The Argument and whole matter of the first Epistle of that apostle saint Paule to the Corinthians by Erasmus of Roterodame.

Corinthe once the chiefe Citie of Achaia was for the commodiouse hauens therof (for it is almoste an Iland) the moste famouse, and richest martel towne of all Asia. The maners of suche Citties are commonly wonte to be verye corrupte and bad, partly by reason of the resorte of al nacions, whiche bring in rather exaumples of vice, than of good maniers: and partely also, because marchaũ\textsuperscript{•} men aboue other, take vpon them to lyue licenciously. Therfore albeit the Corinthians had by the preachyng of S. Paule alreadye receaued the gospelle, yet remayned there in them some leauynges of theyr former lyfe, and properties, insomuche that it was to be feared, leste they mighte from true christianitie be withdrawn, either by Philosophers, who disdayned the preachyng of Christes crosse, as a base, and an vnlearned doctrine, or els by false Apostles prouokyng them to Iewishnes. Suche a harde matter is it, to alter and chaunge one man into a newe mā, bothe from suche customes, as the same was borne vnder, and from suche as a man hath been nozeled in. Yea so harde is it, that saynt Hie\textsuperscript{•}rome, in the preface of the second booke of his comentaries vpon the Epistle to the Galathians sayeth, that some suche faultes, as Paule layeth to the Corinthians charge, remayned in the people of Achaia euen vntil his time. And in this our time also some suppose, y\textsuperscript{•} to be but dipped in a little water, is a sufficient meane to make a perfect christian man. Paule therfore knowyng well, that it is as great an acte to bolde that, whiche is once gotten, as it is to conquere: with as great laboure and payne as he had gotten his children to Christe, (for he was among them a yeare and a halfe) with like diligence he calleth them agayne to Christe, and establisheth them in the doctryne of the ghospell: sometyme vsyng his apostolique authoritie, reprouyng them, chiding, and thretning; sometime like a louing father speaking fayre, encour\textsuperscript{•}aging, and mollifying the vehemencie of his necessarie reprouing, by pray\textsuperscript{•}sing of them. And as the maner of a wise phisician is, temperyng sower and vnpleasaunt medicines with swete suger, eftsoues prouding also for euery maladie mete and convenient reamedies. Firste, after riches\textsuperscript{•} foloweth pryde and vurulines. And among vnruuly persones, oftentimes arise sectes, whiles neither will geue place vnto an other, but eche man thinketh hymselfe beste. Besides this, welthines bringeth ryot and delicate fare. And of riot gro\textsuperscript{•}weth leachery. And to be couetous, is a thing geuen peculiarly to marchante men. Nor were the Corinthians proude onely by reason of there welthe, but also because they were learned in the grecians philosophy, and therfore des\textsuperscript{•}soised they suche, as were not learned therein, as rude and barbarouse. Of pride it came, that euerie of them auauenced hymselfe vpon the singularnes of that Apostle, of whome he was baptised.
Therof rose these sediciouse wordes, I holde of Apollo, I holde of Celphas, I hold of Paule. Of pryde also it came that in their solēne assemblies and meetynges, they disagreed amonge them selfes, because evry manne thought his spiritual gifte beste: and whiles in one gyfte neither woulde gyue place to other, there was suche disordre and confusion, so that euen theyr wemen in open places both spoke and taughte. Of ryot and pryde also was it, that as ofte as they came to the holye supper, whiche Paule calleth the Lordes supper, wherin it were moste mete to shewe christian concord, the ryche men without lokynge for the poore, fell to their meate, and gorged the selues vntill they were drounke whiles other were hungrye: insomuche as at that supper, there was not only dissencion and distemperaunce, but also a certayne vnseemyng inequalitie, not accustomed to bee vsed in that supper. And where as some among them dysdayned Paule, countynge hym but a poore rascalle, lackynge eloquence, rude and vnlearned: that rose partlye through pryde, and partlye through Philosophie. But wheres they doubted of the resurrection of the dead, whiche is euen the pryncipall article and foundacion of our religion, that only came of Philosophie. Of intempe|raunce and riot it came, that they vsed indifferently to eate suche meates, as than were offered to ymages of dyuelles, without regardyng of theyr con|sciences, which were weake. Of Leacherye it came, whiche was in no place lesse punished than in Corinthe▪ so farre that beside other enormyties in thys kynde, there was one found among them, which had in incestuouse aduou|trie, abused his fathers wyfe, that is to wytte, his owne steppe mother, nor was, beyng gilte of such an offence, banyshed out of their company: so that the Corinthians kept company with him and other christian menne, which were outragiouse liuers, as though thei had euen fauered theyr wickednes. Of like wantones came this also, that the men vnsemely had long bushes, & their women were not a shamed in the church to be bare headed, by their boldylye aparyle vterryng their lewed womannyshe, and wanton maniers. Of couetousnes was it, that they went to lawe one with another, not to recouer their good name, nor for auoyding anye bodyly ieoperdye, but for mol|ney, amōg whom the desyre of money was growen so far, that christian men, which had vowed the despisyng of suche things, not without the great dys|honour of Christes name, went to the lawe before heathen & wicked iudges: & were so farre frō despisyng the losse of a little money, that in suche matiers they went aboute wilfullye to deceaue other. Finally they struyed among them selues of matrimonye, by reason that euen at that tyme some christian men styfyle defended, that mē should wholy abstayne from mariaghe, because they sawe the Apostles abstayne from their wyues. And thus haue I decla|red the dyseases of the Corynthians, not of all, but of some, by whome leste the rest myght be infected, Paule prouideth these reamydies. First of al, af|ter that he hath told them of his trust, that they would stedfastlye contynewe in the gospel of Christ, he earnestlye reprooueth and byddeth them beware, & not contenciously to glorie in men, but with one assent and concorde to glory in Christes name, whom men are bounde to thanke for all that we haue: by the waye declaryng, that the verye welspryng of al suche dissention is pryde. From pride therfore through worldly
Philosophie, he calleth them backe to the mekenes of the crosse, which albeit it be symple and without all bragges, yet sayth he that it is myghty and effectual.

And then sheweth he also, that the beginners of this mischief, were false Apostles, whiche after Paules departure thrust themselves in, eftsones warning them, howe he had layed a good and sure foundacion, and that thei should take hede, lest they builded any thing therupon, which should afterward be plucked downe: that is to say, that the Corinthians should learne nothing which they should anone after be fayne to forgette. After that, like a father he reasoneth the matter with his children, reprouyng in them, that they were growen so great, that they no we despised their firste teacher, as an abiect person, & because that he for the gospels sake had suffred al maner of troubles, whom for thesame thei were much more bound to fauer. After which, he encourageth his children to folow the steppes of their father, and not wilfully to yelde them selfe to be bounde to newe scholemaisters. And these poynetes intreateth Paul of specially, in y firste, the secound, the third & the fourth Chapters. Now in myne opiniō, the end of the fourth Chapter, belongeth to the begynnyng of the fyfte. Wherein he gyueth commaundement touchyng the incestuouse aduoutrer, and willleth by commen consent, that men should auoyde his company: partly that he might amende for shame, and partly leste by his company other myght be corrupted, not onely warming thee to auoyde his company, but also the company of all suche, which beyng called after a sorte christian men, lyue viciously, and slaunderously. As for the company of Paynims (he sayth) nedeth not so muche to be auoyded, eyther because it lytle belongeth to christians, what lyfe they leade, or els because, that suche were so cōmen, that if a man would auoyde theyr company, he should be able to be in no company at all. And this entreateth he of in the fyfte Chapter. Thrydely he sheweth his mynde concernyng sutes of the lawe, that if among them, any suche accion rose, as it were a shame there should among christians, to stryue for money, which menne should lytle sette by, that they should not suffer the matter to goe so farre, as to haue it hearde before heathen iugdes, but to finishe it among themselfes, by the arbitremente of any suche, as they thought mete. And this entreateth he of in the sixt Chapter, whereof a great parte, in myne opinion, belongeth to the seuenthe, euens from that place, where he being aboute to entreate of matrimonie, among other vices condemneth fornicacon, aduoutrye, and buggorie: and this matter prosecuteth he, vntill the beginnyng of the nexte Chapter, where he sayeth: knowe ye not that your membres are the Temple of Christe? Fourthly he instructeth them touchyng matrimonie, wydowhead, vnquall mariagi, diuorces, virginitie: by the way warnyng, that for christialn religions sake, they should not goe aboute to chaunge the ciuile state of theyr lyfe. In all which treatys he so encourageth them to single lyfe and chastitie, that yet he denieth not the reamydie of mariage, to suche as haue nede therof: and this doth he in the seuëth Chapter. Fiftly he declaireth, that the flesh offred to Idolles, in very dede, nothing differeth from other, and
yet must we abstayne from them, if any jeopardy be, leste any heathen or
weake christian be present, which by reason of thyne eatyng is lyke to thinke,
that thou fauourest Idolatry. From suche and other lyke vices, dissuadeth he
by olde examples.

And this doeth he in the eight and in parte of the nineth Chapter. For in the
myddes he entreth into the prayse of himselfe, couertly auauncyng his
authoritie aboue other Apostles, euene aboue the chiefe of them, which only
among all the rest freely taught the Corinthians the doctrine of the gospell.
Sixty teacheth he what were mete to be done in the comen metinges of
christians, that is to witte, that the menne should not haue long heare, nor the
women be bare headed, and that also in the Lordes souper, all thinges should
be commen and equall, shewyng them, that it was no bealy matter, that there
was in hande, whiche were more mete to be provided for at home, but in that
spirituall feast, was represented the souper of the Lorde. Furthermore he
warneth that none of them be proud of any spirituall gyfte, but that every
of them should bestowe his gyfte for the comen weale of the churche,
exhortyng them by the exaumple of the membres of the body, soberly to use
other gyftes, specially yet laboring for the giyte of charitie, without whom
other are not onely not good, but also hurtful. So that among the gyftes of the
spirite, he geueth the chiefe preeminence to charitie, and the nexte to
prophecie, for by that name calleth he the gyfte of expoundyng holy scripture,
bidding them in the use of this gyfte, to auoyde all vnquiet disordre and
confusion. As he sayth they should, if but fewe spake at once, and that by
course, chargeing their wemen in the meane season to holde their peace, in
somuche that in the congregacion he suffreth not them to aske, no not for their
learnynge. All this speaketh he of in the. xi. xii. xiii. and .xiii. Chapters. Seventhly,
with dyuerse argumentes he proueth the resurreccion of the dead, declaring
how and after what maner it shalbe: and this doeth he in the .xv. Chapter. In
the last Chapter speaketh he of certayne familiar thinges: that is to wit, of
geuynge of money toward the reliefe of the poore, and of his cûmyng agayne
to Corynthe. And finally he commendeth vnto them Timothe and certayne
other. Saiunte Ambrose thinketh that this is not the firste Epistle, that Saiunte
Paul wrote to the Corinthians, coniecturing so, as I thinke, by that is written in
the firste Chapter: I wrote vnto you in an Epistle, as though he had before
written vnto them of these matters in other letters, albeit the Greke
interpreters dissente. Some thinke that this Epistle was sente by Tim othe,
because of him mencion is made once or twyes, and by Stephana, Fortunatus,
and Achaicus, whom he commendeth vnto them. Some againe, because it is
wrytten at the lat|ter ende, I will tary at Ephesus vntill the fiftyeth daye,
suppose, that it was sent from Ephesus. Some againe thinke that it was sent
from Philippo, for that title haue the Greke bookes. And yet cõnot I
coniection, with what reason they were ledde, that so thought, onlesse they
gather, that it was written by the waye, because Paul sayeth: I wyll come to
you, when I go over to Macedonia: for I will go through Macedonia. And straight after: for I will not see you no we in my passage.

¶ The ende of the argument.

The paraphrase of Erasmus upon the first Epistle of the Apostle S. Paule to the Corinthilans.

The i. Chapter.

The texte.

Paule called an Apostle of Iesus Christe through the will of God, and brother So|stenes. Vnto the congregacion of God, which is at Corinthum. To them that are sanctified by Christe Iesus, called saintes, with all that call on the name of our Lord Iesus Christ in euery place, ether of theirs or of ours. Grace bee vnto you and peace from God our father, and from the Lord Iesus Christ. I thanke my god alwaies on your behalfe, for the grace of God, which is geuen you by Iesus Christ, that in all thinges ye are made riche by hym, in all vtteraunce, and in all knowelage, by the which thynges the testimon|ny of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waitynge for the apering of our Lord Iesus Christ, which shall also strength you vnto the ende, that ye maie bee blamelesse in the daye (of the commyng) of our Lorde Iesus Christe.

P Aule no false Apostle, nor vsurper of an Apo|stles auctoritie, as some are among you, but called to be the Ambassadoure of Christe, and not the messanger of menne: Called (I saye) not throughe myne owne deseruyng, but only because it so pleased god the moste mercifull father, by my ministerie, to spreade abrode the honoure of his sonne, whiche calling I certiie you of, leste ye shoulde either mislyke me, or bee desyrouse to haue an other. Paule therfore, euen I, whome ye knowe well, and also with me Sosthenes, my brother by profession, and fellowe in office, doe wryte this Epistle, not to the sediciouse sectes, that stryue one with another, but to the congregacion of the churche, whiche god of his goodnes, (at whose commande|mente I laboure in this embassie) hathe steadfastly ioyned together in one accordre of mynde, and suche mutuall cha|r|tie, as beseemeth christians, at Corinthe, buyldyng in the olde citie, a newe and an heauenlye, placying there, in the steade of an earthlye, an heauenlye companye, that is to saye, a companye purged and cleansed from theyr olde vices and beastelye lustes, from pryde throughe ryczhes, and worldlye learr|nyng, and from other diseases, by meanes whereof, among men debate and dissencion oftetymes arise, farre otherwyse than
they shoulde, whome one God, one deleyuer Christ, one baptisme, one religion, one rewarde, doeth so dyuersly ioyne and knyt together. Once hath Christe frelye taken from you the sinnes of your former lyfe, to the entente, that hencefoorth by vertuouse exercyse, ye shoulde preserue and kepe the godlye state, by hym restored vnto you. For neyther gote ye it throughe youre owne deseretes, nor are ye for thesame bounden to thanke youre ryches or Philosophie, or the kealpyng

of Moses lawe eyther, but Iesus Christe: whiche bothe purged you fyrste with his bloude, and after called you to a continuall perfeccion and holynes of lyfe. Nor belonen these my woordes onelye to you, but generally to all nacions of the worlde, that professe the name of our Lorde Iesus Christe, whether they bee among the Iewes, or among ye Gentyles, so that they putte no vayne truste in theyr great ryches, and possessions, but wholy leane, and haue a confidence, vpon his helpe and succoure. There is of all but one churche and christian congregacion, all are equalllye bounde to Christe onelye: bothe for theyr deleyuaunce from the moste vilanouse bondage of synne, and also for theyr callyng & chusyng oute to godlynes of lyfe. There is neither place nor countreye, that seuereth the ghospell: but as all menne haue one Christe, so are all his gyftes free to all menne. His common grace and peace therfore wyshe I vnto you and to them also, whiche bothe no manne els canne geue but he, that gelueth you all thinges: I meane god the father, of whome, as of the very fountayne, all ourwe weale commeth, and ourwe Lorde Iesus Christe, by whome onely his fathers pleasure was to geue you all thynges.

Grace obtayned, shall saue and kepe you vnharnefull and innocente, and with an vnharnefull lyfe, is ioyned peace and concorde. Grace exclu|deth synne, and bryngeth vs into goddes fauoure: peace reconcileth eche one of you to another. By the one ye in suche sorte receyue goddes benefite, that ye forget not the chief gyuer: by the other a declaracion is made that ye are not onelye by name christiannes, but also very christiannes in deede. By grace, partakers are ye of goddes heauenly benefite: by peace and concorde, according to your abilitie, ye bestowe your heauenly gyftes eche one of you vpon another. Some thing is there in you by goddes free gyfte, for the whiche I am glad in your behalfe, and gyue god thankes. And some thing againe I mislyke, and would wyshe, were amended. Some are there among you, that lyue a christian lyfe, and some there bee, in whome yet the dregges and fylthynes of theyr olde synfull lyfe, remayne styl. For as I coumpte youre weale myne owne, so yf ought among you bee amisse, I thynke my parte therein. And therefore on youre behalfe I thanke my God alwayes, by whose grace and goodnes, Christes free gyfte is in suche
plentifull sorte departed among you, that whereas heretofore ye busilye soughte for earthly, frayle, and transitory riches, ye are nowe through Christes benefitte, enriched with heauenlye treasures, and suche ryches, as shall neuer peryshe, but bryng vs vnto the true and perfite weale. In tolken whereof no kynde of language or gyfte of knowledge is there, whiche ye haue not obtayned aboundantly.

