

## Chapter 5

*He continueth his exhortation to good life, 5. affuring them against al deceiuers, that no committer of mortal finne shal be faued: confidering that for such finnes it is that the Heathens shal be damned: 8. & that Christians must rather be the light of al others. 22. Then he cometh in particular and exhorteth husbands and wiues to doe their duty one towards the other, by the example of Chrif and his obedient and beloued Spoufe the Church.*

*Io. 13, 34.* **B**e ye therefore followers of God, as most deare children: <sup>2</sup> and walke in loue, as Chrif also loued vs, and deliuered himself for vs an oblation and hoft to God in an odour of fweetnes. <sup>3</sup> But fornication and al vncleannes, or auarice let it not so much as be named among you as it becōmeth Saints: <sup>4</sup> or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. <sup>5</sup> For vnderstanding know you this that no fornicatour, or vncleane, or couetous person (which is <sup>a</sup>)the seruice of Idols) hath inheritance in the Kingdom of Chrif and of God.

<sup>6</sup> Let no man seduce you with vaine words. For, for these things commeth the anger of God vpon the children of diffidence. <sup>7</sup> Become not therefore partakers with them. <sup>8</sup> For you were sometime darknes, but now light in our Lord. Walke as children of the light, (<sup>9</sup> for the fruit of the light is in al goodnes, and iustice, and veritie) <sup>10</sup> prouing what is wel pleasing to God: <sup>11</sup> and communicate not with the vnfruitful workes of darknes, but rather reprove them. <sup>12</sup> For the things that are done of thē in secret, it is shame euen to speake. <sup>13</sup> But al things that are reprovied, are manifested by the light. For al that is manifested, is light. <sup>14</sup> For the which cause he faith: *Rise thou that sleepest, & arise from the dead: and Chrif wil illuminate thee.* <sup>15</sup> See therefore, Brethren,

*Ef. 9, 60.*

<sup>a</sup> See the heretical corruptiō of this place in the *Annotatiō Col. 3. v. 5.*

*Col. 4, 5.* how you walke warily. Not as vnwife, but as wife: <sup>16</sup> re-  
deeming the time, becaufe the daies are euil. <sup>17</sup> Ther-  
*Ro. 12, 2.* fore become not vnwife, but vnderftanding what is the  
wil of God. <sup>18</sup> And be not drunke with wine wherin is  
riotoufnes, but be filled with the Spirit, <sup>19</sup> fpeaking to  
your felues in Pfalmes & hymnes, and fpiritual canticles,  
chanting and finging in your harts to our Lord: <sup>20</sup> giuing  
thankes alwaies for al things, in the name of our Lord  
IESVS Chrif to God and the Father. <sup>21</sup> Subiect one to  
another in the feare of Chrif.

*Col. 3, 18.* <sup>22</sup> Let women be fubiect to their husbands, as to  
*Tit. 2, 5.* our Lord: <sup>23</sup> becaufe the man is the Head of the woman:  
*1. Pet. 3, 1.* as Chrif is the Head of the <sup>a</sup>CHVRCH. Himfelf, <sup>♠</sup>the  
*Gen. 3, 16.* Sauour of his body. <sup>24</sup> But as the CHVRCH is <sup>♠</sup>fubiect to  
*1. Cor. 11, 3.* Chrif, fo alfo the women to their husbands in al things.  
<sup>25</sup> Husbands, loue your wiues, as Chrif alfo <sup>♠</sup>loued the  
CHVRCH, and deliuered himfelf for it: <sup>26</sup> that he might  
fanctifie it, cleanfing it by the lauer of water in the Word,  
<sup>27</sup> that he might prefent to himfelf a glorious CHVRCH,  
not hauing fpot or wrinkle, or any fuch thing, but that it  
may be holy and vnfpotted. <sup>28</sup> So alfo men ought to loue  
their wiues as their owne bodies. He that loueth his wife,  
loueth himfelf. <sup>29</sup> For no man euer hated his owne flefh:  
but he nourifheth and cherifheth it, <sup>♠</sup>as alfo Chrif the  
CHVRCH: <sup>30</sup> becaufe we be the members of his body, of  
*Genef. 2, 24.* his flefh, and of his bones. <sup>31</sup> *For this caufe, shal man*  
*Mat. 19, 5.* *leauue his father and mother: and shal cleaue to his wife,*  
*and they shal be two in one flefh.* <sup>32</sup> <sup>♠</sup>This is a great  
Sacrament. But I fpeake in Chrif & in the CHVRCH.  
<sup>33</sup> Neuertheles you alfo euery one, let each loue his wife  
as himfelf: and let the wife feare her husband.

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<sup>a</sup> It is much to be noted, that in the firft English Bibles there is not once the name of CHVRCH in al the Bible, but infteed therof, *Congregatiō*. Which is fo notorious a corruption, that thefelues in the later Bibles correct it for shame, but yet fuffer the other to be read and vfed ftill. See the *Bible printed in the yeare. 1562.*

## ANNOTATIONS

23 Sauiouer of his body.) None hath faluation or benefit by Chrif, that is not of his body the Church: and what Church that is, S. Auguftin expreffeth in thefe words: *The Catholike Church only is the body of Chrif, wherof he is Head. Out of this body the Holy Ghof, quickneth no man.* And a litle after: *He that wil haue the Spirit, let him beware he remaine not out of the CHVRCH. Let him beware he enter not into it feinedly. Auguft. epift. 50. ad Bonifacium Comitum in fine.*

No faluation out of the Cat. Church.

24 Subiect to Chrif.) The CHVRCH is alwaies fubiect to Chrif, that is, not only vnder him, but euer obedient to his words and commandement. Which is an euident and inuincible demonstration that she neuer rebelleth againft Chrif, neuer fall-eth from him by error, Idolatrie, or falfe worship, as the Heretikes now, and the Donatifts of old did teach.

