

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

THE ARGUMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

How S. Paul planted the Church at Corinth, continuing there a yeare and an halfe together, we read *Act. 18.* After that, when he was at Ephesus *Act. 19.* about the end of the three yeares that he abode there, he wrote this first Epistle to the Corinthians. For euen as S. Luke *Act. 19, 21.* there writteth: *When these things were ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth* S. Paul himselfe write here: *I wil come to you in Achaia when I shal haue gone ouer Macedonia, for I wil goe ouer Macedonia: but I wil tarie at Ephesus vntil Pentacost.* *1. Cor. 15, 5.*

The matter that he writeth of, is not one, as is the Epistle to the Romanes, but diuers. Partly such faults of theirs, as were signified vnto him *by them that were of Chloe. 1. Cor. 1, 11.* Partly such questions as themselves wrote to him of: *And concerning the things that you wrote to me. 1. Cor. 7, 1.* For so we may (as it seemeth) diuide the Epistle into these two parts. Or, to put al together, he writeth of eight things: 1. Of certaine Schismes beginning among them, by occasion of certaine Preachers, whom in the Second Epistle he toucheth more plainely, as being False-apostles. *chap. 1. 2. 3. 4.* 2. Of an incestuous fornicatour, and some that went to law before infidel iudges. *chap. 5. 6.* 3. Of Matrimonie and Continencie. *chap. 7.* 4. Of meats sacrificed to Idols. *chap. 8. 9. 10.* 5. Of his Traditions. *chap. 11.* 6. Of the Gifts of the Holy Ghost. *chap. 12. 13. 14.* 7. Of the Resurrection. *chap. 15.* 8. Of the Contributions that he gathered of the Gentils, to succour the Christian Iewes at Hierusalem. *chap. 16.*

Chapter 1

The 1. part.
Of Schifmes
that were about
their Baptiz-
ers & Preachers.

After falutation, 4. hauing acknowledged the graces of their Church, 10. he dehorteth them from their Schifmatical boasting againft one another in their Baptizers (telling them that they muft boaft only in Chrift for their Baptifme) 17. and in their Preachers, who had the wifedom of words: telling them that it is the preaching of the Croffe, whereby God faueth the world, and wherin only Chriftians should boaft: 26. feeing God of purpofe chofe the contemptible, that fo himfelf might haue the glorie.

Paul called to be an Apoftle of IESVS Chrift, by the wil of God, and Softhenes a Brother, ² to the Church of God that is at Corinth, to the fanctified in Chrift IESVS, called to be Saints, with al that inuocate the name of our Lord IESVS Chrift in euery place of theirs and ours. ³ Grace to you and peace from God our Father and our Lord IESVS Chrift.

⁴ I giue thanks to my God alwaies for you for the grace of God that is giuen you in Chrift IESVS, ⁵ that in al things you be made rich in him, in al vtterance, and ⁶ in al knowledge, (⁶ as the teftimonie of Chrift is confirmed in you,) ⁷ fo that nothing is wanting to you in any grace, expecting the reuelation of our Lord IESVS Chrift, ⁸ who alfo wil confirme you vnto the end without crime, in the day of the comming of our Lord IESVS Chrift. ⁹ God is faithful; by whom you are called into the focietie of his Sonne IESVS Chrift our Lord.

¹⁰ And I befeech you, Brethren, by the name of our Lord IESVS Chrift, that you al fay one thing, and that there be no fchifmes among you: but that you be perfect in one fenfe, & in one knowledge. ¹¹ For it is fignified vnto me (my Brethren) of you, by them that are of Chloe, that there be contentions among you. ¹² And I meane this, for that euery one of you faith: ^aI certes am Paules, & I Apollo's, but I Cepha's, and I Chrift's.

^a The beginning of al Schifmes is ouermuch admiring & addicting mens felues to their owne particular Maifters.

Act. 18, 8. ¹³ Is Chrift deuied? Why, was Paul crucified for you? or in the name of Paul were you baptized? ¹⁴ I giue God thanks, that I baptized none of you, but Crispus and Caius: ¹⁵ left any man say that in my name you were baptized. ¹⁶ And I baptized also the house of Stephanas. But I know not if I haue baptized any other.

Ef. 33, 18. ¹⁷ For Chrift sent me not to baptize, but to euangelize: not in wisdom of speech, that the crosse of Chrift be not made void. ¹⁸ For the word of the crosse, to them indeed that perish, is foolishnes; but to them that are saved, that is, to vs, it is the power of God. ¹⁹ For it is written: *I wil destroy the wisdom of the wise; and the prudence of the prudent I wil reiect.* ²⁰ *Where is the wise? where is the Scribe? where is the disputer of this world?* Hath not God made the wisdom of this world foolish? ²⁰ For because in the wisdom of God the world did not by wisdom know God; it pleased God by the foolishnes of the preaching to save them that beleue. ²¹ For both the Iewes aske signes, and the Greeks seeke wisdom: ²² but we preach Chrift crucified, to the Iewes certes a scandal, and to the Gentils, foolishnes: ²³ but to the called Iewes & Greeks, Chrift the power of God and the wisdom of God. ²⁴ For that which is the foolish of God, is wiser then men; and that which is the infirme of God, is stronger then men. ²⁵ For see your vocation, Brethren, that not many wise according to the flesh, not many mightie, not many noble: ²⁶ but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: ²⁷ and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are; ²⁸ that no flesh may glorie in his sight. ²⁹ And of him you are in Chrift IESVS, who is made vnto vs wisdom from God, & iustice, sanctification, and redemption: ³⁰ that as it is written: *He that doth glorie, may glorie in our Lord.*

Ier. 9, 23.

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ANNOTATIONS

Faith commeth by hearing rather than reading.

5 In al knowledge.) Obserue that the Apoftles neuer wrote their letters but to fuch as were conuerted to Chriftes faith before. For men can not lightly learne the Chriftian religion by reading Scriptures, but by hearing and by the prefence of their Teachers, which may instruct them at large and particularly of euery Article, as clerely and breefly by letters they could not doe. Neither doth now any man learne his faith firft but by hearing of his parents and Maifters. For if we should when we come to yeares of difcretion, be fet to picke our faith out of the Scriptures, there would be a mad worke and many faiths among vs.

Chrift is made our iuftice, becaufe he is the Authour of the iuftice in vs.

29 Who is made.) He meaneth not, as our Aduerfaries captioufly take it, that we haue no iuftice, fapience, nor fanctity of our owne, other then Chriftes imputed to vs: but the fenfe is, that he is made the Authour, giuer, and meritorious caufe of al thefe vertues in vs. For fo the Apoftle interpreteth himfelf plainly in the 6. chapter following, when he writeth thus: *You be washed, you be iuftified, you be sanctified in the name of our Lord IESVS CHRIST and in the Spirit of our God.*

Chapter 2

That his owne preaching among them, was in humble manner in the fight of man. 5. Howbeit it is moft profound wifedom (as they should and would perceiue, if they were not carnal) which is taught in the Church of Chrift.

And I (Brethren) when I came to you, I came not in loftineffe of fpeech or of wifedom, preaching to you the teftimonie of Chrift. ² For I iudged not my felf to know any thing among you but IESVS Chrift, and him crucified. ³ And I was with you in infirmitie, and feare and much trembling: ⁴ and my fpeech and my preaching was not in the perfuafible words of humane wifedom, but in fhewing of fpirit and power; ⁵ that your faith might not be in the wifedom of men, but in the power of God. *Act. 18.*

But we fpeake wifedom among the perfect. ⁶ But the wifedom not of this world, neither of the Princes of this world, that come to naught: ⁷ but we fpeake

the wifedom of God in a myfterie, which is hid, which God did predefinate before the worlds, vnto our glorie: ⁸ which none of the Princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie. ⁹ But as it is written: *That which eye hath not feen, nor eare hath heard, neither hath it afcended into the hart of man, what things God hath prepared for them that loue him.* ¹⁰ But to vs God hath reuealed by his Spirit. For the Spirit fearcheth al things, yea the profundities of God. ¹¹ For what man knoweth the things of a man, but [♣]the fpirit of a man that is in him? fo the things alfo that are of God no man knoweth, but the fpirit of God.

¹² And we haue receiued not the fpirit of this world; but the fpirit that is of God: [♣]that we may know the things that of God are giuen to vs. ¹³ Which alfo we fpeake not in learned words of humane wifedom; but in the doctrine of the Spirit, comparing fpiritual things to the fpiritual. ¹⁴ But [♣]the fenfual man perceiueth not thofe things that are of the Spirit of God. For it is foolifhnes to him, and he can not vnderftand; becaufe he is fpiritually examined. ¹⁵ But the fpiritual man iudgeth al things: and himfelf is iudged of no man. ¹⁶ For who hath knowen the fenfe of our Lord that may instruct him? But we haue the fenfe of Chrift.

ANNOTATIONS

¹¹ But the fpirit of man.) One man can not know another's cogitations naturally: but God giueth to Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens fecrets. As he did to S. Peter, to know the fraud of Ananias and Saphira: and to Elifeus, his feruant's bribery in his abfence, and what was done in the King of Syria his chamber. And he giueth to al Angels and Saints (fo farre as is conuenient to our neceffities and their heauenly glorie) to vnderftand not only our vocal praiers, but our inward repentance and defires.

How Angels and Saints & mortal men know our cogitations.

¹² That we may know.) The Proteftants that chalenge a particular fpirit reuealing to each one his owne predefination, iuftification, and faluation, would draw this text to that purpofe. Which importeth nothing els (as is plaine by the Apoftles difcourfe) but that the Holy Ghoft hath giuen to the Apoftles, & by them to

The Heretikes allegation for their vaine fecuritie, answered.

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other Chriftian men, to know God's ineffable gifts beftowed vpon the beleeuers in this time of grace: that is, Chriftes Incarnation, Paffion, prefence in the Sacrament, & the incomprehenfible ioies of Heauen, which Pagans, Iewes and Heretikes deride.

The fenfual man.

14 The fenfual man.) The fenfual man is he fpecially, that meafureth thefe heauenly myfteries by natural reafon, humane prudence, external fenfe, and worldly affection, as the Iew, Pagan, and Heretike doe: and fometime both here and elfwhere the more infirme and ignorant fort of Chriftian men be called fenfual or carnal alfo, who being occupied in fecular affaires, and giuen to fenfual ioy and worldlines, haue no fuch fenfe nor feeling of thefe great gifts of God, as the perfecter fort of the faithful haue. Who trying thefe high points of religion, not by reafon and fenfe, but by grace, faith, and Spirit, be therefore called fpiritual. The fpiritual then is he, that iudgeth and difcerneth the truth of fuch things as

The fpiritual man.

How the fpiritual man iudgeth al, & is iudged of none.

the carnal can not attaine vnto: that doth by the fpirit of the Church, wherof he is partaker in the vnitie of the fame, not only fee the errorrs of the carnal, but condemneth them and iudgeth euery power refifting God's fpirit and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the faid fpiritual man. For when the fpiritual is faid to be iudged of none, the meaning is not that he should not be fubiect or obedient to his Paftours and fpiritual Powers and to the whole Church, fpecially for the trail or examination of al his life, doctrine, and faith: but that a Catholike man and namely a Teacher of Catholike doctrine in the Church, should not be any whit fubiect to the iudgement of the Heathen or the Heretike, nor care what of ignorance or infidelitie they fay againft him. For fuch carnal men haue no iudgement in fuch things, nor can attaine to the Churches wifedom in any ceremonie, myfterie, or matter which they condemne.

Therefore S. Irenæus excellently declaring that the Church and euery fpiritual child therof, iudgeth and condemneth al falfe Prophets and Heretikes of what fort foeuer, at length concludeth with thefe notable words: *The fpiritual shal iudge alfo al that make fchifmes, which be cruel, not hauing the loue of God, and refpecting their owne priuate, more then the vnitie of the Church; mangle, deuide, and (as much as in them liteth) kil for fmal caufes the great and glorious body of Chrift, fpeaking peace, and feeking battaile. He shal iudge alfo them that be out of the truth, that is to fay, out of the Church: which Church shal be vnder no man's iudgement for to the Church are al things knowen, in which is perfect faith of the Father, and of al the difpenfation of Chrift, and firme knowledge of the Holy Ghoft that teacheth al truth.*

Iren. li. 4. c. 62.

The Church is vnder no man's iudgement.

Chapter 3

If they wil not be carnal ftill, they muſt boaft in God only, and not in their Preachers, which are but his Miniſters, 10. and need to looke wel how they preach: 12. becauſe not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitful (as alfo any other like workes of other Catholikes.) Marie if it be heretical, deſtroying the Temple of God, then it worketh damnation. 18. The remedie is, to humble themſelues and referre al to God.

And I, Brethren, could not ſpeake to you as to ſpiritual, but as to carnal. As it were to litle ones in Chriſt, ² I gaue you ^{a)}milke to drinke, not meate: for you could not as yet. But neither can you now verily, for yet you are carnal. ³ For whereas there is among you emulation and contention are you not carnal, and walke according to man? ⁴ When one ſaith: I certes am Paules, & another: I Apollo's; are you not 'men'? What is Apollo then? and what is Paul? ⁵ The Miniſters of him whom you haue beleeued, and to euery one as our Lord hath giuen. ⁶ I planted, Apollo watered; but God gaue the increaſe. ⁷ Therefore neither he that planteth is any thing, nor he that watereth; but he that giueth the increaſe, God. ⁸ And he that planteth and he that watereth are one. And ⁹ euery one ſhal receiue his owne reward according to his owne labour. ⁹ For we are God's ^{b)}Coadiutours; you are God's huſbandrie, you are God's building. ¹⁰ According to the grace that is giuen me, as a wife Worke-maſter haue I laid the foundation: and another buildeth thereupon. But let euery one look how

carnal

συνεργοί

^a The Church only hath truth both in her milke and in her bread: that is, whether ſhe inſtruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c. 3. cont. Fauſt.*

^b A maruelous dignitie of ſpiritual Paſtours, that they be not only the inſtruments or Miniſters of Chriſt (as Caſtal, noteth Beza falſly tranſlateth *Adminiftri*, for *Coadiutores*) but indeed God's Coadiutours in the worke of Saluation.

he buildeth thereon. ¹¹ For other foundation no man can lay, beside that which is laid; which is CHRIST IESVS. ¹² And if any man build [¶]vpon this foundation, gold, filuer, pretious ftones, wood, hay, ftubble, ¹³ the worke of euery one [¶]fhall be manifest: for [¶]the day of our Lord wil declare, because it fhall be reuealed in fire: and the worke of euery one of what kind it is, the fire fhall trie. ¹⁴ If any man's worke abide, which he built therupon; he fhall receiue reward. ¹⁵ If any man's worke burne, he fhall suffer detriment: but himself fhall be faued: yet fo [¶]as by fire. ¹⁶ Know you not that you are the Temple of God; and the Spirit of God dwelleth in you? ¹⁷ But if any violate the Temple of God, God wil deftroy him. For the Temple of God is holy: which you are. ¹⁸ Let no man feduce himself: if any man feeme to be wife among you in this world, let him become a foole that he may be wife. ¹⁹ For the wifedom of this world is foolifhnes with God. For it is written: *I wil compaffe the wife in their fubteltye.* ²⁰ And againe: *Our Lord knoweth the cogitations of the wife that they be vaine.* ²¹ Let no mã therfore glorie in men. For al things are yours: ²² whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things prefent, or things to come; for al are yours: ²³ and you are Chrif't's, and Chrif't is God's.

Io. 5, 13.

Pf. 93, 11.

ANNOTATIONS

Good works meritorious, and the rewards in Heauen are different according to the fame.

⁸ Euery man shal receiue according.) A most plaine text for prooffe that men by their labours, and by the diuerfities thereof, shal be diuerfly rewarded in Heauen: and therfore that by their works proceeding of grace, they doe deferue or merit Heauen, and the more or lesse ioy in the fame. For though the holy Scripture commonly vse not this word merit, yet in places innumerable of the old and new Testament, the very true sense of merit is contained, and so often as the word, *merces*, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it. For if the ioy of Heauen be retribution, repaiment, hire, wages for works (as in infinite places of holy Scripture,) then the works can be none other but the valure, desert, price, werth, and merit of the fame. And indeed this word, *reward*, which in our English tongue may signifie a voluntary or bountifull giift, doth not so wel expresse the nature of the Latin word, or the Greeke, which are rather the

Merces.
μισθός

1. *Tim.5, 18.*

Apoc. 22, 13.

Mat. 16, 28.

Ro. 2, 6.

κατὰ τὰ ἔργα

very ftipend that the hired worke-man or iournie-man couenanteth to haue of him whose worke he doth, and is a thing equally and iuftly anfwering to the time and weight of his trauels and works (in which fenfe the Scripture faith: *Dignus eft operarius mercede fua*, the worke-man is worthy of his hire) rather then a free gift: though, becaufe faithful men muft acknowledge that their merits be the gifts and graces of God, they rather vfe the word reward, then hire, ftipend, or repaiment: though indeed it be al one, as you may fee by diuers places of holy writ, as, *My merces* (reward) *is with me to render to euery one according to his works.* And, *Our Lord wil render vnto me according to my iuftice.* *Pf. 17.* And the very worde *merit* (equiualent to the Greek) is vfed thus: *Mercie fhall make a place to euery one according to the merit of works.* *Eccle. 16, 15.* And, *If you doe your iuftice before men, you fhall not haue reward in Heauen.* *Mat. 6, 1.* Where you fee that the reward of Heauen is recompence of iuftice. And the euafion of the Heretikes is friuolous and euidently falfe, as the former and like words doe conuince: for they fay Heauen is our *Merces* or reward, not becaufe it is due to our works, but to the promife of God; where the words be plaine, *According to euery man's works* or *labours*: vpon which works, and for which works conditionally, the promife of Heauen was made.

12 Vpon this foundation.) The foundation is Chrift, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, filuer, and pretious ftone, which (according to the moft authentical and probable expofition) be good workes of charitie, and al Chriftian iuftice done by God's grace: or els, wood, hay, ftubble, which fignifie the manifold actes of man's infirmitie and his venial finnes; which more or leffe mixed & medled with the better matter aforefaid, require more or leffe punishment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the faid venial finnes be before-hand cleanfed, there fhall need no purging at al, but they fhall ftraight receiue the reward due to them.

Building of gold,
or ftubble.

13 Shal be manifft.) Whether our life and works be pure and need no cleanfing, now in this world is hard to iudge: but the day of our Lord, which is at our death, wil make it plaine in what termes euery man's life is towards God. For then Purgatorie fire fhall reueale and proue it. For, whofoeuer hath any impure matter of venial finnes or fuch other debts, to God's iuftice payable and purgable, muft into that fire, and after due paiment and cleanfing, be faued through the fame. Where the works of the perfect men & fuch as died with al debts paied, cleanfed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or loffe thereby. The places of Fathers expounding this for Purgatorie, be very many moft euident, which are cited in the *laft Annotation following.*

Our works fhall be
maniffted by fire.

