

## Chapter 3

*Left the Iudaical false Apostles should object againe that he praiseth himself, he faith that the Corinthians are his commendation: and they in their harts being iustified by his minifterie, he therof inferreth that the Minifters of the new Testament are farre more glorious then they of the old, 12. and our people more lightened then theirs.*

**B**egin we againe to commend our-selues? or doe we need (as certaine) epiftles of cōmendation to you, or from you? <sup>2</sup> Our epiftle you are, writtē in our harts, which is knowē & read of al men: <sup>3</sup> being manifested that you are †the epiftle of Chrif, miniftred by vs, & written not with inke, but with the Spirit of the liuing God: not in the tables of ftone, but in the tables carnal of the hart. <sup>4</sup> And fuch cōfidēce we haue by Chrif to God: <sup>5</sup> not that we be fufficient to thinke any thing †of our-selues, as of our-selues: but our fufficiēcie is of God. <sup>6</sup> Who also hath made vs meet Minifters of the new Testament not in the letter, but in the Spirit. For †the letter killeth: but the Spirit quickneth. <sup>7</sup> And if the miniftration of death with letters figured in ftones, was in glorie, fo that the children of Ifrael could not behold the face of Moyfes for the glorie of his countenāce, that is made void; <sup>8</sup> how fhall not the miniftration of the Spirit be more in glorie? <sup>9</sup> For if the miniftration of damnation be in glorie, †much more the minifterie of iuftice aboundeth in glorie. <sup>10</sup> For neither was it glorified, which in this part was glorious, by reason of the excelleng glorie. <sup>11</sup> For if that which is made void, is by glorie: much more that which abideth, is in glorie.

*Exo. 34, 33.* <sup>12</sup> Hauing therefore fuch hope, we vſe much confidence: <sup>13</sup> and not as Moyfes put a veile vpon his face, that the children of Ifrael might not behold his face, which is made void, <sup>14</sup> but their fenſes were dulled. For vntil this preſent day, †the ſelf-fame veile in the lecture of the old Testament remaineth vnreuealed (becauſe in Chrif it is made void) <sup>15</sup> but vntil this preſent day, when Moyfes is read, a veile is put vpon their hart. <sup>16</sup> But

Io. 4, 24.

when he shal be conuerted to our Lord, the veile shal be taken away. <sup>17</sup> And our Lord is a Spirit. And where the Spirit of our Lord is, there is libertie. <sup>18</sup> But we al, beholding the glorie of our Lord with face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

## ANNOTATIONS

3 The Epistle of Christ.) S. Paul and other holy Writers of Scriptures did set downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghost: but the special and proper book of Christes truth and Gospel, is not the external writing in those dead creatures, but in the hearts of the faithful, being the proper subiect of these truths and graces preached in the new Testament, and the habitacle of the Holy Ghost. In the which book of faithful mens hearts S. Paul wrote diuers things not vttered in any Epistle: as fundrie of the Apostles wrote the Christian religion in the hearts of their hearers only, and in other material books not at al. Wherof S. Irenæus *li. 3. c. 4.* faith: *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they deliuered vnto them to whom they committed the Churches? To the which ordinance many Nations of those barbarous people that haue beleued in Christ, doe consent, without letter or inke, hauing saluation written in their hearts, and keeping diligently the tradition of the Elders.* And S. Hierom (*cont. Io. Hierof. c. 9. ad Pam.*) *In the Creed of our faith and hope, which being deliuered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the hart.* And this is the Churches book also, whereby and wherein she keepeth faithfully al truth written in the hearts of those to whom the Apostles did preach, with the like diligence as she keepeth & preferueth the other book which is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5 Of our felues.) This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-wil only, and not of God's special grace. Secondly against the Protestants, who on the contrarie fide referre al to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confesing our good cogitations to be our owne, but not as comming of our-felues, but of God.

6 The letter killeth.) As the letter of the old Law not truly vnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that which was commanded, did by occasion kil the carnal Iew: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is

The Apostles wrote the Gospel in mens hearts much more then in paper.

Scripture written, and Tradition vn-writtē.

God's grace & free-wil both must con-curre.

The letter killeth both Iew and Heretike.

only in his Church) killeth the Heretike: who also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustin *to. 10. Ser. 70. & 100. de tempore. & li. de Sp. & lit. c. 5. 6. & seq.*

9 Much more.) The preeminence of the new Testament and of the priesthood or Ministry thereof before the old, is, that the new, by all her Sacraments and Priests as Ministers immediate of grace and remission of sinnes, doth for *ex opere operato* give the spirit of life and charity into the hearts of the faithful, as the old did give the letter or external act of the Law.

14 The self-same veil.) As the Jews reading the old Testament, by reason of their blindness (which God for the punishment of their incredulity suffereth to remaine as a cover upon their eyes and hearts) can not see Christ in the Scriptures which they daily heare read in their Synagogues, but shall, when they beleue in him and haue the cover removed, perceiue all to be most plainly done and spoken of him in their law & Scriptures: euen for Heretikes hauing (as S. Augustin noteth) a farre greater cover of blindness and incredulity ouer their hearts in respect of the Catholike Church which they impugne, then the Jews haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church & truth in all points: but when they shall returne againe to the obedience of the same Church, they shall find the Scriptures most cleare for her & her doctrine, and shall wonder at their former blindness.

17 Liberty.) The Spirit and grace of God in the new Testament discharge vs of the bondage of the Law and sinne, but is not a warrant to vs of fleshly licence, as S. Peter writeth or discharge Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies doe feditiously teach.

The preeminence of the new Testament, Sacraments, &c.

The Heretikes more blind in not seeing the Church, then the Jews in not seeing Christ.

The Christian liberty.

Aug. in Pfal. 30.  
Conc. 2.

1. Pet. 2. 16.