

Chapter 4

He exhortheth them to keep the vnitie of the Church moft carefully with al humilitie, bringing them many motiues therunto: 7. & anfwering that euen the diuerfitie it-felf of offices is not for diuifion, as being the giuft of Chrift himfelf, but to build vp the Church, and to hold al in the vnitie therof againft the futtle circumuentions of Heretikes: that vnder Chrift the Head, in the Church being the body, euery member may profper. 17. Neither (as touching life) muft we liue like the Heathen, but as it becommeth Chriftiãs, laying off al our old corrupt manners, & increafing daily in al goodnes.

I therefore prifoner in our Lord, befeech you, that you walke worthy of the vocation in which you are called, ² with al humilitie and mildnes, with patience, fupporting one another in charitie, ³ careful to keep the vnitie of the fpirit in the bond of peace. ⁴ One body & one fpirit: as you are called in one hope of your vocation. ⁵ One Lord, [¶]one faith, one Baptifme. ⁶ One God and Father of al, which is ouer al, and by al, & in al vs. ⁷ But to euery one of vs is giuen grace according to the meafure of the donation of Chrift. ⁸ For the which he faith: *Afcending on high he lead captiuitie captiue: he haue giuftes to men.* (⁹ And that he afcended, what is it, but becaufe he defcēded alfo firft into the ^a)the inferiour parts of the earth? ¹⁰ He that defcēded, the fame is alfo he that is afcended aboue al the Heauens, that he might fil al things.) ¹¹ And he gaue, [¶]fome Apoftles, & fome Prophets, & other-fome Euāgelifts & other-fome Paftours & Doctours, ¹² to the confummation of the Saints, vnto the worke of the Minifterie, vnto the edifying of the body of Chrift: ¹³ [¶]vntil we meet al into the vnitie of faith and knowledge of the Sonne of God into a perfect man, into the meafure of the age of the fulnes of Chrift: ¹⁴ that now we be not children

^a He meaneth fpecially of his defcending to Hel.

wauering, and caried about ¹⁴with euery wind of doctrine in the wickednes of men, in craftines to the circumuention of errour. ¹⁵ But doing the truth in charitie, let vs in al things grow in him which is the Head, Chrif: ¹⁶ of whō the whole body being compact and knit together by al iuncture of fubminiftratiō, according to the operation in the meafure of euery member, maketh the increafe of the body vnto the edifying of it-felf in charitie.

¹⁷ This therfore I fay and teftifie in our Lord: that
1. Pet. 4, 3. now you walke not as alfo the Gentils walking in the van-
Ro. 1, 21. itie of their fenfe, ¹⁸ hauing their vnderftanding obfcured
with darkenes, alienated from the life of God by the ig-
Ro. 1, 14. norance that is in them, becaufe of the blindnes of their
hart, ¹⁹ who defpairing, haue giuen vp themfelues to
impudicitie, vnto the operation of al vncleannes, vnto
auarice. ²⁰ But you haue not fo learned Chrif: ²¹ if yet
you haue heard him, & haue been taught in him, (as the
Colof. 3, 8. truth is in IESVS.) ²² Lay you away according to the old
Heb. 12, 1. conuerfatiō the old man which is corrupted according to
the defires of errour. ²³ And ^abe renewed in the fpirit of
your mind: ²⁴ and put on the new man which according
to God is created in iuftice, and holineffe of the truth.
Zach. 8, 16. ²⁵ For the which caufe laying away lying, fpeake ye truth
euery one with his neighbour, becaufe we are members
one of another.

Pf. 4, 5. ²⁶ Be angrie and finne not. Let not the funne
goe downe vpon your anger. ²⁷ Giue not place to the
Diuel. ²⁸ He that ftole, let him now not fteale: but rather
let him labour in working with his hands that which
is good, that he may haue whence to giue vnto him
that fuffereth neceffitie. ²⁹ Al naughtie fpeach let it not
proceed out of your mouth: but if there be any good to
the edifying of the faith, that it may giue grace to the
hearers. ³⁰ And contriftate not the holy Spirit of God: in

^a The Apoftle teacheth vs not to apprehend Chrif's iuftice by faith only, but to be renewed in our felues truly, & to put on vs the man formed & created in iuftice and holines of truth. By the which, free wil alfo is proued to be in vs, to worke with God, or to confent vnto him in our fanctification.

which you are figned vnto the day of redemption. ³¹ Let al bitternes and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice. ³² And be gentle one to another, merciful, pardoning one another, as also God in Chrift hath pardoned you.