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13 The day of our Lord shal declare.) That this purgation rather signifieth the place of God's iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declar-eth, and of revealing and notifying the difference of mens works by the same: which is not done evidently euer in this life: and namely the word, *day of our Lord*; which commonly and properly signifieth in Scripture & namely in this Apostle (*1. Cor. 5, 5. 2. Cor. 1, 13. Philip. 1, 10. 1. Thes. 5, 2. 2. Thes. 2, 2.*) either the particular, or the general iudgement: and therefore that the trail spoken of, is not properly nor literally meāt any afflictiō or aduerfitie of this life, as Calvin also cōfesseth, coynig a foolish new construction of his owne. Where you may note also in that man's Cōmētarie, that this word, *dies Domini*, was so preiudicial against him and al other expositions of the trial to be made in this world, that he would gladly haue (*Domini*) out, reading thus, *A day shal come which shal open &c.* Where vnderstand, that if it were only *Dies* (as in the Greeke) yet thereby also the Scripture is wont to signifie the felse same thing: as, *2. Tim. 1, 22. 28.* and *2. Tim. 4, 8.* and *Heb. 10, 25.* the day, as in this place, with the Greeke article only, which is al one with *Dies illa*, or *Dies Domini*.

What is signified by,
the day of our Lord.

Calvin in hunc locum.

ἡ ἡμέρα

15 As by fire.) *S. Augustin vpon these words of the Psalme. 37.* Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it shal come to passe (faith he) that some be amended in the wrath of God and be rebuked in his indignatiō. And not al perhaps that are rebuked, shal be amended, but yet some there shal be faued by amending. It shal be so surely, becaufe amending is named: yet so as by fire. But some there shal be rebuked, and not amended; to whom he shal say: Goe ye into euerlasting fire. Fearing therefore these more greiuous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: Purge me in this life, and make me such an one as shal not need the amending fire; being for them which shal be faued, yet so as by fire. Wherefore? but becaufe here they build vpon the foundation, wood, hay, stubble? For if they did build gold, filuer, and pretious stōnes, they should be secure from both fires, not only from that eternal which shal torment the impious eternally; but also from that which shal amend them that shal be faued by fire. For it is said: He shal be safe, yet so as by fire. And becaufe it is said, he shal be safe, that fire is contemned. Yea verily though safe by fire, yet that fire shal be more grieuous, then whatfoeuer a man can suffer in this life. And you know how great euils the wicked haue suffred, and may suffer: yet they haue suffred such as the good also might suffer. For what hath any malefactor suffred by the lawes, that a Martyr hath not suffred in the confession of Chrif? These euils therefore that are here, be much more easie: and yet see how men, not to suffer them, doe whatfoeuer thou commandest. How much better doe they that which God commandeth, that they may not

Two fires after this
life: one eternal,
the other temporal,
that is, the purg-
ing or amending fire.

Purgatorie fire passeth
al the paines of this life.

suffer thofe greater paines? Thus farre S. Auguftin. See S. Ambbr. vpon this place. 1. Cor. 3. & Ser. 20. in Pfal. 118. Hiero. li. 2. c. 13. adu Iouinianum. Greg. li. 4. Dialog. c. 19 & in Pfal. 3. Pænit. in principio., Origen ho. 6. in c. 15. Exod. and ho. 14. in c. 24. Leuit.

Chapter 4

He requireth to be efteemed for his office, but regardeth not to be praifed of man for his vertue: confidering that neither his owne confcience is a fufficient iudge therof, but only God who feeth al. 8. He toucheth them for contemning in their pride, the Apoftles themfelues as miferable: 18. threatning to come to thofe proud Falfe-apoftles who were the Authours of al thefe fchifmes.

So let a man efteeme vs as the Minifters of Chrif, and the difpenfers of the myfteries of God. ² Here now is required among the difpenfers that a man be found faithful. ³ But to me it is a thing of leaft account, to be iudged of you, or of man's day: But I iudge not my-felf neither. ⁴ For I am not guilty in confcience of anything, ^abut I am not iuftified herein: but he that iudgeth me, is our Lord. ⁵ Therefore iudge not before the time; vntil our Lord doe come, who alfo wil lighten the hidden things of darknes, & wil manifelt the counfels of the harts: & then the praife fhall be to euery man of God.

⁶ But thefe things, Brethren, ^aI haue transfigured into my felf and Apollo, for you; that in vs you may learne, one not to be puffed vp for one againft another, aboue that is written. ⁷ For who difcerneth thee? Or what haft thou that thou haft not receiued? And if thou haft receiued what doeft thou glorie as though thou haft not receiued? ⁸ Now you are filled, now are you become rich: without vs you reigne; & I would to God you did reigne, that we alfo might reigne with you. ⁹ For I thinke

^a Loe when he named himfelfe, & Apollo, & Cephas he meant other feditious and factious Preachers whofe names he fpared.

that God hath fhewed vs Apoftles the laft, as it were deputed to death: becaufe we are made a fpectacle to the world, and to Angels and men. ¹⁰ We are fooles for Chrift; but you wife in Chrift. We weak; but you ftrong. You noble, but we bafe. ¹¹ Vntil this houre we doe both hunger, and thirft, and are naked, and are beaten with buffets, and are wanderers, ¹² and labour working with our owne hands. We are curfed; and doe bleffe. We are perfecuted; and fuftaine it. ¹³ We are blaſphemed; and we befeeche. We are made the refuſe of this world, the droffe of al euen vntil not. ¹⁴ Not to confound you, doe I write theſe things; but as my deereſt children I admoniſh you. ¹⁵ For ^aif you haue ten thouſand Pædagogues in Chrift; yet not many Fathers. For in Chrift IESVS by the Ghofpel I begat you. ¹⁶ I befeeche you therfore be followers of me. ¹⁷ Therfore haue I ſent to you Timothee, who is my deereſt Sonne and faithful in our Lord; who wil put you in mind of my waies that are in Chrift IESVS, as euerywhere in euery Church I teach. ¹⁸ As though I would not come to you, ſo certaine are puffed vp. ¹⁹ But I wil come to you quickly, if our Lord wil: and wil know not the words of them that be puffed vp, but the power. ²⁰ For the Kingdom of God is not in words, but in power. ²¹ What wil you? [♣]in rod that I come to you; or in charitie, and the ſpirit of mildnes?

ANNOTATIONS

No man ſure of
grace or iuſtification.

4 But not iuſtified.) The Heretikes are certaine that they be in God's grace, but S. Paul though guiltie of no crime in his conſcience, durſt not affure himſelf that he was iuſtified, neither could take vpon him to be iudge of his owne hart and cogitations, whether they were pure or no: but the trail therof he left only to God's iudging day.

Spiritual power to
punish or pardon.

21 In rod.) The Apoftles haue power of diſcipline and cenſures againſt offenders, and power of gentlenes, meeknes, and indulgence alſo; to vſe either punishing or pardoning, according to their wiſedom, and according to the occaſions of time and place.

^a So may S. Auguſtin our Apoftle ſay to vs Engliſhmẽ.

Chapter 5

*Sharply rebuking their Chergies negligence, 3. himself
abſent excommunicateth that publike inceſtuous perſon:
6. commanding that hereafter no Chriſtian be ſo toler-
ated in any open crime, but excommunicated.*

The ſecond part
of the Epistle:
of the inceſtu-
ous fornicatour;
& lawing before
Infidels.

*Leu. 18, 8,
20, 11.*

There is plainly heard fornication among you,
and ſuch fornication, as the like is not among
the Heathen, ſo that one hath his fathers wife.
2 And you are puffed vp; and ^{a)}haue not mourned rather,
that he might be taken away from among you, that hath
done this deed. 3 [♣]I indeed abſent in body, but preſent
in ſpirit, haue already iudged, as preſent, him that hath
ſo done, 4 in the name of our Lord IESVS Chriſt, [♣]you
being gathered together and my ſpirit, [♣]with the vertue
of our Lord IESVS; 5 to deliuer ſuch an one [♣]to Satan for
the deſtruction of the fleſh, that the ſpirit may be ſaued
in the day of our Lord IESVS Chriſt. 6 Your glorying is
not good. Know you not that a litle leauen corrupteth
the whole paſte? 7 Purge the old leauen, that you may
be a new paſte, as you are azymes. For our Paſche,
Chriſt, is immolated. 8 Therefore [♣]let vs feaſt, not in the
old leauen, nor in the leauen of malice and wickednes,
but in the azymes of finceritie and veritie.

9 I wrote to you in ^{b)}an epistle, not to keep com-
panie with fornicatours. 10 I meane not the fornicatours
of this world, or the couetous or the extorfioners, or
feruers of Idols: otherwiſe you ſhould haue gone out of
this world. 11 But now I wrote to you, not to keep com-
panie, if he that is named a Brother, be a fornicatour,
or a couetous perſon, or ^{c)}a feruer of Idols, or a railer, or

^a Chriſtian men ſhould be forrowful to ſee greuious offences borne
withal, and ought zelouſly to ſeeke the offenders puniſhment by
excommunication.

^b Either this Epistle in the words before, or ſome other.

^c A notorious wilful corruption in the *bible 1562*: tranſlating in
the verſe before, *Idolaters*; and here, *worshipper of images*: the
Apoſtles word being one, εἰδωλολάτρης, *Idolater*.

a drunkard, or an extortioner: with such an one [♣]not so much as to take meat. ¹² For what is it to me to iudge of thẽ that are without? Doe not you iudge of them that are within? ¹³ for them that are without, God wil iudge. Take away [♣]the euil one from among your felues.

ANNOTATIONS

3 I absent.) S. Paul here vseth his Apostolike power, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

The authoritie of Ecclesiastical censures is in the Clergie only, & is executed in the name of Chrif.

4 You being gathered.) Though he commanded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirme. For the power of binding & loosing was not giuen to the whole Church, but as in the persons of the Prelates, & to them for the benefit of the whole. Whervpon *S. Chrysoftome vpon these words, Dic Ecclesia, Tel the Church, Mat. 18. Complaine to the Church, that is, faith he, to the Prelates and Prefidents therof.*

4 With the vertue.) Al such great power ouer finners, is holden and exercised in the name & vertue of CHRIST IESVS and whofoeuer setteth light by it, despiseth our Lord's name and power.

5 To Satan.) To assure vs that al excommunicate persons be in the power & possession of the Diuel, & quite out of Chrif's protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and fellowship of Christian Catholike men; it pleased God to giue power to the Apostles and Prelates in the primitiue Church, to cause the Diuel straight vpon their sentēce of excommunication, to inuade the body of the excommunicate, & to torment him corporally. So Chrif excommunicated Iudas, and the Diuel entred into him, and he went forth of the happie fellowship of the Apostles. *Io. 13, 27.* So this Apostle excommunicated Alexander and Hymenæus, and Satan straight tooke them: *1. Tim. 1.* Yea it is thought that S. Peter excommunicated Ananias & Sapphira, and for signe of his power and terrour of the sentence strook them both starke dead. *De mirabil. S. Scripturæ li. 3. c. 16. apud D. Aug.* Which miraculous power though it be not ioyned not to that sentence, yet as farre as concerneth the punishment spirital, which it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep. 16. nu. 3. Chryf. in 1. Tim. 1. ho. 5. Ambrof. ref. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. Aug. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the world; yea farre passing al earthly paine and torment of this life,

The terrible sentence of excommunication.

Act. 5.

and being a very refemblance of damnation, and fo often called by the Fathers, namely S. Auguftine. *And by this fpiritual fword* (Saith S. Cyprian) *al muft die in their foules, that obey not the Priests of Chrift in the new law, as they that were difobedient to the Iudges of the old law, were flaine with the corporal fword.* Would God the world knew what a maruelous punifhment Chrift hath appointed the Priests to execute vpon the offenders of his lawes, and fpecially vpon the difobedient, as Heretikes namely.

8 Let vs feaft.) The Pafchal lamb, which was the moft exprefle figure of Chrift euery way, was firft facrificed and afterward eaten with azymes or vnleavened bread. So Chrift our Pafchal, being then newly facrificed on the Croffe, is recommended to them as to be eaten with al puritie and finceritie, in the Holy Sacrament. Which myfterie the holy Church in thefe words cōmendeth to the faithful euery yeare at the feaft of Eaſter.

11 Not to take meat.) It is not meant that we ſhould feparate our felues corporally frō al finners, or that we might refuſe to liue in one Church or fellowſhip of Sacraments with them, which was the errour & occaſion of the Donatiſtes great ſchiſme: nor that euery man is ſtraight after he hath committed any deadly finne, excommunicated, as ſome Lutherāſ hold: but that we ſhould auoid thē when the Church hath excōmunicated them for ſuch: though in mind, and condemnation of their faults, euery one ought to be alwaies farre from them. As for the Heathen & Pagans, which be not vnder the Churches diſcipline, and at that time in external worldly affaires dealt with Chriftians and liued among them whether they would or no, the Apoſtle did not forbid Chriftians their companie.

13 The euil one.) He concludeth that though they can not, nor himſelf neither, cut off the Heathen that be publike offenders, yet the il perſon by him excommunicated being one of their owne body, they may cut off, as is aforeſaid, and auoid his company. Vpon which commandement of the Apoſtle, we ſee that we are bound by God's word to auoid al companie and conuerſation with the excommunicate, except in caſes of neceſſitie, and the ſpiritual profit of the perſon excommunicated.

Puritie in receiuing the B. Sacrament.

We are bound to auoid, not al finners, but the excommunicate only, & them, except in certaine caſes.

Chapter 6

He rebuketh them for going to law before Iudges that were not Chriftians, 9. telling that extortion (as many other offences likewiſe) is a mortal finne. 12. And with diuers reaſons he inueigheth againſt fornication, bidding alſo to fly al occaſion therof.

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

εἰδωλόλατραι

¹² 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. ¹³ The meat to the belly, & the belly to the meats: but God wil deftroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. ¹⁴ But God both hath raifed vp our Lord, and wil raife vp vs alfo by his power. ¹⁵ Know you not that your bodies are the members of Chrift? Taking therefore the members of Chrift, fhall I

^a 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.

^b For this, the *English Bible 1562*. falſely tranflateth, *worshippers of images*.

make them the members of an harlot? God forbid. ¹⁶ Or know you not, that he which cleaueth to an harlot, is made one body? *For they shal be, faith he, two in one flesh.* ¹⁷ But he that cleaueth to our Lord, is one spirit. ¹⁸ Fly fornication. Euery finne whatfoeuer a man doeth, is without the body: but he that doth fornicate, finneth ^{a)}againft his owne body. ¹⁹ Or know you not that your members are the temple of the holy Ghoft which is in you, whome you haue of God, and you are not your owne. ²⁰ For you are bought with a great price. Glorifie and beare God in your body.

ANNOTATIONS

6 Contendeth in iudgement.) To be giuen to brabbling and litigioufnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the iudgements, feats, and courts of Heathen Princes (which then only reigned) and not to suffer 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 forbade not all iudgements of controuerfies, but only signified that it was a fault, and that it proceeded of some iniuries done one to another, & imperfectiōs, that they so molested one another: and that it had been nor agreeable to Christian perfection and charitie, rather to tolerate and suffer a final iniurie, then to draw his fellow to iudgement feats.

Going to law not forbidden but to agree otherwise better.

Chapter 7

That married folke may aske their debt, and must pay it, though it be better for them to containe, 8. as also for the vnmarried and widowes to continue fingle, though they may marrie. 10. That the married may not depart from one another (nor in any case marrie another, during the life of the former) 12. vnles it be from one that

The 3. part. Of Mariage and continencie.

^a 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.

is vn baptized, which yet he diffuadeth: 17. counfeling alfo euery one to be content with his ftate wherin he was Chriftned. 25. Virginitie is not commanded, but counfeled as the better and more meritorious then Marriage, 39. as alfo widowhood.

And concerning the things wherof you wrote to me: It is good for a m^a not to touch a woman. ² But becaufe of fornicatiō let euery m^a haue ¹his owne wife, & let euery woman haue her owne husbād. ³ ¹Let the husbād render his debt to the wife: and the wife alfo in like manner to her husband. ⁴ The woman hath not the power of her owne body: but her husband. And in like manner the man alfo hath not power of his owne body; but the woman. ⁵ Defraud not one another, except perhaps by confent for a time, ^a)that you may ¹giue your self 'to praier:' and returne againe together, lest Satan tempt you for your incontinencie. ⁶ But I say this ¹by indulgence, not by commandement. ⁷ For I would al men to be as my self: but euery one hath ¹a proper giift of God; one fo, and another fo. ⁸ ^b)But I say to the vnmarried and to widowes: It is good for them if they fo abide euen as I alfo. ⁹ But ¹if they doe not conteine themfelues, let them marrie. For it is ¹better to marrie then to be burnt.

debitū reddat

to fasting & praier:

κρεῖττον γὰρ ἐστιν

¹⁰ But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, that the wife depart not from her husband: ¹¹ and if she depart, ¹to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife.

Mt. 5, 32. 19, 9.

Mr. 10, 9.

Lu. 16, 18.

¹² For the reft, ¹I say, not our Lord: If any Brother haue a wife an infidel, and she confent to dwel with him; let him not put her away. ¹³ And if any woman haue a

^a If the layman can not pray, vnles he abtain from his wife: the Priest that alwaies muft offer Sacrifices and alwaies pray, muft therefore alwaies be free frō matrimonie. *Hiero. li. 1. c. 19. aduerf. Iouin.*

^b Before he treated of the continencie of fuch as were married, now he giueth leffons for the vnmarried alfo.

husband an infidel, and he consent to dwell with her; let her not put away her husband. ¹⁴ For the man an infidel is sanctified by the faithful woman; and the woman an infidel ^ais sanctified by the faithful husband: otherwise your children should be vncleane; but now they are holy. ¹⁵ But if the infidel depart, let him depart. For the Brother or Sister is not subiect to feruitude in such. But in peace hath God called vs. ¹⁶ For how knowest thou woman, if thou shalt faue thy husband? or how knowest thou man, if thou shalt faue the woman? ¹⁷ But to euery one as our Lord hath deuised, as God hath called euery one, so let him walke, and as in al Churches I teach. ¹⁸ Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. ¹⁹ Circumcision is nothing, and prepuce is nothing: ^abut the obseruation of the commandments of God. ²⁰ Euery one in the vocation that he was called, in it let him abide. ²¹ Waist thou called being a bondman? care not for it: but if thou canst be made free, vse it rather. ²² For he that in our Lord is called, being a bondman, is the franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. ²³ You were bought with price, be not made the ^abondmen of men. ²⁴ Euery ‘Brother’ wherein he was called, in that let him abide before God.

libertus

one, Brethrē,

²⁵ And as concerning virgins, a commandment of our Lord I haue not: but ^acounsel I giue, as hauing obtained mercie of our Lord to be faithful. ²⁶ I thinke therefore that this is good for the present necessitie, because it is good for a man so to be. ²⁷ Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife. ²⁸ But if thou take a wife, ^bthou hast not finned. And ^aif a virgin marrie, she hath not finned. Neuerthelesse ^atribulation of the flesh shall such haue. But I spare you. ²⁹ This therefore I say, Brethren:

^a You must not serue men so that you obey & please them more than God.

