

Chapter 1

By his troubles in Aflia he comforteth them: and (againft his aduerfaries the falfe Apoftles of the Iewes) alleageth to them the teftimonie of his owne and alfo of their confcience, 17. anfwering them that obiected lightnes againft him, for not comming to Corinth according to his promife.

Paul an Apoftle of IESVS Chrifft 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 Chrifft. ³ Bleffed be the God and Father of our Lord IESVS Chrifft, the Father of mercies and God of al comfort, ⁴ who comforteth vs in al our tribulations; that we alfo may be able to comfort them that are in al diftreffe, by the exhortatiō wherwith we alfo are exhorted of God. ⁵ For as the ^Δpaffiōs of Chrifft abound in vs: fo alfo by Chrifft doth our ^Δcomfort abound. ⁶ And whether we be in tribulation, for your exhortation & faluatiō: whether we be exhorted, for your exhortation & faluation, which worketh the toleratiō of the fame paffions which we alfo doe fuffer: ⁷ and our hope is firme for you: knowing that as you are partakers of the paffions, fo fhall you be of the confolation alfo.

διὰ τῆς παρα-
κλήσεως ἧς πα-
ρακαλοῦμεθα

⁸ For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Aflia, that we were preffed aboue meafure aboue our power, fo that it was tedious vnto vs euen to liue. ⁹ But we in our felues, had the anfwer of death, that we be not trufing in our felues, but in God who raifeth vp the dead, ¹⁰ who hath deliuered and doth deliuer vs out of fo great dangers: in whom we hope that he wil yet alfo deliuer vs, ¹¹ you ^Δhelping withal in praier for vs, that ^Δby many mens perfons, thanks for that giuft which is in vs, may be giuen by many in our behalfe. ¹² For our glorie is this, the teftimonie of our confcience, that in fimplicity and fincerity of God, and not in carnal wifedom, 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 fhall know vnto the end: ¹⁴ as alfo you haue knowen vs in part, that we are *your glorie*, as you alfo ours in the day of our Lord IESVS Chrift. 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 flefh, 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 Chrift, 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 alfo by him, Amen to God, vnto our glorie. ²¹ And he that confirmeth vs with you in Chrift, and that hath anointed vs, God: ²² who alfo *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 Chrift.) Al the afflictions of the faithful be called Chriftes owne paffions not only becaufe they be fuffered 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 fuffered by any one of the fame, is counted as a peece of his owne Paffion. As likewife whatfoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Chrift himfelf. 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 Chrift'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 conuolation which Chrifft euer giueth according to the meafure of their afflictions, they would neuer wonder at the voluntary toleration of what torments foeuer for Chriftes fake, but would wifh rather themfelues to be in any dungeon in England with the comfort that fuch 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 Chriftes mediation or interceffion for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aid herin as a fupport and fuccours for himfelf in the fight of God. With what reafon or Scripture then can the Proteftants fay, that the praier of Saints be iniurious to Chrifft, or not to ftand with the confidence we haue in him? As though it were more difhonour to God that we fhould vfe the aid of Saintes in heauen then of finners in earth: or that the interceffion of thefe our fellowes beneath, were more available then the praier of thofe that be in the glorious fight of God aboue.

Hierom. cont.
Vigil.

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

14 Your glorie.) The Apoftles, Teachers, and Preachers, that conuert countries or particular perfons to Chrifft, & the peoples or parties by them conuerted, fhall 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. Theff. 2. v. 19.*

18 It is, it is not.) As he difchargeth himfelf of al other leuitie touching his promife or purpofe of comming to them, fo much more of al inconstancie in preaching Chriftes doctrine and faith; wherein one day to affirme, another day to deny, to diffent from his fellowes or from himfelf, to change euery yeare or in euery epiftle the forme of his former teaching, to come daily with new deuifes repugnant to his owne rules, were not agreeable to an Apoftle and true Teacher of Chrifft, but proper to falfe-Prophets & Heretikes. Wherof we haue notorious examples in the Proteftants: who being deftitute of the Spirit of peace, concord, conftancie, vnitie, & veritie, as they varie from their owne writings which they retract, reforme, or deforme continually, fo both in their preaching & forme or Seruice, they are fo reftles, changeable, and repugnant to themfelues, that if they were not kept in awe with

Interceffion of
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Publike praier &
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conuert others.

The Proteftants
inconstancie in
changing their
writings, tranflations,
feruice
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 falſe Apoftles and Heretikes, fee in *S. Irenæus li. 1. c. 18.* and *Tertull. de præſcrips. S. Baſil. ep. 12.*

22 Hath fealed.) The learned Diuines proue by this place & by the like in the fourth to the Epheſians, that the Sacrament of Baptiſme doth not only giue grace, but imprinteth & fealeth the foule of the Baptized, with a ſpiritual ſigne, marke, badge, or token, which can neuer be blotted out, neither by finne, hereſie, apoſtaſie, nor other waies, but remaineth for euer in man for the cognifance of his Chriſtendome, & for diſtinction from other which were neuer of Chriftes fold. By which alſo he is as it were confecrated and deputed to God, made capable and partaker of the rightes of the Church, and ſubiect to her lawes and diſcipline. See *S. Hierom. in 4. Epheſ. S. Ambroſe li. 1. de Sp. Sancto cap. 6. S. Cyril. Hieroſol. Catecheſi. 17. at the end,* and *S. Dionyſius Areopag. c. 2. Eccle. Hierarch.* The which Fathers expreſſe that ſpiritual ſigne by diuers agreeable names, which the Church and moſt Diuines, after S. Auguſtin, cal the *Character* of Baptiſme. By the truth and force of which ſpiritual note or marke of the ſoul, he ſpecially conuinceth the Donatiſtes, that the ſaid Sacrament though giuen and miniſtred by Heretikes or Schiſmatikes 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 alſo by the Sacrament of Confirmation and Orders, doe make thoſe alſo irreiterable and neuer to be receiued but once. Whereas al other Sacraments fauing theſe three, may be often receiued of the ſelf-fame perſon. And that holy Orders can not be iterated, fee S. Auguſtin in *li. 2. cont. Parmen. c. 11. li. de bono coniug. c. 24. & S. Gregorie li. 2. Regiſt. ep. 32.* The like of Confirmation is decreed in the moſt ancient Council *Tarracon cap. 6.* Finally that this Character is giuen only by theſe ſaid three Sacraments, & is the cauſe 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 alſo to the ancient Fathers & Councils.

24 Not becauſe we ouer-rule.) Caluin and his ſeditious Sectaries with other like *which deſpife dominion*, as S. Iude deſcribeth ſuch, would by this place deliuer themſelues from al yoke of ſpiritual Magiſtrates and Rulers: namely that they be ſubiect 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 ſo they may remaine vnpuniſhed at leaſt during this life. For though the Scriptures plainly condemne

The indeleble Character of Baptiſme, Cõfirmation, Holy Orders.

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

See conc. *Tarrac. to. 2. concil.*

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 laws or iudicial sentence of men to rule and reprove them.

Notwithstanding then these words 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 forefaking 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 coadiutours by whom the faithful doe beleue & be preferred in the true faith, and be defended from wolves, which be Heretikes, seeking to corrupt them in the same. And this same Apostle challengeth 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.