reprove them.

Notwithstanding then these wordes of S. Paul, whereby only tyrannical, insolent, and proud behaviour & indiscrete rigour of Prelates or Apostles towards their flocks is noted, as also in the *first of S. Peter cap. 5.* (the Greek word in these places, and in the Gospel *Mt. 20, 25. Mr. 10, 42.* signifying lordly & insolent dominion:) yet he had & exercised iust rule, preeminence, & prelacie over them, not only for their life, but also & principally touching their faith. For he might and did call them to account for the same, and excommunicated heretikes for forsaking their faith *1. Cor. 4, 5. 2. Cor. 10, 4. 13, 10. 1. Tim. 1, 20. Tit. 1, 11.* And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying God's word only (which is the shift of all other Heretikes, as Anabaptists, Arians, and the like, as well as the Protestants) disobey God's Church, Councils, and their owne Pastours and Bishops, who by the Scriptures haue the regiment of their fowles, and may examine and punish as well Iohn Calvin as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord author and giuer of faith, yet they are his cooperatours and coadiutors by whom the faithful doe beleue & be preserved in the true faith, and be defended from wolves, which be Heretikes, seeking to corrupt them in the same. And this same Apostle chalengeth to be their father, as he that begat and formed them by his preaching in Christ.

Tyrannical dominion is forbid in Prelates, not Ecclesiastical Soueraignty for examination of faith or manners.

κατακυριεύουσιν

συνεργοί

1. Cor. 3, 9.
1. Cor. 4, 15.