^b Virginity counseled as the better: Marriage not forbidden, because it is no sinne.

The time is fhort, it remaineth, that they alfo which haue wiues, be ^aas though they had not; ³⁰ and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they poffeffed not; ³¹ and they that vfe this world, as though they vfed it not. For the figure of this world paffeth away. ³² But I would haue you to be without carefullnes. He that is without a wife, is ^acareful for the things that pertaine to our Lord, how he may pleafe God. ³³ But he that is with a wife, is careful for the things that pertaine to the world, how he may pleafe his wife: and he is deuided. ³⁴ And the womã vnmarried & the virgin, thinketh on the things that pertaine to our Lord: that fhe may be holy both in body and in fpirit. ³⁵ But fhe that is married, thinketh on the things that pertaine to the world, how she may pleafe her husband. ³⁶ And this I fpeake to your profit: not to caft a fnare vpon you, but to that which is honeft, & that may giue you power without impediment to attend vpon our Lord. ³⁷ But if any man thinke that he feemeth defhoured vpon his virgin, for that fhe is pafte age, and if it muft fo be, let him doe that he wil. He finneth not if fhe marrie. ³⁸ For he that hath determined in his hart being fettled, not hauing neceffitie, but hauing power of his owne wil, and hath iudged this in his hart, to keep his virgin, doeth wel. ³⁹ Therefore both he that ioyneth his virgin in matrimonie, doeth wel: and he that ioyneth not, doeth better.

⁴⁰ A woman is bound to the law fo long time as her husband liueth: but if her husband fleep, fhe is at libertie: let her marrie to whom fhe wil: only in our Lord. ⁴¹ But ^amore bleffed fhall fhe be, if fhe fo remaine, according to my counfel. And I thinke that I alfo haue the Spirit of God. *Ro. 7, 1.*

^a The ftate of widowhood more bleffed, thẽ the ftate of matrimonie.

ANNOTATIONS

τὴν ἑαυτοῦ 2 His owne wife.) He faith not, as the Proteſtants here pretend to excuſe the vnlawful coniunction of Votaries, *Let euery one marry*: but, let euery one haue, keep, or vſe his owne wife to whom he was married before his conuerſion. For the Apoſtle anſwereth here to the firſt queſtion of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound vpon their cōuerſion, to abſtaine from the company of their wiues married before in their infidelitie, as ſome did perſuade them that they ought to doe. *Hiero. li. 1. cont. Iouin. c. 4. Chryſ. in locum ho. 19.*

The Apoſtle bid-
deth not al to
marrie, but to
keep their wiues
before married.

3 Let the husband render.) Theſe words open the Apoſtles intention and talke to be onely of ſuch as are already married, and to inſtruct them of the bond and obligation that is between the married couple for rendring of the debt of carnal copulation one to another: declaring that the married perſons haue yealded their bodies ſo one to another that they can not without mutual conſent, neither perpetually, nor for a time, defraud one the other.

5 Giue your ſelf to praier.) This time, & the Heretikes doctrine, and high eſtimation of matrimonial actes, are farre from the puritie of the Apoſtolike and primitiue Church, when the Chriſtians to make their praiers & faſtings more acceptable to God, abſtained by mutual conſent euen from their lawful wiues: our new Maiſters not much abſteining (as it may be thought) from their wiues for any ſuch matter. And yet S. Auguſtine faith, the Prelate ſhould paſſe other in this caſe, and think that not to be lawful for him, that may be borne in others, becauſe he muſt daily ſupply Chriſtes roome, offer, baptize, and pray for the people. So faith he, *li. 1. q. ex vtroque teſt. q. 127. in fine.* See *S. Hiero. li. 1. c. 19. aduer. Iouin. S. Ambr. li. 1. Offe. c. vlt.* But alas for the people, whoſe married Paſtours are in this point farre worſe then the vulgar folke, neither teaching continencie, nor giuing good example.

Continēcie in mar-
ried folkes for
praier fake.

6 By indulgence not commandement.) Left ſome might miſconſtrue his former words, as though he had precifely commanded married perſons not to abſtaine perpetually from carnal copulation, or not to giue their conſent one to another of continencie but for a time onely: he declareth plainly that he gaue no rule or precept abſolutely therin, but that he fpake al the foreſaid, condeſcending to their infirmities onely, inſinuating that continencie from carnal copulation is much better, & that himſelf kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Perpetual conti-
nencie, euen in
married folkes,
better then car-
nal copulation.

7 A proper giuft.) To ſuch as may lawfully marry, or be already married God giueth not alwaies that more high and ſpecial giuft or grace of cōtinencie, though euery one of them al that duely aſke & labour for it, might haue it: but ſuch are not bound

Who are bound to liue
continently: & that
God giueth this guift
to al that aske it.

to endeauour or feeke for it alwaies, & therefore can not be commanded to abtaine further then they like. But whēfoeuer a mā is bound to abtaine, either by vow or any other neceffarie occaſion (as if one of the parties be in priſon, warre, baniſhment, ſicknes, or abſent perpetually by lawful diuorce) the other muſt needs in paine of damnation abtaine, and can not excuſe the want of the guift of chaſtitie. For he is bound to aske it & to feeke for it of God by faſting, praying, & chaſtifying his body: & ſo labouring duely for it, God wil giue the grace of chaſtitie. So had S. Paul it, & ſo had al the holy men that euer liued chaſt. Therefore deteſt the doctrine of the Proteſtants in this point, that when they liſt not faſt nor pray for it, ſay they haue not the guift. And it were a great maruel why ſo few of the new Sects or rather none now a-daies haue that guift, but that we ſee it is obtained by thoſe meanes which our Forefathers vſed, & they vſe not at al. To liue in marriage continently without the breach of coniugal fidelitie, is a guift of God alſo; but men muſt not breake their faith of wedlocke for wāt of it, but muſt know that God giueth that guift to ſuch as humbly aske it of him. *Aug. de grat. & li. arbitrio c. 4. De continent. c. 1.*

*See S. Aug. li. 2.
c. 19. 20. de Adult. Coniug. to. 6.*

The Apoſtle per-
mitteth marriage to
them that be free,
not to vowed perſons.

9 If they containe not.) He meaneth of ſuch as be free: for if they marry after they haue made vow or promiſe to God of chaſtitie, they are worthily damned; ſuch being bound to containe, and ſo may containe if they liſt. *Aug. de bono viduus. c. 8. 9. de adult. coniug. li. 1. c. 15. & de fide ad Petram c. 3. in fine. Ambroſ. ad virg. lapſam. c. 5.*

9 Better to marry.) It is better to marry for the ſaid perſons that be free, then to be ouerthrowen and fall into fornication. For, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Proteſtants thinke that picke quarels eaſily to marry) but it ſignifieth to yeald to concupiſcence either in mind or external worke. We ſay alſo, for ſuch as be free. For concerning others lawfully made Priests, and ſuch as otherwiſe haue made vow of chaſtitie, they can not marry at al, and therefore there is no compariſon in them betwixt marriage & fornication or burning. For their marriage is but pretended, and is the worſt fort of incontinencie and fornication or burning.

Theodoret in hunc locum.

After diuorce not to
marrie.

11 To remaine vnmarried.) Neither partie may dimiſſe the other and marry another for any cauſe. For though they be ſeparated for fornication, yet neither may marry againe. *Aug. de adult. coniug. li. 1. c. 8. 9. and li. 2. c. 3. 19. See Annot. Mat. 19. And S. Auguſtine in his whole books. de adulter. coniugijs. to. 6.*

The Apoſtles precepts.

12 I ſay, not our Lord.) By this we learne, that there were many matters ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: wherein they might, as the caſe required, either command or counſel; & we bound to obey accordingly.

*Hiero. li. 1. c. 5.
aduer. Iouin.*

14 Sanctified.) When the infidel partie is faid to be cleane or fanctified by the faithful, or the children of their marriage to be cleane, we may not thinke that they be in grace or ftate of faluation thereby, but onely that the marriage is an occafion of fanctification to the infidel partie and to the children. For S. Auguftine (*li. 3. de pec. mer. & remif. c. 12.*) concludeth againft the Pelagians, as we may doe againft the Caluinifts, holding Chriftian mens children to be holy from their mothers womb and not to need Baptifme, that what other fanctification foeuer it be that is here meant, it can not be enough to faluation without faith, Baptifme, &c.

How the infidel, or infidel's child, are fanctified by the Chriftian.

19 But the obferuation.) Neither to be Iew nor Gentil, bōd or free, married or fingle, nor the faith it felf which is proper to Chriftian men, wil ferue to faluation, without good works & keeping the commandements. *S. Hiero. adu. Iouin li. 1. c. 16.*

25 Counfel I giue.) A counfel is one thing, a commandement is another. To doe that which is counfeled, is not neceffarie, becaufe one may be faued notwithstanding. But he that wil doe that which he is coufeled vnto, fhall haue a higher degree of glorie. He that fulfilleth not a commandement, except he doe penance, can not efcape punifhment. *Aug. li. de virg. c. 11. & 14.*

The difference of counfels and precepts.

28 If a virgin marrie.) He fpeaketh not of that virgin which hath dedicated her felf to God. (For if any fuch marry fhe fhall be damned for breaking her firft vow) but onely of yong maides vnmarried in the world. *Hiero. adu. Iouin. li. 1. c. 7. Chryf. ho. 20.* Theodorete, Photius, and the other Greek Doctours vpon this place *apud Oecum Epiph. hæref. 61.*

A professed virgin may not marrie.

28 Tribulation of the flesh.) They are marueloufly deceiued (faith S. Auguftine *li. de virg. c. 13.*) that thinke the Apoftle counfeleth virginities rather than marriage, onely for that marriage hath many miferies and moleftations ioyned vnto it, which by virginities fhall be auoided, & not in refpect of the greater reward in Heauen. For the Apoftles prouident counfeling to virginities, is for the next life, and he alleageth thefe troubles of marriage in that fenfe fpecially as they be a hindrance from the feruice of God here, & therefore an impediment to vs toward the next life and the more ample ioyes thereof.

Virginities counfeled as more meritorious.

29 As though they had not.) He exhorteth that fuch as haue wiues, should not wholly beftow themfelues in the vaine tranfitorie pleafure and voluptuoufnes of their flesh, but liue in fuch moderation, that their marriage hinder them as litle as may be, from fpiritual cogitations. Which is beft fulfilled of them that by mutual confent doe wholly containe, whether they haue had children or none, condemning carnal iffue for the ioyes of Heauen. And thefe marriages be more bleffed then any other, faith S. Auguftine. *de Ser. Do. in monte li. 1. cap. 14.*

The continencie of married folke.

Their perpetual continencie, beft.

Virginitie preferred, and why.

32 Careful for the things of our Lord.) The Proteſtāts might here learne if they liſt, firſt that virginitie is not onely preferred before marriage, for that it is a more quiet ſtate of life in this world, but for that it is more conuenient for the ſeruice of God. Secondly that virginitie hath a grateful puritie and ſanctitie both of body & foule, which marriage hath not. Thirdly, they may learne the cauſe why the Church of God requireth chaſtitie in the Clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lawful wedlocke. Which is not onely to the end that God's Priests be not diuided from him by the clogges of marriage, but alſo that they be cleane and pure from the fleſhly actes of copulation.

Why cōtinencie is required in the Clergie.

Chapter 8

The 4. part.
Of meats ſacri-
ficed to Idols.

He rebuketh the learned who in pride of their knowledge did eate Idolothyta, that is things offered to Idols, vſing (as they ſaid) their libertie; but not conſidering that the ignorant tooke their doing as an example for them to frequent ſuch meats ſo, as they did before in their Paganifme, with opinion that they did ſanctifie the eaters.

And concerning thoſe things that are ſacrificed to Idols, we know that ¶we al haue knowledge. ^a)Knowledge puffeth vp; but charitie edifieth. ² And if any man thinke that he knoweth ſomething, he hath not yet knowen, as he ought to know. ³ But if any man loue God, the ſame is knowen of him. ⁴ But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. ⁵ For although there be that are called gods, either in Heauen, or in earth, (for there are many gods, and many lords) ⁶ yet to vs there is one God, the Father, of whom al things, and we vnto him: and one Lord IESVS CHRIST, by whom al things, and we by him. ⁷ But there is not knowledge in al. For ¶ſome vntil this preſent with a conſcience of the Idol, eate as

^a Knowledge without charitie puffeth vp in pride, and profiteth nothing at al: when it is ioyned with charitie, then it edifieth. *Aug. li. 9. ciu. Dei. c. 20.*

a thing facrificed to Idols: and their confcience being weak, is polluted. ⁸ But meate doth not commend vs to God. ⁹ For neither if we eate, fhall we abound: nor if we eate not, fhall we lack. ¹⁰ But take heed left perhaps this your libertie become an offenfe to the weake. ¹¹ For if a man fee him that hath knowledge, fit at table ⁱⁿ the Idol's Temple; fhall not his confcience, being weake, be edified, to eate things facrificed to Idols? ¹² And through thy knowledge fhall the weake Brother perifh, for whom Chrift hath died? ¹³ But finning thus againft the Brethren, and ftriking their weake confcience; you finne againft Chrift. ¹⁴ Wherefore if meate fcandalize my Brother, I wil neuer eate flefh, left I fcandalize my Brother.

Ro. 14, 15.

Ro. 14, 21.

ANNOTATIONS

1 We al haue knowledge.) The fpiritual and perfectly instructed Chriftians knew no meats now to be vncleane, neither for fignification, as in the Law of Moyfes; nor alwaies by nature and creation, as the Manichees thought; nor by any other pollution, as in that they were offred to Idols: and therefore they did eate boldly of fuch meats as were facrificed, condemning & condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. Which their fact, for their want of difcretion and charitie, and for the vfe of that their libertie to the offenfe & fcandal of the weake, the Apoftle doth here reprehend.

No meats vncleane.

7 Some with a confcience.) The perfecter mens fault was, that they gaue offenfe by their eating, to the weaker Chriftians. Who feeing them whom they reputed wife & learned, to eate the meats, offered to Idols, conceiued that there was fome vertue and fanctification in thofe meats, from the Idol to which they were offered: and thought that fuch things were or might be eaten with the fame confcience and deuotion as before their conuerfion.

Giuing of fcandal reprehended.

Therefore the cafe ftanding thus, and the Apoftles difcourfe of eating or not eating meats being fo as is declared (a thing fo euident that it admitteth no other interpretatiō) if the Proteftants apply any of this admonition againft our fafts in the Cath. Church, they be too ridiculous.

The Heretikes ridiculoufly apply S. Paules words againft the Churches fafts and abftinence.

11 In the Idol's Temple.) Like as now, fome Catholikes haue faid, they know that Caluin's Communion is but as other bread and wine. But yet the ignorant feeing fuch goe to the Communion, thinke that it is a good acte of Religion. Yea whatfoeuer

Going to the Communion, what a finne in Catholikes.

they pretend, it muſt needs ſeeme an honour to Caluin's Communion, when they are ſeen in the Idol's Temple ſolemnly fitting or communication at the abominable table.

Chapter 9

To them that ſo vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he alſo had libertie to liue by the Ghospel, but yet that he vſed it not, ſo to auoid ſcandal of the infirme, and becauſe it was more meritorious. 24. Declaiming againſt their ſecuritie, and ſhewing them by ſimilitudes and examples, 24. both of himſelf, 1. And of the Ifraelites, that ſaluation is not ſo lightly come by: 14. and ſo concludeth againe againſt eating of Idolothyta, becauſe it is alſo to commit idolatrie, 21. and not only to giue il example to the infirme.

Am I not free? Am I not an Apoſtle? Haue I not ſeen Chriſt IESVS our Lord? Are not you
 •my worke in our Lord? ² And if to others I be not an Apoſtle, but yet to you I am. For you are the ſeale of my Apoſtleſhip in our Lord. ³ My defence to them that examine me is this: ⁴ Haue not we power to eate and drinke? ⁵ Haue we not power to lead about
 •a woman a Siſter, as alſo the reſt of the Apoſtles, and our Lord's Brethren, and ^a)Cephas? ⁶ Or I only and Barnabas haue not we power to doe this? ⁷ •Who euer plaieth the fouldiar at his owne charges? who planteth a vine, and eateth not of the fruit therof? who feedeth a flock, and eateth not of the milke of the flock? ⁸ Speake I theſe things according to man? Or doth not the Law alſo ſay theſe things? ⁹ For it is written in the Law of Moyſes: *Thou ſhalt not moofel the mouth of the ox* *Deu. 25, 4.*
that ^b)treadeth out the corne. Why, hath God care of

^a He nameth Cephas (that is Peter) to proue his purpoſe by the example of the cheefe and Prince of the Apoſtles. *S. Ambro. S. Chryſ. Oecum vpon this place.*

^b In that countrie they did tread out their corne with oxen, as we doe thresh it out.

oxen? ¹⁰ Or for vs certes doth he fay it? For they are written for vs. Becaufe he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit.

¹¹ If we haue fowen vnto you fpiritual things, is it a great matter if we reape your carnal things? ¹² If other be partakers of your power; why not we rather? Howbeit we haue not vfed, this power: but we beare al things, left we fould giue any offence to the Ghofpel of Chrift.

Deu. 18, 1.

τῷ θυσιαστηρίῳ

¹³ Know you not that they which worke in the holy place, eate the things that are of the holy place: and they that ferue ^{a)} the altar, participate with the altar?

¹⁴ So alfo our Lord ordained for them that preach the Ghofpel, to liue of the Ghofpel.