Of late proude were ye of youre vayne Philosophie, but synce in the steede of a false ye embraced the true wysedome, ye vse your selues discreteluye. Of late proude were ye, by reason of your worldly eloquence, highuelye standing in your owne conceytes: but synce ye were from aboue inspired with the gifte of tongues, ye speake of heauenly matters, stedfastlye con\tinuyng in that which ye knowe is beste: by meane whereof both the trueuth of the gheospel, and the faith of Christ is in greatter renoume, & more str\thned, whiles al mē clearely see & perceiue, yt\ the fact, which is wrought in you,

was not wrought in you by any worldly policie, but by the myght of God, which geuing his gyftes vnto vs, brought our preaching in credite. Insomuche that, albeit ye neyther sawe Peter, nor Iames, whom some compt either the only, or chiefe Apostles, yet no gifte is there wherwith God is wonte to auaunce the ministerie of his Apostles, wherin ye ought to thinke your selves behynde other, so farre that every manne maye well perceyue, that notwithstanding the ministers be diuerse, yet is the chiefe doer one, synce one effecte doeth alwaye folowe. And as these giftes are geuen vnto you lyke earnest money, or as a pledge of the everlasting life to come: so ye by suche playne and sensible tokens, concernyng an hope of things, that cannot be seen, awayte for that daye, wherin Christe, which nowe yet semeth in his membres to suffre affliccion, shall playnyly shewe his maiestie, and deuyde the godly from the ungodly, and deliuer his ser\uauntes from all trouble and vexacion: for desyre of which day, ye suffre displeasures, and for feare of the same ye doe your dewtie. Menne maye peraduenture vnrighteously condemne or quyte, but in that day shal God without any wrong at all, apoynte you, eyther to euerlasting paynes or euerlasting pleasures. But yet distrust ye nothing: he for this presente time is your ayder and defender, which in that day shalbe your iudge. Of his goodnesse it is, that ye are restored from your olde errours, to godly life, and as ye haue begūne to leade a godly life and a pure, so shal ye like\wyse through his goodnesse, continew in suche a vertuouse conuersacion, that in the fearefull daye of our Lorde Iesus ye be founde blamelesse. As my trust is ye shall, not by your strength or myne, but by the goodnesse of God, whiche disapoynteth no man of the hope, he standeth in, and surely perfourmeth, asmuche as he promised.
¶ God is faithfull, by whom ye are called unto the fellowship of his sonne Jesus Christ our Lorde. I beseech you brethren by the name of our Lorde Jesus Christe, that ye all speake one thynge, and that there be no dissencion among you: but that ye may be a whole body of one mynde and of one meanyng: For it is shewed vnto me (my brethren) of you, by them whiche are of the house of Chloe, that there is strife among you. I speake of the same, that every one of you sayeth: I holde of Paul: I holde of Apollo I holde of Cephas: I holde of Christe. Is Christe deuided? Was Paul cruciied for you? eyther were ye baptized in the name of Paul? I thanke God, that I baptized none of you? but Crispus and Caius: leste any should saye, that I had baptised in myne owne name: I baptized also the house of Stephana. Furthermore knowe I not, whether I baptized any man of you, or no. For Christe sente me not to baptize, but to preache the gospell, not with wysedome of woordes, leste the crosse of Christe shoulde haue been made of none effecte. For the preaching of the crosse is to them that peryshe, folyssnesse: but vnto vs whiche are saued, it is the power of God. For it is wrriten: I wyll destroy the wysedome of the wyse, and wyll cast awaye the understan|dyng of the prudente. Where is the wyse? Where is the Scribe? Where is the dis|puter of this worlde? Hathe not God made the wysedome of this worlde folyshnesse?

And it is not to be doubted, since he of his free mercy hath called you vnto him, and made you ioynte inheritoures with his onely sonne our Lord Jesus Christe, but that he will also fauour you labouring to conti|new in this godly state, that ye fall not frō that honourable inheritaunce, wherof ye haue already receiued an earnest peny. Hitherto haue I spokē of suche things in you, for which in your behalfe I doe greatly reioyce, wherin I would wishe, ye should continew, and goe forwarde alwaies, as ye haue begūne. Nowe harken, what I mysselike in some of you, what I would were amended, and wherein my desyre is, ye should be vnylke your selfes. I nede not to teache you, what becommeth your profession, ye knowe it your selfes sufficiently. But onely I beseeche you, my moste dearly beloued brethren, for our Lord Jesus Christes names sake, a name moste to be reuerenced and had in honoure, of suche as haue once professt it, that there be among you no diuision nor shamefull dissencion, but that ye agree in hearte and woorde, and through concorde becomeas one per|lute bodye, whose partes are steadfastly and fast knyt together. Worldly|wise|dome, by reason of sectes and dyuerse opinions, is into soondrye partes deuided, by reason whereof also perpetuall stryfe and contencion is among theyr scholers and folowers mayntayned. But Christian wise|dome should among al men haue like
rules and determinacions, of which as there is but one author and maister, so fauoureth he not suche small by pathes of carnal sectes, and mens opinioes. Mete is it thercfore, that as the professours of this Philosophie and learning be al of one consent and agrement in mindes, so they abstayne also from suche woordes, as soūde towards stryfe and debate. To be at an inwarde debate, is wicked and vngodly: to fyght and braule with woordes, is agaynst honestie. And leste peraduenture ye might thinke, that I haue of this my saying but a vayne suspicion, I assure you they were brought vnto me by suche godly and perite lyuers, as are well worthy to be beleued. Ye knowe Chloe, that notable and godly woman, ye knowe her householde, and acquayntaunce, whiche are all of thesame trade of lyfe as Chloe, theyr ayder, is known to be. By them, whiche bothe zeale your welth and in my necessites helpe me, heard I, that there is stryfe and contencion among you: as though ye were a sedicion sorte of people quarellyng among them selves. What other thyng els (I pray you) meane these woordes, whiche are comenly spoken among you, whiles (as for an example) one sayeth: I holde of Paul, another agayne: I holde of Apollo, an other sayeth: I* holde of Cephas, an other: I holde, of Christe? What saye you? are not these names of sedicions and sectes? After lyke sorte such as professe the vayne wisedome of this worlde, one boasteth Pithagoras, an other Pla|to, one boasteth Aristotle, an other Zeno, one boasteth Epicurus, an other this maister, and that maister, and euery one of these, eche for his owne maister, is with other at continuall variaunce. We haue but one maister, one learntyng, one ordenaunce, but one purpose and intente, and whence come then these diuersities of names? Is Christe deuided, or from hym selfe disagreynge? Why parte and deale we the honoure of our religion,* whiche is onely dewe to one, among menne, in so doyng makyng of ser|luauntes

maisters? Who gaue you grace to lyue cyghteously? Dyd not Christe, whiche with his owne bloude washed you? Why then forge ye to your selves any other name, than his whose benefite and free gifre this is? Geue me leaue so to speake, for example: was Paul cruciied for you?* Yf all menne, and euery manne equally are for this benefite, only bounde to Christe, synce he generally dyed for all, why seke you for the titles and surnames of diuerse menne, inmaner geuyng that to them, for whiche Christe onely should haue thankes? Through baptisme we are planted in Christe, and in his name are we baptized, from whom all the power of baptisme springeth. Why should ye rather than call your selfes Paules scholers, than Christes, synce ye wer baptizd, not in Paules name, but in Christes? Yf vpon such occasion the glory dew to God be taken from him and geuen to menne, then thanke I God, that I baptized none of you, but
Crispus and Caius, whiche (I trowe) glory nothyng therof, but knowledge me, as a minister, and Christe the chiefe doer. It might haue chaunced, yf I hadde baptized many, that there would haue been some, that would haue called themselves, in stead of Christes disciples, Paules disciples.

But no we cometh it to my mynde, that I baptized also Stephanas householde: as for other that I baptized, I remembre none. At my being there, my mynde more ranne vpon suche thinges, whiche more aduaunced christianity. That whiche in baptisme is doen by man, is the leaste parte of baptisme. The vsuall and accustomed woordes euery man maye pro[nounce]. And an ease thyng is it, and without jeopardie at all, to dyp him in water, that is bothe readie and willyng thereto: but the very office of an Apostle is, by the effectual preaching of Gods woorde, to bring a man from his long accustomed lyfe, from the lawes and ordinaunces of his countrey, to a newe and quite contrarie religion, and not to stycke this wyse to doe, though he thereby stande in jeopardie of deathe. Hereof myght we more lawfully glorye, yf we myght chalenge in suche enterprises any thyng, as our owne. Nor yet speake I this to disalowe baptisme, but to preferre that, whiche is better, and that whereunto I am specially assigned.

Christe neuer assigned me to this embassie among the Gentiles, to be only the minister of baptisme, but to setfurth and to publishe by my preaching the glory of his name, and to wynne, as many as I coulde, by the gospell vnto hym. Nor yet for so doyng haue I any cause, carnally to glorie. For God woulde not haue this feate done eyther by the conueyaunce of mannes witte or eloquence, wherewith no suche woonder coulde be wrought, but would haue this greate enterprise brought to passe by a rude, simple, and playne preachyng, to the entente that all the prayse of this acte should be geuen to God only, whom it pleased by the yle, lowe and reprochefull crosse of Chryste and preachyng therof, to renewe all the worlde. Chrystes crosse semeth to be a lowe try fyng matter, but yet such a yle tryfle is it, that it subdueth all the gloriusse maiestie and pome of this worlde. The rnde and wearysh preaching, by which we declare to

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all the worlde, that Chryste was fastened vpon a crosse, & therupon died, semeth to be some folishe thing, without any poynte of learnyng: but tell me, to whom semeth it so? Vndoubtedly to them, which beyng blynded with their sinfull lyfe, receyue not in theyr heartes the preachyng of the gospell: and therby perysh, by forsakyng him, by whom they might be salued. But yet suche as hereby attayne to euerlasting saluacion, well
verständlich and perceyue that it is no weake and feble thing, but a thing of Gods owne doyng, muche more mightie and effectuall, than is any mans power and garrisons. By this newe and vnknowne meane, hath it pleased God to renewe all the worlde, as he long before promised to doe, by the mouthe of his Prophete Esai, by whom, he thus speaketh: I wil destroy the wisedome of the wyse, and wil cast awaye the vnnderstandyng of the politque. Hath he not perfourmed his promise? See we not the worlde renewed? see we not men, mistrusting theyr old religion, and casting away theyr affiaunce in Philosophie, embrace the crosse of Christe? Vnderstand not men nowe that thyng to be deuilysh and vngodly, whiche they before thought good and godly? and that nowe to be folysh, which to fore they thought wittie? Tell me now, where is the wise man that was so proude * of his knowledge in the lawe? where is the Scrybe, that was so proude an expounder of the lawe? where is the Philosopher become, which searcheth out the priuities of nature, and forgetting God the maker of al thyng, maruayleth at creatures? Every one of these made great crakes, that they could doe wonderfull thinges, but yet were they both deceuyed themselfes, and deceuyed other too. They promised righteouynesse, and al wealth, when in the meane tyme themselfes were miserable, & al to drow̄ned in sinne. God suffered thē for punishemēt of theyr arrogat mindes, as they wel deserued, through blindnes to runne on headlong into al kindes of dishonestie, to make them knowe & see their owne estate, and in what tākyng, they were, that they myght at length, knowe their faule, and amende it, and therwith also leayne, howe vayne a thyng & vneffectuall their Philosophie was. Hath not God declared then, that the wisedome of this * worlde is folysh? God had before this time declared his wysedome likēwyse, by the beautifull spectacle of this worlde wrought by his wysedome, to the entent that by wonderyng at suche a maruylouse piece of worke, men might be rauished to loue the workeman. But that purpose of God, through theyr owne foly, chaūced quite contrary. For they wur̄shypped creatures, wonderyng at them, and despised the maker of creatūres, as one vnknowen, leading theyr lyfe after such sorte, as though eȳther God fauoured synfull liuyng, or els gouerned not the worlde, which he had made.

The texte.

For after that the worlde through wysedome knewe not God, in the wysedome of God, it pleased God through folyshenes of preachyng, to saue them that beleue. For the Iewes require a signe, and the Grekes seke after wysedome. But we preache Christe cruciied, vnto the Iewes an occasion of fallyng, and vnto the Grekes folyshenes: but vn̄to them, whiche are called both of the Iewes and Grekes, we preache Christe, the power of God, and the wysedome of God. For the folyshenes of God is wyser than men, and the weakenes of God is stronger than menne. Brethren, ye see your callyng, howe that not
many wise menne after the fleshe, not many mighty, not many of his degre, are called: but God hath chosen the foolishe thynges of the world, to cōfōūd the wise. And God hath cho|sē the weake thynges of the world, to cōfōūd thynges which are mighty. And vile thynges of the world, and thynges which are despised hath God chosen, yea and thynges of no re|putacion, for to bring to nought thynges of reputacion, that no fleshe should reioyse in his presence. And of hym are yt, in Christ Iesu, which of God is made vnto vs, wisedome, and righteousnes, and sanctifying, and redempcion. That according as it is written, he which reioyseth, should reioyse in the Lorde.

Wherfore god to bryng thesame purpose of his to passe, wente ano|ther waye to woorke, myndyng that suche as throughe shewyng his wyse|dome in creatures became worse, shoulde bee broughte home agayne and restored, by preachyng of that, whiche to men should seeme a lowe folishe trile: that suche as were Philosophers and politiue menne, in steede of God, worshippyng dumme stones, shoulde nowe obtayne throughe fayth by the crosse of Christe, perfecte saluacion: and throughe faythe mistrus|styng theyr worldelye wysdome, haue a sure confidence in the mercye of God. For hope of saluacion shoulde they haue none, vnles they throughe faythe vnderstoode, from whence they shoulde looke for theyr salua|cion. To bryng this aboute therfore, the fyrrste poynte was to plucke oute of mennes heades, the vayne confidence that they hadde in themselues: out of all mennes heades (I saye) not of the Iewes onelye, but also of the Gentiles. For as the faythles Iewes, require signes and woondres, and boaste themselues of the miracles shewed vnto theyr auncesters, so stude|die the Greciās for the learnyng and knowledge of worldly wisedome, ther|by assuryng theyr selves bothe blysse and glorye. And yet were both deceiued of that they loked for. For the lewes vpon confidence of theyr lawe fell frō Christe, and the wyse menne through a vayne pryde, coneyued by worldlye knowledge, receyue not the humble and (as at the fyrrste sight it appeareth) the lowe preachyng of the crosse. As for we preache neither of the familiar talke, that Moses had with god, nor of the aungels, that Abraham harboul|red and shewed hospitalitie vnto, nor howe the sunne was commaunded to stande styll, nor no suche thynge, whereof the lewes make great boaste: nor preache we on the other syde of the mouynges of heauenly bodyes, nor of the influences of planetes and starres, nor the causes of lightninges, the knowledge of which thinges make the Grecians so proude. What preach we thē?* surely a doctrine, that at the fyrrste brunte seemeth base and folysh, that is to wytte, that Christe was crucified, whiche base lowenes was to the lewes an occasion of fallyng, which lewes wonder at the myracle of Ionas, and yet fynde fault in Christes actes, greater thā Ionas, were he neuer so great. The Grecians, which by reason discusse and searche out all thynges, thinke it a folyshenes to saye that a
virgyn by any heauenly power should conceiue a childe: that God should be incarnate and take mannes nature vpon hym: that lyfe shoulde be restored by death: and that he is rysen agayne, whiche was once deade. And by this meanes Christe to bothe sortes semeth but a vile thing, but especialye to suche as in theyr owne strengthe, haue a lewde truste and confidence. But they that by inspiracion of the holy ghost are called to faythe, and are by preachyng of the ghospell throughly chaunged, be they lewes, or be they Grecians, clearelye perceyue and know, that the same lowly and meke Christ, that was cruciied, is the very strength, power, and wisedome of God: so that nowe neyther the lewes neede to gape for 

myracles, whiche fynde greater in Christe, nor the gentyles for wysedome, forasmuche as they haue nowe founde Christe the welspring of all wysedō. God hath in maner from his hyghe and glorious maiestie, submitted hym|selfe to our vylenes, and from his hygh wysedome is come downe to oure folyshes: and yet that, whiche in hym semed but a folyshe poyn, passeth all the wysedome of the worlde: and that whiche in hym semed weake and feble, * ouerwayeth and surmounteth al worldly myght and puissaunce. What can be more reprochefull, than as a trespacer, among trespacers to be hanged v|pon a crosse? and yet by this meanes he only conquered death, whome before no man was able to withstande. What is more plaine and homely, than the learnyng of the ghospel? And yet it homely as it is, made newe al the world, whiche before this tyme, no phylosophers learnyng was euer able to bring about. All whiche was done of god, because hereof the world should clayme no parte, as it myght haue doen, yf it had been wrought either by menne of power, or by ryches, eloquence, or by great and famous clearkes. Now syth all the worldly wysedome and glorie thereof, is by sealy poore fyshers ouer|thrown, and vanquished, euer man easely seeth, that al this glorious acte, and y* renoume therof, must be gyuen to god onely, whose secrete power hath wrought and brought to passe one contrarie by another. That I nowe saye, is not onely trewe in poore Christe and his apostles, but in your owne company also, called to god through his grace, ye maye see thesame. Howe fewe eloquente and wyse men ne ne nee of your noumbre, howe fewe menne of power, I meane after the common reputacion, howe fewe menne of great bloude and parentage, labour in the ghospell, youre selues brethren see and vnder|stande. The glorie of the ghospell was by menne of lowe degree setfurthe and auauanced, and enlarged by simple persons: so that nowe, euen the contrarie to that, whiche was wonte to be, simple menne and lowe, vanquishe hygh, & rude playnes ouerthroweth craftines. And therfore chose god furthe especially suche things, as in worldly estimaciō, seme rude and vnlearned,* to make worldly wyse men more ashamed of theyr vayne enterprise. And chose
suche meanes, as are in the worldes opinion, but feble and weake, therby to mocke them which either by takyng of partes, and ryches, by tiranny, or any other meanes thinke themselues mightie. And vnto hym chose suche thynges, as the world thinketh vyle and to be despised, yea thinges of no reputacion at all, to bryng to nought and abolyssh thynges of highe price, to the intent, that neither this fleshe of ours, nor the worldly wisedome therof, shoulde in the presence of god, haue any thyng to reioyse of, albeit it haue some vayne thyng to boaste vpō in the sight of the world, synce that betwixt heauenly & earthly thinges, there can no coparison be made. And albeit in y• judgement of the worlde ye be rascalles & outcastes, yet haue ye through the great bounteousnes of god the father, gotten the greatest honour, that can be, whiche hath called you into the inheritaunce of his sonne, by whome he hath after a nother newe sorte geuen you all thinges, whiche the rufflyng and proude worlde promised, and was not able to performe. By hym haue ye receyued the true and wholesome wisedome, that ye nede not Philosoplie, nor suche worldly wisedome: by hym haue ye receyued righteousnesse, so that nowe ye nede not the helpe of Moses lawe. By him haue ye obtayned holynes of lyfe, leste any man thynke it came by his owne desertes. By him haue ye receiued libertie, as by whose bloud we are redemed from the tyranny of synne. And to be briefe, for al the weale, that we stand in, bounde are we to thanke only Christe, and God the father, the chiefe authour of al goodnesse, that it may come to passe, that is writtē, by the Prophete Hie·remye: let neyther the wise man be proude of his wisedome, nor the riche be to bolde vpon trust of his riches, nor yet the strong man trust vpon his strength, synce none of all these bryng men to the welthy state: but yf any man will iustly glory and reioyce, let him glory, because he knoweth God the very fountayne and geuer of all good thynges: but let him so reioyce, that he assigne no parte therof to any worldly power and helpe.

The .ii. Chapter.