The Church neuer erreth.

25 Loued the Church.) Loe Chriftes fingular loue of the CHVRCH, for which only & the members thereof he effectually fuffered his Paffion, and for whofe continual cleaning & purifying in this life, he intituted holy Baptifme and other Sacraments: that at length in the next life it may become without al fpot, wrinkle, or blemish. For in this world by reafon of the manifold infirmities of diuers her members, she can not be wholly without finne, but muft fay alwaies: *Dimitte nobis debita noftra, Forgiue vs our debts. Aug. li. 2. Retract. c. 18.*

Chrif's loue toward his Church.

The Church triumphant without fpot or wrinkle.

29 As Chrif the Church.) It is an vnfpokeable dignitie of the CHVRCH, which the Apofle expreffeth oftē els-where, but fpecially in this whole paffage, to be that creature only for which Chrif effectually fuffered, to be washed & embrued with water & bloud iffuing out of his holy fide, to be nourished with his owne body (for fo doth S. Ireneus expound *lib. 5. in principio*) to be his members, to be fo ioyned vnto him, as the body and members of the fame flesh, bone and fubftance, to the head: to be loued and cherished of him as wife of husband, yea to be his wife and moft deare Spoufe, taken and formed (as S. Auguftin often faith) out of his owne fide vpon the Croffe, as Eue our firft father Adam's fpoufe was made of his ribbe. *In Pfal. 126. & in Pfal. 127. & tract. 9. in Ioan. & tract. 120.* In refpect of which great dignitie and excellencie, the fame holy Father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creed next after the Holy Ghof. And he proueth againft the Macedonians, the Holy Ghof to be God, becaufe he is named before the Church in the confeffion of our faith. Of which incomparable excellencie of the Church, fo beloued of Chrif, and fo ineparately ioyned in marriage with him, if the Heretikes of our time had any fenfe or confideration, they would neither thinke their contemptible companie or congregation to be the glorious Spoufe of our Lord, nor teach that the Church may erre, that is to fay, may be diuorced

The manifold dignitie of the Church.

The Church is the principal creature.

The Church can not erre.

*Aug. li. 1. de Sym. and Catech. c. 9.*

from her Spoufe for Idolatrie, Superftition, Herefie, or other abominations: Wherupon one of thefe abfurdities would enfue, that either Chrift may fometime be without a Church & Spoufe in earth (as he was al the while there were no Caluinifts, if their Church be the fpoufe of Chrift) or els if the Catholike Church only is and hath been his wife, and the fame haue fuch errors as the Heretikes fallfely pretend, that his wife fo deare and fo praifed here, is notwithstanding a very whoore. Which horrible abfurdities proue and conuince to any man of common fenfe, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and fincerely alwaies; whatfoeuer the adulterous Generation of Heretikes thinke or blafpheme.

Abfurdities that follow, if the Church may erre.

32 This is a great Sacrament.) Marriage a great Sacrament of Chrift and his Church prefigured in the firft parents. *Adam* (faith S. Auguftin *tract. 25. in Io.*) *who was a forme of figure of him that was to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deferued fleeping to take a wife, and of his ribbe his wife was made vnto him: becaufe of Chrift fleeping on the Croffe the Church was to be made out of his fide.* In another place he maketh matrimonie a Sacrament of Chrift and his Church: in that, that as the married man muft forfake father and mother and cleaue vnto his wife, fo Chrift as it were left his father, exinaniting himfelf by his incarnation, and left the Synagogue his mother & ioyned himfelf to the Church. *li. 12. c. 8. cont. Fauft.* In diuers other places he maketh it alfo a Sacrament, fpecially in that it is an infeparable bond betwixt two, & that can neuer be diffolued but by death: fignifying Chrift's perpetual and indiffoluble coniunction with the Church his one only Spoufe. *de Gen. ad lit. li. 9. c. 7. cont. Pelag. de pec. ori. li. 2. c. 34. De fid. & op. c. 7. De bono coniug. c. 7. & 18.* And in another place, *The good of Marriage* (faith he) *among the people of God is in the holines of a Sacrament. De bono coniugali. c. 24.*

MATRIMONIE a Sacrament.

Who would haue thought fuch myfteries & Sacraments to be in Marriage, that the ioyning of man & wife together should represent fo great a myfterie, if the Apoftle himfelf, & after him this holy Father and others, had not noted it? or who can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of fanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and poffeffe their veffel (as the Apoftle fpeaketh) in fanctification and honour, and not in paffion of luft and ignominie, as the Heathen doe which know not God, and as our brutish new Maifters feeme to doe that commend marriage aboue al things fo farre as it feedeth their concupifcences, but for grace, Sacrament, myfterie, or fanctification thereby, they care no more then the Heathen or brute beafts doe? And thus we gather that Matrimonie is a Sacrament, and not of the Greek word *Myfterie* only as Caluin fallfely faith, nor of the Latin word *Sacrament*, both

The grace giuen by this Sacrament.

The Peoteftäts fleshly eftimation of marriage.

μυστήριον.  
*Sacramentum.*

1. *Thef. 4.*

which we know haue of their nature a more general signification, and that in the Scriptures also: but whereas these names are here giuen to Matrimonie by the Apofle, & are not giuen in the Scriptures to Baptifme and the Eucharift, let them tel vs why they also apply thefe words from their general signification to fignifie fpecially & peculiarly thofe two Sacraments neuer fo named exprefly in Scripture, and doe not likewife follow the Catholike Church in calling matrimonie by the fame name, which is here fo called of the Apofle, fpecially whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.