¹⁵ But I haue vfed none of thefe. Neither haue I written thefe things, that they fould be fo done in me; for it is good for me to die rather, then that any m̃a fould make my glorie void. ¹⁶ For & ♣if I euangelize, it is no glorie to me: for neceffitie lieth vpon me: for woe is to me if I euangelize not. ¹⁷ For if I doe this willingly, I haue reward: but if againft my wil, a charge is committed to me. ¹⁸ What is my reward then? That preaching the Ghofpel, I yeald the Ghofpel without coft, that I abufe not my power in the Ghofpel. ¹⁹ For whereas I was free of al, I made my felf the feruant of al: that I might gaine the moe. ²⁰ And I became to the Iewes as a Iew, that I might gaine the Iewes. ²¹ To them that are vnder the Law, as though I were vnder the Law (whereas my felf was not vnder the Law) that I might gaine them that were vnder the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Chrift) that I might gaine them that were without the Law. ²² To the weake I became weake, that I might

^a The English Bible (1562) here and in the next chapter, faith thrife for *altar*, *temple*: moft falſely & heretically, againft holy altars, which about the time of that tranſlation, were digged downe in England.

gaine the weake. To al men ^a)I became al things, that I might faue al. ²³ And I doe al things for the Ghospel, that I may be made partaker therof.

²⁴ Know you not that they that run in the race, al run indeed, but one receiueth the price? So run that you may obtaine. ²⁵ And euery one that ftriuet for the maiftrie, refraineth himself from al things: and they certes that they may receiue a corruptible crowne: but we an incorruptible. ²⁶ I therefore fo run, not as it were at an vncertaine thing: fo I fight, not as it were beating the aire: ²⁷ but I chaftife my body, and bring it into feruitude, left perhaps when I haue preached to others, my felf become reprobate.

ANNOTATIONS

The Heretikes fond pre-
tenfe of God's honour.

1 My worke.) As he called himself before God's Coadiutor, fo here he boldly alfo challengeth the Corinthians conuerfion to be his handy-worke in our Lord: nothing derogating thereby from Chrift, as the Proteftants rudely charge the Fathers & Catholike men (vnder pretenfe of God's honour) for vſing fuch phraſes or ſpeeches in the Apoftles fenſe, of the Saints or Sacraments.

Heretical tranſlation.

5 A woman a Sifter.) The Heretikes peruerſely (as they doe al other places for the aduantage of their Sect) expound this of the Apoftles wiues, and for, *woman*, tranſlate, *wife*, al belles founding wedding to them. Where the Apoftle meaneth plainly the deuout women that after the manner of Iewrie did ferue the Preacher of neceſſaries, of which fort many followed Chrift, and ſuſtained him and his of their ſubſtance. So doth S. Chryſoſtome, Theodorete, and al the Greeks (*Oecu, in collect ſuper hunc lo.*) take it. So doth S. Auguſtin *De op. Monach. c. 4.* and S. Hierom *li. 1. adu Iouinianum c. 14.* both diſputing and prouing it by the very words of the text. S. Ambroſe alſo *vpon this place*. And the thing is moſt plaine. For to what end ſhould he talke of burdening the Corinthians with finding his wife, when himſelf *c. 7, 7. 8.* clearly faith that he was ſingle?

new Teſt. 1580.

Mt. 25, 55.

Paſtours and Preachers
due.

7 Who plaieth the fouldiar?) He proueth by the Scriptures and natural reaſons that Preachers and Paſtours may chalenge their finding of their flocks, though himſelf for cauſes had not, nor intended not to vſe his right and libertie therin.

^a Not by fiction or ſimulation, but by compaſſion of the infirmities of al forts. *Aug. ep. 9.*

16 If I euangelize.) If I should preach either of compulsion and feruile feare, or mere necesitie, not hauing otherwise to liue and fuftaine my felf in this world, I could not looke for reward in Heauen. But now doing it, not only as enioyned me, but alfo as of loue and charitie, and freely without putting any man to coft, and that voluntarily and of very defire to faue my hearers, I fhall haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of abundant charitie doe more in the feruice of God then they be commanded, as S. Auguftin expoundeth it. *De op. Mon. c. 5.*

Works of supererogation.

23 That I may be partaker.) A fingular place to conuince the Proteftants, that wil not haue men worke wel in refpect of reward at God's hand: the Apoftle confeffing exprefly that al this that he doth either of duety or of Supererogation aboue duety (as to preach of free-coft, and to worke with his owne hands to get his owne meate and his fellowes, and to abftaine from many lawful things) al is, the rather to attaine the reward of Heauen.

Doing wel in refpect of reward.

24 So run.) If fuch as run for a prize, to make themfelues more fwift, and to win the game, abftaine from many meats and pleafures; what should not we doe or fuffer to winne the crowne of glorie, propofed and promifed to none but fuch as run, trauel, and endeaour for it?

Running for the game.

27 I chaftife.) The goale of euerlafting glorie is not promifed nor fet forth for only-faith men; for fuch run at random: but it is the prize of them that chaftife and fubdue their bodies and flefhly defires by fafting, watching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of thefe daies from the Apoftles fpirit! Wherein euen we that be Catholikes, though we doe not condemne with the Proteftants thefe voluntarie afflictions as fuperfluous (much leffe as fuperftitious or iniurious to Chrift's death,) but much commend them, yet we vfe nothing the zeale and diligence of our firft Chriftian Anceftours herein, and therefore are like to be more fubieft to God's temporal chaftifements, at the leaft in the next life, then they were.

Penance meritorious.

Aug. apud
Pet. Lomb. in
hunc locum.

27 Left perhaps.) Here may we lambs tremble (faith a holy Father) when the ramme, the guide of the flock, muft fo labour and punish himfelf (befides al his other miferies adioyned to the preaching of the Ghofpel) left perhaps he miffe the marke. A man might thinke S. Paul should be as fure and as confident of God's grace & faluation as we poore wretched caitiues but the Heretikes vnhappy fecuritie, prefumption, and faithles perfuafion of their faluation is not *fides Apoftolorum*, but *fides Dæmonorum*, not the *faith of the Apoftles*, but the *faith of Diuels*.

S. Paul had not the Proteftants fecuritie of faluation.

Chapter 10

See the argument of the 9. Chapter, which comprehendeth the contents of this alfo.

For I wil not haue you ignorant, Brethren, that our Fathers were al vnder the cloud, & al paffed through the fea, ² and al in Moyfes were baptized in the cloud and in the fea: ³ and al did eate [•]the fame fpiritual food, ⁴ and al drunke the fame fpiritual drinke (and they drunke of the fpiritual rock that followed them, and the rock was Chrif.) ⁵ But in the more part of them God was not wel pleafed. For they were ouerthrowen in the defert. ⁶ And thefe things were done in a figure of vs, that we be not coueting euil things, as they alfo coueted. ⁷ Neither become ye Idolaters, as certaine of them: as is written: *The people fate downe to eate and drinke, and rofe vp to play.* ⁸ Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day three and twentie thoufand. ⁹ Neither let vs tempt Chrif, as certaine of them tempted, and perifhed by the ferpents. ¹⁰ Neither doe you murmure, as certaine of them murmured, and perifhed by the deftroier. ¹¹ And al thefe things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come. ¹² Therfore he that thinketh himfelf to ftand, let him take heed ^aleft he fal. ¹³ ‘Let not tentation apprehend’ you, but humane. And God is faithful, who wil not fuffer you to be tempted aboue that which you are able: but wil make alfo with tentation iffue, that you may be able to fufteine.

¹⁴ For the which caufe, my Deareft, fly from the feruing of Idols. ¹⁵ I fpeake [•]as to wife men: your felues iudge what I fay. ¹⁶ The chalice of benediction [•]which we doe bleffe, is it not the communication of the bloud of Chrif? and the bread which we break, is it not [•]the

Exo. 13, 22.

Nu. 8, 8.

Exo. 14, 22.

Exo. 16, 15.

Exo. 17, 6.

Nu. 20, 10.

Nu. 26, 63.

Nu. 11, 4.

Exo. 32, 6.

Nu. 25, 1.

Nu. 21, 5.

Nu. 11, 23. 14, 37.

Tentatiō hath not
apprehended

ἐχβασιν

^a It is profitable to al, or in a manner to al, for to keep them in humilitie, not to know what they shal be, faith S. Auguftin. Which maketh againft the vaine fecuritie of the Proteftants.

participation of the body of our Lord? ¹⁷ For being many, we are [♠]one bread, one body, al that participate of one bread. ¹⁸ Behold Ifrael according to the flesh: [♠]they that eate the Hofts, are they not partakers of the altar? ¹⁹ What then? doe I fay that that which is immolated to Idols, is any thing? or that the Idol is any thing? ²⁰ But the things that the Heathen doe immolate, to Diuels they doe immolate, and not to God. And [♠]I wil not haue you become fellowes of Diuels. ²¹ [♠]You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be [♠]partakers of the table of our Lord, and of the table of Diuels. ²² Or doe we emulate our Lord? Why, are we ftronger then he?

Al [♠]things are lawful for me, but al things are not expedient. ²³ Al things are lawful for me, but al things doe not edifie. ²⁴ Let no man feeke his owne, but another man's. ²⁵ Al that is fold in the fhambles eate: asking no queftion for confcience. ²⁶ *The earth is our Lordes, and the fulnes therof.* ²⁷ If any inuite you of the infidels, and you wil goe; eate of al that is fet before you, asking no queftion for confcience. ²⁸ But if any man fay: This is immolated to Idols; doe not eate for his fake that fhewed it, and for confcience: ²⁹ confcience I fay not thine but the other's. For why is my libertie iudged of another man's confcience? ³⁰ If I participate with thankes; why am I blafphemed for that which I giue thankes for? ³¹ Therfore whether you eate, or drinke, or doe any other thing; doe al things vnto the glorie of God. ³² Be without offense to the Iewes & to the Gentils, & to the Church of God: ³³ as I alfo in al things doe pleafe al men, not seeking that which is profitable to my felf, but which is to many; that they may be faued.

ANNOTATIONS

3 The fame.) The red fea and the cloud, a figure of our Baptifme: the Manna from Heauen and water miraculoufly drawn out of the rock, a figure of the holy Sacrament of Chriftes body and blood: our Sacrament containing the things and graces

The old figures of our Sacraments.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

We receiue greater
benefits by our Sacra-
ments then the
Iewes did by theirs.

in truth, which theirs only signified. And it is an impudent forg-
erie of the Caluinists, to write vpon this place, that the Iewes
receiued no lesse the truth and substance of Chrif and his bene-
fits in their figures or Sacraments, then we doe in ours: and that
they and we al eate and drinke of the self same meate and drinke:
the Apostle saying only, that they among themselues did al feed
of one bread, & drinke of one rock: which was a figure of Chrif,
therin especially, that out of Chriftes side pearced vpon the Croffe
gushed out blood and water for the matter of our Sacraments.

Calu. in hunc loc.

The Apostle and ancient
fathers speake courtly
of the B. Sacrament.

15 As to wife men.) To cause them to leaue the Sacrifices
and meats or dringes offered to Idols, he putteth them in mind
of the only true Sacrifice and meate and drinke of Chriftes body
and blood: of which, and the Sacrifice of Idols also, they might
not be in any case partakers. Vsing this terme, *ut prudentibus
loquor*, in the same sense (as it is thought) as the Fathers of the
primitiue Church did giue a watch-word of keeping secret from the
Infidels and vn baptized, the mysterie of this diuine Sacrifice, by
these wordes, *Norunt fideles, norunt qui initiati sunt. Auguft, in
Pf. 39. & 33. Conc. 1. 2. & Pf. 109. Ho. 41. c. 4. in lib. 50.
hom. Orig. in Leuit. ho. 9. Chryf. ho. 27. in Gen. in fine.
ho. 51. ad po. Antioch. ho. 3. in 1. Tim. S. Paul faith: I speake
to you boldly of this mysterie as to the wifer and better instructed
in the same.*

The Apostles blessed
the Chalice, & so
consecrated.

16 Which we bleffe.) That is to say, the Chalice of
Consecration which we Apostles and Priests by Chriftes commision
doe consecrate: by which speach as wel the Caluinists (that vse no
consecration of the cup at al, blasphemously calling it magical mur-
muration, and peruerfely referring the benediction, to thanks-
giuing to God) as also the Lutherans be refuted, who affirme
Chriftes body & blood to be made present by receiuing and in
the receiuing only. For the Apostle exprefly referreth the benedic-
tion to the chalice, and not to God, making the holy blood and
the communicating thereof the effect of the benediction.

*Calix cui benedicimus ὁ
εὐλογοῦμεν*

Our vniting to Chrif
by the B. Sacrament.

16 The participation of the body.) The holy Sacrament and
Sacrifice of Chrif's body and blood being receiued of vs, ioyneth
vs in soul & body and engrafteth vs into Chrif himself, making
vs partakers, and as a peece of his body & blood. *For not by loue
or spirit only* (faith S. Chryfoftom) *but in very deed we are vnited
in his flesh, made one body with him, members of his flesh and
bones. Chryf. ho. 45. in Io. sub finem.* And S. Cyril, *Such is
the force of myftical benediction that it maketh Chrif corporally
by communicating of his flesh to dwell in vs. Cyril. li. 10. in Io.
c. 13.*

Our vnion among our
felues by the B. Sacra-
ment.

17 One bread, one body.) As we be first made one with
Chrif by eating his body and drinking his blood, so secondly are
we conioyned by this one bread which is his body, & cup which
is his blood, in the perfect vnion and fellowship of al Catholike
men, in one Church which is his body Myftical. Which name of

Body myftical is fpecially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reafon that al the true perfons and true members of the fame, be marueloufly knit together by Chriftes owne one body, and by the felf-fame bloud in this diuine Sacrament. See *S. Aug. li. 21. c. 25. de ciu. Dei. Hilar. li. 8. de Trin. circa med.*

18 They that eate the Hofts.) It is plaine alfo by the example of the Iewes in their Sacrifices, that he that eateth any of the Hoft immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of whofe Sacrifice he eateth.

20 I wil not haue you.) I conclude then (faith the Apoftle) thus: that as the Chriftian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participāt of Chriftes body, and is ioyned in fellowship to al Chriftian people that eate & drinke of the fame, being the Hoft of the new Law: and as al that did eate of the Hofts of the Sacrifices of Moyfes Law were belonging & affociated to that ftate and to God to whom the Sacrifice was done; euen fo whofoeuer eateth of the meates offered to Idols, he sheweth & profeffeth himfelfe to be of the Communion and Societie of the fame Idols.

21 You cannot drinke.) Vpon the premiffes he warneth them plainly, that they muft either forfake the Sacrifice & fellowship of the Idols & Idolaters, or els refufe the Sacrifice of Chrift's body and bloud in the Church. In al which difcourfe we may obferue that our bread and chalice, our table and altar, the participation of our Hoft and oblation, be compared or refembled point by point, in al effects, conditions, and proprieties, to the altars, Hofts, Sacrifices and Immolations of the Iewes and Gentils. Which the Apoftle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or feruice of our religion, if it only had not been a Sacrifice and the proper worship of God among the Chriftians, as the other were among the Iewes and Heathen. And fo doe al the Fathers acknowledge, calling it only, & continually almoft, by fuch termes as they doe no other Sacrament or ceremonie of Chriftes religion: *The lamb of God laid vpon the table: Conc. Nic. the vnbloudy feruice of the Sacrifice, In Conc. Ephef. ep. ad Nefstor. pag. 60. the Sacrifice of Sacrifices, Dionyf. Ec. Hier. c. 3. the quickning holy Sacrifice: the vnbloudy Hoft and Victime: Cyril. Alex. in Conc. Ephef. Anath. 11. the propitiatorie Sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chryf. ho. 41. in 1. Cor. Ho. 3. ad Philip Ho. 66. ad po Antioch. Cypr. ep. 66. & de cæn. Do. nu. 1. Auguft. Ench. 109. Quæft. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apoft. the Sacrifice of our Mediatour: the Sacrifice of our price; the Sacrifice of the new Teftament: the Sacrifice of the Church: Auguft. li. 9. c. 13. & li. 3. de bapt. c. 19. the one only inconfumtible Victime without which there is no religion: Cyprian de cæn. Do nu. 2. Chryf. ho. 17. ad Hebr. The pure*

Participation in Sacrament or facrifice, sheweth of what focietie we are.

The facrifice of the altar is proued by the Apoftles comparifon with the facrifices of Iewes and Gentils.

It is proued to be a facrifice, out of the fathers.

Cypr. Iuftin. Irenæ. infra.

Oblation, the new Offering of the new Law: the vital and impoluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thanks-giving or Eucharistical: and the Sacrifice of Melchisedech. Which Melchisedech by his Oblation in bread and wine did properly and most singularly prefigure this office of Christs eternal Priesthood & sacrificing himself vnder the formes of bread and wine: which shal continue in the Church throughout al Christian Nations infteed of al the Offerings of Aarons Priesthood, as the Prophet Malachie did foretel; as S. Cyprian, S. Iuftine, S. Irenæus and other most ancient Doctours and Martyrs doe testifie. *Cypr. ep. 63. nu. 2. Iuftin. Dial cum Trypho post med. Irenæ. li. 4. c. 32. And S. Auguftin li. 17. c. 20. de ciu. Die. & li. 1. cont. adu. log. & proph. c. 12. & li. 3. de bapt. c. 19. S. Leo fer. 8. de Pafsione:* and others doe exprefly auouch that this one Sacrifice hath fucceeded al other & fulfilled al other differences of Sacrifices: that it hath the force and vertue of al other, to be offered for al perfons and caufes that the others, for the liuing and the dead, for the finnes and for thanks-giuing, and for what other necefsitie foeuer of body or foule. Which holy action of Sacrifice they alfo cal the MASSE in plaine words. *Auguft. fer. 251. 91. Con. Cartha. 2. c. 3. 4. c. 84. Mileuit. 12. Leo. ep. 88. 81. c. 2. Greg. li. 2. ep. 9. 91. &c.* This is the Apoftles and Fathers doctrine. God grant the Aduerfaries may find mercie to fee fo euident and inuincible a truth.

Malac. 1, 11.

Amb. ep. 33.

The Fathers called this sacrifice, the MASSE.

The diftinction of Christian Catholikes frō the reft, is by not cōmunicating with thē fpecially in their Sacrifices, and at the Communion table.

21 Partakers of the table.) Though the faithful people be many waies known to be God's peculiar, and be ioyned both to him & among themfelues, & alfo feuered & diftinguished from al others that pertaine not to him, as wel Iewes and Pagans, as Heretikes and Schifmatikes, by fundry other external fignes of Sacraments, doctrine, and gouvernement: yet the most proper & fubftantial vnion or difference confifteth in the Sacrifice and altar: by which God fo fpecially bindeth his Church vnto him, & himself vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of al fuch as ioyne in fellowship with any of the Heathen at their Idolatrie, or with the Iewes at their Sacrifices, or with Heretikes and Schifmatikes at their prophane and deteftable table. Which becaufe it is the proper badge of their feparation from Chrift and his Church; and an altar purpofely erected againft Christs Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apoftle here fpeaketh) a table and cup of Diuels, that is to fay, wherein the Diuel is properly ferued, and Christs honour (no leffe then by the altars of Ieroboam or any prophane superftitious rites of Gentilitie) defiled. And therefore al Catholike men, if they look to haue fellowship with Chrift and his members in his body and bloud, muft deeme of it as of Idolatrie or facrilegious superftition, and abftaine from it and from al focietie of the fame, as good Tobie did from Ieroboams calues

3. Reg. 12.

Tob. 1.