The texte.

And I brethren (when I came to you) came not in gloriousnes of woordes, or of wysedome, shewing vnto you the testimony of God. Neither shewed I my selfe that I knewe any thyng among you, saue Iesus Christe, euen thesame that was cruciied. And I was among you in weakenes, and in feare, and in muche trembling. And my woordes and my preachyng was not with entising woordes of mannes wysedome: but in shewing of the spirite and of power, that your fayth should not stande in the wisedome of men: but in the power of God.
Et them tell me then, wherin they are better than you, that thus are ashamed of Christes lowlines, and crake among you of their lawe, of their riches, and wisdome. I am assured, that I converted you not to Christe by suche meanes. For when I fyrste came vnto you, to teache you the preuey and secrete wisedome of the gospell, I came furnished neyther with any meruaylouse and gloryouse eloquence, nor with any singuler knowledge of Philosopie, whiche kynde of menne I knewe, howe greatly ye regarded. So farre abhorred I to take vpon me any of those thynges, which in the face of the worlde are coumpted singular, that I shewed my selfe among you to knowe nothyng els, but Jesus Christe, euen thesame, that was crucified. I preached of a manne, but of suche a manne yet, as was by God anointed, and promised by the Prophetes to come and redeeme mannekynde. From that whiche was in hym of lowest reputacion, beganne I the preachyng of the gospell. And albeit that my preachyng among you tooke effecte, yet thereby claymed I no prayse at all, lyuyng among you, not lyke a manne of power, but as a weake one and feble, nor gaping for any greate dominion, but as one, that stoode in daunger and ieopardie to be assaulted of deuilyshe persones, whose tyrannye we with pacience ouercame. Looke after what sorte my lyuyng was, and after thesame was my preachyng. And as my lyfe was kepte in safegarde agaynste the violence of lewde and myscheuouse persons, by no mannes hande, but by the onely defence of God: so lykewyse was my preachyng, neyther garnyshed with the floures of thetoryke, nor sette further with the argumentes of Philosophie, thereby to shewe, what I coulde in learnyng and eloquence: and yet symple as it was, of that power and myght was it, that it quyte chaunged you, not by any braggyng learnyng, but by the spirite and myghtie power of God, who by his secrete inspiraciō and miracles, ayded and assisted my rude preaching, that whereas ye are from darkenesse and ignorance brought to the lyght of the ghospel, beeung a thyng so vnlyke and hard to bee perswaded in, no manne should thinke thesame to bee doen by worldly wysedome or eloquence, which we take not vpon vs, but by the power of God, by whom our preachyng was more effectuall and strong, than euer was any disputacion of the Philosophers, were it neuer so subtile, were it neuer so witleye and well set in ordre. At my beeing among you, whiche were proude of your worldly wysedome, and ignoraunte of the wysedome of God, I taught you but playne matters, but yet suche were they, as were to saluacion necessarie.

The texte.
We speake of wysedom among them that are perfecte: not the wysedom of this worlde, neyther of the rulers of this worlde (which goe to naught) but we speake the wysedom of God whiche is in secrete and lyeth hyd, whiche God hath or deyned before the worlde, vnto our glory, whiche wysedome none of the rulers of this worlde knewe. For had they hadde knowledge, they would not haue crucied the Lorde of glory. But as it is wrypten: The iye hath not seen, and the eare hath not heard, neyther haue entred into the hert of man, the thinges whiche God hath prepared for them that loue hym.

We haue of Christe deaper poyntes of wysedome, but of them talke we among suche as are perfite. Be diligente thercfor and laboure to bee perfite, that ye maye bee partakers of the secrete and hydden misteryes of God. Besyde this we, that preache the crosse of Christe, seme to the faythlesse to preache verye folyshnesse, but to suche as stedfastly beleue, seme we to preache an excellente wysedome, muche differyng from that wysedome whiche laboureth in vayne to serche out by naturall reason the causes of this worlde: and farre also from worldely policie, wherof the greate estates of this worlde make greate crakes, whose authoritie with all theyr wysedome is by Christe abolished and vanquished, by vytryng theyr folyshnesse: but we preache of a heuenly wysedome, whiche hath not an outwarde apparence of that, which is not within it, but is inwardly myghtie and effectuall. There is in this wysedome no curiositie nor pompe, and yet symple as it is, all menne perceyue it not. But as it is secrete, so is it knowne by secrete inspiracion, and that of none, but of suche only, as God vouchesaueth to make partakers thereof. We lay not furth the priuities of this wysedome before the cōmen sort of people, but vtrer them secretly to suche, as are able and mete to receyue them.

And albeit this wysedome be nowe at laste in oure tymes publyshed, yet god before all tyme by his hygh counsel ordained for his, that as the proude persons haue hitherto folyshly craked of theyr carnall wysedome, so should henceforth the meke and lowlye haue a more excellente wysedome to reioyse and glorie of. This wisdome deylteth to dwell in simple and cleane heartes, and for this cause none of the great rulers of this worlde had it, nor Magiciens, nor Philosophers, nor Pilate, nor Annas, nor Cayphas, nor the phariseis, nor the deuils themselues neither. For had thei knoen, that the lowe and folysh parcheyng of Chrystes crosse, woulde with his glisteringe haue darkened the glory of the world, and for all the weakenes and feblenes ther|of haue put to flight and vanquished the tyrannye of death and synne, neluer woulde they haue fastened on a crosse, the Lorde and capitayne of re|noume and glorie. For all the learnyng they had in visible thynges, for all theyr pryde in
knowledge of the lawe, ignoraunt were they of this wonderfull misterie, mete to bee vterred onely to suche, as by humble and sobre myndes are made at one w† God. That it should so be, Esai long before prophesied, declaryng, that this wysedome, whereof we talke, should into mens soules be secretely inspired, saying: suche thynges, as neuer were seene with mannnes iyes, or by mannnes eares hearde of, or conceyued in any mannnes thought, hath god prepared for them, that hartely loue hym, and grounde all theyr disputacions vpon faythe, and not vpon mannnes reason.

The texte.

But God hath opened them vnto vs by his spirite. For the spirite searcheth al things, ye the botome of goddes secretes. For what man knoweth the thynges of a man, saue the spirite of man which is within him? Euen so the thynges of god knoweth no man, but the spirite of god. And we haue not receyued the spirite of the worlde: but the spirite whiche commeth of god, for to knowe the thynges that are geuen to vs of God, whiche thynges also we speake not with wordes that mannnes wisedome teacheth: but with wordes which the holy ghost doeth teache, makyng spirituall comparisons of spirituall things. The naturreall man perceyueth not the thynges that belong to the spirite of god. For they are but folyshnes vnto hym. Neyther can he perceyue them, because they are spiritually exami[n]ed. But he that is spirituall, discusseth all thynges: yet he hymselfe is judged of no man. For who hath knowen the mynde of the Lorde, either who shall informe hym? But we vn[derstande the mynde of Christe.

Hygh minded rulers and proude phylosophers, were not worthie to rec[euy]e this hydden mistery, whiche yet god hathe opened to vs his frendes, not by any worldly doctrine, but by the secrete inspiracion of his holye spyr[ite]. Whiche spirite, because it is of goddes nature, and proceadyng from god, searcheth foorth eu[n] the deapest and mooste secrete priuities of God, wherunto mannnes busye brayne attayneth not. Every man may easily loke on an other mans face, but what lieth hidden in the bottome of the hert, that is no man able to see, for that onely knoweth the spirite of god, and a mans owne conscience. After like sorte diuers men beholde and search out the prop[erties of goddes creatures: but such thynges as lye hidden in goddes coun[sel and prouidence, no body knoweth sauing his euerlastyng spirite, whiche beynge of one nature with hym, knoweth all suche thynges, as he doeth. One mà sheweth another his secrete thoughtes, by secrete whispering in his eare: but god to the good openeth his counsell, not by the spirite of man, which teacheth nothyng but worldly phantasies, but by the spirite of god, so that of what sorte the spirite is, suche doctrine it teacheth. This worlde also hath his spirite, with whome whosoeuer is rauished, bothe sauereth of worldlynes,
and loueth worldly thynges: but the inspiracion of the heauenly spirite of god, bryngeth vs in mynde of heauenly treasures, and maketh vs to understande, what god hath through Christes crosse doen for vs. And this is the phylosophie, whiche as we receyued by the spirite of Christe, so teache we it agayne to the godly and simple people, not with floures and coloures of thetorike, as the Philosophers are wonte to teache them, that they take in hāde, but with rude wordes, and set out of ordre, beyng yet suche as teache a spiritual doctrine. For reason requyreth that forasmuche as this kynde of wysedome is far vnylke the other, that it should haue another kynde of teachyng. Worldly wysedome is taught after a worldly fashion, but heauenly and spirituall thinges must be taught after a newe sorte, and yet not to euery man indifferētly, but to suche onely, as haue receiued the spirite of Christ, and are, by reason that they are spirituall themselves, able to receyue spirituall learnyng. It besemeth surely, that spirituall learnyng should haue a spirituall hearer, which hath bothe his vnderstandyng cleansed by faythe, and wylfull desyres corrected by charitie. For the grosse, and naturall man, whiche is proude and arrogant vpon the knowledge of things that maye be seene, and is ruled by beastly lustes, regardeth not suche thynges as apperteyne to the spirite of god, but coumpteth for folyshnes and laugheth to skorne, whatsoever soundeth contrary to that he thynketh. Nor beleueth any thyng, but that he hath eyther proued by experyence, or concluded by natural reason, and is without regarde of this learnyng and Phylosophie, whiche teacheth, that Christe was borne of a virgyn, and that he was bothe very god and very man, that by dying he ouercame death, and after rose algayne to lyfe, and wyll perfourme in his membres suche thynges, as are alreade doen in hymselfe, that tribulacions are the waye to true blysse, and that by death a man shall come to euerlastyng lyfe. Suche articles cannot by mannes reason be perceyued, but by the inspiracion of the holy ghost. To learne this thou nedeste no wylye and craftie wytte, but rather haste nede of a simple and a pure fayth. Suche an instrument is mete for the holye gooste to worke with, as wholly geueth vp it selfe to be framed and wrought vpon by hym. But the spirituall manne discusseth and iudgeth all thinge, not passing vpon temporall matiers, but studiouse of heauenly thinges, and yet is he not iudged of any carnall man, which hath no skyll vpon this heauenly and secrete wisdome. Euen as a man iudgeth not goddes matiers, so the carnal man iudgeth not the spirituall. As for such poyntes, as are by our preachyng taught, are no mens inuencions nor phantasies, but came furth out of the secrete counsell of god. For as the prophete Esai sayde: what man is there on liue, which of hymself knoweth the mynde of god immortall, that he can to him be as it wer one of his priuie counsels. It pleased goddes prouidence to deliue his out of thraldome, after such straunge meanes, to deceiue therby all
mannes vayne curiositetie. But we knowe goddes wyl and mynde, because we haue receaued his spirite.

The .iii. Chapiter.

The texte* 

And I coulde not speake (vnto you brethren) as vnto spiritual, but as vnto carnal, euens as vnto babes in Christ. I gaue you milke to drinke & not meate. For ye then wer not strōg, nether are ye as yet. For ye are yet carnal. As long verely as there is amōg you enuying, & stryfe and sectes, are ye not carnall and walke after the maner of men? For whyle one say|eth: I hold of Paule, and another: I am of Apollo, are ye not carnal? What thinges is Apollo? Onely ministers are they by whome ye beleued, euens as the Lorde gaue every man grace. I haue planted, Apollo watred: but God gaue the encreace. So then, ne|ther is he that planteth eny thyng, nether he that watreth: but God that geueth the encreace. He that planteth, and he that watreth, are one. Every man yet shall receaue hys rewarde, accordynge to hys laboure. Fore we are Goddes labourers, ye are Goddes hus|bandrye, ye are Goddes buylding. Accordyng to the grace of God geuen vnto me, as a wyse buylder haue I layde the foundacion. And another buyltt theron. But let every man take hede, howe he buylde heth vpon. For another foundacyon can no man laye, then it that is layde, which is Iesus Chryst.

Here are in this learning certayne poyntes mete for belgynners, certayne mete for them, that are wel entred, and goyng forwarde, and certayne mete for suche as are verie perfite, of whiche euerye sorte must be taught accordynge to their capacities. Therfore whē I fyrst came vnto you, I coulde not teache you the deapest poyntes of our religiō, as suche should be taught, as are perfittely spiritual, but submitted my preachyng to your weakenes, amōg y* rude, vsyng rudnes, among y* grosse speaking grossely, lisping & stameryng, with you, as wemen doe with theyr chyldren. For fayth also hath her encrea|singes. When I sawe you therefor in Chritses learnyng but euen yong|llynges, I fed you as it were with the mylke of grosse learnynge and not with the substancial foode of perfite doctrine, not because I was not able to teache you greater poyntes, but because ye by reason of carnall affections, & blynd|nes of your former lyfe, •er not able to vnderstand higher learnynge, as dijuerse among you are not able yet. For sum there be among you, which albeit through baptisme are become Chritses seruauntes, haue not yet shaken of al fleshy affeccions. Such as are in this case, are surely carnal & not spiritual. What nede I many wordes, or why should I feare to speake that
of you, yea the deed selfe speaketh? The mater is knowen by your dedes. For synce the spirite of Christ bredeth vnitie & concorde, & on the contrarie syde, enuy, contentions & debates ryse of nothing elles, but of worldly desyers, synce suche thynges are sene among you, maye not a man saye to your reproche, that ye are entangled with mannes grosse affections? Yf ye denye it, whence come these wordes, that are talked among you sounding to debate and strife, but of a corrupte mynde? for wheras there is but one chiefe doer and ruler ouer all the world, yet among you one sayeth: I am of Paules secte, another sayeth: I am of Apollos secte, after which sorte or lyke of titles yea studentes in philosophie striue one with another, whyles one sayeth: I am of Paules secte, another sayeth: I am a Platoniste, I am a Stoike, I am an Epicture. Whiche thinge yet I saye not, because any suche strife and sectes are either in my name, or in Apollos rysen, but because I thought it good to put example in our persons, to make you more plainly perceyue the haynousnes of this your offence. For yf it be an vNSEAMLY thing to giue vs, which are the true apostles of god, and suche as haue taught you nothing, but that we receyued by the spirite of Christe, suche glory and prayse, as is onelye due to hym: who can beare with you when ye chalenge to be of mennes sectes, not moche passing, what they bee, parauenture false apostles, and gyue ouer the gloriusse and myghtye woorke of youre saluacion and profession to vile persons, whiche shoulde only be gyuen vnto Christ? As yf one named Fran|gilius, or Benotius, or Angulius, or Carmilius, or sum other of any other name, (for these put I, but for an example) haue deuised sum worldlye order or rule of lyfe, wyll ye straight vpon pride of theyr names, be at shamfull variance among your selues, and by extinguyshing Christes name, make men the authors of trewe religion, wherof Christ is onely the beginner? And yf ye this doe, there remayneth nothing els, but as ye varie in newe made names, so lykewise labour to mayntayne and nouryshe thys dissencion of mynde with diuersitie of apparell, with diuersities of meates and drynkes, and in the whole order of lyfe: that as princes seruantes some by red, some by yealowe, some by partie coloures, some by one cognizance, some by a nother, shewe that they haue dyuerse maisters, whome they doe service vnto: so must ye, whiche haue gyuen your selfes to the sectes of men, as though ye had by thē receiued lyfe and libertie, glory of theyr surnames, as though it were not honorable ynough to bee called christians. What, are ye ashamed of thys name? Is it not sufficient, by hurtles and godly lyfe, openlye to declare your selues to bee his? In this breake ye that whiche is one, and deuyde Christes glorye among lurdaynes. Wha me|er of menne youre capi|taines are, I speake not yet. But put the case thei wot as good as Apollo, as good as Paule, yea as good, as the high and
chief apostles, are they yet any more than seruauntes to Christ, in whome ye beleue. They be not chief work\men, but are in another mannes busines occupied •o theyr owne ieopardie. And this authoritie haue they receiued of Christ only, vnder whome as prin\cipall guyde and ruler, some execute one office, some another, as euerie of thē is by god apoynted. As I (for example) fyrst planted, what time I layed the *foundacion of the learning of the gospell• Appollo watered it, and with gentylly exhortacions cherished that, which was by me begunne. But to make the tree growe, and so encrease, that it plentuouslye bring furth fruite, that is the worke of god, and not oures. For both he that planteth, and he that watereth, labour all in vayne, vnles heauen gyue therto hys secrete power and influence, whiche is somuche more effectuall, because it is priuey and secret. Yf the husband manne be of thys dysapoynted, nothyng in maner preuay\leth, the gardiner, nor yet the waterer, but yf heauen bee seasonable, the whole increase ought to be aknowledge to come thence, and from god. For as concernyng thys feate, aswell the setter, as the waterer are in like case, for bothe labour in other mennes workes, and shall for theyr paynes receyue rewarde, not of you, but of god, whose woorkemen, we are. We as iourney men, labour in the worke of god: ye are hys grounde and lande, whiche we in hys behalfe tylle, and not in oure owne: ye are a buyldyng re\red vp for hys honour, and not for ours. We owe hym seruice, but let euer\y man take hede, what seruice he doeth hym: if he doe true and fayth\full seruice, he shall receyue an honeste rewarde, but yf he otherwyse doe, then eyther shall he lose his labour, or receyue suche rewarde, as he hethe therby deserued. I for example, according to the grace, that God had gyuen me, lyke a wyse buylder haue layed a foundacion for buyldyng, not by myne owme power, but by his helpe, that apoynted me to this of\lice. Vpon the foudacion that I haue layed, diuerse men diuersly buylde, but let euer\y manne marke well, what he buyldeth therupon. As for the foundacion, that we haue layed, cannot be chaunged. What preachers soeuer come after vs, of what autoritie soeuer thei be, vnles they preache that Iesus Christe was fastened to the crosse, geue them no eare. Yf these allowe our foundacion, then remayneth it, that they thereupon buylde suche a piece of worke, as is for that foundacion mete. The foundacion is heauenly and spirituall, and suche as wherwith the buyldyng of earthlye and carnal learning agreeth not. A vayne counterfaite buylding may haply deceyue the iudgement of men, but it cannot deceyue Gods iudgement.

