

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 gifts and functions, 9. to many other good actions, 17. and ſpecially to louing of their enemies.

Phil. 4, 18.

Eph. 5, 17.

1. Theſ. 4, 3.

1. Cor. 12, 11.

Eph. 4, 7.

dilectio

I ^a beſeech you therfore, Brethren, by the mercie of God, that you exhibit your bodies ^a a liuing Hoſt, holy, pleaſing God, your reaſonable ſeruice. ² 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. ³ For I ſay by the grace that is giuen me, to al that are among you, ^a not to be more wiſe then behoueth to be wiſe, but to be wiſe vnto fobrietie, to euery one as God hath deuided the meaſure of faith. ⁴ For as in one body we haue many members, but al the members haue not one action; ⁵ ſo we being many, are one body in Chriſt, & each one anothers members. ⁶ And hauing gifts, according to the grace that is giuen vs, different, either ^b prophecie, ^a according to the rule of faith, ⁷ or miniſterie in miniſtring, or he that teacheth in doctrine, ⁸ he that exhorteth in exhorting, he that giueth in ſimplicite, he that ruleth in carefulnes, he that ſheweth mercie in cheerfulnes. ⁹ Loue without ſimulation, Hatting euil, cleauing to good. ¹⁰ Louing the charitie of the brotherhood one toward another, with honour preuenting one another. ¹¹ In carefulnes not ſlouthful. In ſpirit ſeruēt. Seruing our Lord. ¹² Reioycing in hope. Patient in tribulation. Inſtant in praier. ¹³ Communicating

The ſecond part of this Epistle, moral.

^a None muſt perfume to medle aboue the meaſure of God's giſt, or out of the cōpaſſe of his ſtate and vocation.

^b 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 faith the ſame *li. 12. Confefs. c. 18. vnto c. 12.*

memories to the 'necessities' of the Saints. Pursuing hospitalitie.
 14 Bleffe them that persecute you: bleffe, and ^a)curse 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 consenting to the humble.
 17 Be not wise in your owne conceit. 18 To no man ren-
 dring euil for euil. Prouiding good things not only before
 God, but also 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
Deu. 32, 35. it is written: *Reuenge to me; I wil reward,* faith our
Pro. 25, 21. Lord. 21 But *if thine enemy hunger, giue him meat: if*
he thirst, giue him drinke. For, doing this, thou shalt
heap coales of fire vpon his head. 22 Be not overcome of
 euil, but overcome in good the euil.

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 Apostles now earnestly recom-
 mendeth 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 chastising 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 chastised
 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
 themselves a certaine Rule and forme of faith and doctrine, con-
 taining not only the Articles of the Creed, but al other princi-
 ples, 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, but al the Apostles, & Euangelists preaching, writing, inter-
 preting (which is here called prophesying) were of God's Church

The Apostolical
 rule or Analogue of
 faith.

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

approued and admitted, or difproued and reiected. This forme,
 by mouth and not by Scripture, euery Apoftle deliuered to the
 c. 6, 17. countrie by them conuerted. For keeping this forme, the Apoftle
 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 mifling 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
 feuerall 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 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 & di-
 uers one from an-
 other.