

## Chapter 12

*He exhorteth them to mortification of the body, 2. to renouation of the mind, 3. to keeping of vnitie by humilitie, 6. to the right vſing of their giſts and functions, 9. to many other good actions, 17. and ſpecially to louing of their enemies.*

*Phil. 4, 18.* **I** <sup>a</sup> beſeech you therefore, Brethren, by the mercie of God, that you exhibit your bodies <sup>a</sup> a liuing Hoſt, holy, pleaſing God, your reaſonable ſeruiſe.

The ſecond part of this Epiftle, moral.

*Eph. 5, 17.* <sup>2</sup> And be not conformed to this world; but be reformed in the newnes of your mind, that you may proue what the good, & acceptable, & perfect wil of God is. <sup>3</sup> For I ſay by the grace that is giuen me, to al that are among you, <sup>a</sup>) not to be more wiſe then behoueth to be wiſe,

*1. Theſ. 4, 3.*

*1. Cor. 12, 11.*

*Eph. 4, 7.*

but to be wiſe vnto ſobrietie, to euery one as God hath deuſed the meaſure of faith. <sup>4</sup> For as in one body we haue many members, but al the members haue not one action; <sup>5</sup> ſo we being many, are one body in Chriſt, & each one anothers members. <sup>6</sup> And hauing giſts, according to the grace that is giuen vs, different, either <sup>b</sup>) propheſie, <sup>a</sup> according to the rule of faith, <sup>7</sup> or miniſterie in miniſtring, or he that teacheth in doctrine, <sup>8</sup> he that exhorteth in exhorting, he that giueth in ſimplicite, he that ruleth in carefulnes, he that ſheweth mercie in cheerfulnes. <sup>9</sup> Loue without ſimulation, Hatting euil, cleauing to good. <sup>10</sup> Louing the charitie of the brotherhood one toward another, with honour preuenting one another. <sup>11</sup> In carefulnes not ſlouthful. In ſpirit

*dilectio*

<sup>a</sup> None muſt preſume to medle about the meaſure of God's giſt, or out of the cōpaſſe of his ſtate and vocation.

<sup>b</sup> Propheſie is interpretation of the Scriptures, which is according to the rule of faith, when it is not againſt the right faith, or when it is profitable to edifie charitie, as S. Auguſtine ſpeaketh *li. 3. Doct. Chr. c. 27.* and *li. 1. c. 36.* and in effect he ſaith the ſame *li. 12. Confefs. c. 18. vnto c. 12.*

memories  
 feruēt. Seruing our Lord. <sup>12</sup> Reioycing in hope. Patient in tribulation. Infant in praier. <sup>13</sup> Communicating to the ‘necessities’ of the Saints. Pursuing hospitalitie. <sup>14</sup> Bleffe them that perfecute you: bleffe, and <sup>a</sup>)curfe not. <sup>15</sup> To reioyce with them that reioyce, to weep with them that weep. <sup>16</sup> Being of one mind one toward another. Not minding high things, but confenting to the humble. <sup>17</sup> Be not wise in your owne conceit. <sup>18</sup> To no man rendring euil for euil. Prouiding good things not only before God, but also before al men. <sup>19</sup> If it may be, as much as is in you, hauing peace with al men. <sup>20</sup> Not reuenging your felues, my Deereft, but giue place vnto wrath, for it is written: *Reuenge to me; I wil reward,* *faith our Lord.* <sup>21</sup> But *if thine enemie hunger, giue him meat: if he thirst, giue him drinke. For, doing this, thou shalt heap coales of fire vpon his head.* <sup>22</sup> Be not ouercome of euil, but ouercome in good the euil.

*Deu. 32, 35.*  
*Pro. 25, 21.*

## ANNOTATIONS

1 I beseech you.) Left men should thinke by the former discourse of God’s eternal predestination, that no reward were to be had of good life and workes, the Apostle now earnestly commendeth to them holiness of life.

1 A liuing Host.) Man maketh his body a Sacrifice to God by giuing it to suffer for him, by chaftifying it with fasting, watching, and such like, and by occupying it in workes of charitie & vertue to God’s honour. Whereby appeareth how acceptable these workes are to God and grateful in his sight, being compared to a Sacrifice, which is an high seruice to him.

The body chaftified by penance is a grateful Sacrifice.

6 According to the rule of faith.) By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were sundred into diuers Nations, set downe among themselues a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Christiā religion. Which Rule was before any of the Books of the new Testamēt were writtē, & before the faith was preached among the Gentils: by which not only euery other inferiour Teacher’s doctrine was tried,

The Apostolical rule or Analogie of faith.

<sup>a</sup> Curfing is a vice wherunto the common people is much giuen, who often curfe them on whom they can not otherwise be reuenged. They may see here that it is a great fault.

but al the Apoftles, & Euangelifts preaching, writing, interpreting (which is here called prophecying) were of God's Church approved and admitted, or difproued and reiected. This forme, by mouth and not by Scripture, euery Apoftle deliuered to the countrie by them conuerted. For keeping this forme, the Apoftle before praised the Romanes, and afterward earneftly warneth them by no man's plaufible fpeech to be drawn from the fame. This he commendeth to Timothee, calling it his *Depofitum*. For not holding this faft and fure, he blameth the Galatians, further alfo denouncing to himfelf or an Angel that should write, teach, or expound againft that which they firft receiued, Anathema, and commanding alwaies to beware of them that taught otherwife. For feare of mifing this line of truth, himfelf notwithstanding he had the Holy Ghof, yet left he might haue preached in vaine and loft his labour, he went to conferre with Peter and the reft. For the faft keeping of this Rule of truth, the Apoftles held Councils, and their Succreffours by their example. For the holding of this Rule, and by the meafure therof, were al the holy Scriptures written. For and by the fame, al the glorious Doctours haue made their fermons, commentaries, and interpretations of God's word: al writings and interpretations no otherwife admitted nor deemed to be of God, but as they be agreable to this Rule.

c. 6, 17.

c. 16, 17.

1. Tim. 6, 20.

Gal. 1, 6.

Gal. 2, 1.

Act. 15, 4.

And this is the fure Analogie and meafure of faith, fet downe and commended to vs euery where for the Apoftles tradition; and not the phantaftical rule or fquare that euery Sect-maifter pretendeth to gather out of the Scriptures fallfely vnderftood and wrested to his purpofe, by which they iudge of Doctour, Scripture, Church and al. Arius had by that meanes a rule of his owne, Luther had his falfe weights, and Caluin his owne alfo. According to which feveral meafure of euery Sect, they haue their expofitions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecying which S. Paul here and in other places fpeaketh of, and which was an exercife in the primitiue Church, meafured not by euery man's peculiar fpirit, but by the former Rule of faith firft fet downe by the Apoftles. And therefore al this new phantaftical Prophecying and al other preaching in Caluin's fchoole, is iuftly by this note of the Apoftle condemned, for that it is not according to, but quite againft the Rule of faith.

The Heretikes phantaftical rule or rather rules of faith, many & diuers one from another.