The texte.
If any man buyld on this foundacion, golde, syluer, precious stones, tymber, hay, or stuble; euery mannes worke shall appeare. For the daye shall declare whiche shalbe shewed in fyre. And the fyre shal try euery mannes worke, what it is. If any mannes worke that he hath buylt vpon, byde, he shall receyue a rewarde. If any mannes burne, he shall suffre losse, but he shalbe safe hymselfe: neuerthelesse, yet as it were thorowe fyre.

If any man then vpon this foundacion buyld thynges that are substanciall and excellente, as golde, syluer, and precious stones: or on the contrary side, if any lay vpon it trifles, as wood, hay and strawe, the ende will shewe, howe euery one hath bestowed his labour. But because ye shall more clearely vnderstande me, conceyue my mynde by this more grosse declaracion: I layed Christe before you as a marke, yf any manne then as Christe gaue examuple, teache you, that ye ought to lyue ryghteously, and that ye ought to doe good euenu to your enemies, that ye should in your ryches put none affiaunc, to despise honours, and that ye ought, as a very poysone, to abhorre fylthy pleasures, & to doe all your actes for Cristes glory, for your good dedes, to looke for none other rewarde, buyle immortall, and that men ought for Cristes sake desyre to dye: the same buyldeth a semely and acumly piece of worke, mete for the foundacion, whiche is Christe: but yf he therupon byuld only mennes tradicions, concernyng apparell, of dyet, of vnfrutfull ceremonies, and other suche lyke of mennes owne deuises, for theyr owne glorye and lucre, and not to the glorye of Christ, so that albeit they begonne at this noble foudacion, they growe yet out of kynde, and in stede of good and godly make menne supersticiouse, then hatha that preacher layed on wood, haye, and strawe. Euery mannes worke shall openly be tryed, what it is, what tyme it shall bee brought nygh to the lyght of trueth, and bee examined by the rule of the ghospell. Yf the learnyng, that ye haue byulded on, haue brought you to this perfeccion that ye canne ouercome all carnall desyres, then maye all knowe, that it is effectuall,

and of great power, but yf thesame haue made you vnable to suffre damages and losses, yf ye therby be become suche, as will eyther be soone angry, testie, wayward, contenciouse, backbiters, or dissemblers, by this ye may easely knawe, that your learnyng is but counterfaite. Suche as are aressted to appeare by a daye before a wordly iudge, by one sleighton or other escape oftymes: but Gods iudgement searcheth euery man at the uttermoste euen as the fyre tryeth metall. It may be for the tyme of prosperitie and quietnesse, that the vnprofitable buyldyng be not espied, but as soone as the stormy blastes of persecucion come on thicke and
threfold, or pleaunyt and carnal desires allure, then yf ye geue place and shrynke, ye plainly thereby shewe, that the spirite of God is neither receiued with ceremonies nor mannes tradicions, with whiche whoso is indewed, suffereth for Christes sake al suche troubles and temptacions euen joyfully. These are the fiers, wherwith every mans worke shalbe tryed, of what sorte it is. Yf therfore this preachers or that preachers buylding endure and abyde in the fyer, let suche one looke for no worldly prayse at mens handes, but yet sure is he to haue reward of God, for whose sake he toke payne: but if eythers worke be with fyre destroyed, the workeman shall lose his labour, and be defrauded of his rewarde: although himselfe es|cape free, yet escapeth he, as they, that out of burnyng conuey themselfes naked, for whom there arysteth nothing els to be done, but with charges to buylde agayne vpon the foundacion, suche a worke, as is meete for the same. The chiefe and moste ready waye had been to teache suche as haue professed Christe, nothing but that, which is for a christian man necessarie. But if teachers doe not so, nor the hearers, then must both take double paynes, whiche must vnteache theyr scolers, that they taught them, and to vnlearne those thinges whiche they before learned. For there is hope of saluacion, as long as Christe the foundacion remayneth. Howe agre|eth vncleane lyfe with this profession? Howe agree colde and waterishe ceremonies with the fyery and burning charitie of Christe? Punishment shall they suffre at Gods hande, as they haue well deserued, whiche with theyr doctrine corrupte you.

The texte.

Knowe ye not, that ye are the temple of God, and howe that the sprete of God dwellleth in you? If any man defyle the temple of God, him shall God destroy. For the temple of God is holy, whiche temple ye are. Let no manne deceyue himselfe. If any manne seme wyse among you, let him become a foole in this worlde, that he may be wise. For the wis|dome of this worlde is folyshnes with God. For it is written: he compasseth the wyse in theyr craftinesse. And agayn: God knoweth the thoughtes of the wyse, that they be vaine. Therfore, let no man reioyce in men. For al thinges are yours, whether it be Paul, either Apollo, either Cephas: whether it be the worlde, either lyfe, either death, whether they be presente thynges, or thynges to come: all are youres and ye are Christes, and Christe is Gods.

Knowe ye not, that ye are as a temple consecrate vnto God, which the heauenly spirite of God possesseth & sanctifieth? Yf suche one be punished, as doeth defile a temple, that is halowed by manne, will not God destroy him, that defyleth his temple? Endeouour must we dilygently, that this temple be kepte pure and holy, synce God hath once by his holy spirite cleansed and halowed it. Kepe it cleane may ye by vnhurtefull lyfe, with christian conuersacion and maners.
But if ye bee to muche desyrouse of honoure, or yf ye bee leach rouse, or geuen to stryfe and debate, and to suche other wylfulnes, then suspende ye and defile it. Sythe then ye are the temple of god buylded with lyuelye stones, verye wicked certaynely and vngodlye is he, that prouoketh anye of your companye to suche maners, condicions, and learnynges, as are not with Christe agreable. Christe deceyueth no manne especialy none of them, that leane to hym. Let euery manne beware that he deceyue not hymselfe, whyles he vndiscretely trusteth vpoun mannes helpe. Looke ye not for blysse and felicitie either by your Philosophie, or by the lawe. Nor lette one manne presumptuously thinke hymselfe better, than other, because he is in worldye learnyng excellente: but lette hym rather, that in worldlye re|putacion thinketh hymselfe wyse, wyelseye waxe folysh, that he maye bee wyse in deede. Lette hym forsake to be the proude teacher of folysh wysdome, and he shall be meete to be the scholer of verye wyse folyshnes. For e|uen as the ryches of this worlde make not a manne trueleye rych, as the honoures of the worlde make not a manne trueuelye noble, and as the pleasures of the worlde make not a manne truelye blessed: euen so the wysedome of this worlde maketh not a man truelye wyse before god: whose judgement no manne can deceuyue, be he neuer so wyse in the sighte of the worlde. God mocketh at this wysedome, whiles he declareth it, not onely not to be that, whereby we atayne saluacion, but also to be that whiche hyndereth oure saluacion, by reason that it maketh men to be proude and fyerse, and there|fore * very harde to be taught. This was long before spoken of in the booke, whiche is intitled of the pacience of Iob, when of God he speaketh on this wyse: whiche compasseth the wise in theyr owne wilines. And agayne in the lxiii. Psalme: the Lorde knoweth the thoughtes of menne that thinke them|selues to be wyse, that they be vayne, and vnable to perfourme suche thyn|ges as they promise. Since therfore all the pythe of oure saluacion is altogether of god, men maye of this vsurpe no porcion as theyr owne, nor geue any parte of this glorye to man as the chiefe doer, since the whole shoulde be surrendred to God. And synce ye are one bodie ioyned together by mu|tuall charitie, vnmete is it, that one of you shoulde sticke to one phantasie, and another to another phantasie, when all thynges are youre indif|ferentlye. Whether Paule, or Apollo, or Cephas be of anye autho|ritie or not, this is sure, by goddes free gifte they haue one equal au|thoritie for youre proite: or if the worlde bee in a rore agaynste you, it shall finallye bee for your proife: or if we lyue any longer, liue shall we to estabylsye you in this learnyng: or yf we dye, then dye we to strengthe you by oure examuple: or yf we bee in presente pleasures, we passe not muche vpon them, because they are soone goen: or yf thynges to come moue you, laboure stoutelye and with a courage towarde them, whiche albeit ye see not with youre bodelye iyes, yet see ye them, with the iyes of your fayth. Awaye therfore with names of sectes, and diuision, since all thynges throughge one chiefe maister are youre
equally, albeit your selues are not your owne men, in suche sorte, ye can geue any man right title vpō you, but ye long to Iesus Christ, to whō al we together owe our selues:

and for Christ are we bounde to god the chiefe Lord and ruler of al things, whiche by hym hath geuen vs all goodnes.

The .iii. Chapter.

The texte.

Let a man this wyse esteme vs, euen as the ministers of Christe, and stewardes of the se∣cretes of God. Furthermore, it is required of the stewardes, that a man be found faith∣full. With me is it but a very small thyng, that I should be iudged of you, eyther of ma•s judgement. No I iudge not myne owne selfe. For I knowe• nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntill the Lorde come, which will lighten thinges that are hid in darkenes, and •open the councels of the hertes. And then shall euery man haue prayse of God.

L

Et every man then, that wyll vnfaynedly and truely reioyse, glorie and reioyse in his name, nor esteme vs, as chiefe auc|tours and maysters, but as reason woulde, suche shoulde bee regarded, whiche, lyke seruauntes, are occupyed in Christes affayres: and as suche ought to be taken, whiche as stuardes bestowe others goodes, committed vnto theyr credence, the secrete misteries of God (I saye) and not of men. Synce then all suche of what behauour soeuer they be, haue taken in hande the orderyng of a verye weyghtie matier, but yet another mannes, let menne loke for nothyng els in them, wherfore they shoulde be had in price, but that they faythfully bestowe that wherewith god hath put them in truste, for none other intente and pur|pose, but for Christes glorie. Deceytfull stuardes are they, whiche in stede of godly doctrine, teache mennes phantasies, and abuse your obedience for theyr lucre and pryde, whiche vnder the prentense of the gospell promote and further theyr owne matiers, and vnder the shadowe of Christes glory, seeke to beare a tyrannouse rule: which, albeit they blynde mēnes iudgemē|tes, yet deceiue they not god, of whome to be allowed is the highest treasure, that can be. For I coumpte it but a small matier, by your onely iudgemētes to be allowed or disallowed• yea or by any mannes judgement els, wh• soe|uer he be. It is so impossible, that one man shoulde well iudge of
another mannes conscience, that I dare not geue sentence vpon my selfe, whether I deserue to be prayed of god, or not. Doen haue I the neste that I coulde to accomplished the office, wherunto I was appoynted, and I cannot rememberre my selfe of any harme or fraude, and yet dare I not thereby clame to be a righteouse man. For it might be, that I haue doen some thing vnawares, otherwyse than it should haue been, eyther by reason, that I haue passed my bondes, or haue kepte my selfe to muche within them. The whiche because it is knownen onely to god, he is the onely iudge of my office. Let vs make hym iudge then of hydden and vnknowē matiers, whose iyes beholde all thynges, whiche wyll, when he seeth his tyme, geue sentence vpon euery matier. Vnmete therfore is it, that ye beyng but seruauntes shoulede preuēte goddes iudgement, iudgeyng men, before the time come. For it is out of season to geue sentence vpon other, vntyll the Lorde come to iudge both heauēlye, earthly, and thinges vnder the earth. Then shall he by his judgement bring to light all thing, that is no we hydden in darkenesse, and open that before all mennes iyes, whiche nowe being hydden in the priuey corners of mannes harte, is not by mennes consciences perceyued. Then shall we receiue of hym whose iudgemētes are sure, and vndeceyueable rewardes, according to our desertes. He that hath without corrupciō doen his due|tie, be he of men neuer so litle praysed, shall of God receiue an euerlasting rewarde: and he that doeth contrary, be he neuer somuche made of, and praysed among menne, shall by the iudgemente of God, be putte to shame and suffre punishment.

The texte.

These thinges (brethren) I haue for an ensample described in myne owne person, and in Apollos for your sakes: that ye might learne by vs, that no man counte of hymselfe byonde that whiche is aboue wrytten: that one swell not agaynst an other for any mannes cause. For who preferreth the? What haste thou, that thou hast not receyued? yf thou haue receyued it, why reioysest thou, as though thou haddest not receyued it? Nowe ye are full: noowe ye are made ryche: ye raygne as kinges without vs: and I would to God ye dyd raygne, that we myght raygne with you.

But to be playne with you, hytherto haue I framed my tale by my selfe and by Apollo, not because we are the beginners of any suche secte, (for neyther take we any thyng vpon vs, and among you none is there, that braggeth hymselfe to bee of Paules secte or of Apollos) but because I perceyued, that there are among you diuere fauourers of diuere sectes: lest some myght haue been prouoked to impaciencie, I thought it beste
in fayned names to sette furth the matter, that when this Epistle shoulde be read openly among you, euery man myght secretly examine his owne conscience. And so is this matter, which would elswise haue caused much spyte and hatred, opened in our names, that ye maye quietly perceyue, howe vncomely certayne of you triumph and bragge vpon the names, of false Apostles, and despise euery man in comparison of themselfe, surrendering vngodly that vnto menne, whiche is dewe to God: whiche for none other purpose exalte eche of them for their parte the dignitie of their owne Apostle, but because themselves would be had in greater estimacion, iudging in this euen as folyshlye of themselfe, as of them, in whose behalfe they doe arrogantly bragge and crake. These thynges perhaps myght be suffred, yf they were onely folysh, but now synth by them deadly debates arysse, the matter cannot bee cloked. Ye ought not to esteme menne, that supply the Apostles office, but as reason would that stewar|des and best wars of other mennes goodes, should be regarded, nor should any manne crake in this mannes name or that, syne all that they doe, is of God. Consideryng these thinges with my selfe, I cannot but meruaule, why eyther your Apostles are so shamefully desirouse of hon|our, that they clayme undiscretely, that as theyr owne, which is Christes, or why the disciples rather rejoyce and triumphe of a man, which is but a seruaunte, than of God, which is the chiefe doer. I prouoke the to aunswer, whosoeuer thou bee, that standeste in thyne owne conceyte or discontenteste thy selfe, because of the counterfayete glorye of hym,

of whom thou haste receyued baptisme, being but a small matter: who is authour of this difference, that one semeth therby to haue receiued more, and an other to haue receiued lesse? Yf any of you be baptised, yea and that by an Apostle in a golden lauer, or in a lauer of precious stones, or if that be not sufficient, by a chiefe Apostle, whose porte and wealthe admyt to passe kingses ryches, and haue princes to your god fathers, who dare saye, that this manne hath receyued more, than yf he had been baptised in a fygge tree trough by any of Peter the fyshers seruauntes, or by any of my seruauntes, whiche am a coriar? Once agayne I prouoke the to aunswer, whosoeuer thou art, that standeste in thyne owne conceyte or discontenteste thy selfe, because of the counterfayete glorye of hym,
doest yet boast and crake thy selfe therof, as though it were thyne owne, who is more shamlesse than thou? Howe great, and to what heght are ye Corinthians come, from so lowe a foundacion? We beyng there were hungerbaned and famyshed, and among you so poore and nedye, that to gette our dayly lyuyng, fayne were we to sowe lether: we byle and cruelly vexed, synerely and without corrupcion preached Christ vnto you: and are ye now come, to this to despise vs by other Apostles counsell, & to be so fyerce through full fedyng, and by reason of your ryches, so puffed vppe with pryde, so wranglyng and sediciouse, by reason of your dominion and kyngdome? Haue ye taken possession of so great ryches for your selfe, and thrust vs out of doore, that haue sustayned the greatest brunte of this matter? Whether ye haue obtayned any great thing or not iudge your selfes. Cer|taynly I would wishe, ye had obtayned such a kingdome, as were semelly for Christe. Then would we thrust our selves, into some one parte or other therof to raygne with you, because we layed the foundacion. For I cannot be brought in minde to thinke that ye would be so vnmanerly as to thrust such out of the company of your welthy state, as vnto you were beginners of thesame, vnlesse we be vtterly borne to this misery, to haue no rewarde at all, but despite, famine, infamie, emprisonmente, strypes, and to be in ieopardie of our life when other menne with theyr false lear|ning, gette them selves so great a renoume. Yf an Apostles office should be recompensed with worldly rewardes, I thinke we ought of ryght to haue the beste, whiche firste of all, with so great ieopardyes haue graffed Christe in you.

The texte.

For me thinketh, that God hath set forth vs (which are Apostles) for the lowest of all• as it were menne appoynted to death. For we are a gasyng stocke vnto the worlde, and to th• Angels and to men. We are fooles for Christes sake, but ye are wise through• Christe. We are wea•e, but ye are strong. Ye are honorable, but we are despysed. Euen vnto this time we honger and thryst & are naked and are bufferd with fystes, and haue no certayne dwellyng place, and labour, working with our owne handes. We are reuiled, and yet we

blesse. We are persecuted, & suffre it. We are euill spoken of, and we praie. We are made as it were the filthines of the world, the ofscowring of al thinges, euen vnto this daie.

Yf such lawfully raigne emong you, as haue builded vpon the good foundacion we layed, but meane thynges, then thynke we our selues onelye miserable by the wrath of god. Theyr ryches and fame of
wysedome hathe broughte them in authortyte, and to beare a rule among you: but vs, as it seameth, hath Christe called loweste of all to the apostles office, to bee punished and to suffre deathes, as they doe, whiche for theyr mischeuouse deedes are caste vnto wylde beastes, to be an exaumple to the people. What courte of iudgemente is there, whyther we haue not been drawe? what prison is there, that knoweth not our trouble? What common place is there, wherein we haue not been openly mocked, so that we were not onely a gazyng stocke to the worlde, whiche defyeth Christe, nor onely to men, that are worldly wyse, but also to the deuils themselfes, whiche are with our troubles delighted. O the chaunge of thynges tourned vpsidown and contrarye. We are foles, for Christes sake despysed, because we preached, y* he humbled hymselfe, and was fastened to the crosse: ye as wyse men vpon cofidence in Christ, do proudlye auaunce your selfes. We lyke weake and feble, for Christes glorye humbled our selfes: ye lyke strong, are proude and insolente: Despised wer we and rascalles? ye are noble and honourable. We haue no profyte, but our Payne and trauayle, but al the profite is yours. For what reward haue we, I praye you, for so manye daungers and troubles: So farre haue we bene vntill this daye, from bearyng any great rule, as some dooe, that compt themselfes for chiefe Apostles, that we oftetimes lacke meate, oftetimes drynke, oftentimes clothynge, muche lesse gote we by the ghospell any greate ryches. Yea and are oftetimes buffited, so far were we from obtaynyng honour: and that whiche is a playne pouyre of extreme nede, we wander abrode hauing none appoynted dwelling place, nor house of oure owne, wherein to suffre and endure our pouertye with somewhat lesse griefe, because it is not seen. So far from poulyng and pillyng any manne, that we gote our lyuyng with our own handes. We seke not for worldelye prayse, but rather suche as reuyle vs, we blysse: and for vnlandies and reproche oftetimes done vnto vs, we on oure side geue prayses. So far are we from oppressing, that we without complaint suffer cruel persecucion. What nede many wordes? Other emong you are in great renoume, but we for your sakes haue been compted hytherto, as outcastes of this world, moste vyle and leaste set by. Yf I, as some men doe, woulde caste in your teeth my trauayles, my ieopardies, and labours, should I not haue a very good cause to quarell with you?

