

## Chapter 6

*He rebuketh them for going to law before Iudges that were not Chriftians, 9. telling that extorfion (as many other offenfes likewife) is a mortal finne. 12. And with diuers reafons he inueigheth againft fornication, bidding alfo to fly al occafion therof.*

**D**are any of you hauing a matter againft another, to be iudged before the vniuft, & not before the Saints? <sup>2</sup> Or know you not that <sup>a</sup>the Saints fhall iudge of the world? And if the world fhall be iudged by you: are you vnworthie to iudge of the leaft things? <sup>3</sup> Know you not that we fhall iudge Angels? how much more fecular things? <sup>4</sup> If therefore you haue fecular iudgements; the contemptible that are in the Church, fet them to iudge. <sup>5</sup> I fpeake to your flame. So is there not among you any wife man, that can iudge between his brother? <sup>6</sup> But brother with brother <sup>♣</sup>contendeth in iudgement: & that before infidels? <sup>7</sup> Now certes there is plainely <sup>♣</sup>a fault in you, that you haue iudgements among you. Why doe you not rather take wrong? why doe you not rather fuffer fraud? <sup>8</sup> But your felues doe wrong and defraud: and that to Brethren. <sup>9</sup> Know you not that the vniuft fhall not poffeffe the Kingdom of God? Doe not erre: Neither fornicatours, nor <sup>b</sup> feruers of Idols, nor aduouterers, nor the effeminate, nor the liers with mankind, <sup>10</sup> nor theeues, nor the couetous, nor drunkards, nor railers, nor extorfioners fhall poffeffe the Kingdom of God. <sup>11</sup> And thefe things certes you were, but you are washed, but you are fanctified, but you are iuftified in the name of our Lord IESVS Chrift, and in the Spirit of our God.

ειδωλολάτραι

<sup>a</sup> The faithful iudge and giue fentence with God at the latter day, fpecially the Apoftles and the perfect Chriftians that haue forfaken al for Chrift's fake.

<sup>b</sup> For this, the *English Bible 1562*. falſely tranſlateth, *worſhippers of images*.

<sup>12</sup> Al things are lawful for me, but al things are not expedient. Al things are lawful for me, but I wil be brought vnder the power of none. <sup>13</sup> The meat to the belly, & the belly to the meats: but God wil defstroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. <sup>14</sup> But God both hath raifed vp our Lord, and wil raife vp vs alfo by his power. <sup>15</sup> Know you not that your bodies are the members of Chrif? Taking therfore the members of Chrif, fhall I make them the members of an harlot? God forbid. <sup>16</sup> Or know you not, that he which cleaueth to an harlot, is made one body? *For they fhall be, faith he, two in one flesh.* <sup>17</sup> But he that cleaueth to our Lord, is one fpirit. <sup>18</sup> Fly fornication. Euey finne whatfoeuer a man doeth, is without the body: but he that doth fornicate, finneth <sup>a</sup>)againft his owne body. <sup>19</sup> Or know you not that your members are the temple of the holy Ghof? which is in you, whome you haue of God, and you are not your owne. <sup>20</sup> For you are bought with a great price. Glorifie and beare God in your body.

*Gen. 2, 24.*

## ANNOTATIONS

6 Contendeth in iudgement.) To be giuen to brabbling and litigioufnes for euey trifle, to fpend a pound rather then lofe a peny, the Apof?le much reprehendeth in Chriftian men. For a Chriftian man to draw another to the iudgements, feats, and courts of Heathen Princes (which then only reigned) and not to fuffer their controuerfies and quarels to be taken vp among themfelues brotherly and peaceably, was a great fault: as, for one Catholike to draw another for mere trifles before fecular or heretical Officers, is a very vnchristian part.

Going to law before heathen or heretical iudges.

7 A fault.) He forbad not al iudgements of controuerfies, but only fignified that it was a fault, and that it proceeded of fome iniuries done one to another, & imperfectiōs, that they fo molefted one another: and that it had been nor agreable to Chriftian perfection and charitie, rather to tolerate and fuffer a fmal iniurie, then to draw his fellow to iudgement feats.

Going to law not forbidden but to agree otherwise better.

<sup>a</sup> Fornication is not only enemy to the foule but wafteth, weakeneth, corrupteth and defileth the body more properly and directly then any other finnes doe.