

## Chapter 12

*He exhortheth 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>♠</sup> beſeech you therefore, Brethren, by the mercie of God, that you exhibit your bodies <sup>♠</sup>a liuing Hoſt, holy, pleaſing God, your reaſonable ſeruiſe.

*Eph. 5, 17.*

*1. Theſ. 4, 3.*

<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. Cor. 12, 11.*

*Eph. 4, 7.*

but to be wiſe vnto ſobrietie, to euery one as God hath deuided 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>)prophecie, <sup>♠</sup>according to the rule of faith, <sup>7</sup> or miniſterie in miniſtring, or he that teacheth in doctrine,

*dilectio*

<sup>8</sup> he that exhortheth 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 ſeruēt. Seruing our Lord. <sup>12</sup> Reioycing in hope. Patient in tribulation. Infant in praier. <sup>13</sup> Communicating

The ſecond part of this Epiftle, moral.

<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> Prophecie 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 to the ‘necessities’ of the Saints. Purfuing hospitalitie.  
 14 Bleffe them that perfecute you: bleffe, and <sup>a</sup>)curfe not.  
 15 To reioyce with them that reioyce, to weep with them  
 that weep. 16 Being of one mind one toward another.  
 Not minding high things, but confenting to the humble.  
 17 Be not wife in your owne conceit. 18 To no man ren-  
 dring euil for euil. Prouiding good things not only before  
 God, but alfo before al men. 19 If it may be, as much as  
 is in you, hauing peace with al men. 20 Not reuenging  
 your felues, my Deereft, but giue place vnto wrath, for  
 it is written: *Reuenge to me; I wil reward, faith our*  
*Deu. 32, 35.* Lord. 21 *But if thine enemie hunger, giue him meat: if*  
*Pro. 25, 21.* *he thirft, giue him drinke. For, doing this, thou shalt*  
*heap coales of fire vpon his head.* 22 Be not ouercome of  
 euil, but ouercome in good the euil.

## ANNOTATIONS

1 I befeech you.) Left men should thinke by the former difcourfe of God’s eternal predeftination, that no reward were to be had of good life and workes, the Apoftle now earnestly recommendeth to them holineffe of life.

1 A liuing Hoft.) Man maketh his body a Sacrifice to God by giuing it to fuffer for him, by chaftifying it with fasting, watching, and fuch like, and by occupying it in workes of charitie & vertue to God’s honour. Whereby appeareth how acceptable thefe workes are to God and grateful in his fight, being compared to a Sacrifice, which is an high feruice 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 Apoftles by the Holy Ghoft, before they were fundred into diuers Nations, fet downe among themfelues 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 Christiã 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, but al the Apoftles, & Euangelifts preaching, writing, interpreting (which is here called prophecying) were of God’s Church

The Apoftolical 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 otherwife be reuenged. They may fee here that it is a great fault.

approued and admitted, or difproued and reiected. This forme,  
 by mouth and not by Scripture, euery Apoflle deliuered to the  
 c. 6, 17. countrie by them conuerted. For keeping this forme, the Apoflle  
 c. 16, 17. before praifed the Romanes, and afterward earneftly warneth  
 them by no man's plaufible fpeech to be drawn from the fame.  
 1. Tim. 6, 20. This he commendeth to Timothee, calling it his *Depofitum*. For  
 Gal. 1, 6. not holding this faft and fure, he blameth the Galatians, further  
 Gal. 2, 1. 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  
 Act. 15, 4. the faft keeping of this Rule of truth, the Apoftles held Councils,  
 and their Succeffours by their example. For the holding of this  
 Rule, and by the meafure therof, were al the holy Scriptures writ-  
 ten. 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.

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 apifh imitation of this prophecyng 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 Prophecyng and al other  
 preaching in Caluin's fchoole, is iuftly by this note of the Apoflle  
 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 & di-  
 uers one from an-  
 other.