The texte.

I wryte not these thynges, to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Iesu I haue begotten you thorow the Gospel. Wherfore I desire you to folow me, (as I folowe Christ.) For this cause haue I sent vnto you Timotheus, which is my dere sonne, and fauthfull in the Lorde, whiche shall put you in remembraunce of my waies, y* I haue in Christ, even as I teache every where in all congregacions. Some swell, as though I woulde come nomore at you. But I wyl come to you shortly if God wyl: and wyl knowe, not the wordes of them whiche swell, but the power:
for the kingdom of God is not in wordes, but in power. What wyl ye? Shall I come vnto you with a rodd, or els in loue & in the spryte of softnesse.

I write not this nowe, as one that for youre vnkyndnes hateth you, to make you ashamed, but rather as a most louyng father warne you as my most dearly beloued children, for your owne profite, and not for myne.

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For yf by my onely hurte your matters shoulde well goe forwarde, I would not passe vpon myne owne losse, but would rejoyce in you, for whose profite I would not sticke to dye. But nowe, syth I perceiue that ye through your new Apostles become woorsse, godlye loue compelleth me to warne you of the ieo|pardie, which I coumpte as mine owne. Ye Corinthians maie not despise this good will of myne, which is very fatherly without any fayning. A great difference is there betwene a scholemaster, and a father; for he for the tyme is cruell, to the vnthurtefull age, and doth his duety, if he doe it at all, either for rewardes sake, or for feare of eiuill: but a father pouoked thorough a naturall loue, prouideth for the profite of his childrē, though he ther by beare losses and damage. Though ye chaunce to haue, yea ten thousande scholemasters, surely ye shall fynde but fewe of them to be fathers. And whye shoulde I not call my selfe a father, and you my chyldren? sith I fyrste of all menne preached the gospell vnto you, and syth that throughe me ye are borne agayne vnto Christe? Haue not I in maner begoten you? What mother hathe taken so muche payne in trauaile with her childe, as I suffered, when I trauailed with you to make you christi|ans?* Wherfore yf ye acknowledge this father to be yours, yf ye be vnfayned children, I beseche you for our mutuall loues sake, to folowe your father in liuyng and manners. Synce ye are begoten by vs, why labour ye rather to bee lyke other, than to vs? Suche thynes, wherof ye ate accused vnto me, whence they came, consider with your selfe, surely ye learned not them of me. Yf any poynte of our doctrine bee out of youre memorie, forasmuch as I canne not come my selfe, here I sende vnto you Timothee, euen as mine owne selfe, which is my sonne, not one that groweth out of kynde, but through goddes goodnes a faythful childe, which as fyrste by me he learned Christe, so swarueth he at no tyme from his fathers steppes. He shal put you in remembraunce, how I ordre my life, whiche I bothe folowe and teache after the example of Iesus Christe, not vnto you onely, but to euery congregacion, that professeth Christe. As he is one commen autour and rewler of all, so muste all menne haue one rewle of lyuyng. A naturall childe doth his duety, not for feare of Payne, but gladlye and with all his hearte. There are some among you, whiche because I am absente, are paste shame, and so wantonly behaue them selves as though I would neuer returne. But they shalbe deceuyed, for I wyll within a whyle bee
with you, by goddes grace, what tyme I wyll haue a tryall what these menne can doe, that this wyse auaunce them selfe, not in eloquence, but in deedes. For the strength of the gospell standeth not in royall and gorgiouse speache, which euerye manne maye bse, but in a heauenlye strengthe and power, which is declared by sufferaunce of troubles, by concorde, by ryghteousnesse of the wholle lyfe, and by myracles. Shall I come vnto you? I wyll come in deede. But take ye heede, that ye receyue me, as reason woulde. In your handes standeth you to make me come, eyther as a roughe one and dredfull, or as a meeke one and gentyll. I haue authortie geuen vnto me by Christ, to punishe rebellions and such as are vnrewlye with the rodde of correccion. But rather hadde I not to vse it, but woulde wyshe gladlye youre manners were suche, that I lyke a louyng, mercifull, and meeke father, may reioyce in your vnhabitfulnesse, or yf there bee among you any smalle faultes, that the same maye with an easye and fatherly correccyon be amended.

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The .v. Chapter:

The texte.

There goeth a commen saying that their is fornicacion among you and suche fornicacion as is not named among the gentyles: that one shoulde haue his fathers wife. And ye swel, and haue not rather sorowed, that he whiche hath doue thys dede, might be put frō among you. for I verely as absent in body, but presente in spirite, haue determyned alreadie (as though I we present) concerning hym that hath done thys dede, in the name of our Lorde Iesu Christe, when ye are gathered together, and my spirite with you with the power of the Lord Iesus Christ, to deluyer hym vnto Satan, for the destruccion of the fleshe, that the spirite maye be saued in the daye of the Lorde Iesus.

B

Vt this is both better knowen, than canne bee denied, more grenouse, than canne be borne with, and more ha[nouse, than were conuenient any longer to bee differed: that of you whome as a temple halowed to god, all cleanes beseamed, there goeth a cōmen tale, and a sham[full rumour of fornicacion, and of suche fornicacion, as the like reproche hath not been found among painims, and suche, as to Christe are straungers: whiche is, that one among you vseth his fathers wyfe, as his owne. What a greate reproche and slaundre to christian religion thynke ye this, that of you suche a foule rumaoure shoulde bee spreade abrode? And yet ye in the meane season, as thoughe so greate infamye nothyng belonged vnto you, highlye please youre selfe: and are throughge
youre worldelye wysedome proude, whome it more beseamed with commen mournyng and heauinesse, to declare that ye earnestelye disproue this filthie deede, by excludyng the dooer of suche an outragious offence oute of youre coumpanye, and that for three consideracions. Fyrste, lest, ye vse hym familiarely, and as one of your owne coumpanye, whiche hathe not yet shewed hymselfe to bee sorye for hys offence, ye myght seame to fauer misdoers: and then a gayne, lest suche an outragious offence once receued amonge you growe more and more. Finally, to the entente, that the doer of suche a mischefe, ye auoyde his companye, as one by cōmen iudgement condemned, for shame repente hym selfe, vntyll suche tyme, as by perfite sygnes of repentance it bee well knowen, that he his mete to bee rejceaued into good peoples company. And this should ye haue done, strayghte waye, assone as it was by commen reporte knowen, that the manne (whose name yet for causes I rehearce not) was of suche abomination. Yf I had ben my selfe presente among you, I woulde so haue done. Nowe I being absente, (albeit not vtherlye absente, for not withstanding my bodye bee awaye, yet am I by autoritie of the spirite present) absent therfore (I saye) but as though I were present I gyue sentence, whiche ye must folow, that in a cōmen assemblye and resorte of manye, ye determine, (because no one man shoulde take suche au∣toritie vpon hym) whiche assemblye must with no carnal desire come together, but haue an eye to nothinge, but to the glorye of oure Lorde Iesus Christ,

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wherein I wyll (as I sayed) onely spirituallye bee present, where shall also bee the authoritie of our Lorde Iesus Christe, in whose name ye shall come togethur, whiche by his power shall make my sentence effectuall: that he, whiche wythout all regarde of honestie hath this outragiouslye dooen, bee caste oute of youre congregacion, and geuen ouer to Satan, to bee punished in his fleshe and made ashamed by mannes iudgement, that his spirit and soule be saued before Iesus Christe his iudge, whan he shall iudge, and shall geue sentence, not onely vpon these thynges, or this manne, but vpon al the world. In the meane season expediente is it for hym also to preuente the exacte and rigorous iudgement of god, assuryng hymself, that better is it to suffre temporal punist, ement, than to bee condemned to the euerlastyng tourmentes of helle. It beseameth vs rather to deuise a playster for the reformacion of offendours, than punish\ment: so vsyng our selfes with them, that they maye remaine, to bee amended. Nor kyll we the manne, but suppresse the vice, and saue the manne. This is the punishmente, wherewith christian gentlenes oughte to bee contented. It is the lewes maner to stone a man to death, and a christian parte to cure and heale. But suche matters hadde ye no regarde of, nor were mowed with the commen ieopardie, nor wyth the
commen reproche, but style auaunce your selfes, as though ye had well doen.

The texte,

¶ Youre reioysing is not good: knowe ye not that a little leuen sowreth the whole lumpe of dowe? Pourge therfore the olde leuen that ye maye bee newe dowe, as ye are swere breade. For Christ our passeouer is offred vp for vs. Therefore, let vs kepe holy daye, not with olde leuen, nether with the leuen of maliciousnesse and wickednes: but with the swete breade of purenes and truthe.

Greate difference is there betwixte the reioycing of worldely people, and the rejoycing of christian menne. To glory and rejoyce after this sorte is not onely a shame for you, but also iepopardouse. Put the case, ye wyll saye, that one hathe done amysse, what matter maketh that, to the whole congregacion? I no we ye not, that a litell leauen sauereth a greate batche of dowe, and maketh it sower? No we is that called leauen, whiche remaineth of the whole lumpe, whiche is after such sorte made sower. Yf any part of your olde lyfe continue and remain in you, not agreyng with the simplicitie of Christe, the same is leauen, whereof ye muste utterly bee purged, that through a newe kynde of lyfe ye maye be come newe dowe, so that in the whole batche there be no parte of the olde malice mingled. For as Christe hath once made you free from sinne, so must ye diligentlye endeoure, that no parte of your olde infeccion in you take place agayne, and deliuer the puritie of your christian lyfe. God loueth suche, as bee without this leauen. Was not this long synce figured in the law? what time the Hebrues were passed ouer the reade sea, and quite deliuered out of the bondage of Egipte, they were for a continuall remembranunce and token of this benefite at a certayne tyme of the yeare commaunded yearlye to sacrifice a lambe of one yeare olde, and for seuen dayes to eate swete bread without all manner of leauen, even as they dydde, what tyme they prepared to departe out of Egypte. In the meane season they carryed furth with them pure flower, and lefte all the leauen to the Egyptians. Nor anye is there counted woorthy to eate of the pascall lambe, onles he haue for the space of seuen dayes for borne leauen. yea I saye it was a greate offence, that for that tyme any Hebrue shoulde asmuchie as haue any leauen founde in his house.

The Iewes had but shadowes: but we haue the very trewe passeouer, the moste vnspotted lambe whiche is Iesus Christe, who for oure redempcion from the most vilanous tyrannye of syn and death was offred vppe vpon y\ber\* crosse, neyther was he in vayne offred vppe. And synce we haue once already escaped out of Egypte, meeete it is, that we hence foorth kepe holy
this feast continually: not reioycing, and prouedly auancing oure selues vpon such thynges, as we sometime were delited with, what tyme we were vnder harde and shamefull bondage, that is to saye, not in the leauen of Moses law nor in the leauen of old maliciousnes and hypocrisie, but in swete bread without all leauen: that is to say, in vnhurtefull manners, playne, pure, and without all counterfaicthyng.

The texte.

I wrote vnto you in a pistle, that ye should not compaignie with fornicatours. And I ment not at al of the fornicatours of this world, either of the couetous, or extorcioners either the idolaters: for then must ye nedes haue gone out of the world. But now I did write vnto you, that ye company not together, if any that is called a brother, be a fornicatour, or couetous, or a worshipper of images, either a tailor, either a dronkard, or an extorcioner: with him that is such, se y eat not. For what haue I to doe, to iudge them whiche are without? Do ye not iudge them that are within? Them that are with out, God shall iudge. Put awaie the euill from among you.

But lest ye be deceaued in that poynt, whereas I bad you to auoyde the company of all suche, as are through foule vnchastnes euyl spoken of, I meane not so, that ye shoulde auoyde the company of all the vnchast liuers of your countreye, and keape company with none suche, as eyther for couetousnesse or extorcion are euyl spoken of, nor with any one, that is geuen to idolatrye, when yf ye shoulde so doe, since that in euerye place some suche be, ye myght surely he compelled to forsake all Greece. And yet this also woulde I wyshe, if it might be, but synce the request is such as can not be done, I require not that, but this I require, that if among you any christian men bee with suche vices infected, as far square from christian religion, as with fornicacion, couetousnes, oridolatrie, railyng, drounkennes, or extorcion, see that ye so far furth auoyde that mannes company, that ye refuse to eate or drynke with hym, vntill suche tyme, as he amende. Greately standeth it you in hande, that your congregation and company be pure without corrupcion. As for straũgers after what sorte they lyue, litle forceth it, theyr sinfull lyfe doth neyther infect you nor dishonour the name of Christe. Suche then, if suche be among you, must ye not suffre to escape vnpunished, if their offence be opēly knowē. This for me is suficient. For what haue I to doe to iudge of thē also, which as they are to Christe straungers, so belong they not to vs? Is not euerye man iudge and controuler at home in his own house, neyther thynketh he to perteine to hym what is done in an other mans? Yf a mā se any thing done in his own house, that thinketh he to belong to the whole houshold. Suficient is it therfore, that we christians iudge of christian men. Suche as are from Christes professiō straungers, thē leaue we to the judgement of god. And if it so bee, that no man will suffre in his own house a mischieuous and a pestilente wretche, then thrust ye out of
your company the autour of suche a myschiefe: so to do is both for you expedient, and for him, and it belongeth to the honoure of Christes name. For both he for shame of hymselfe will amende, he shalbe safe from the ieopardie of infeccion and suspicision, and by so doyng also all menne shall perceiue that Christe approueth no suche matiers, whiche

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taught both godly life, and put the same in practise. And this haue I taught you to expel and dryue our from amōg you the pestilent leauen of sedicions stryfe, and suche horrible fornicacion.

The .vi. Chapter.

The texte.

Dare one of you hauyng busines with another, go to the lawe vnder the wicked, & not rathuer vnder the saintes? Do ye not know, y* the saintes shall iudge the world? If the worlde shalbe iudged by you, are ye not good inough• to iudge smal trifles? Knowe ye not how that we shal iudge the angels? How much more may we iudge things that pertayn to y* lyfe? If ye haue iudgementes of worldly matters, take thē which are despysed in the congregacion • make them iudges. This I say to your shame. Is there utterly no wyse man among you? What not one at all, that can iudge betwene brother & brother, but one brother goeth to lawe with another, and that vnder the vndelieuers?

Esides these faultes I espie also amōg you, some dregges of your former life, which sauer of the leauen of couetous|nes. As to you it nothyng belongeth to iudge of such, as are not of the christian congregaciō, so an vnsemely thing is it, that christian men shoulde be iudged of suche as are not christians. Fyrste of all this meruaile I at, howanye christian mā can finde in his harte, in strife for money maṭters to appeale to any iudge, and that, whiche maie worsse be borne with, to appeale rather vnto a heathen iudge, than to a christian. Will he (trowe ye) geue righteous iudgement, whose whole life and profession is vṅrighteous? Se ye not the frowardnes of this doyng, that the world, whose vngodlines shal in tyme to come by the fayth and godly life of good people be condemned, shoulde now, as though it were more vpyghte and better, geue sentence vpon good mens matters, and determyne theyr accions? Yf ye wyth so greate a mattier bee putte in truste, that by you the lyfe of the whole worlde, that is to saye, of all wycked people, shall bee condemned, thynke ye your selfes vnmeete to iudge of small
lyghte tryles? Ye are the lighte of the worlde appoynted to reproue the erroures of suche, as are vngodlye. And howe canne this bee doone of you, if in you there bee darkenes, and such enor|mities, as are wel woort|hye reprofe? But now remoue ye your accions and bryng them before wicked iudges, as though they were eyther wyser, than ye are, or as though they were menne of more equitie, than are ye. Knowe ye not, that in tyme to come, ye shal not onely iudge menne geuen to the worlde, but also wicked angelles the tyrannes of this worlde? Thynke it no greate matter, among youre selfes to finishe suche lowe quarelles of thynes appertayning to the vse of our bodyly lyfe. Your fayth shall condemne theyr incredulitie, your godly lyfe, theyr vngodlines, your vn|hur|te|fulnes, shal con|demne theyr vnclennes, and euen nowe condemneth, yf ye bee good, and lyue christianlye. And forgette ye nowe your honour by makyng suche to bee iud|ges of your suites, of al whose condēnacion by you in tyme to come sentence shal be geuen? But yet if ye be so debatefull and contencious, so desirous of transitorye thynes, whose contempe ye take vpon you, that ye for them are not onelye at dissencion, but are in suche sorte at dissencion, that youre

matters muste needes bee heard of a iudge, rather bryng them to the vyleste and loweste of youre congregacion, than as ye do. I speake not this, because I would haue it to bee so, but I speake it to make you ashamed, of youre braulyng and suite among your selfes before heathen iudges. Yf ye bee such as ye take vpon you to bee, the moste vile among you, is better than he, that among the heathen is coumpted chiefeste. Why dooe ye so greatlye despyse your selfes? Is there among you none so wise as in lyght matters to sitte in iudgemente, and to finishe strifes betwyxte christian menne? among whom by reason of brotherlye loue, and by reason that all thynes are commen, it were conuenient, that agreemente shoulde easily bee made. But nowe are ye ye so farre from agreemente, that one christian manne gooeth to lawe with an o|ther christian manne, and that, whiche is more reprochful, euen before them, whiche to Christe are straungers, as though suche were by the rule of mans lawes hable to geue iuste sentence, and ye not hable to do thesame by the rule of the Gospell. Marke howe many wayes ye offende herein.