The heretikes Communion is the very table and cup of Diuels.

3. *Reg. 12.* and the altars in Dan and Bethel: and as the good faithful did from the Excelses and from the Temple and Sacrifices of Samaria. Now in the Chriftian times we haue no other Idols but herefies, nor Idolathytes, but their falſe ſeruices ſhifted into our Churches inſteed of God's true, and only worſhip. *Cyp. de vnit. Ec. nu. 2. Hiero. in 11. Ofee. & 8. Amos. & in 2. Habac. Aug. in pf. 80. v. 10. De Ciu. Dei. li. 18. c. 51.*

22 Al things are lawful.) Hitherto the Apoſtles arguments and examples whereby he would auert them from the meates offered to Idols, ſeeme plainly to condemne their fact as Idololatri- cal, or as participant and acceſſory to Idolatrie, and not only as of ſcandal giuen to the weake Brethren: and ſo no doubt it was in that they went into the very Temple of the Idols, and did with the reſt that ſerued the Idols eate and drinke of the fleſh and liba- ments directly offered to the Idol, yea and feaſted together in the ſame bankets made to the honour of the ſame Idols: which could not but defile them and entangle them with Idolatrie: not for that the meate itſelf was iuſtly belonging to any other but to God, or could be defiled, made noiſome or vnlawful to be eaten; but for and in reſpect of the abuſe of the ſame and deteſtable dedicat- ing of that to the diuel, which belonged not to him, but to God alone. Of which ſacrilegious act they ought not to be partakers, as needs they muſt entring & eating with them in their ſolemnnities. To this end hath S. Paul hitherto admoniſhed the Corinthians.

How by partici-
pation with Idol-
aters, Idolatrie is
committed.

Now he declareth that otherwiſe in prophane feaſts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatſoeuer is there fold, without ſcruple and without taking knowledge whether it be of the Idolathytes or not: with this exception, firſt, that if one ſhould inuite him to eate, or buy this or that as ſacred and offered meates, that then he ſhould not eate it, leſt he ſhould ſeeme to approue the offering of it to the Idol, or to like it the better for the ſame. Secondly, when the weake Brother may take offence by the ſame. For though it be lawful in itſelf to eate any of theſe meates without care of the Idol; yet al lawful things be not in euery time and place expedient to be done.

How to auoid ſcan-
dal in things indif-
ferent.

Chapter 11

He commendeth them for keeping his traditions gener- ally. 3. And in particular for this that a man praied and prophecied bare-headed, a woman veiled, he bringeth many reaſons. 17. About another, he reprehendeth the rich, that at the charitable ſupper ſupped vncharita- bly: 23. telling them that they receiued therefore vn- worthily the B. Sacrament, and ſhewing them what an

The 5. part.
Of his Tradi-
tions.

heinous finne that is, feeling it is our Lordes body and the reprentation of his death, as he by tradition had taught them.

Be ye followers of me, as I also of Christ. ² And I praise you Brethren, that in all things you be mindful of me: and as I have delivered unto you, you keep [♠]my precepts.

In the Greek, *Traditions*, παραδόσεις

³ And I will have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. ⁴ Every man praying or prophesying with his head covered, dishonoureth his head. ⁵ But [♠]every woman praying or prophesying with her head not covered, dishonoureth her head: for it is all one as if she were made bald. ⁶ For if a woman be not covered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her cover her head. ⁷ The man truly ought not to cover his head, because he is the image and glorie of God; but the woman is the glorie of the man. ⁸ For the man is not of the woman, but the woman of the man. ⁹ For the man was not created for the woman, but the woman for the man. ¹⁰ (Therefore ought the woman to have power vpon her head for the Angels.) ¹¹ But yet neither the man without the woman; nor the woman without the man, in our Lord. ¹² For as the woman is of the man, so also the man by the woman: but all things of God. ¹³ Your selves iudge: doth it become a woman not covered to pray unto God? ¹⁴ Neither doth nature itself teach you, that a man indeed if he nourish his haire, it is an ignominie for him: ¹⁵ But if a woman nourish her haire, it is a glorie for her, because haire is giuen her for a veile? ¹⁶ But if any man seeme to be contentious, we have no such [♠]cuftome, nor the 'Church' of God.

Gen. 1, 21.

Churches

¹⁷ And this I command: not praising it, that you come together not to better, but to worfe. ¹⁸ First indeed when you come together into the Church, I heare that there are schismes among you, and in part I beleue it. ¹⁹ For [♠]there must be heresies also: that they also

which are approued, may be made manifest among you.
 20 When you come therfore together in one, it is not
 now to eate our Lordes supper. 21 For euery one taketh
 his owne supper before to eate. And one certes is an
 hungred, and another is drunke. 22 Why, haue you not
 houfes to eate and drinke in? or contemne ye the Church
 of God: and confound them that haue not? What shal
 I fay to you? praife I you in this? I doe not praife you.

Mt. 26, 26.

Mr. 14, 22.

Lu. 22, 19.

23 For I receiued of our Lord that which also I
 haue deliuered vnto you, ^{a)}that our Lord IESVS in the
 night that he was betraied, tooke bread: 24 and giuing
 thanks brake, and faid: Take ye & eate, THIS IS MY
 BODY WHICH SHAL BE DELIVERED FOR YOV. This
 doe ye for the commemoration of me. 25 In like manner
 also the chalice after he had supped, faying: THIS CHAL-
 ICE IS THE NEW TESTAMENT IN MY BLOVD. This
 doe ye, as often as you shal drinke, for the commemora-
 tion of me. 26 For as often as you shal eate this bread,
 and drinke the chalice, you shal fheue the death of our
 Lord, vntil he come. 27 Therfore whofoeuer shal eate
 this bread, or drinke the chalice of our Lord vnworthily,
 he shal be guilty of the body and of the bloud of our
 Lord. 28 But let a man proue himself: and so, let him
 eate of that bread, and drinke of the chalice. 29 For he
 that eateth and drinketh vnworthily, eateth and drin-
 keth iudgement to himself, not discerning the body of
 our Lord. 30 Therfore are there among you many weake
 and feeble, and many sleepe. 31 But if we did iudge our
 felues, we should not be iudged. 32 But whiles we are
 iudged, of our Lord we are chaftified; that with this world
 we be not damned. 33 Therfore, my Brethren, when you
 come together to eate, expect one another. 34 If any
 man be an hungred, let him eate at home; that you
 come not together vnto iudgement. And the rest I wil
 difpofe, when I come.

^a The Apoftles drift in al that he faith here of the Sacrament, is
 againft vnworthy receiuing (as S. Auguftine noteth *Ep. 118. c. 3.*)
 and not to fet out the whole order of miniftratiō, as the heretikes
 doe ignorātly imagine.

ANNOTATIONS

2 My precepts.) Our Pastours and Prelates haue authoritie to command, and we are bound to obey. And the Gouerners of the Church may take order and prescribe that which is comely in euery fstate, as time and place require, though the things be not of the fubftance of religion.

5 Euery woman.) What guifts of God foeuer women haue, though fupernatural, as fome had in the primitiue Church, yet they may not forget their womanly shamefaftnes, but shew themfelues fubieft and modeft, and couer their heads with a veile.

16 Cuftome.) If women or other, to defend their diforder & malapertnes, difpute or alleage Scriptures and reafons, or require caufes of their Preachers why and by what authoritie they fhould be thus refrained in things indifferent, make them no other anfwer but this: This is the cuftome of the Church, this is our cuftome. Which is a goodly rule to repreffe the faucineffe of contentious ianglers, which being out of al modeftie and reafon, neuer want wordes and replies againft the Church. Which Church if it could then by prefcription of twenty or thirty yeares, and by the authoritie of one or two of their firft Preachers, ftop the mouthes of the feditious: what fhould not the cuftome of fifteen hundred yeares, and the decrees of many hundred Pastours, gaine of reasonable, modeft, and humble men.

19 There muft be hereties.) When the Apoftle faith: *Hereties muft be*, he sheweth the euent, and not that God hath directly fo appointed it as neceffarie. For, that they be, it commeth of man's malice & free-wil; but that they be conuerted to the manifestation of the good and conftant in faith & the Churches vnitie, that is God's fpecial worke of prouidence that worketh good of euil. And for that there fhould fal Hereties and Schifmes, fpecially concerning the Article and vfe of the B. Sacrament if the Altar, whereof he now beginneth to treat, it may make vs maruel the leffe, to fee fo great diffenfions, Hereties, and Schifmes of the wicked and weake in faith concerning the fame. Such things wil be, but woe to him by hwom fcandals or Sectes doe come. *Let vs vfe Heretikes, faith S. Auguftin, not to that end to approue their errours, but that be defending the Catholike doctrine againft their deceits, we may be more watchful and wary: becaufe it is moft truly written, There muft be hereties that the tried & approued may be manifested or difcouered from the holow harts among you. Let vs vfe this benefit of God's prouidence. For Heretikes be made of fuch as would erre or be naught, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by ftirring vp the carnal in the Church to deeke truth, and the fpiritual Catholike, to cleere the truth. For there be innumerable holy approued men in the Church, but they be not difcerned from other among vs, nor manifest, fo long as we*

The Cuftome of the Church, is a good anfwer againft al wranglers.

That hereties shal come, and wherfore.

What commoditie we may make of hereties.

had rather fleep in darknes of ignorance, then behold the light of truth. Therefore many are raifed out of their fleep by Heretikes to fee the day of God, and are glad therof. *Auguft. c. 8. de vera relig.*

*Conc. Gang.
can. 11. Con.
Laodic. can. 27, 28.*

20 Our Lordes fupper.) The Chriftians at or about the time of the Churches only Sacrifice & their communicating therof, kept great feasts, which continued long, for that the reliefe of the poore vpon the common charges of the richer fort, and the charitie and vnitie of al forts were much preferued thereby, for which caufe they were called ἀγάπαις, that is, *Charities*, of the ancient Fathers, and were kept commonly in Church-houfes or porches adioyning, or in the body of the Church (wherof fee Tertullian, *Apolog. c. 39.* Clemens Alexand, S. Iuftine, S. Auguftin *cont Fauft. li. 20. c. 20.*) after the Sacrifice and Communion was ended, as S. Chryfoftom *ho. 17. in 1. Cor. in initio* iudgeth. Thofe feasts S. Paul here calleth *cœnas Dominicas*, becaufe they were made in the Churches which then were called *Dominicæ*, that is, *Our Lordes houfes*. The diforder therfore kept among the Corinthians in thefe Church-feasts of Charitie, the Apoftle feeketh here to redrefse, from the foul abufes expreffed here in the text. And as S. Ambrofe *in hunc locum*, and moft good Authours now thinke, this which he calleth *Dominicam cœnam*, is not meant of the B. Sacrament, as the circumftances alfo of the text doe giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one another, gluttony and drunkenesse in the fame, which can not agree to the Holy Sacrament. And therfore the Heretikes haue fmal reafon, vpon this place, to name the faid Holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitiue Church, the *Eucharift*, *MASSE*, or *Lyturgie*. But by like they would bring it to the fupper againe or Euening feruice, when men be not fasting, the rather to take away the old eftimation of the holines therof.

Agapæ or fuppers of charitie.

Whether the Apoftle meane by *our Lord's fupper*, the B. Sacrament.

23 I haue deliuered.) As al other parts of religiõ were firft deliuered by preaching & word of mouth to euery Nation conuerted, fo this holy order and vfe of the B. Sacrament was by S. Paul firft giuen vnto the Corinthians by tradition. Vnto which as receiued of our Lord he reuoketh them by this Epiftle, not putting in writing particularly al things pertaining to the order, vfe, and inftitution, as he afterward faith: but repeating the fumme and fubftance therof, and leauing the refidue to his returne. But his words and narration here written we wil particularly profecute, becaufe the Heretikes make profeffion to follow the fame in their pretended reformation of the Maffe.

Traditiõ without writing.

23 In the night.) Firft the Aduerfaries may be here conuincd that al the circumftances of time, perfon, & place which in Chriftes action are noted, need not to be imitated. As that the Sacrament fhould be iminftrd at night, to men only, to only twelue, after of at fupper, & fuch like: becaufe (as S. Cyprian

Wether the Catholikes or Proteftants doe more imitate Chrifts inftitution of the B. Sacrament. Al circumftances in our Sauour's action about the B. Sacrament need not be imitated.

ep. 43. nu. 7. & S. Auguftin ep. 118. c. 6. note) there were caufes of thofe accidents in Chrifft that are not now to be alleaged for vs. He intituted then this holy act: we doe not. He made his Apoftles Priests, that is to fay, gaue them cōmiffion to doe & minifter the fame: we doe not. He would haue this the laft act of his life & within the bounds of his Paffion: it is not fo with vs. He would eate & make an end of the Pafchal to accōplifh the old Law: that can not be in our action. Therefore he muft needs doe it after fupper and at night: we may not doe fo. He excluded al women, al the reft of his Difciples, al lay men: we inuite al faithful, men & women. In many circumftances then, neither we may imitate Chriftes firft action, nor the Heretikes as yet doe: though they feem to encline by abandoning other names fauing this (calling it Supper) to haue it at night & after meate: though (as is before noted) they haue no iuft caufe to cal it fo vpon Chrifts fact, seeing the Eunagelifts doe plainly fhew that the Sacrament was intituted after Supper, as the Apoftle himfelf here recordeth of the later part in exprefse fpeech. And moft men thinke, a long fermon and the washing of the Apoftles feet came between; yea and that the fupper was quite finifhed & grace faid. But in al thefe and fuch like things, the Catholike Church only, by Chriftes fpirit can tel, which things are imitable, which not, in al is actions.

Io. 13, 2.

The Proteftāts imitate
not Chrifft in bleffing
the bread and wine.

23 Tooke.) Chrifft took bread into his hands, applying this ceremonie, action, and benediction to it, & did bleffe the very element, vfe dpower & actiue words vpon it as he did ouer the bread & fifhes which he multiplied: and fo doth the Church of God: and fo doe not the Proteftants, if they follow their owne book & doctrine; but they let the bread & cup ftand aloofe, & occupie Chriftes wordes by way of report & narration, applying them not al al to the matter propofed to be occupied: and therefore, howfoeuer the fimple people be deluded by the reherfel of the fame wordes which Chrifft vfed, yet confecration, benediction, or fanctification of bread an wine they profeffe they make none at al. At the firft alteration of religion, there was a figure of the Croffe at this word, *He bleffed*; and at the word, *He tooke*, there was a gloffe or rubrike that appointed the Minifter to imitate Chrifts action, & to take the bread into his hands: afterward that was reformed and Chrifts action abolifhed, and his bleffing of bread turned to thanks-giuing to God.

Luc. 9, 26.

They imitate his
not in vnleauened
bread, and mingling
water with wine.

23 Bread.) Chrifft made the holy Sacrament of vnleauened bread, & al the Latin Church imitateth him in the fame as a thing much more agreeable to the fignificatiō both in itfelf & in our liues, then the leauen. Yet our Aduerfaries neither follow Chrifft, S. Paul, nor the VVeft Church in the fame: but rather purpofely make cholle of that kind that is in itfelf more vnfeemly, & to the firft intitutation leffe agreeable. In the other part of the

Sacrament they contemne Chrif and his Church much more impudently and damnably. For Chrif and al the Apoftles & al Catholike Churches in the world haue euer mixed their wine with water, for great myfterie & fignification, fpecially for that water gufhed together with bloud out of our Lordes fide. *This our Lord did* (faith S. Cyp. *Ep. 63. ad Cecil. nu. 47.*) *and none rightly offereth, that followeth not him therein.* Thus Irenæus (*ho. 1. c. 1.*) Iuftine (*Apolog. 2. in fine.*) & al the Fathers teftifie the Primitive Church did; and in this fort it is done in al the MASSES of the Greeks. S. Iames, S. Bafil, S. Chryfoftom's. And yet our Proteftants pretending to reduce al to Chrif, wil not die as he did, and al the Apoftles and Churches that euer were.

24 Take and eate.) This pertaineth to the receiuing of thofe things which by the confecration are prefent and facrificed before: as when the people or Priests in the old Law did eate the Hofts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the fubftance, or being, or making of the Sacrament or Sacrifice of Chriftes body and bloud: but it is the vfe and application to the receiuer of the things that were made and offered to God before. There is a difference betwixt the making of a medicine or the fubftāce and ingredients of it, and the taking of it. Now the receiuing being but a confequence or one of the ends why the Sacrament was made, and the meane to apply it vnto vs: the Aduerfaries vnlearnedly make it al & fome, & therefore improperly name the whole Sacrament & miniftration therof, by calling it Communion. Which name they giue alfo rather than any other, to make the ignorant beleue that many muft communicate together: as though it were fo called for that it is common to many. By which collufion they take away the receiuing of the Priest alone, of the ficke alone, of referuing the confecrated Hoft and the whole Sacrament. Againft which deceit, know that this part of the MASSE is not called communion, for that many should concurre together alwaies in the external Sacrament: but for that we doe communicate or ioyn in vnitie and perfect fellowship of one body, with al Chriftian men in the world, with al (we fay) that eate it through the whole Church and not with them only which eate with vs at one time. And this fellowship rifeth of that, that we be, euery time we receiue either alone or with companie, partakers of that one body which is receiued throughout al the world. *It is al called Communion* (faith S. Damascene) *& fo indeed it is, for that by it we communicate with Chrif, & be partakers of his flesh & diuinitie, & by it doe communicate and are vnited one with another. Only let vs take heed that we doe not participate with heretikes.* And when the Apoftle faith, that al be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place: but that al be fo, that communicate in vnitie through the whole Church.

The Sacramēt
confifteth not in
the receiuing.

Why the
Proteftants cal it
the Communion.

Communion which
is a part of the
MASSE, what it
fignifieth.

li. 4. c. 14. de
orrhod fide.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

Then the name Communion is as ignorantly vfed of them as the name of Supper.

The wordes of confecra-
tion, to be faid
ouer the bread and
wine, the which the
Proteftants doe not.