ANNOTATIONS

5 One faith.) As rebellion is the bane of ciuil Commonwealths and Kingdoms, and peace, and concord, the preferuation of the fame: so is Schifme, diuifion, and diuerfitie of faith or fellowship in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special bleffing of God therein: and in the Church about al Common-wealths, becaufe it is in al points a Monarchie tending euery way to vnitie. But one God, but one Chrift, but one Church, but one hope, one faith, one baptifme, one head, one body. Wherof S. Cyprian *lib. de vnit. Ecclef. nu. 3.* faith thus: *One Church the Holy Ghoft in the perfon of our Lord defigneth & faith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withftandeth and refifteth the Church, he that forlaketh Peters chaire vpon which the Church was built, doth he trust that he is in the Church? When the blessed Apoftle S. Paul also sheweth this Sacrament of vnitie, faying: One body & one Spirit &c. Which vnitie we Bishops specially that rule in the Church, ought to hold fast and maintaine, that we may proue the Bishops function also it-felf to be one and vndiuided, &c.* And againe, *There is one God, and one Chrift, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. Another altar to be fet-up, or a new Priesthood to be made, befides one altar & one Priesthood, is impoffible. Whofoeuer gathereth els-where, fcattereth. It is adulterous, it is impious, it is facrilegious, whatfoeuer is intituted by man's furie to the breach of Gods diuine difpofition. Get ye farre from the contagion of fuch men, & fly from their fpeeches as a canker and peftilence, our Lord hauing præmonished and warned before-hand. They are blind, leaders of the blind &c.* Whereby we learne that this vnitie of the Church commended fo much vnto vs, confifteth in the mutual fellowship of al Bishops with the See of Peter. S. Hilarie also (*li. ad Confant. Auguft.*) thus applieth this fame place of the Apoftle againft the Arians, as we may doe againft the Caluinifts. *Perilous and miserable it is, faith he, that there are now fo many faiths as wils, and fo many doctrines as manners; whiles either faiths are fo written as we wil, or as we wil, fo are vnderftood: and wheras according to one God, and one Lord, and one Baptifme, there is also one faith, we fal away from*

Vnitie of the Cat.
Church.

Schifme deteftable.

Among heretikes
as many faiths as
wils.

that which is the only faith, and whiles moe faiths be made, they begin to come to that, that there is none at al.

11 Some Apoftles.) Many functions that were euen in the Apoftles time, are not here named: which muft be noted againft the Aduerfaries that cal here for Popes. As though the names of Bishops, Priests, or Deacons were not as wel left out as Popes: whom yet they can not deny to haue been in vfe in S. Paules daies. And therefore they haue no more reafō out of this place to difpute againft the Pope, thē againft the reft of the Ecclefiastical functions. Neither is it neceffarie to reduce fuch as be not fpecified here, to thefe here named: though indeed both other Bishops and Prelates and fpecially Popes may be contained vnder the names of Apoftles, Doctours, and Pafours. Certes the room and dignitie of the Pope is a very continual Apoftleship, and S. Bernard calleth it *Apoftolatium*. *Bern. ad Euang. lib. 4. c. 4. & c. 6, in fine.*

13 Vntil we meet.) The Church of God shal neuer lack thefe fpiritual functions, or fuch as be anfwerable to them, according to the time and ftate of the Church, til the worlds end. Whereby you may proue, the Catholike Church, that is to fay, that vifible companie of Chriftians which hath euer had, and by good recordes can proue they haue had, a continual ordinarie fuceffion of Bishops, Pafours, and Doctours, to be the only true Church: and thefe other good fellows that for many worlds or Ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their Sect, to be an adulterous Heretical Generation. And this place of the Apoftle affuring to the true Church a perpetual vifible continuance of Pafours and Apoftles or their Succelfours, warranted the holy Fathers to trie al Heretikes by the moft famous fuceffion of the Popes of Rome. So did *S. Irenæus li. 3. c. 3. Tertullian, in præfcript Optatus li. 2. cont. Parmen. S. Auguftin, in pf. cont. part. Donat. & cont. ep. Manic. c. 4. & Ep. 65. Epip. hæref. 27.* and others.

14 With euery wind.) The fpecial vfe of the fpiritual Gouernours is, to keep vs in vnitie and confciance of the Catholike faith, that we be not caried away with the blaft or wind of euery herefie. Which is a very proper note of Sects and new doctrines that trouble the infirme weaklings of the Church, by certaine feafons of diuers Ages: as fometime the Arians, then the Manichees, another time the Neftorians, then the Lutherans, Caluinifts, and fuch like: who at diuers times in diuers places, haue blownen diuers blafts of falfe doctrine.

The Heretikes foolish negatiue argumēt againft the Pope answered.

The Popes office is called an Apoftleship.

Continual fuceffion of Bishops, an euident argument of the true vifible Church.

The Fathers refuted Heretikes by the fuceffion of the Bishops of Rome.

Heretical blafts carie away the inconftant only.