Now, the•fore there is vtterly a faute among you, because ye go to lawe one with another. Why rather suffre ye not wrong? why rather suffre ye not your selues to haue harme? Nay, ye yourselves do wrōg, and robbe: and that the brethren. Do ye not knowe, how that the vn|righteous shal not inherite the kyngdom of god? Be not diseaued. For neither fornicatours
neither worshippers of images, neither adouterers, neither weakelynges, neither abusers of themselves wyth mankynde, neither theues, neither couetouse, neither drunkardes, neither cursed speakers, neither-pillers, shall inherit the kyngdome of God.

Fyrste it is shame for you, that ye among your selfes apease not suche smalle matters, nor goe throughe them without greate busines or angling as ye myght, eyther by geuyng place one to another, or at the least ende your matters by arbytremente, but are come to suche stoubernes, that whiles neither geueth place to thother, nor geueth ouer any thing to another, the matter in syghte of the people muste bee trauersed before the commen officers. Yf suche matters were brought and heard before christian iudges, it were not all without faulte, but to iangle and stryue at the law before heathen iudges euen for triles, howe foule a sight thinke ye it? Our religion is peace, and for asmuche as we are noe through Christe planted and made one bodye, we thereby are become more than brethren. And beside this vnitie, ye† despising of these vile worldlye goodes, for ye† whiche the grosse people striue for one with another, maketh vs verye christian menne. But now when menne so eagerlye stryue eche one wyth other, so that one christian manne is not ashamed to call another into the lawe, and accuse hym beeore a wicked iudge, what (thinke ye) iudge they, that looke hereupon? Wyll they not thys wyse thinke wyth themselfe? where is among these christians shamefastenesse become? where is brotherlye charitie? Where is the peace, that they so\muche speake of? where is the communitie of possession? where is theyr despisyng of ryches? where is the myldenesse of the Gospell, where by they are commaunded euen gladly to forgoe theyr coate also, ye† any haue taken away theyr cloke? Behold how shamefully for a smal matter they striue, not only w† vs, but also among the\selfes. How c\ometh it about, ye Corinthians, ye† ye yet somuch set by money, ye† for thesame ye haue so greatlye defamed christian name & religion? But here some one wil answer & say: onles I prosecute ye† matter,

and laboure for my righte, I am sure to take wrong, onlesse I recouer myne owne title, I shalbee in the losyng syde. But I woulde aduyse you take hede, leste whiles ye feare a small losse of money, ye appayre both your Innocencie and good name, and cause also the gospell to bee hindered. Better were it ne\uer to winne youre goodes, than with the recouerye of them to geue vn bele\uers any occassion to mysreporte and speake euil of Christ. Better were it not to passe vpon a smal wrong, than
whiles thou labourest for thy right, openlye to declare, that thou haste a mynde desirouse to reuenge. But nowe true\text{ly} so farre are ye from being lyke to mylde christian men, without reuenging to suffre losse or iniurye, that euen wilfully ye doo wrong to other, malici\text{ously}e deceaue and oppresse other, not onely vnbeleiuers, but also such as are by religion your brothers. Sauer not suche doinges of the leauen of your olde life? Square not suche pointes far both from your learnyng and your profession? Whosoeuer professeth Christe, professeth Innocencie, and to such a lyfe is promised the kyngdome of heauen. For neyther is it sufficient to bee dipped in water, nor yet to bee graffed into Christe, onlesse all youre life bee agreable to Christes doctryne. And for none other purpose are ye taken out of this world, and planted into the body of Christ, but to the ende ye should hencefurthe in godlye lyfe bee lyke vnto Christe youre heade. Knowe ye not this, that vnrighteousse liuers, bee they baptised neuer so muche, shall bee excluded from the inheritaunce of the kyngdome of heauen? And leste anye manne deceaue hymselfe, I tell you agayne and agayne, and geue you warnyng, that neyther fornicatours, nor idolators, nor aduouterers, nor weakelinges, whiche growyng out of mannes kynde lyue after an horrible kynde of bodily luste, nor suche as in stead of women abuse men, nor theues, nor couetous men, nor dronkardes, neither cursed speakers, nor violente pillers of other mennes goodes, salbe partakers of the kyngdome of God. Nothyng shall your newe name or title auayle you, if your life be with your olde vices deiled: yea to such is Christe rather an occasion of more grieuous and painfull damnacion.

The texte

And suche were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lorde Iesus, and by the spirite of our God. I maye do all thynge, but all thynge are not profitable. I maye doe al thynge but I wyll be brought vnder no mannes power. Meates are ordeined for the bellye, and the belly for meates: but God shall destroye both it and them. Let not the bodye be applyed vnto fornicacion, but vnto the Lord: and the Lorde vnto the bodye. God hathe raysed vp the Lorde and shall rayse vp by hys power.

Suche as I haue nowe rehersed, were some of you before that ye were throughge Christ borne agayne. I laye not to your charge that, which ye were beeefore, so that ye fall nomore thereto. Washed are ye, and deliuered from youre olde synnes, and that by Goddes free gyfte, beeware that ye bee nomore defiled wyth thē. By this washyng hath God not only by his bloud restored you to innocente and hurtlesse lyfe, but geuen you also holinesse and righteousnes, and that not by the power of the law, nor for youre deserites,
but by Iesus Christe, in whose name ye were baptised and by the spirite of oure god, by whose secrete inspiraciō the sacramētes of Christes churche been effectual. So much more then should euery of you endeour, lest ye through youre owne folye lose this benefite freyle geuen vnto you: in so doyng, neyther thankfull to the geuer, nor yet fremedlye nor louyng to your selfe. In suche thynge, as appertayne to naturall necessities, I maye dooe all thynge. For no man forbyddeth me to vse lyke authoritie, as other apostles vse. But it is not par|aduenture for you always profitable, for me to vse my ryght. Suche as are fedde and liue wyth youre meate, suche as pyll and polle you, beeyng euen as they were bondslaues bought wyth your moneye, dare not freelye warne you of youre faultes, lest ye vpon dyspleasure conceaued there wyth, bestowe your liberalitie otherwyse. I myght also for my labours take rewarde, namely since I tooke more paynes than anye other. I wanted not authoritie this to doe, but I woulde not doe that thyng whereby I myghte bee brought vn\der any mānes power and subieccion, and seame bounde to any of you: to thyn\tente it myghte more clearely appeare, bothe that yf I teache aneythng, that I therein seeke your weale and profite, and not myne owne, and that also yf I dydde with woordes anye thynge chastice you, that ye shoulde pacientely heare me. For it is a thynge commenlye seene, that suche a mans free speache offendeth not, whiche is nothyng bounde to hym, whome he reproueth. Elles litell mattier maketh it, whose meate a manne eate, synce menne muste needes haue meate. And synce meates are ordayed for the bealye, and likewyse bealyes for meates, lette euery manne for this tyme satisfye the presente neces\sitye and neede. For wythin a shorte tyme wyll God destroye bothe bealye and meate, whiche is, that neyther oure bealyes shall wyth houngre trou\ble vs, nor of meates shall there bee anye vse. But as we whiche haue pro\fessed Christe, muste obeye and serue naturall lackes, euen as the heathen and vnchristened doe: so shoulde there yet betwene vs in vyce bee none agremente. Of meates I forbydde none, lette euerye manne eare what he wyll, but * filthye bodily luste I forbydde. Nor is it lyke, that as the bealye is appoynted for meate, soo the bodye is prepared for carnall pleasure, but rather oure bo\dle is consecrate vn\to the Lorde Iesu: and he agayne coupled vn\to vs. For so hath it pleased hym, that by vs as members, and hym as heade, hys spiritu\all and misticall bodye shoulde bee made and kyntte together. This knotte holdeth not for a litell season. Deathe in deede taketh awaye all necessitie of meates, but it breaketh not the knotte, wherewith we are ioyned to Christe. For as Godde the father raysed the Lorde Iesus oure heade, from deathe: so wyll he likewyse rayse vppe vs with life euerlasting. For hable is he, & of power this to doe, albeit some of you thynke the same vnlykelye. As therefore oure soule shall not of that immortall lyfe bee partaker, onlesse the same
for this presente tyme throughe godlye and continuall meditacions haue hadde thesame lyfe in delygente remembraunce, so the bodye rased agayne shall of that glorye haue no parte, onlesse thesame for this presente tyme haue beeene free from the contagion of synne. What a foule syght is it, yf the members seame vnlyke the heade which is in euery pointe pure and cleane.

The texte.

Eyther konwe ye not, that your bodyes are the membres of Christe? shall I nowe take the members of Christe, and make them the members of an harlot? God forbid. Do ye not know, that he whiche coupleth hymselfe with an harlot is become one body? For two (saieth he) shal bee one fleshe. But he that is ioyned vnto the Lord is one spirite.

Remembre ye not, how that (as I before tolde you) your bodyes are the members of Christe: What then? Sal I nowe become so mad, notwithstanding I know this much, with the great reproche of the head to take away the membre of Christe and make thereof the membre of an harlote? God forbidde. And yet what elles dooth he, whiche is conuersaunce with an harlote? Knowe ye not this playne poynete, that he whiche coupleth hymselfe with an harlote, becommeth with the same one bodye? For so reade we in Genesis of the manne and wyfe: of bothe shall one fleshe, and one bodye bee made. So that then as in lawefull matrimonye the honeste and godlye consente of two myndes maketh the one, and the lawefull acte of matrimonye betwixte two maketh one: so in vnlawefull compeining together, euery manne becommeth that wherewith he is filthylye coupled. As greate enormitie therefore as it is, that the womanne deceauyng her housebande should with an aдуouterer bee conuer|saunte: as foule an acte is it, that the bodye, whiche was once consecrate to Christe, shoulde bee coupled with a vyle harlote: for he whiche is coupled vnto the Lordes Iesu, by reason of a commen consente betwyxte the heade and the bo|dye, is with hym made one spirite, whiche forasmuche as it is moste pure and cleane, is to fylythe and fleshelye luste moste contrarye, as whiche from manne taketh awaye the vse of reason, alteryng hym, as it were into a brutishe and beastelye condicion.

The texte

¶ Fle fornicacion. Euery sinne that a manne doth, is withoute the bodye. But he that is a fornicatour, sinneth againste his owne bodye. Either knowe ye not, howe that youre bodies are the temple of the holy ghoste, whiche dwelleth in you, whome ye haue of God, and howe that ye are not youre
owne? For ye are derely bought. Therefore glorifie God in your bodies, and
in your spirites, whiche are Goddes.

Dyligetelye therefore flee fornicacion. All other synnes by synfull
persons wrought and done, albeite they haue theyr beginnyng of the
body, seame yet ioyyned with the harme and dyspleasure of an other
mannes bodye, nor pollute, as it seamethe, the whole manne. But suche as
committeth fornicacion, doothe wrong and vilanie to his owne bodye,
whom he in that foule acte abuseth and defileth. The adulterer defileth
not the hores body, except he also defile his own, withoute which the
offence is not committed. The mannequeller, that with his swerde kyleth
another, without hurt of his own body hurteth another mans, & seameth
but in only one part polluted. But fornicacion defileth the whole body, as
euē the cōmen sorte wel vnderstandeth. For after suche acte thesame is
woone to vse bathes, therwith to washe away such filthines as is therby
conceiued. An hainouse offēce is it to do wrong or hurt to another mans
body, but a māto be to his owne bodye vilainouse & reprocheful, semeth
apointe of extreme madnes. And albeit fornicacion do most specially
defile the body, yet thynke not therfore y the offence is smal. For euē the
body should also haue his honour, forasmuch as it is the māsiō of the
soule, whiche is immortal, which being cleansed w the holy

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water of baptisme is in suche sorte consecrate to God, that it becommeth
the temple of the holye ghoste, whiche ye in baptisme receyued, whereby
ye are so ioyyned vnto Christe, that ye from hym shall neuer bee soundred.
And if from fornicacion your owne reproche and hurt nothyng moue
you, yet lette this moue you, that suche actes canne not bee do one
without the greate injurie of Christe. Once were all ye his, into whose
bodye ye were coupled and ioyyned. He hath from deathe boughte you,
and made you his owne, that ye shoulde be his seruauntes and not your
owne men. The right title of any bodye, that is bought, is in the byers
hande, thesame, whoso eyther selleth or handeleth otherwyse, than the
owners will is, dothe wrong to hym to whome thesame bodye
beelongeth.* Nor is it to bee supposed, that Christe for a litell boughte vs,
as he that for our redempcion spente his moste precious bloude.
Wherefore synce ye are to God wholye consecrated, defile not in
reproche of hym youre bod|dies, but beare aboute with you, aswell in
chaste bodies, as in vn|hurtefull myndes, the holye ghoste, and among
menne auaunce his glorie. Bothe are his, keape both chaste, leste for your
filthines sake among eiuil people, Christ whose name ye professe, bee
eyuill spoken of. For as the nobilitee of maisters belongeth euen to the
seruauntes, so the dishonestie of seruauntes is to theyr maisters
re|prochfull. Wherefore albeeit god bee neyther with prayse made more glorious, nor with reproche defamed in dede, yet is he after a sorte through his naughtye seruauntes dishonoured, and with godly maners and holy life glorified, whiles among the commen sorte he is by their lyfe esteemed.

The .vii. Chapter.

The texte.

As concernyng the things wherof ye wrote vnto me: it is good for a man, not to touch a woman. Neuerthelesse to auoyde whordome, let euerye man haue his wife: & let euery woman haue her husbande. Let the husband geue vnto the wyse due beneuolence. Likewyse also the wyfe vnto the husband. The wife hath not power of her owne body: but the husband. And like|wise the husbande hath not power of his owne body: but the wyfe. Withdrawe not your selues one from another, except it be with consente for a tyme, for to geue your selues to fastyng and prayer. And afterwarde come to gether agayne, left Satan tempte you for youre incontinencye. This I saye of fauoure, and not of commaundement. For I woulde that all men were as I my selfe am: but euery man hath his proper gyfte of God, one after thys maner, another after that. I saye vnto them that be vnmaryed and wyddowes: it is good for them, yf they abyde eluen as I do. But and yf they cannot absteyne, let them marye. For i• is better to mary, then to burne. Vnto the maryed commaunde, not I, but the Lorde: Let not the wyfe be seperated frō the husbande. If she separate her selfe, let her remayn vnmaryed, or be reconciled vnto the husband agayne. And let not the husband put awaye hys wyfe from hym.

N

Or haue I this muche sayed, because I thinke, that euery acte of generacion defileth the bodye, as some laboure to bring you in mynde, to the intente, that they lyke hypocrites maye of you bee thoughte to bee holye. There is in matrimonye a cer|tayne chaste and lawefull vse, but the vnlawefull acte muste generallye of all menne bee auoyded. Lawefull matrimonie muste euerye manne so farfurth vse or not vse, as is for the preferment of the gospell expediente.

Wherefore touchyng the questions, wherein by letters ye aske myne aduyce, these shall be briefly to answere you. Fyrste what suche muste doe, as are already maryed, and then, what they ought to doe, that are single and widowes, what they also muste doe, whiche are eyther with paynefull, or vnequall matrimony troubled: and finally, what should bee done in virgins to be maried, or not maried. Fyrste of all therefore, for
many causes, as the time no we requireth, it wer well done of men wholy for this cause to absteyne from theyr wyues, that they maye with more freedome applye Christes gospell, and godly lyfe. For albeit matrimonie be a holy thynge, yet it wrappeth a man, will he or not, in worldye care, wherein howe mucche more laboure is bestowed, somuche the lesse is god serued. Besyde this the vse of matrimonye hath in it a grosse thynge, whiche for the tyme, swaloweth vppe and deuoureth the whole man, whiche beeung after restored to hymselfe, is somewhat lesse a man, than he was before. I well see what were specially to be wished, and yet dare I not so muche exacte of you, as I would desire, leste whiles ye vnluckely labour towarde the beste, by occasion fall into worse. I knowe, howe vnruuly and violente fleashelye desyre is, and as sure am I, howe ye specially among other are prone and muche geuen vnto it. A surer waye therefore thinke I it, that every man haue his owne wyfe, and everye wife her housebande, that by mutuall seruice eche one maye remeadye o\rthers intemperancie. For albeite elswise in other pointes the housebandes au\thoritie be more, yet herein haue bothe equal power, for neither is the housebād so farfurth lord and maister of his owne bodye, that touchyng the vse of matrimonie, he can defraude his wyfe thereof, and geue it to another: nor the right of the wyues bodye agayne, concerninge the vse of matrimonye, is in such sorte her owne, that she maye denye her husband the vse therof, and geue it to ano\rther, but hyr bodye is the husbands ryghte. The debte of eche towards the other is lyke, and when tyme requireth, must of both parties be delyuered and payed, as they haue made promise. Let the housebande then geue that, which he by the law of mariage is bounden to geue to his wife. The wife likewyse geue to her housebande, that she is by the lawe of wedlocke bounde to geue him. In this eche one of them is in lyke sorte bounde to the other, in other poynetes par\duenture the whole gouernaunce and autoriyte is in the housebandes handes. To denye this right, yf eyther of bothe aske it, is a defraudyng. For not onelye suche defraude, whiche paye not the money, that they are bounde to paye, but suche also, as refuse to doe, that they are bound to doe. Let neither of both therefore for loue of chastitye defraude other, excepte it bee with consente of bothe to absteine for a season, that ye maye with more cleane myndes geue your selfes to fasting, holye prayers, and to the remembraunce of heauenlye thinges, whose perfeite freashnes suche carnall conversonacion is greatly woonte to make dulle. Let either bothe therefore, or neither absteyne, and that by comen consente, not vpon euerye flyght occasion, but for loue of heauenlye thynges, nor to long ne\rther but for a certayne tyme, and so after that returne agayne to your olde cus\tome, not because I thinke it not beste, to lyue in continuall prayer, but because I knowe, that there is ieopardy, leste Satan, which styll lieth in watche to de\stroye you, perceauyng your toward disposicion to incontinencie, by occasion thereof prouoke you to worse. Rather had I haue in you that, whiche is of lesse perfeccion, so that it bee ieopardlesse, than that whiche is muche more
commendable, being yet such as is joined with no small peril. But yet speake I not

this, because I would either compell any man to marie, or forbyd any man to lyue continually chaste, if he be able so to do, and if there be a mutuall consent in marriage: but I prouyde, vpon knowledge that I haue of youre weakenes, a remeade agaynste your perilles. Yf this were not, yf it might be, I woulde wyse that all men were as my selfe, which is, that they were free from the bonde of matrimonie, or els vsed theyr wyues, as theyr sisters, lyuyng with them in all purenes and chastitie. But I dare not of you exacte that thyng, whiche Christe neuer required of his disciples and hearers.