24 This is.) Thefe words being fet downe, not in the perfon of the Euangeliftes or Apoftles, but expreffed as in Chriftes owne perfon, to be faid ouer the bread, and the like ouer the wine, are the formes of the Sacrament and words of confecration: neither is it a Sacrament but (as S. Auguftin faith) when the words come, that is to fay, actiuelly and prefently be applied to the elements of the fame. Therefore the Proteftants neuer applying thefe words more then the whole whole narration of the intititution, nor reciting the whole (as is faid) otherwife then in hiftorical manner, (as if one would minifter Baptifme and neuer apply the words of the Sacrament to the child, but only read Chriftes fpèches of the fame) make no Sacrament at al. And that thefe proper words be the only forme of this Sacrament, and fo to be fpoken ouer or vpon the bread and wine, S. Ambrofe plainly and precifely writeth, recording how farre the Euangelifts narratiue words doe goe, and where Chriftes wone peculiar myftical words of confecration begin: and fo the reft of the Fathers. *Ambrof. li. 4. de Sacram. c. 4. & c. 9. de init. Myfter. Iufti. Apolog. 2. in fine. Cyprian. de Cæn Dom. num. 1. 2. Auguft. Serm. 28. de verb Dom. fec. Mat. Tertull. li. 4. cont. Marc. Chryfoft. ho. 2. in 2. ad Tim. in fine. & hom. de prodig. Iudæ. to. 3. Gregor. Nyff. in orat. Catech. Damafc. li. 4. c. 14.*

Tract. 80. in Io.

The Proteftants haue
taken away the B. Sacra-
ment altogether.

24 My body.) When the words of Confecration be by the faid impietie of the Proteftants, thus remoued from the element, no maruel if Chriftes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniuftly charge the Catho. Church with defrauding the people of one peece of the Sacramēt, haue in very deed left no part nor fpice of Sacramēt, niether following Chrift as they pretend, nor S. Paul, nor any Euangelift, but their owne detestable Sect, hauing boldly defaced the whole intititution, not in any accidental indifferent circumftances, but in the very fubftance and al. The right name is gone, the due elements both gone, no bleffing or confecration, or other action ouer them, the formes be gone: and confequently the body and bloud, the Sacrament and the Sacrifice.

The power to confecrate
giuen to Priefts only.

24 This doe.) By thefe words, authoritie and power is giuen to the Apoftles, and by the like in the Sacrament of Orders, to al lawful Priefts only. No maruel then that the new heretical Minifters being Lay-men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the *Annotation vpon S. Luke chap. 22, 19.*

How Chrifts death is
fhewed by the B. Sacra-
ment itfelf, without
fermon or otherwife.

26 You ſhal ſhew.) Vpon this word the Heretikes fondly ground their falſe ſuppoſition, that this Sacrament can not rightly be miniſtred or made without a fermon of the death of Chrift: and that this and other Sacraments in the Church be not profitable,

when they be miniftred in a ftrange language. As though the grace, force, operation, & actiuitie, together with the infruction & repreftation or the things which they fignifie, were not in the very fubftance, matter, forme, vfe, and worke itfelf of euery of the Sacraments: and as though preaching were not one way to shew Chriftes paffion, and the Sacraments another way: namely this Sacrament, conteining in the very kinds of the elements and the action, a moft liuely repreftation of Chriftes death. As wifely might they fay that neither Abel's Sacrifice, nor the Pafchal lamb could fignifie Chriftes death without a Sermon.

27 Guilty of the body.) Firft herupon marke wel, that il men receiue the body and bloud of Chrift, be they infidels or il liuers. For in this cafe they could not be guilty of that which they receiue not. Secondly, that it could not be fo heinous an offense for any man to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly finne to receiue any Sacrament with wil & intention to continue in finne, or without repentance of former finnes: but yet by the vnworthy receiuing of no other Sacrament is man guilty of Chriftes body and bloud, but here where the vnworthy (as S. Chryfoftom faith) doth vilany to Chriftes owne perfon, as the Iewes or Gentils did, that crucified it. *Chryf. ho. de non contemn. Ec. & Ho. 60. & 61. ad po Antioch.* Which inuincibly proueth againft the Heretikes that Chrift is really prefent.

The wicked receiue the body & bloud.

The real prefence is proued by the heinous offense of vnworthy receiuing.

28 Let him proue.) A man muft examine his life diligently whether he be in any mortal finne, and muft confeffe himfelf of euery offense which he knoweth or feareth to be deadly, before he prefume to come the Holy Sacrament. For fo the Apoftles doctrine here with the continual cuftom of the Cath. Church and the Fathers example, bind him to doe. *Cyp. de lapf. nu. 7. Aug. Eccl. dog. c. 53.*

Confefion before receiuing the B. Sacrament.

29 Not difcerning the body.) That is, becaufe he putteth no difference nor diftinction betwixt this high meate and others: and therefore S. Auguftin faith *ep. 118. c. 3. That it is he that the Apoftle faith shal be damned, that doth not by fingular veneratiō or adoratiō make a differēce between this meate and al others.* And againe in *Pfal. 98. No man eateth it before he adore it.* And *li. 3. c. 12. de Sp. San. We adore the flesh of Chrift in the Myfterie.* S. Chryfoft. *ho. 24. in 1. Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene in *Epitaph Gorgoniæ.* My fifter called on him which is worshipped vpon the altar. Theodorete *Dial. 2. Inconf. The myftical tokens be adored.* S. Denys, this Apoftles fcholer, made folemne inuocation of the Sacrament after Confecration. *Ecclefiaft. Hier. c. 3. part. 3. in princep.* and before the receiuing, the whole Church of God crieth vpon it, *Domine non fum dignus, Deus propitius esto mihi peccatori, Lamb of God that takeft away the finnes of the world, haue mercie on vs.* And for better difcerning of this diuine

Adoration of the B. Sacrament.

The manifelt honour and difcerning of Chriftes body in the Cath. Church.

See the Annot. Mat. 8, 8.

meate, we are called from common prophane howfes to God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed facred folemne veftiments. *Hiero. in Epitaph Næpot. & li. 2. adu. Pela. c. 9. Paulinus ep. 12. ad Scuier. Io. Diac. in vit. D. Greg. li. 3. 59.* For this, is the halowing of Corporals and Chalices, *Ambr. 2. Off. c. 28. Nazianz. Orat. ad Arianus. Optatus li. 6. in initio.* For this, profane tables are remoued & altars confecrated. *Aug. ferm. de temp. 255.* For this, the very Priefts themfelues are honourable, chaft, facred, *Hiero. ep. 1. ad Heliodorum c. 7. Li. 1. adu. Iouin c. 19. Amb. in 1. Tim. 1.* For this, the people is forbidden to touch it with common hands. *Nazia. Orat. ad Arianus in initio.* For this, great care and folicitude is taken that no part of either kind fal to the ground. *Cyrl. Hiero. Myftag. 5. in fine. Orig. ho. 13. in c. 25. Exod.* For this, facred prouifion is made that if any hofts or parts of the Sacrament doe remaine vnredeiued, they be moft religioully referued with al honour and diligence poffible: and for this, examination of confciences, confeffion, continencie, & (as S. Auguftin faith) receiuing it fafting. Thus doe we Catholikes & the Church of God difcerne the holy body & bloud by S. Paules rule, not only from your prophane bread and wine (which not by any fecret abufe of your Curates or Clerkes, but by the very order of your booke, the Minifter, if any remaine after your Communion, may take home with him to his owne vfe, and therfore is no more holy by your owne iudgement then the reft of his meates) but from al other either vulgar or fanctified meates, as the Catechumens bread, and our vfual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apoftles nor Chriftes Inftitution but al cleane contrarie, then *imperet vobis Deus*, and cocfound you for not difcerning his holy Body, and for conculcating the bloud of the new Teftament.

ep. 118. c. 6.

Aug. de pec. merit, li. 2. c. 24. Ep. Iuda.

The profane bread
of the Proteftants.

Holy bread.

Vnworthy receiuing.

30 Many fleep.) We fee here by this, it is a fearful cafe and crime to defile by finne (as much as in vs lieth) the body of Chrift in the Sacrament, feeing God ftrook many to death for it in the Primitiue Church, & punifhed others by grieuious ficknes. No maruel that fo many ftrange difeafed and deaths fal vpon vs now in the world.

Penance and fatisfaction.

31 Iudge your-felues.) We may note here that is is not enough, only to finne no more, or to repent lightly of that which is paft: but that we fhould punifh ourfelues according to the weight of the faults paft and forgiuen: and alfo that God wil punifh vs by temporal fcourges in this life or the next, if we doe not make ourfelues very cleane before we come to receiue his holy Sacrament. Whole heauy hands we may efcape by punifhing our-felues bby fafting and other penance.

33 Expect one another.) Returning now to their former fault and diforder for the which he tooke this occafion to talke of the Holy Sacrament, and how great a fault it is to come vnworthily

to it; he exhorteth them to keep their faid fuppers or feasts in vnitie, peace, and fobrietie, the rich expecting the poore, &c.

34 I wil difpofe.) Many particular orders & decrees, moe then be here or in any other book of the new Teftament exprefly written, did the Apoftles, as we fee here, and namely S. Paul to Corinthians, fet downe by tradition, which our whole miniftration of the MASSE is agreable vnto, as the fubftance of the Sacrifice and Sacrament is by the premiffes proued to be moft confonant: Caluin's fupper and Communion in al points wholly repugnant to the fame. And that it agreeth not to thefe other not written traditions, they eafily confeffe. The Apoftles deliuered vnto the Church to take it only fafting: they care not for it. The Apoftles taught the Church to confecrate by the words and the figne of the Croffe, without which (faith S. Auguftin *tract. in lo. 118. Serm. 75. in append. Chryfoft. hom. 55. in 16. Matth.*) no Sacrament is rightly perfitted: the Proteftants haue taken it away. The Apoftles taught the Church to keep a Memorie or inuocation of Saints in this Sacrifice: the Caluinifts haue none. The Apoftles decreed that in this Sacrifice there should be fpecial praiers for the dead. *Chryf. hom. 3. in epift. ad Philip. Auguft. de cur. pro mort. c. 1.* they haue none. Likewise that water should be mixed with the wine, and fo forth. See *Annot. in c. 11. v. 13. Bread.* Therefore if Caluin had made his new adminiftration according to al the Apoftles written words, yet not knowing how many things befide, the Apoftle had to prefcribe in thefe words, *Cetera cum venero disponam* (the reft I wil difpofe, when I come) he could not haue fatisfied any wife man in his new change. But now feeing they are fallen to fo palpable blindnes, that their doing is directly oppofit to the very Scripture alfo, which they pretend to follow only, and haue quite deftroied both the name, fubftance, and al good accidents of Chriftes principal Sacrament, we truft al the world wil fee their folly and impudencie.

The Maffe is agreable to the Apoftles vfe and tradition: the communion is not.

Aug. ep. 118. c. 6.

Aug. tract. 34. in Io. & Chry. ho. 21. in Act.

Chapter 12

They muft not make their diuerfitie of Guifts an occafion of Schifme, confidering that al are of one Holy Ghoft, and for the profit of the one body of Chrift which is the Church. 12. Which alfo could not be a body, without fuch varietie of members. 12. Therefore neither they that haue the inferiour guifts, muft be difcōtent, feeing it is God's diftribution: nor they that haue the greater, contemne the other, confidering they are no leffe neceffarie: 25. but al in al ioyne together, 28. and euery one know his owne place.

The 6. part. As touching the Guifts of the Holy Ghoft.

And concerning fpiritual things, I wil not haue you ignorant, Brethren. ² You know that when you were Heathen, you went to dumme Idols according as you were led. ³ Therefore I doe you to vn-derftand that no man fpeaking in the Spirit of God, faith anathema to IESVS. And no man can fay: Our Lord IESVS, but in the Holy Ghoft.

⁴ And there are diuifions of graces, but one Spirit.

⁵ And there are diuifions of miniftrations; but one Lord.

⁶ And there are diuifions of operations, but one God, which worketh al in al. ⁷ And the manifeftatiō of the Spirit is giuē vnto euery one to profit. ⁸ To one certes by the Spirit is giuen ^a)the word of wifedom: and to another, the word of knowledge according to the fame Spirit: ⁹ [♠]to another faith in the fame Spirit: to another, the grace of doing cures in one Spirit: ¹⁰ to another, the working of miracles: to another, prophecie: to another, difcerning of Spirits: to another, kinds of tongues: to another, interpretation of languages. ¹¹ And al thefe things worketh one and the fame Spirit, diuiding to euery one according as he wil.

¹² For as the body is one, and hath many members, and al the members of the body wheras they be many, yet are ^b)one body; fo alfo Chrif. ¹³ For in one Spirit, were we al baptized into ‘one,’ whether Iewes, or Gentils, or bondmen, or free: & in one Spirit we were al made to drinke. ¹⁴ For the body alfo is not one member, but many. ¹⁵ [♠]If the foot fhould fay, becaufe I am not the hand, I am not of the body: is it therefore not of the body? ¹⁶ And if the eare fhould fay, becaufe I am not the eye, I am not of the body: is he therefore not of the body? ¹⁷ If the whole body were the eye: where is

Ro. 12, 4. Eph. 4, 7.

one body,

^a Al thefe Guifts be thofe which the learned cal *Gratias gratis datas*: which be beftowed often euen vpon il liuers, which haue not the other graces of God whereby their perfons fhould be grateful, iuft, & holy in his fight.

^b A maruelous vnion betwixt Chrif & his Church, & a great comfort to al Catholikes being members therof, that the Church and he, the head & the body, make & be called one Chrif. *Augu. de vnit Eccl.*

the hearing? If the whole were the hearing: where is the smelling? ¹⁸ But now God hath fet the members, euery one of them in the body as he would. ¹⁹ And if al were one member, where were the body? ²⁰ But now there are many members indeed, yet one body. ²¹ And the eye can not fay to the hand: I need not thy help; or againe the head to the feet: You are not neceffarie for me. ²² But much more thofe that feeme to be the more weak members of the body, are more neceffarie: ²³ and fuch as we thinke to be the bafer mēbers of the body, vpon them we put more abundant honour: and thofe that are our vnhoneft parts, haue more abundant honeftie. ²⁴ And our honeft parts need nothing: but God hath tempered the body, giuing to it that wanted, the more abundant honour, ²⁵ that there might be no ſchifme in the body, but the members together might be careful one for another. ²⁶ And if one member fuffer any thing, al the members fuffer with it. Or if one member doe glorie, al the members reioyce with it. ²⁷ And you are the body of Chrift, and members of member.

Eph. 4, 1.

²⁸ And fome verily God hath fet in the Church firft Apoftles, fecondly Prophets, thirdly Doctours, next miracles, then the graces of doing cures, helps, gouernements, kinds of tongues. ²⁹ Are al Apoftles? are al Prophets? are al Doctours? ³⁰ ^{a)}are al miracles? haue al the grace of doing cures? doe al fpeake with tongues? doe al interpret? ³¹ But purfue the better gifts. And yet I fhew you a more excellent way.

ANNOTATIONS

⁹ Faith in the fame.) This faith is not another in fubftance then the common faith in Chrift, but is of another accidental qualitie only, that is, of more feruour, deuotion, zeale and confident truſt, ſpecially for doing of miracles.

Zealous faith.

^a S. Auguſtine *ep. 137.* giueth the fame reaſon, why miracles & cures be done at the memories or bodies of fome Saints more then at others: & by the fame Saints in one place of their memories rather then at other places.

Vnitie. 15 If the foot.) The Church is of exceeding great diftinction of members, guifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in al actions of her members among themfelues, and with Chrift the head of the body.

Schifme. 25 Schifme in the body.) As Charitie and vnitie of fpirit, is the proper bond and weale of the common Body: fo is diuifion or fchifme, which is the interruption of peace and mutual Societie between the parts of the fame, the fpecial plague of the Church, and as odious to God as rebellion to the temporal Soueraigne.

Chapter 13

That aboue al other Guifts they should feek after Charitie: as that without which nothing profiteth, 4. and which doth al as is to be done, and remaineth alfo in Heauen.

If I fpeake with the tongues of men, and of Angels, and haue ^anot charitie, I am become as founding braffe, or a tinkling cymbal. ² And if I fhould haue prophecie, and knew al myfteries, and al knowledge, & if I fhould ^ahaue al faith fo that I could remoue mountaines, and haue not charitie, I am nothing. ³ And if I fhould diftribute al my goods to be meate for the poore, and if I fhould ^adeliuer my body fo that I burne, and haue not charitie, it doth profit me nothing.

⁴ Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruerfly: is not puffed vp, ⁵ is not ambitious, feeketh not her owne, is not prouoked to anger, thinketh not euil, ⁶ reioyceth not vpō iniquitie, but reioyceth with the truth: ⁷ fuffereth al things, beleeueth al things, hopeth al things, beareth al things. ⁸ Charitie neuer falleth away: whether prophecies fhall be made void, or tongues fhall ceafe, or knowledge fhall be

^a This proueth that faith is nothing worth to faluation without workes, and that there may be true faith without charitie.

deftroied. ⁹ For in part we know, & in part we prophecie. ¹⁰ But ^a)when that fhall come that is perfect, that fhall be made void that is in part. ¹¹ When I was a litle one, I fpeake as a litle one, I vnderftood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. ¹² We fee now by a glaffe in a darke fort: but then face to face. Now I know in part: but then I fhall know as alfo I am known. ¹³ And now there remaine, faith, hope, charitie, ^a)theſe three: but the ^b)greater of theſe is charitie.

ANNOTATIONS

1 Not Charitie.) Without charitie, both toward euery particular perſon, and ſpecially toward the common body of the Church, none of the giſts and graces of God be profitable.

Charitie.

3 Deliuier my body.) *Beleeue* (faith S. Auguſtin) *affuredly and hold for certaine, that no Heretike and ſchiſmatike that vniteth not himſelf to the Catholike Church againe, how great almes foeuer he giue, yea or ſhead his bloud for Chriſtes name, can poſſibly be ſaued. For many Heretikes, by the cloke of Chriſtes cauſe deceiuing the ſimple ſuffer much, but where true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schiſmatikes, becauſe where charitie is not, iuſtice can there be none: which if they had, they would neuer plucke in peeces the body of Chriſt which is the Church. Aug. feu. Fulg. de fid. ad Pet. c. 39. So faith S. aug. in diuers places, not only of Heretikes that died directly for deſenſe of their hereſie, as the Anabaptiſtes and Caluiniſts now adaies doe (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for deſenſe of truth or ſome Article of Chriſtes religion. Aug. de verb. Do. fer. 50. c. 2. & in Pf. 34. conc. 2. prope finem. Cyp. de vnit. Ec. nu. 8.*

Falſe Martyrs.

13 Theſe three.) Theſe are the three vertues Theological, each one by nature and definition diſtinct from another: and faith is by nature the firſt, and may be and often is before, and without Charity: and truly remaineth in diuers after they haue by deadly

The 3. vertues Theological.

Charitie loſt by mortal finne, not faith.

