

## Chapter 6

*That he helpeth with his exhortations, and in al things behaueth himself as becommeth a Miniſter of God. 11. Which he ſpeaketh ſo openly, becauſe his hart is open vnto them: exhorting them to be likewiſe open-harted towards him, 14. and to auoid thoſe infidels.*

*If. 49, 8.* **A**nd we <sup>♣</sup>helping doe exhort, that you receiue not the <sup>♣</sup>grace of God in vaine. (<sup>2</sup> For he faith: *in time accepted haue I heard thee; and in the day of faluation haue I holpen thee.* Behold, now is the time acceptable: behold now the day of faluation.) <sup>3</sup> To no man giuing offence, that our miniſterie be not blamed: <sup>4</sup> but in al things let vs exhibit our ſelues as the Miniſters of God, in much patience, in tribulations, in neceſſities, in diſtreſſes, <sup>5</sup> in ſtripes, in priſons, in feditions, in labours, <sup>♣</sup>in watchings, in faſtings, <sup>6</sup> in chaſtitie, in knowledge, in longanimitie, in ſweetnes, in the Holy Ghoſt, in charitie not feined, <sup>7</sup> in the word of truth, in the vertue of God; by the armour of iuſtice on the right hand and on the left, <sup>8</sup> by honour and diſhonour, by infamie and good fame: as ſeducers, and true: as they that are vnknown, and known: <sup>9</sup> as dying, and behold we liue: as chaſtened, & not killed: <sup>10</sup> as forrowful, but alwaies reioycing: as needie, but enriching many: as <sup>a</sup>hauiug nothing, and poſſeſſing al things.

<sup>11</sup> Our mouth is open to you, ô Corinthians, our hart is dilated. <sup>12</sup> You are not ſtraitned in vs: but in your owne bowels you are ſtraitned. <sup>13</sup> But hauiug the fame reward (I ſpeake as to my owne children) be you alſo dilated. <sup>14</sup> <sup>b</sup>Beare not the yoke with infidels. For what participation hath iuſtice with iniquitie? or <sup>♣</sup>what ſocietie is there between light and darkenes? <sup>15</sup> And what agreement with Chriſt and Belial? or what part hath

<sup>a</sup> S. Auguſtin (*in Pf. 113.*) gathereth hereby, that the Apoſtles did vow pouertie.

<sup>b</sup> It is not lawful for Catholikes to marrie with Heretikes or Infidels. See *S. Hierom. cont Iouinian. li. 1. Conc. Laod. c. 10. and 31.*

the faithful with the infidel? <sup>16</sup> And what agreement hath the Temple of God with the Idols? For you are the Temple of the liuing God: as God faith: *That I wil dwel, and walke in them, and wil be their God: and they shal be my people.* <sup>17</sup> For the which caufe, *Goe out of the middes of them, and feparate your felues,* faith our Lord, *And touch not the vncleane: and I wil receiue you.* <sup>18</sup> *And I wil be a Father to you: and you shal be my fonnes & daughters, faith our Lord omnipotent.*

*Leu. 26, 11.*  
*Ef. 52, 11.*  
*Hier. 31, 1.*

## ANNOTATIONS

- 1 Helping.) For that he declared before the Minifters of the new Teftament to be Chriftes Deputies, and that when they preach or doe any function, God as it were fpeaketh or doeth it by them, he boldly now faith, *Helping therefore:* that is to fay, ioyning or working together with God, we doe exhort.
- συνεργούντες 1 Grace in vaine.) The grace of God worketh not in man againft his wil, nor forceth any thing without his acceptation and content: and therefore it lieth in man's wil to frustrate or to follow the motion of God, as this text plainly proueth.
- 5 In watching.) When in the middes of many miferies and perfecutions, the Apoftles yet of their owne accord added and required voluntarie vigils, faftings, and chaftitie, we may wel perceiue thefe workes to be wonderful grateful to God, and fpecially needful in the Clergie.
- 14 What focietie.) Generally here is forbidden conuerfation and dealing with al Infidels, and confequently with Heretikes; but fpecially in praiers, or meeting at their Schifmatical Seruice, preaching, or other diuine office whatfoeuer. Which the Apoftle here vttereth in more particular and different termes, that Chriftian folke may take the better heed of it. No focietie (faith he) nor fellowship, no participation nor agreement, no content between light and darknes, Chrift and Baal, the Temple of God and the Temple of Idols: al feruice, as pretended worship of God fet vp by Heretikes or Schifmatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but confpirations againft Chrift. From fuch therefore fpecially we muft feuer our felues alwaies in hart and mind, and, touching any act of religion, in body alfo, according as the children of Ifrael were commanded by God to feparate themfelues from the Schifmatikes Core, Dathan, & Abiron, and their tabernacles, by thefe words:
- Num. 16, 26.* *Depart from the tabernacles of the impious men, and touch ye not thofe things which pertaine to them, left you be enwrapped in their finnes.*
- God's Minifters are Coadiutours.
- God's grace forceth no man againft his wil.
- Voluntarie penance.
- Not to communicate with Heretikes in any actes of religion.