Blessed are they, saith he, that for the loue of the kingdom of god haue made themselues chaste: but yet refuseth he not suche, as chastlye and soberly liue vnder the lawe of matrimonie. Continuall chastitie taken vponanye man for the auuancement of Christes affayres, is a highe thing. And so is lawful matrimonie an honeste state, whose chiefe ordeyner and halower was * God hymselfe. But betwene bodyes and soules a meruaylous great difference is there, nor are goddes gyftes in euerye manne lyke. It is peraduenture a thyng aboue mannes power, wholye to abstayne from the acte of matrimonie. Blessed are they, to whome god hath gyuen suche strength: but god in his people hath loued this varietie, that some in gyftes shoulde excelle other, all whiche varietie shoulde wonderfullye make towarde the swete armonie and comlynes of the whole. Lette no manne therefor reproove another mannes state, nor be sorye for his owne, but let euerye manne accordyng to his power godlye vse that gyfte, whiche god hath geuen hym. There is a chaste wedlocke, and there is an vnchaste virginitie. And this haue ye my counsel, touchyng marrying and kepyng youre wyues.

Nowe vnderstande my mynde lykewyse, as touchyng youre question of seconde mariages. For among you (as I heare) some are there, whiche, albeit denye not but that ye are in a fredome, and maye marrye, yet when one by the death of the other is made free, they woulde not haue you marrye agayne. Of these doubtes this thinke I. Yf any manne by reason of the death of his wyfe become single, or yf anye womanne by reason of her hus|bandes death be wydowe, very well doen were it, if they be able, thencefurth to lyue chaste, yf neither he seeke for a wyfe, nor she for another husbande, but that bothe dedicate theyr freedome vnto goddes seruice. That haue I for myne owne parte chosen whiche I thoughte beste, because nothing shoulde lette me from preachyng gods worde, whiche I
so hartely fauoure, that for loue thereof I litle set by suche pleasures, as are in marriage.

Nowe and yf I knewe, that all menne were of thesame mynde, I woulde not lette to call and exhorte every manne to doe, as I doe. But synce the disposicions of mennes myndes and bodyes are so vnlyke, vnmeete is it to gyue all menne one kynde of counsell, but in this rather lette euerye manne weyghe his owne strengthe, and so folowe that kynde of lyfe, whereunto by nature he thynketh hymselfe moost meete. Lette suche one, as vpon a profe had of Matrimonie feeleth hymselfe vnable to resiste the violente and burnyng assaultedes of the fleshe, rather marrye agayne, that by lawfull ma|trimonie he maye reme|dye his vnchastnes, than by lyuyng syngle, through the vehemente desyre of the fleshe, be in i|eopardie of a more grieuouse of|fence.

So that in this neither compel I men to marie, nor yet forbyd mariage, but leaue euery man in fredome to weyghe with hymselfe, what is expediente. For nothyng haue I herein to prescribe vnto you, as taught vnto me of the Lorde. But this require I of you, as commaundd by Iesus Christe. Suche as are vnmaried, stande free, (as I saye) either to marie or not ma|rye, as they judge best, so that in theyr doinges they haue an iye to nothing, but to Christes glorye. But when a man is once maried, I would not haue that done, whiche is among Iewes and gentiles commonly seene, that for euerie small matier a diuorce be made. For god haue forbidden menne, for small offences to refuse theyr wyues, notwithstandyng Moses once in this poynte fauourably bare with the Iewes, not because he thought it good so to doe, but fearyng, leste the lewes beyng a stubberne kynde of people and readye to do mischiefe, vpon deniall of diuorces mighte happelye doe suche thynges as are muche worse, than ane diuorce. One cause the Lorde hym|selfe excepted, yf the wyfe with another commyt aduoutrie: whiche thyng he doeth either because she is then fallen from the righte of wedlocke, whiche promisyng her bodye to one manne onelye hathe neuertheles departed with it vn|to another, or els because it semeth an vnreasonable thyng, to con|strayne any manne, to haue with her one house, one bedde, one fyer, and one table common • whiche falselye breakyng her promyse made in mariage, than whiche nothing is more holy, hath with a foule aduouterer abused her bodye. So strong and stedfaste woulde Christe haue this felowshyppe to bee. Vnlesse therefore anye suche thyng chaunce, let neither the wyfe departe from her husbande, nor the husbande thruste his wyfe from hym. But yf through other displeasures any debate arysse, by meane whereof the wyfe chaunceth to departe from her husbande, leste she throughe her owne folye stande without hope of reconcilyng, lette her abyde vnmaried: yf she continewe vntouched and vndefiled, paraduenture her husbande, beeyng
in a better moode wyll be contente to receyue her agayne: but a corrupte womanne who wyll receyue? Nowe yf the womanne cannot so long re|frayne her selfe, let her diligentlye labour to wynne her husbands faoure agayne. Yf she of her husbande cannot obtayne somuche, lette her assure her of this, that with whome soeuer she couple herselfe, thesame knotte maye happily be named mariage, but it is in very dede adou'tcie.

The texte.

¶ To the remnaunt speake I, not the Lorde: If any brother haue a wyfe that beleueth not, y• she be content to dwell with hym, let hym not put her away. And the woman which hath to her husbande an infiddell, and consent to dwell with her, let her not put him away. For the vnbeleuyng husband is sainctifyed by the wyfe, and the vnbeleuyng wyfe is sanc|fied by the husbande. Or els were your chyldren vnclene: but now are they holye. But and yf the vnbeleuyng departe, let hym departe. A brother or a syster is not in subieccion to suche. But God hath called vs in peace. For how knowest thou (o woman) whether thou shalt saue thy husbande or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no• but euen as God hath distributed to euery man.

Nowe touching your question of vnequall mariage, of the Lordes au|thoritie, nothing haue I to aunswere you, but yet haue I that thing, which in myne opinion I would counsel you to folowe, as a waye more profitable.

Such an odious acte is diuorce, that I would not haue matrimony bro|ken, no not for diuersitie in religion. But if it chaunce, that a christian wo|man be maried with a husbande, which is not yet christened, and the hus|bande, albeit he be a straunger in the misteries of Christe, is not yet to her so hateful, as for her religions sake to refuse her, yf the wyfe wyll folowe my counsell, she shal not forsake him. Likewise agayne, yf it chaûce, that the husbande beeyng a christian man haue to his wyfe suche one, as is to Christe a straunger; (synce it is vnmete, that any man be compelled to take religion vpon hym) and she vpon displeasure of her husbandes cô|trarie religiô seke not to be diuorced, by my councell the husband shall not put her awaye. For cause is there none, why the christian man or christian woman should feare, leste by familiar conuersaciô of the one had with the other that is vnchristened, euyther of both myght be defiled. For not with|standing the ones religion be vnclene, yet is the mariage whereby they, beyng elswise inequall, are coupled together, a good and a lawfull maria|ge. The wyckednes of the wurse infecteth not the godlines of the better, but rather that that is
better and more effectuall, is of greater weight in this behalfe. The husband therfore, albeit he be heathen, is yet, touchyng the acte of matrimony, by companye of the christian woman made holy. Likewise the wife, whiche hath not yet professed Christe, is by conversacion had with her christian husbande, touchyng the lawfull use of matrimony, made good and holy. Yf this were not so, their children, as borne incestuously and by vnlawfull meanes, should be coumpted prophane and vnclane. But now that they be pure and cleane, as children borne in lawfull wedlocke, it is well knowne to be true. For when the wyfe, whiche is baptised, hath with her vnchristened husband to doe, she in so doyng obeyeleth her husband, and not the heathen, nor suffereth she the wycked, but beareth with hym, whom she trusteth wyll amende.

And that hope maye a manne conceyue of hym, whiche although as yet profess not Christe, yet in his wyfe abhorreth he not the honouryng of God. Nor is he throughly a heathen, but rather partly a christian mane, whiche quietly lyueth with his wyfe, that professeth Christes name, and canne paciently bee contented to see the signe of the crosse uer theyr common bedde. No parties with more a doe continewe together, than suche, as through diuersitie in religion are deuided. Vpon this hope therfore ought the woman, whiche fyrste embraced Christe, abyde with her husbande. But yf the diuorce growe of his syde, whiche yet beleueth not, and thesame manne for hate of Christes name refuse his wyfe, synce there is of his chaunge no hope, no cause hathe the wyfe, why to lyue with hym any longer. Loste hathe he the ryght tytle of matrimonie, whiche despiseth God the authour therof. Nor doeth the promyse made in mariage so farfothe bynde her that is christened, that she shall for euer bee compelled to suffre her wycked husbande, brawlyng at and cur|syng the name of Christe. Let her therfore use the lybertie of diuorce ge|uen vnto her by God, and thencefurth serue Christe quietly. Nor are we therfore called by God to the lyfe of the ghsoppell to lyue in sedicicion and chyding, but to lyue in peace and concorde.

Therefore, yf suche betwene whome there is an vnequall mariage, agree not, and the vnfaithfull require to be diuorced, let not the christian wyfe abyde with her husbande against his will: but yf they agree, in hope that the husbande will amende, let the wyfe continewe, and lykewyse let the husbande continewe with his wyfe, in hope that she will be chaunged. For howe knowest thou, that art a wyfe, whether thou shalt by familiar communicacion, by sobre and gentle behauior, by wy•ely loue, cause thy husbande to amende, that both of you be saued. Or how canst thou know, that art a husbande, whether thou shalt by lyke wayes saue thy wyfe and wynne her to Christe? And yf eyther of bothe so doe, is it not a great gayne? But yf that come not to passe, yet wyll God approue thy good wyll,
whiche intendest suche a thing. In the meane season whyles it is
vn\certayne, whether it wyll so be or not, let the matrimonie vpon good
hope continewe and holde on, and let not the diuersitie in religion
chaunge the state of your lyfe. For neyther doeth baptisme deluyer the
wyfe from the ryght of her husbande, yf he vse it lawfully, nor yet the
seruaunte out of the dominion of his maister, yf he vse hym, as ryght and
reason would.

The texte.

As the Lorde hath called euery man, so let him walke: and so ordeyne I in all
congregacions. If any man be called beyng circumcised, let hym not adde
vncircumcision. If any be called vncircumcised, let him not be circumcised.
Circumcision is nothyng, and vncircumcision is nothyng: but the keping of
the commaundementes of God. Let every man abyde in the same callyng,
wherin he was called. Art thou called a seruaunt? care not for it.
Neuerthelesse yf thou mayest be fre, vse it rather. For he that is called in the
Lorde, belyng a seruaunt, is the Lordes freman. Lykewyse, he that is called
beyng fre, is Christes seruaunt. Ye are dearly bought, be not ye the
seruauntes of men. Brethren let euery manne wherin he is called, therin
abyde with God.

As the Lorde hath geuen euery man, in thesame let hym serue Christe. In
what state of lyuing at the tyme of preachyng the ghospell a manne is
founde, let hym in thesame continewe. Our newe religion abolysheth our
olde lyfe, but it destroyeth not our olde state of lyfe: because christian
religion agreeth and standeth with every condicion of lyfe, nor was
geluen by God to trouble the ciuile policie of the worlde, but to the
entente that in euery degree and state of lyfe, euery manne myght lyue
therin god\ly and deuoutly. This is my councell, whiche I not onely teache
you, but also all other congregacions. Nor shall it be for you paynfull to
folowe that, whiche euery manne foloweth. Wherfore yf the inspiracion of
Gods holy spirite when he calleth, fynde the maryed, breake not therefore
thy matrimony: if it fynde the circumcised, without cause art thou, why
thou shouldest loth thy condicion, and seke to bee vncircumcised. For
nothyng eyther fudereth or hyndereth vncircumcision this newe religion.
Againe yf thesame fynde the vncircumcised, no cause haste thou to wysehe
to be cir\cumcised. For as touching this newe religion lyte force maketh it,
whet\ther thou be circumcised or vncircumcised. But to both sortes this
egally belongeth, that ech lyue henceforth after the commaundementes of
God, whose rule they haue professed, & not as carnal desyres moue them.
Sufficient is it to chaunge thy old euil maners, as for to chaunge the
condiciō of thy lyfe nothing neadeth, because it is suche a thing, as cannot
be done
without disquietnes and trouble. And as I haue sayed, that ye shoulde
doe, being called to god in the state of matrimony or in the state of
circumcision, euen lyke wyse muste ye iudge of the state of bondage.
Suche as at the preaching and receuyng of the gospell are bonde, let
them bee content with theyr fortune, nor thinke themselues deleyuered
from theyr maisters dominion, becausse they are deleyuered from the
tyranny of syn. Agayn the fre man whiche is called to christian religion,
hath no cause to chaunge his state, and become bonde. But rather let
every man endeouore, yf occasion serue, to embrace lyberty, and
chaunge hys bondage. Yf the maister for displeasure borne to Christes
name reiecte his seruaunt, let the same seke no newe maister, nor yet be
at displeasure w\^ him selfe, because he is maisterles, synce he hath
Christe to his maister, whose free seruaunt he is bee come of a bonde
man. On the o\|ther syde, he that is borne fre, and borne agayne by
baptisme let hym for his state neither bee angrie nor pleased with hym
selfe, synce that through bap\|tisme he is become bonde seruaunt to
Christ: so that after sondrye sortes, the bondman is made fre, and the
fremanne made bonde, to thentent that eche of them shoulde with more
sobrietie beare theyr fortune. Fredome and bon\|dage are such thinges,
wherof Christe hath in maner no regarde. Embrace the better, yf thou
with bondage be oppressed, thinke that albeit thy maister hath vpon thy
bodie a certayne power and authority, yet thy soule being de\|lyuered
from synne, is to Christe warde fre. Yf thy fredom any thyng make the
prowde, remember that thou were bought by Christe, and bought for no
smalle price. Thou haste a maister to be had in all feare and honoure,
beware thou phantasie not, that thou art fre, and mayst lyue at thy
pleasure. And he that is to anye man bonde, is this farfurthe by Christe
made fre, that yf hys maister commaunde hym to doe any vngodly
seruice, he is rather bounde to gyue eare to Christe hys newe Lorde and
maister, than to hys olde, whiche by reason of abuse hath loste his tytle.
And yet reason it were, that suche, as * Christe with the price of his bloud
hath made fre, shoulde not with any gre\|uouse maister be oppressed. I
fauer lybertie, yf it maye be had. For Christes seruice is perite libertie.
That a christian manne shoulde serue an heathen, semeth an vnmete
thinge. And reason were it, that suche as are to a christian maister,
seruauntes, shoulde of them bee fauoured as brethren and chyldren,
because bothe haue one comon maister, by whom bothe were with one
price redeamed. But yet leste vnder the coloure of christian religion the
state of the comon weale bee disquieted, let every manne suffer hys
condic\|lion, and therein abyde, and so abyde in it, that in the meane
season he re\|member, that goddes comma\|dements muste bee set
before the comma\|n\|dements of menne. Obey youre maisters, but yet
so, that god therwith be pleased, whiche payed more for you, than they.
Suche poyntes, as I haue taught you of freedome and bondage, haue also
place in the state of matrimony, and single lyfe. For he that is vnder the
lawe of matrimony, is after a sorte bound. But he that is single, is in a
more fre state of lyfe. Therfore menne muste alwaye folowe that, whiche
is more commodioue, if it maye be. Yf it maye be, (I saye) for we maye
not so desyre libertie, that for loue therof we fall into a greater ieopardie.

As concernyng virgins, I haue no commaundement of the Lorde: yet geue I
counsell, as one that hath obtayned mercye of the Lorde, to be faytheful. I
suppose therfore that it is good for the present necesyte. For it is good for
a man so to be. Art thou bounde vnto a wy·e: seke not to be loosed, Art
thou loosed from a wyfe? seke not a wyfe. But and y· thou marye a wyfe,
thou hast not synned. Lykewise, yf a virgin mary, she hath not synned.
Neuerthelesse such shal haue trouble in theyr fleshe: but I fauoure you.
Thys saye I brethrē, the tyme is shorte. It remayneth, that they which haue
wiiues, be as though thei had none: and they that wepe, be as though they
wept not, and they that reioyce, bee as though they reioyced not: and they
that bye, be as though they possessed not: & they that vse this world, be as
though they vsed it not. For the fashyon of this worlde, goeth awaye. I would
haue you without care. He that is vnmaryed, careth for the thynges that
belong to the Lorde, how he may please the Lorde. But he that hath maried
a wyfe careth for the things that are of the worlde how e maye please hys
wyfe. There is difference betwene a virgin and a wyfe. The single woman
careth for the things that are of the Lord, that she maye be holly both in
body and also in spirite. Agayne: she that is maryed, careth for the thynges
that pertain to the worlde, how she may please her husbande. Thys speake I
for youre profyt, not to tangle you in a share: but that ye may folow it which
is honest, and comely, and that ye maye cleaue vnto the Lorde without
separacyon. If any man thinke that it is vncomly for hys virgin, yf she
passethe tyme of mariage, and yf so de·creed in hys hert, that he wyll keep hys
virgyn, doeth well. So then, he that ioyneth hys virgyn in mariage doeth well. But he
that ioyneth not hys virgyn in mariage, doeth bet·ter. The wyfe is bounde to
the mariage, as longe as her husbande lyueth. If her hus·bande dye, she is at
libertie to marye with whom she wyll, onely in the Lorde. But she is
happyer, yf she so abyde, after my iudgement. And I thinke verely, that I
haue the spirite of God.