^a By this text S. Auguſtin *lib. 22. ciu. c. 29.* proueth that the Saints in Heauen haue more perfect knowledge of our affaires here, then they had when they liued here.

^b Charitie is of al the three the greateſt. How then doth only faith, being inferiour to it ſaue & iuſtifie and not charitie?

finne loft charitie. Beware therfore of the Heretikes opinion, which is, that by euery mortal finne faith is loft no leffe then charitie.

Chapter 14

Against their vaine childishnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, ^apreferring their languages before prophecying, that is opening of mysteries: he declareth that this giift of languages is inferiour to the giift of prophecy. 26. Giuing order also how both giifts are to be vsed; to wit, the Prophet to submit himself to other Prophets: & the Speaker of Languages not to publish his inspiration, vnles there be an Interpreter. 34. Provided alwaies, that women speake not at al in the Church.

Follow Charitie, earnestly purfue spirital things: but ¹rather that you may prophecy. ² For he that speaketh with tongues speaketh ¹not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. ³ For he that prophecieth, speaketh to men vnto edification, & exhortatiō, & cōfolation.

⁴ He that speaketh with tongues, edifieth himself; but he that prophecieth, edifieth the Church. ⁵ And I would haue you al to speake with tongues, but rather to prophecy. For greater is he that prophecieth, then he that speaketh with tongues: vnlesse perhaps he interpret, that the Church may take edification. ⁶ But now, Brethren; ¹if I come to you speaking with tongues, what shal I profit you, vnlesse I speake to you either in reuelation, or in knowledge, or in prophecie, or in doctrine? ⁷ Yet the things without life that giue a found, be it pipe or harpe, vnlesse they giue a distinction of sounds, how shal that be knowen which is piped, or which is harped? ⁸ For ¹if the trumpet giue an vncertaine voice, who shal prepare himself to battel? ⁹ So you also by a

^a Much like to some fond Linguists of our time, who thinke themfelues better thē a Doctour of Diuinitie that is not a Linguist.

tongue vnleffe you vtter manifest fpeech, how fhall that be knowen that is faid? for you fhall be fpeaking into the aire. ¹⁰ There are (for example) fo many kinds of tongues in this world, & none is without voice. ¹¹ If then I know not the vertue of the voice, I fhall be to him to whom I fpeake, barbarous; and he that fpeaketh barbarous to me. ¹² So you alfo, becaufe you be emulatours of fpirits: feek to abound vnto the edifying of the Church. ¹³ And therefore he that fpeaketh with the tongue, ¶let him pray that he may interpret. ¹⁴ For if I pray with the tongue, ¶my fpirit praieth, but my vnderftanding is without fruit.

¹⁵ What is it then? I wil pray in the fpirit, I wil pray alfo in the vnderftanding: I wil fing in the fpirit, I wil fing alfo in the vnderftanding. ¹⁶ But if thou bleffe
idiotæ. in the fpirit, he that fupplieth the place ^{a)} of the vulgar how fhall he fay, Amen, vpon thy bleffing? becaufe he knoweth not what thou faieft. ¹⁷ For thou indeed giueft thanks wel, but the other is not edified. ¹⁸ I giue my
 with tongues God thanks, that I fpeake ‘with the tongue of you al.’
 more thẽ ¹⁹ But in the Church I wil fpeake fiue words with my
 you al. vnderftanding that I may instruct others alfo; rather
 then ten thoufand words in a tongue. ²⁰ Brethren, be not made children in fenfe, but in malice be children,
Ej. 28, 11. and in fenfe be perfect. ²¹ In the Law it is written:
*That in other tongues and other lippes I wil fpeake to
 this people: and neither fo wil they heare me, faith our
 Lord.* ²² Therefore languages are for ¶a figne not to the
 faithful, but to infidels: but prophecies, not to infidels,
 but to the faithful. ²³ If therefore the whole Church come
 together in one, and al fpeake with tongues, and there
 enter in vulgar perfons or ¶infidels, wil they not fay that
 you be mad? ²⁴ But if al prophecie, and there enter in
 any infidel or vulgar perfon, he is conuincd of al, he is
 iudged of al. ²⁵ The fecrets of his hart are made manifelt,

^a By this word are meant al rude vnlearned men, but fpecially the fimple which were yet vnchristned, as the Catechumens, which came in to thofe fpiritual exercifes, as alfo infidels did at their pleasures.

and fo falling on his face he wil adore God, pronouncing that God is in you indeed.

²⁶ What is it then, Brethrẽ? when you come together, euery one of you hath ^aa pfalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. ²⁷ Whether a man fpeake with tongue, by two, or at the most by three, and ^ain courfe, and let one interpret. ²⁸ But if there be not an interpreter, let him hold his peace in the Church, and fpeake to himself and to God. ²⁹ And let Prophets fpeake two or three, and let the reft iudge. ³⁰ But if it be reuealed to another fitting, let the first hold his peace. ³¹ For you may al prophecie one by one: that al may learne, and al may be exhorted: ³² and the fpirits of prophets are fubiect to prophets. ³³ For God is not the God of diffenfion, but of peace: as alfo in al the Churches of the Saints I teach.

³⁴ ^aLet women hold their peace in the Churches: for it is not permitted thẽ to fpeake, but to be fubiect, as alfo the Law faith. ³⁵ But if they lift learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to fpeake in the Church. ³⁶ Or did the word of God proceed from you? came it vnto you only? ³⁷ If any man feeme to be a Prophet, or fpiritual, let him know the things that I write to you, that they are the commandements of our Lord. ³⁸ But if any man know not, he fhall not be knowen. ³⁹ Therfore, Brethren, be earneft to prophecie: and to fpeake with tongues prohibit not. ⁴⁰ But let al things be done honeftly and according to order among you.

1. Tim. 2, 12.

Gen. 3, 16.

ANNOTATIONS

A paraphraetical
exposition of this
Chapter concerning
vnknown tongues.

1 Rather prophecie.) The giuft of prophecyng, that is, of expounding the hard points of our religion, is better then the giuft of ftrange tongues, though both be good.

2 Not to men.) To talke in a ftrange language, vnknown alfo to himself, profiteth not the hearers, though in respect of God who vnderftandeth al tongues and things, and for the myfteries which he vttereth in his fpirit, and for his owne edification in fpirit and affection, there be no difference: but the Prophet or

Expositour treating of the same matters to the vnderftanding of the whole affembly, edifieth not himfelf alone but al his hearers.

6 If I come.) That is, if I your Apoftle, and Doctour should preach to you in an vnknown tongue, and neuer vfe any kind of expofition, interpretation, or explication of my ftrange words, what profit could you take thereby?

8 If the trumpet.) As the Trumpeter can not giue warning to or from the fight, vnles he vfe a diftinct & intelligible found or ftroke known to the fouldiars: euen fo the Preacher that exhorteth to good life, or dehortheth from finne, except he doe it in a fpeech which his hearers vnderftand, can not attaine to his purpofe, nor doe the people any good.

13 Let him pray that.) He that hath only the giift of ftrange tongues, let him pray to God for the giift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a ftrange tongue was not vnlawful nor vnprofitable, but glorious to God, fo that the fpeech had been either by himfelf, or by another, afterward expounded.

14 My fpirit praieth.) Alfo when a man praieth in a ftrange tongue which himfelf vnderftandeth not, it is not fo fruitful for inftruction to him, as if he knew particularly what he praied. Neuertheles the Apoftle forbiddeth not fuch praying neither, confeffing that his fpirit, hart, and affection praieth wel towards God, though his mind & vnderftanding be not profited to inftruction, as otherwife it might haue been if he vnderftood the words. Neither yet doth he appoint fuch an one to get his ftrange praier tranflated into the vulgar tongue, to obtaine thereby the forefaid inftruction. See the *Declaration following of this Chapter*.

22 A figne.) The extraordinarie giift of tongues was a miraculous figne in the primitiue Church, to be vfed fpecially in the Nations of the Heathen for their conuerfion.

23 Infidels.) In the primitiue Church, when Infidels dwelt neer or among Chriftians, and oftentimes came vnto their publike preaching & exercifes of exhortation and expofition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, finging Pfalmes, & the like, one in this language, & another in that, al at once like a black-faunts, and one often not vnderftood of another; fometime not to themfelues, and to ftrangers or the fimple ftanders by, not at al. Where otherwife if they had fpoken either in known tongues, or had done it in order, hauing an expofitour or interpreter withal, the Infidels might haue been conuincid.

26 A Pfalme.) We fee here that thofe fpiritual exercifes confifted fpecially, firft, in finging or giuing forth new Pfalmes or praiers and lauds: fecondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelations of feeret things either prefent or to come: fourthly, in fpeaking tongues of ftrange Nations: laftly, in tranflating or interpreting that which was faid, into fome common

Of what fpiritual exercife the Apoftle fpeaketh.

known language, as into Greek, Latin, &c. Al which guifts they had among them by miracle from the Holy Ghoft.

The diforders in the
fame.

27 In courfe.) Al thefe things they did without order, of pride and contention, they preached, they prophecied, they praied, they bleffed, without any feemly refpect one of another, or obferuing of turnes and entercourfe of vttering their guifts. Yea women without couer or veile, and without regard of their fexe or the Angels, or Priests or their owne husbands, malapertly fpake tongues, taught or prophecied with the reft. This was then the diforder among the Corinthians, which the Apoftle in this whole chapter reprehendeth and fought to redrefle, by forbidding women vtterly that publike exercife, and teaching men, in what order and courfe as wel for fpeaking in tongues, as interpreting and prophecying it should be kept.

Women may haue any
temporal Soueraign-
tie, but no Ecclefiaftical
function.

34 Let women hold their peace.) There be, or were, certaine Heretikes in our Countrie (for fuch euer take the Scriptures diuerfely for the aduantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is falfe and againft both reafon and the Scriptures. This only in that fexe is true, that it is not capable of holy orders, fpiritual Regiment or Cure of foules: and therefore can not doe any function proper to Priests and Bishops: nor fpeake in the Church, and fo not preach, nor difpute, nor haue or giue voice deliberatiue or definitiue in Councils and publike Affemblies, concerning matters of Religion, nor make Ecclefiaftical lawes concerning the fame, nor bind, nor loofe, nor excommunicate, nor fufpend, nor degrade, nor abfolue, nor minifter Sacraments, other then Baptifme in the cafe of mere neceffitie, when neither Priest nor other mã cã be had: much leffe prefcribe any thing to the Clergie, how to minifter thẽ, or giue any man right to rule, preach, or execute any fpiritual function as vnder her & by her authoritie: no creature being able to impart that wherof itfelf is incapable both by nature & Scriptures. This Regiment is exprefly giuen to the Apoftles, Bifhopes, and Prelates: they only haue authoritie to bind and loofe, *Mat. 18.*: they only are fet by the Holy Ghoft to gouerne the Church, *Act. 20.*: they only haue cure of our foules directly, and muft make account to God for the fame, *Hebr. 13.*

1. Cor. 11, 16.

A MORE AMPLE DECLARATION OF THE SENSE OF THIS 14. CHAPTER.

This then being the fcope and direct drift of the Apoftle, as is moft cleere by his whole difcourfe, & by the record of al antiquitie: let the godly, graue, & difcret Reader take a taft in this one point, of the Proteftants deceitful dealing, abufing the fimplicities of the popular, by peruerfe applicatiõ of God's holy word, vpõ fome fmal fimilitude & equiuicatiõ of certaine termes againft the approued godly vse & truth of the vniuerfal Church, for the feruice in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be againft this difcourfe of S. Paul touching ftrange tongues. Know therefore, firft, that here is no word written or meant of any other tongues but fuch as men fpake in the Primitiue Church by miracle: & that nothing is meant of thofe tongues which were the common languages of the world or of the Faithful, vnderftood of the learned & ciuil people in euery great citie, & in which the Scriptures of the Old or new Teftament were written, as, the Hebrew, Greek, and Latin. For though thefe alfo, might be giuen by miracle & without ftudy, yet being knowne to the Iewes, Romans, or Greeks in euery place, they be not counted among the differences of barbarous & ftrange tongues here fpoken of, which could not be interpreted commonly, but by the miraculous giift alfo of interpretation. And therefore this Apoftle (as the Euangelifts alfo and others did their books) wrote his Epiftles in Greek to the Romanes & to al other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any ftrange tongue not intelligible without the giift of interpretation, wherof he fpeaketh here: but in a notable, knowne, & learned fpeech, interpretable of thoufands in euery countrie. No more did S. Auguftin our Apoftle fpeaking in Latin, & bringing in the Scriptures & Seruice in Latin, preach & pray in Tongues according to the Apoftles meaning here. For the Latin was not, nor is not, in any part of the Weft,

That S. Paul's place maketh nothing agaift the feruice in the latin tõgue.

By ftrange tongues the Apoftle meaneth not the Latin Greek or Hebrew.

S. Auguftin our Apoftle brought in the Seruice in the Latin tongue.

either miraculous or ftrange, though it be not the National tongue of any one countrie this day. And therefore S. Bede faith, (*li. 1. hift. Ang. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin was made common to them al. And indeed of the two (though in truth neither fort be forbidden by this paffage of S. Paul) the barbarous languages of euery feueral prouince in refpect of the whole Church of Chrift, are rather the ftrange tongues here fpoken of, then the common Latin tongue, which is vniuerfally of al the Weft Church more or leffe learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and worship of God, then if it were in the fundry barbarous fpeeches of euery Prouince. Wherin al Chriftians that trauel about this part of the world or the Indes either, wherefoeuer they come, fhall find the felf-fame Maffe, Mattins, & Seruice, as they had at home. Where now if we goe to Germanie, or the Germans or Geneuians come to vs, each others Seruice fhall be thought ftrange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeares (or rather euery Age) fhall wholly become barbarous and vnknown to ourfelues; our tongue (as al vulgar) doth fo often change.

The Latin feruice
one and the fame
in al countries and
ftrāge to none.

The feruice in vul-
gar tongues ftrange
& barbarous to
euery ftranger.

Whether the feruice
in vulgar tōgues
doe more edifie.

And for edification, that is, for increafe of faith, true knowledge, and good life, the experience of a few yeares hath giuen al the world a ful demonstration whether our Forefathers were not as wife, as faithful, as deuout, as fearful to breake God's lawes, & as likely to be faued, as we are in al our tongues, tranflations, & English praiers. Much vanitie, curiofitie, contempt of Superiours, difputes, emulations, contentions, Schifmes, horrible errors, profanatiō & diuulgation of the fecret Myfteries of the dreadful Sacraments, which of purpofe were hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Bafil *de Sp. Sancti. c. 27.* teftifie) are fallen by the fame; but vertue or found knowledge none at al.

See Annot.
1. Cor. 10, 15.

Wherin this also is a groffe illufion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderftanding, hearing, or knowledge: the principal efficacie of fuch things & of the whole minifterie of the Church, confifting fpecially of the very vertue of the worke, & the publike office of the Priefts, who be appointed in Chriftes behalfe to difpofe the Myfteries to our moft good: the infant, innocent, idiote & vnlearned, taking no leffe fruit of Baptifme & al other diuine offices, meet for euery ones condition, then the learnedft Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leffe of thefe qualities and more learning.

Which we fay not as though it were inconuenient for the people to be wel instructed in the meaning of the Sacraments and holy ceremonies and feruice of the Church (for that to their comfort and neceffarie knowledge, both by preaching, Catechizing, and reading of good Catholike books, Chriftian people doe learne in al Nations, much more in thofe countries where the Seruice is in Latin then in our Nation, God knoweth.) But we fay that there be other waies to instruct them, & the fame leffe fubieft to danger & diforder, then to turne it into vulgar tongues. We fay, the fimple people and many one that thinke themfelues fome body, vnderftand as litle of the fenfe of diuers Pfalmes, Leffons, & Orations in the vulgar tongue, as if they were in Latin, yea & often take them in a wrong, peruerfe, & pernicious fenfe, which lightly they could not haue done in Latin. We fay, that fuch as would learne in deuotion and humilitie, may, and muft rather with diligence learne the tongue that fuch Diuine things be written in, or vfe other diligence in hearing fermons & instructions, then for a few mens not neceffarie knowledge, the holy vniuerfal order of Gods Church should be altered. For if in the Kingdom of England only it be not conuenient, neceffarie, nor almoft poffible, to accomodate their Seruice book to euery prouince & people of diuers tongues: how much leffe should the whole Church fo doe confifting of fo many

The vertue of the Sacramēts & Seruice confifteth not in the peoples vnderftanding.

The people is to be taught the meaning of Sacramēts and ceremonies, and are taught in al Catholike countries.

Catholike people in
euerie coũtrie vn-
derstandeth euerie
ceremonie, and can
behaue themfelues
accordingly.

differences? Neither doth the Apoftle in al this Chapter appoint any fuch thing to be done, but admonisheth them to pray and labour for the grace of vnderftanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, which is no ftrange nor miraculoufly gotten or vnderftood tongue, but common to the moft & cheefe Churches of the world, and hath been, fince the Apoftles time, daily with al diligence throughout al thofe parts of Chriftendom, expounded in euerie houle, fchoole, church, and pulpit: and is fo wel knownen for euerie neceffarie part of the diuine Seruice, that by the diligence of parents, Maifters, and Curates, euerie Catholike of age almoft, can tel the fenfe of euerie ceremonie of the Maffe, what to anfwer, when to fay *Amen* at the Priests benediction, when to confeffe, when to adore, when to ftand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other dueties of praying and feruing, fufficient to faluation. And thus is it euident that S. Paul fpeaketh not of the common tongues, of the Churches Seruice.

That he fpeaketh
not of the Churches
feruice, is proued by
inuincible arguments.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, praier, or miniftration of the holy Sacrament, wherein the office of the Church fpecially confifteth: but only of a certaine exercife of mutual conference, wherein one did open to another and to the affembly, miraculous gifts and graces of the Holy Ghoft, and fuch Canticles, Pfalmes, feeret Myfteries, forts of languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men and women in that firft beginning of his Church. In doing of this, the Corinthians committed many diforders, turning Gods gifts to pride and vanitie, and namely that giſt of tongues: which being indeed the leaſt of al giſts, yet moſt puffed vp the hauers, and now alfo doth commoily puffe vp the Profefſours of fuch knowledge, according as S. Auguſtin writeth therof. This exercife and the diforder therof was not

*Aug. doct. Chr.
li. 2. c. 13.*

in the Church (for any thing we can read in antiquitie) theſe fourteen hundreth yeares: and therefore neither the uſe nor abuſe, nor S. Paules reprehention or redreſſing therof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this ſame time, and it was not done in theſe miraculous tongues. Nothing is meant then of the Church Seruice. Again the publike Seruice had but one language: in this exerciſe they ſpake in many tongues. In the publike Seruice euery man had not his owne ſpecial tongue, his ſpecial Interpretation, ſpecial Reuelation, proper Pfalmes: but in this they had. Again the publike Seruice had in it the miniſtration of the Holy Sacrament principally: which was not done in this time of conference. For into this exerciſe were admitted Cathechumēſ, and Infidels, & whoſoeuer would: in this womē before S. Paules order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament: with many other plaine differences; that by no meanes the Apoſtles words can be rightly & truly applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Proteſtants, or great guilfulnes, ſo vntruelly and peruerſly to apply them.

Neither is here any thing meāt of the priuate praiers which deuout perſōs of al forts & ſexes haue euere vſed, ſpecially in Latin, as wel vpō their primars as Beads. For, the priuate praiers here ſpoken of, were pfalmes or hymns and ſonnets newly inſpired to them by God, & in this conference or prophecyng, vttered to anothers comfort, or to theſelues and God only. But the praiers, pfalmes, and holy words of the Chriſtian people vſed priuately, are not compoſed by them, nor diuerſly inſpired to themſelues, nor now to be approued or examined in the aſſemblies: but they are ſuch as were giuen and written by the Holy Ghoſt, and preſcribed by Chriſt and his Church for the faithful to vſe, namely the *Pater noſter*, the *Ave Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, & the like. Therefore the Apoſtle preſcribeth nothing here therof, condemneth nothing therein,

The Apoſtle ſpeaketh not of the peoples priuate praiers in latin, as vpō primars, beades, or otherwife.

toucheth the same nothing at all. But the devout people in their ancient right may and ought still use their Latin primars, beads, and prayers, as ever before.

Latin prayers
translated, or the
people taught the
contents thereof.

Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though she wholly forbiddeth not, but sometimes granteth to have them translated; and would gladly have all faithful people in order and humilitie learne, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* and the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian people ever since their conversion, to pray in Latin, then in the vulgar, though every one in particular, understand not what he saith:

The peoples devotion
nothing the less for
praying in Latin.

for it is plaine that such pray with as great consolation of spirit, with as little tediousnes, with as great devotion and affection, and oftentimes more, then the other: and alwaies more then any Schismaticke or Heretike in his known language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that first inspired them; and there is a reverence & Majesty in the Churches tongue dedicated in our Saviours Cross, & giueth more force & value to them said in the Churches obedience, then to others. The children cried *Hosanna* to our Saviour, and were allowed, though they knew not what they said. It is well neere a thousand yeares

Mat. 24.

The service alwaies
in Latin throughout
the west Church.

that our people which could nothing else but *barbarum fremdere*, did sing *Alleluia*, & not, *Praise ye the Lord*; & longer agoe since the poore husband-men sang the same at the plough in other countries. *Hiero. to. 1, ep. 5.* And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of David sung in Latin in the Service of the Primitive Church, have the ancient & flat testimonies of S. Cyprian, S. Augustin, S. Hierom and other Fathers. *Grego. li. 7. ep. 63. Cyp. exp. orat. do. nu. 13. Aug. c. 13. de bono persequer. & de bono vid. c. 16. and ep. 178. Hiero. præfat. in Psal. ad Sophron. Aug.*

Greg. li. 27. Moral c. 6.

de Catechiz. rud. c. 9. de Doct. Chr. li. 2. c. 13.
 See *ep. 10. of Auguft of S. Hieroms Latin tranflation*
 read in the Churches of Africa. Praiers are not made
 to teach, make learned, or increafe knowledge, though
 by occafion they fometime inftruct vs: but their fpe-
 cial vfe is, to offer our harts, defires, and wants to God,
 and to fhew that we hang of him in al things: and this
 euery Catholike doth for his condition, whether he vn-
 derftand the words of his praier or not. The fimple fort
 can not vnderftand al Pfalmes, nor fcarfe the learned,
 no though they be tranflated or read in known tongues:
 men muft not ceafe to vfe them for al that, when they
 are known to containe God's holy praifes. The fim-
 ple people when they defire any thing fpecially at Gods
 hand, are not bound to know, neither can they tel, to
 what petition or part of the *Pater nofter* their demand
 pertaineth, though it be in Englifh neuer fo much. They
 can not tel no more what is, *Thy kingdō come*, then
Adveniat regnum tuum; nor whether their petition for
 their ficke children or any other neceffitie pertaine to
 this part or to *Fiat volutas tua*, or *Ne nos inducas*, or to
 what other part els. It is enough that they can tel, this
 holy Oraifon to be appointed to vs, to cal vpon God in
 al our defires: more then this, is not neceffarie. And
 the tranflation of fuch holy things often breedeth man-
 ifold danger and irreuerence in the vulgar (as to thinke
 God is authour of finne, when they read *Lead vs not into*
tentation) and feldom any edification at al. For though
 when the praiers be turned and read in Englifh, the peo-
 ple knoweth the words, yet they are not edified to the
 inftruction of their mind and vnderftanding, except they
 knew the fenfe of the words alfo & meaning of the Holy
 Ghof. For if any mā thinke that S. Paul fpeaking of ed-
 ification of man's mind or vnderftanding, meaneth the
 vnderftanding of the words only, he is foully deceiued.
 For, what is a child of fiue or fixe yeares old edified or
 increafed in knowledge by his *Pater nofter* in Englifh? It
 is the fenfe therefore, which euery man can not haue, nei-
 ther in Englifh nor Latin, the knowledge wherof properly
 and rightly edifieth to inftruction: and the knowledge of

It is not
 neceffary to
 vnderftand our
 praiers.

How farre is
 fufficēt for the
 people to vn-
 derftand.

How the mind
 or vnderftand-
 ing is edified.

the words only, often edifieth neuer a whit, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious perfons besides. Finally both the one and the other without charitie and humilitie maketh the Heretikes and Schifmatikes with al their English and what other tongues and intelligence foeuer, to be *æsonans & cymbalum tinniens*, founding braffe and a tinkling cymbal.

To conclude, for praying either publikly or priuately in Latin which is the common sacred tongue of the greatest part of the Chriftian world, this is thought by the wifest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet wil be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custome*; and with this notable saying of S. Auguftin, *ep. 118. c. 1. Any thing that the whole Church doth practife and obserue throughout the world, to dispute therof as though it were not to be done, is most insolent madnesse.* 1. Cor. 13.

A notable rule
of S. Auguftin.

Chapter 15

The 7. part.
Of the resurrection
of the dead.

He proueth the resurrection of the dead by the resurrection of Chrift, and with many other arguments: and 31. answereth also obiections made againft it. 49. And then exhorteth in respect of it, vnto good life.

And I doe you to vnderftand, Brethren, the Ghospel which I preached to you, which also you receiued, in the which also you stand, ² by the which also you are faued, after what manner I preached vnto you if you keep it, vnleffe you haue beleeued in vaine. ³ For ^a I deliuered vnto you first of al which I also receiued: that Chrift died for our finnes

Tradidi παρέδωκα

^a This deliuerie in the Latin & Greek importeth *tradition*. So by Tradition did the Apostles plant the Church in al truth, before they wrote any thing.

Ef. 53, 8. according to the Scriptures: ⁴ and that he was buried,
Dan. 9, 26. and that he rofe againe the third day, according to
Pf. 15, 10. the Scriptures: ⁵ and that he was feen of Cephas; and
Ion. 2, 2. after that of the eleuen. ⁶ Then was he feen of moe then
Lu. 24. fue hundred Brethren together: of which many remaine
 vntil this prefent, and fome are a-fleep. ⁷ Moreouer he
 was feen of Iames, then of al the Apoftles. ⁸ And laft of
 one borne al, as it were of and abortiue he was feen alfo of me.
Act. 9, 3. out of time. ⁹ For I am the leaft of the Apoftles, who am not worthy
 to be called an Apoftle, becaufe I perfecuted the Church
 of God. ¹⁰ But by the grace of God I am that which I
 am; & his grace in me hath not been ^a)void, but I haue
 laboured more abundantly then al they: yet not I, but
 the grace of God [^]with me. ¹¹ For whether I, or they, fo
 we preach, and fo you haue beleueed.

¹² But if Chrift be preached, that he is rifen againe
 from the dead, how doe certaine among you fay, that
 there is no refurrection of the dead? ¹³ And if there
 be no refurrection of the dead, neither is Chrift rifen
 againe. ¹⁴ And if Chrift be not rifen againe, then vaine
 is our preaching, vaine alfo is your faith. ¹⁵ And we
 are found alfo ^b)falle witneffes of God: becaufe we haue
 giuen teftimonie againft God, that he hath raifed vp
 Chrift, whom he hath not raifed vp, if the dead rife not
 againe. ¹⁶ For if the dead rife not againe, neither is Chrift
 rifen againe. ¹⁷ And if Chrift be not rifen againe, vaine
 is your faith, for yet you are in your finnes. ¹⁸ Then they
 alfo that are a-fleep in Chrift, are perifhed. ¹⁹ If in this
 life onely we be hoping in Chrift, we are more miferable
 then al men.

Col. 1, 18. ²⁰ But now Chrift is rifen againe from the dead,
Ap. 1, 5. the firft fruits of them that fleep: ²¹ by a man death;
 and by a man the refurrection of the dead. ²² And as

^a In him God's grace is not void, that worketh by his free wil according to the motion and direction of the fame grace.

^b So may we fay: If the Cath. faith in al points be not true, then our firft Apoftles were falle witneffes, then hath our Countrie beleueed in vaine al this while, then are al our Forefathers dead in their finnes and perished. Which (prefuppofing Chrift to be God) were the greateft abfurditie in the world.

in Adam al die, fo alfo in Chrifft al fhall be made al-
 iue. ²³ But euery one in his owne order: the firft fruits
 Chrifft, then they that are of Chrifft, that beleueed in his
 comming. ²⁴ Then the end, when he fhall haue deliuered
 the Kingdom to God and the Father, when he fhall haue
 abolifhed al principalitie & authoritie & power. ²⁵ And
 he muft reigne, *Vntil he put al his enemies vnder his*
feet. ²⁶ And the enemy death fhall be deftroied laft. *For*
he hath fubdued al things vnder his feet. And wheras
 he faith, ²⁷ *Al things are fubdued to him;* vndoubtedly,
 except him that fubdued al things vnto him. ²⁸ And
 when al things fhall be fubdued to him; then the Sonne
 alfo himfelf fhall be fubieft to him that fubdued al things
 vnto him, that God may be Al in al.

Ro. 5, 12. 1. Thef. 4, 15.

Pf. 109, 1.

Pf. 8, 8.

²⁹ Otherwife what fhall they doe that are baptized
 for the dead, if the dead rife not againe at al? ³⁰ Why alfo
 are they baptized for them? Why alfo are we in danger
 euery houre? ³¹ I die daily by your glorie, Brethren,
 which I haue in Chrifft IESVS our Lord. ³² If (according
 to man) I fought with beafts at Ephefus, what doth it
 profit me, if the dead rife not againe? *¶ Let vs eate and*
drinke, for to morow we fhall die. ³³ Be not feduced,
Euil communications corrupt good manners. ³⁴ Awake
 ye iuft, and finne not. For fome haue not the knowledge
 of God, I fpeake to your fhame.

Efa. 22, 13.
Menander.

³⁵ But fome man faith: How doe the dead rife
 againe? and with what manner of body fhall they come?
³⁶ Foole, that which thou foweft is not quickned, vnleffe
 it die firft. ³⁷ And that which thou foweft, not the body
 that fhall be, doeft thou fow; but bare graine, to wit, of
 wheat, or of fome of the reft. ³⁸ And God giueth it a
 body as he wil: & to euery feed his proper body. ³⁹ Not
 al flefh, is the fame flefh: but one of men, another of
 beafts, another of birds, another of fifhes. ⁴⁰ And bod-
 ies celeftial, & bodies terreftrial: but, one glorie of the
 celeftial, and another of the terreftrial. ⁴¹ One indeed
 glorie of the funne, another glorie of the moone, and

another glorie of the ftarres. For ^a)ftarre differeth from ftarre in glorie: ⁴² fo alfo the refurrection of the dead. It is fowen in corruption, it shal rife in incorruption. ⁴³ It is fowen in difhonour, it shal rife in glorie. It is fowen in infirmitie, it fhall rife in power. ⁴⁴ It is fowen a natural body; it fhall rife a ^b)fpiritual body. If there be a natural body, there is alfo a fpiritual, ⁴⁵ as it is written: *The firft man Adam was made into a liuing foule:* the laft Adam into a quickning fpirit. ⁴⁶ Yet that is not firft which is fpiritual, but that which is natural: afterward that which is fpiritual. ⁴⁷ The firft man of earth, earthly: the fecond man from Heauen, heauenly. ⁴⁸ Such as is the earthly, fuch alfo are the earthly: and fuch as the heauenly, fuch alfo are the heauenly. ⁴⁹ Therefore as we haue borne the image of the earthly, let vs beare alfo the image of the heauenly. ⁵⁰ This I fay, Brethren, that ^c)flefh and bloud can not poffeffe the Kingdom of God: neither fhall corruption poffeffe incorruption.

⁵¹ Behold I tel you a myfterie. We fhall al indeed rife againe: but we fhall not al be changed. ⁵² In a moment, in the twinkling of an eye, at the laft trompet (for *Ap. 8, 2.* the trompet fhall found) and the dead fhall rife againe *11, 15.* incorruptible: and we fhall be changed. ⁵³ For this corruptible muft doe-on incorruption; & this mortal doe-on immortalitie. ⁵⁴ And when this mortal doe-on immortalitie, then fhall come to paffe the faying that is written: *Oj. 13, 14.* *Death is fwallowed vp in victorie.* ⁵⁵ *Death where is thy victorie? Death where is thy fting?* ⁵⁵ And the fting of death, is finne: and the power of finne is the Law. ⁵⁶ But thankes be to God that hath giuen vs the victorie by our Lord IESVS Chrif. ⁵⁷ Therefore, my beloued

^a The glorie of the bodies of Saints fhall not be al alike, but different in Heauen according to mens merits.

^b As to become fpiritual doth not take away the fubftance of the body glorified: no more when Chriftes body is faid to be in fpiritual fort in the Sacrament, doth it import the abfence of his true body and fubftance.

^c Flesh and bloud fignifie not here the fubftance of thofe things, but the corrupt qualitie incident to them in this life by the fal of Adam.

Brethren, be ftable and vnmoueable; abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

ANNOTATIONS

Free-wil with grace.

10 With me.) God vfeth not man as a brute beaft or a block: but fo worketh in him and by him that free-wil may con-
curre in euery action with his grace, which is alwaies the principal.

Heret. tranflation.

The heretikes to auoid this concurrence in working and labour-
ing, tranflate, *which is with me*: where the Apoftle rather faith,
which laboureth with me.

Fafting is meritorious.

32 Let vs eate and drinke.) S. Ambrofe applieth thefe
words to our Chriftian Epicurians that take away fafting, and
deny the merit therof: *How can we be faued* (faith he) *if we wash*
not away our finnes by fafting, feeing the fcriptures fay, fafting
and almes deliuer from finne? What are thefe new Maifters then
that exclude al merit of fafting? is not this the very voice of the
Heathen, faying: Let vs eate and drinke, to morow we shal die?
li. 10. epift. ep. 81.

Chapter 16

The 8. part.
Of the contributions.

He prefcribeth an order for their contributing to the
Chriftians at Hierufalem, 3. promifing to come vnto them.
10. Of Timothee, and of Apollo's comming thither. 13. And
fo with exhortation, and diuers commendations, he en-
deth.

And concerning the collections that are made
for the Saints, as I haue ordeined to the Churches
of Galatia, fo doe ye alfo. ² In ^a)the firft of
the Sabboth let euery one of you put a part with himfelf,
laying vp what fhall wel like him: that not when I come,
then collections be made. ³ And when I fhall be prefent;
whom you fhall approue by letters, them wil I fend to

^a That is Sunday. *Hiero. q. 4. Hedibiæ.* So quickly did the
Chriftians keepe Sunday, holiday, and affembled to Diuine Seruice
on the fame.

carie your grace into Hierufalem. ⁴ And if it be worthie that I alfo goe, they fhall goe with me.

⁵ And I wil come to you, when I fhall haue paffed through Macedonia. For I wil paffe through Macedonia.

⁶ And with you perhaps I wil abide, or wil winter alfo: that you may bring me on my way whither-foeuer I goe.

⁷ For I wil not now fee you by the way, for I hope that I fhall abide with you sometime, if our Lord wil permit.

⁸ But I wil tarie at Ephefus vntil ^a)Pentecoft. ⁹ For a great doore and euident is opened vnto me: and many aduerfaries.

¹⁰ And if Timothee come, fee that he be without feare with you, for he worketh the worke of our Lord, as alfo I. ¹¹ Let no man therfore defpife him, but conduct ye him in peace: that he may come to me. For I expect him with the Brethren.

¹² And of Brother Apollo I doe you to vnderftand, that I much intreated him to

πάντως

come vnto you with the Brethren: and at al it was not his mind to come now. But he wil come when he fhall haue leifure.

¹³ Watch ye, ftand in the faith, doe manfully, & be ftrengthened. ¹⁴ Let al your things be done in charitie.

¹⁵ And I befeech you, Brethren, you know the houfe of Stephanas, and of Fortunatus, that they are the firft fruits of Achaia, & haue ordeined themfelues to the minifterie of the Saints: ¹⁶ that you alfo be fubieft to fuch, and to euery one that helpeth & laboureth with vs.

¹⁷ And I reioyce in the prefence of Stephanas and Fortunatus and Achaicus, becaufe that which you wanted,

τὸ ὑμῶν
ὑστέρημα

they haue fupplied. ¹⁸ For they haue refrefhed both my fpirit and yours. Know them therfore that are fuch.

¹⁹ The Churches of Afia falute you. Aquila and Prifcilla with their domeftical Church falute you much in

^a The Heretikes & other new-fangled friue among themfelues, whether Pentecoft fignifie here the terme of fiftie daies, or els the Iewes holy-day fo called. But it cometh not to their minds that it is moft like to be the feaft of whitfontide, kept & intituted euen then by the Apoftles, as appeareth by the Fathers. See *S. Aug. ep. 119. c. 15. & 16. Ambr. in c. 17. Lucæ.*

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

our Lord. ²⁰ Al the Brethren falute you. Salute one another in a holy kiffe. ²¹ The falutation with mine owne hand Paules. ²² If any man loue not our Lord IESVS Chrif, be he *anathema Maranatha*. ²³ The grace of our Lord IESVS Chrif be with you. ²⁴ My charitie be with you al in Chrif IESVS. Amen.

See Ro. 16, 16.

נרמ אתא

ANNOTATIONS