Therfore as touching the question that ye aske, whether christian men
ought to marie their daughters beyng virgins, or kepe them at home in
per·petuall virginitie, as halowed vnto Christe, that the same maye in
more freldome doe hym service: albeit herin I haue no commaundement
of god cer·tainly to aunswere you with, yet haue I counselle to gyue you,
suche as I thinke best. Nor thinke I, that ye should disdayne my counsell,
 synce I haue an apostles authoritie, to whome also god of his goodnes hath gyuen, albeit vnworthy, even as his wyll and pleasure is, to gyue holsome and faithfull coūsel, not regarding what is for my self profitable, but what is nedeful and expedient for you. For liberties sake then I judge it a thing to bee wyshed, that a virgyn bynde her selfe to none, but to Christ: not because I thinke not matrimonie an honeste and a holy kinde of lyfe, but because partly through alyance, and partlie through care of bringyng vp children, it is a state full of trouble and carefulnes. This necessitie and as it were, bondage, he escalpeth, that abstayneth from mariage. Better is it theryfore to embrace thys li libertie, yf it be eyther in thy power, or ieopardles. For suche as are already vnder the bonde of matrimonye, it is not in theyr power: and for suche as can not lyue chaste, it is not withoute daungier. And theryfore, yf thou be alreadie bounde to a wife, seeke not vnder the pretence of Christe to bee diuorced. Yf thou bee free, seke not the yoke of matrimonye. Yf thou haue maried vpon mistruste of thy strengthe, repent the not therof, for thou haste not by so doinge synned.

Thou haste in dede taken vpon the a carefull enterprise, but yet suche, as is lawfull. Nor shalt thou therfore to Christe warde be the wurse, because thou haste a wyfe, but thou shalt be in more trouble, and in more worldly cares. Lykewyse yf a virgine haue rather to mary, and gourne a housholde, there is none offence, yf she doe so. Damage is there none to her, but that by reason of housholde busines she is in lesse fredome to studie the scripture, to pray and exercise other godly matters. Whiles theryfore I geue you to both wayes free lybertie, I fauer you two maner of wayes, both prouidyng for his lybertie, whiche can lyue without wed|locke, and remedie also for his ieopardie, that cannot lyue without. I commende single lyfe, as a state more commodioue, and approue matrimonye also, as haung lesse ieopardie. What theryfore herein euery manne doeth, lette eche for hymselfe take hede. Neyther constrayne I, nor for|bydde any manne, namely in suche poynte, as God neyther required, nor yet forbade. This require I brethren generally of you all, synce the tyme is shorte, forasmuche as the laste daye draweth nygh, that ye to the utter|moste of your power make haste to obtayne suche thynges, as prepare you agaynste that daye, castyng awaye suche impedimentes, as myght lette our hastie iourney thytherwarde. Vncertayne is it when that daye shallbe, but certayne it is, that it is not farre of. Of this daye whoso hath a continuall remembraunce, that it draweth nere, shall with frayle and transitorie thynges be lytle delighted, whether there chaunce vnto hym eyther payne or pleasure. For that laste daye shall from vs take awaye bothe. Ye and death also shall dispatche bothe, if it come before that daye.
To what ende is it than to bee with suche thynges much troubled, or reioyce, as shall within a shorte space peryshe, when heauenly matters are in hande? Let such haue wyues, as will, but let them be had without regarde, as though they had none, so shal the bondage of matrimonie lesse trouble, and the pleasures of wedlocke lesse delght.

Let suche, as are with aduersities oppressed, wepe, as though they wepte not. And suche as haue this worldely welthe, reioyce, as though thei reioyced not. Let them, that bye, so bye as though thei possessed not the thing bought, beyng suche as shall shortly be taken awaye, and whe|ther thou wylt or not, goe to an other. And such as are eyther by chaunce, or by necessitie entangled wyth worldely busynesse, let them vse thesame, as though they vsed them not. Yf heauenly matters cannot onely bee regarged, yet let them be regarded chiefly and fyrst of al, and then next these worldly affaires. Nothing hath this world, but euen shadowes of good thynges and badde, wherein nothyng is there, that is eyther sounde or stable, whereunto to bee to muche geuen, is not the purpose of suche as laboure to lyfe immortall. These thynges speake I therefore, because I would haue you troubled, as lytle as might be, with worldly matters, & to folowe such a kinde of life, wherin ye are like to be in leaeste worldly busynesse. And in this behalfe better is the state of the single, than is his, that is maried. For he that is single, is not troubled, with diluuerse cares, nether howe to please his father in lawe, nor how to please his mother in lawe, and other aliaunce, nor howe to contente his wyfe and children, howe to prouide necessaries for his housholde dayly encreasing more and more, nor yet howe to be more worthe, than his wyues dow|rye was: but holy gueweth himselfe to Christe, thinkyng that he hath al his desyre, yf he onely please hym. On the othersyde, albeit that he, whiche is maried, partly serue God, yet some seruice oweth he to his wyfe, and to suche things as apertayne to matrimonie. And lykewyse is it in the wo|man, forasmuche as she is not wholy at her owne libertie, she cannot wholly serue Christe, but by reason that she is diuersly troubled, partely ser|ueth Christe, and partely her housbande. But the virgin or single woman hath no care els, but to please Christe her spouse, whom she canne none o|therwyse please, but by chaste lyuyng without corrupcion, not in bodye onely, but also in mynde. But the maried woman muste nedes betwixte Christe and her housbande deuyde herselfe, in suche sorte endeoureinge to please Christe, that she yet displease not her housbande, to whome she o|weth obedience. Nowe this is the ende of all that I haue sayd, wherin I somuche praysye single life, (leste any man mistake it) not to take from you the libertie to marie, or not marye, or by necessitie to compelle you to anye kinde of lyfe which ye cannot
phantasie, but with frendly counsell to tend your weale, that when ye knowe that ye maye frely do ether of both, ye incline thytherwarde and chose that rather, whiche hath not onlye honestie in it, but also therwith libertie annexed, wherby it shall be lawfull for the single person in suche sorte wholy with all obedience and loue to gyue hym selfe to the Lorde Iesus Christ, that no wordly trouble or care shalbe able at any time to withdraw him from thesame. But this let euery man vprightly weigh with himselfe, whether that waye, whiche he se|eth honorable & free, he thinke the same ieopardles, & such as he is dispo|sed vnto. For he that feareth leste he fall into any reproch or infamie, yf he ouer long kepe his daughter a virgine at home being already mariage able, & mynded to thesame, & the matter selfe requireth no lesse, good leaue geue I him to doe, as he shal thinke expedient to be done. For albeit, as I sayed, matrimony haue bondage & care adiyned, yet is it without sinne, both honest and lawfull, & also for some necessary. Let therfore the father in syght of the worlde & in season prouyde for his daughter a husbande, leste she by stelth doe that shamfully, which done in matrimonie standeth with honestie. But yf the father see|ng hymselfe to stande in full freedom to mary his daughter or not mary, and not to be compelled to eyther of both partes of necessitie, purposed and surely in his harte decreed to kepe her a virgin styl, in asmuche as she is not desyrouse to be maried, he doth well. For as it is not ieopardles to stay and lette one that is of mariage desyrous, so is it not godly to discourage a maydens mynde from her loue and godly desyre of chastitie. He therfore whiche for feare of per|ryl marieth his daughter beyng desyrouse of mariagie, doeth well. But he that moueth not a maydens minde to marie, whiche is desyrouse to lyue continually chaste, but is glad to please the godly desyre of the may|den, doeth better. For besyde the honestie of the profession, this also shall the virgine gayne, that she shall haue leysure wholy and without inter|mission to serue her spouse Christe. For other intent and purpose is there none, why any should seke for the lybertie of single lyfe. In the syght of God a more cōmendable thyng is it, in the state of matrimony to bestowe in Gods seruice as muche tyme as is lefte after necessarie busynesse done, than to abuse the pretence of virginitie, to ryote, idlenes, or licencious ly|uyng. So farre therfore am I from restrayning virgines from theyr fyrst mariagie, that wheras the worlde lytte estemeth the seconde mariagie, I let not euen wydowes to marry again. What is for euery ma proitable, it belongeth not to me particularly to prescribe and apoynte. Herein let euery man with hymselfe take aduise. What may be doen without offence, that declare I. A virgine may lawfully marry, because she is free. A mair|yed woman is not in lyke freedome, nor may so doe, but hath
bounde her selfe vnto her husbande, with the bonde of matrimonie, duryng the tyme of his lyfe. This bonde is by nothyng broken, but by onely death. For whosoeuer maryeth, for this purpose maryeth, that the knotte made in mariage should not be broken. But yf the husbande dye, then is the wyfe free agayne, so that yf she mynde to marry agayne, she may marry whom she wyll, so that it be a christian maryage, that is to saye, neyther desyred for filthy pleasures sake, nor contracte with one that is of an other religi\|on. And yet as I graunt, that she synneth not, whiche maryeth agayne: so iudge I her muche more happy, whiche for desyre of godly life standeth and abydeth in the lybertie, that to her is restored. But this com\|maunde I not them, as necessarie to be folowed, but counsell it, as a thynge more commodiouse. And this nowe heare you the counsell of a man, but yet such, as is well agreing wyth the wyll of Christe, whiche by his owne mouthe teacheth many thynges, and muche also by his seruauntes.

And synce I am both his Apostle, and haue (as I verely thinke) receyued his spirite, as other Apostles haue, my counsell with you should not be of small weyght and authori\|tie.

¶ The viii. Chapter.

As touchynge thynge offred vnto ymages, we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifyeth. If any man thynke that he knoweth any thynge, he knoweth nothyng ye yet as he ought to knowe. But yf any man loue God, the same is knowne of hym. As concerning the eating of those thinges that are offred vn\|to ydols, we are sure, that the image is nothing in the worlde, and that there is none other God, but one. And though there be that are called Gods, whether in heauen other in erath (as there be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whom are all thynge, and we for hym: and one Lorde Iesus Christe, by whome are all thynge, and we by hym.

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T Ouchyng the questions concernyng matrimonie, I thynke ye are sufficiently aunswered vnto, because ye shall hencefurthe vpon suche matters, with soundry opinions, eche one of you nomore striue with other. Now because I know, that ye doubt, whether it be lawfull for a christian manne to eate the fleshe of any beast offered vn\|to idolles, whiche fleshe the painyms take for holy, in this question also this is my mynde. Some there be among you, which because they know, that an idole is nothyng, but euyther tymber; or brasse, or stone, and that therfore the
fleshe, that vnto them is offered, in very dede nothyng differeth from other fleshe, and that a mannes conscience canne with no kynde of meate bee defiled, abusyng this theyr knowledge, in every place, and without consideracion, engorge and pamper vppe themselues with flesh offered to idolles: iudgyng not a mysse of the matter in dede, but yet for\gettyng the lawe of charitie, whiche geueth no maunne occasion of mysse thynkyng and slaundre, but confourmeth herselfe to suche as are weake, vntyll that by lytte and lytle they growe vppe to more knowledge.

What greate matter is it, yf they vnderstande, that an image hath in it no godly power? What christian manne is there, that vnderstandeth not that, whiche euen the very painyms vnderstande, yf they bee any thyng wyser, than the commen sorte? But yet better is it oftetymes to folowe the rule of charitie, than the rule of knowledge. Knowledge doeth oftetymes hurte, beyng suche a thyng, as maketh a manne to swell, and to bee disdaynfull: but the endeuer of charitie in all tyme and place is to doe good, and hurte no manne. Albeit in very dede, suche seme to lacke a great parte of knowledge also, whiche knowe not, howe to vse theyr knowledge. That poynyte teacheth charitie, whiche measureth and iudgeth all thinges by the weale of his neyghbour. He therfore, that in such things as he doeth, will seme perfytly learned, must call charitie to councell. For he, that without charitie swelleth with a vayne persuasion that he is learned, is so far from knowledge, that he is not come so far as to knowe howe he should vse his knowledge. He that to Godwarde is wyse, the\same man is the very wyse man in dede. But he that pleaseth hymselfe, and seketh his owne glory, without regarde of his brothers ieopardie, his learning God alloweth not. But he that vnfaynedly loueth God, must also loue his neighbour. Such one therfore God acknowledgeth, as his owne disciple, because that as God humbled his hygh Godhead, to saue mankynde: so doeth suche one submitte his knowledge, and compell it to serue the commoditie of his neyghbour. To returne therfore to our pur\posed matter: we knowe in maner all, that albeit the Gentyles wurshyp idoles, as though in them there were some diuine power; and Godhead, yet is an idole in dede nothing els, but either a piece of tymber, or a stone, and hathe nomore Godhead in it, than an other vnsquared piece of tymber, or an vnwrought stone, and therfore in the fleshe that to them is offered, there is nomore goodnes or hurte, than is in suche, as is solde in the shambles. For where as ye see a stone wrought vnto y\* image of a man or some other beast, since there is but one God, which hath none image, (for he cannot be coûterfaited) what els represent idols, but deuils, to whom

miserable people offer vnto in stede of god? These men therfore are
defiled with suche meates, whiche receyue them as holy, whereas they bee vnholye and prophane. As for christians suche fleshe defileth not, whiche eate them not, as holye, but use them, as creatures made by god, to apease hunger. And use them for sustenance, and not for devocioun, with hymself laughing at the follyshe rable of heathen goddes, beeing fullye perswaded, that there is no god, but one, to whome all thynges are holye. For albeit some there be, whiche are called goddes, whether they bee in heauen, whome they call heauenlye, or els in earth, whome they call goddes earthlye, of whiche sorte there be manye goddes and many lordes, yet are these, by name onely, gods and lorde, and are to them onely suche, as erroniously beleue them so to be, and haue taken them for theyr goddes and lorde. But to vs christians there is but onely one god, that is to saye, the father of Iesus, the creatoure and gouernour of the worlde, of whome we receyue all goodnes, to whome onely beyng adicte, we ought to serue with al honour and reuerence. We haue also one lorde lesus Christe, by whome onely the father hath geuen vs all thynges, through whose onelye benefite we confesse the true god, so that with the false and cursed heathen goddes we now haue nothyng to do at all, whiche shoulde nomore be estemed, than yf there were none suche in dede. Whosoeuer therfore through christian strength nothyng pasheth vpon an ydoll, nor vpon that, whiche is to them offered, surely judgeth well, and mighte without gilte eate the fleshe offered vnto them, aswell as any other meate, were it so that every manne were so perswaded, and knewe this for trueth, as it is true in dede, for then wolde no man be offended.

The texte.

But euery man hath not knowledge. Some hauyng conscience because of the ymage, vntyll this houre, eate as a thyng offered vnto ymages: & so theyr conscience beyng weake is defiled. But meate maketh not acceptable to god. Neither yf we eate, are we the better. Neyther yf we eate not, are we the worse. But take hede, leste by any meanes this libertie of yours be an occasion of falling, to them that are weake. For yf some man se the whiche haste knowledge, syt and eate of meate offred vnto ymages, shal not the conscience of him whiche is weake, be boldened to eate those thynges, whiche are o•fered to ymages? And so thorowe thy knowledge shall the weake brother persyhe, for whom Christ dyed. When ye synne so agaynst the brethren, and wounde theyr weake conscience, ye synne agaynst Christ. Wherfore yf meate hurte my brother I wyll neuer eate leshe, leste I shoulde offende my brother.

But nowe some sytte at the feaste, whiche by the lawes of theyr elders euen from theyr chyldehode are in this perswaded, and throughlye groundded, that an ydoll is an holy thyng, and thynke, that as many as sitte at one feaste, are all of lyke supersticion, nor can be broughte in mynde, that suche thynges shoulde so greatly be despised whiche they haue in
suche great a we and reuerence. And wyl take the thyng, that thou doest vpon a right iudge∣ment and conscience, this wyse, reasonyng with themselues: synce christian menne do not somuche abhorre our sacrificies, lykely it is, that the wurship∣pyng of ydolles is not so deuilishe a thing, as they make it. There sitteth or standeth by also paraduenture some christian man, whiche albeit he hath professed Christ, is not yet in strength of fayth become perite, but is by reason of the infeccion of his olde lyfe receyued of his elders, by long and com∣mon custome, weake and feble, nor can without grudge of mynde eate leshe offered to ydolles, some thyng trustyng or fearyng, leste that deuyll, what|soeuer he bee, maye by some meane either do hym good or harme. For what maruayle is it, yf this chaunce to some of the Grecians, synce we se manye christened Iewes here with to be entangled? A matier of great dificultie is it, ytterly and by the roote to plucke that out of mennes myndes, whiche is therein even from youthe, by common vse, and long custome, breddde and en∣gendred. No man is there, that sodenlye becommeth a perite christian. For as in nature there is a processe, so are there in religion certayne degrees. As therfore we that are by age stronger, euen by the course of nature suffer and nouryshe the weaker, accordyng as Christe gaue exaumple: so ought suche• as are in faythe stronger, sometymes please and beare with the weaker, vn∣tyll that by continuaunce of tyme they growe more strong. But as in this daye among the lewes christened some there bee, whiche by reason of theyr olde and long continued religion, canne not despyse suche thynges, notwithstanding the holye prophetes playnely prophecied, that it shoulde so bee, and Christe hymselfe commaunded thesame: so were there some at the fyrste publishyng of the gospell, yea and in this daye to some there bee, whiche albeit they confess Christe, are not yet quite oute of feare of theyr auncetours religion, but eate fleshe offered in sacrificie to ydolles, not as voode necessarie to satisfie the hungrie stomacke, but as holy things vowed to this deuyll or that deuill. When suche one seeth thee, whome he thinketh in learnyng and iudgemente to passe the common sorte, sytte at table with Paynims at suche offered meates, supposyng that thou eateste euen with lyke mynde and conscience as he doeth, thesame manne is throughe thyne exaumple hurte, and foloweth thy dede amisse, whose mynde and conscience he knoweth not. And thus he, whiche before staggered but a litle, and was but somewhat supersticiouse, is throughe this occasion become more super∣sticiouse.

I speake not this, because I allowe either his supersticion, or suspicyjon. For christian charitie teacheth not, that suche infirmities shoulde bee pryased or nouryshed, but that it shoulde rather in some tyme and place,
bee borne with & suffered. Nor thinke I it convenient, awaies to geue
place to the desyres of suche as are weake. For so to do, what els were it
but styl without ende to nourishe supersticion, and in suche sorte to
please the weake, that thou forsake thyne owne strength? Suche one as is
weake, muste be taught, warned, and reproued: whiche, when by reason
that he is weaker, shoulde gyue eare vnto and folowe the stronger, yet in
his conscience judgeth he and condemneth hym, that is his better: and
where it beseemed him by folowing the others exampl[e] to encrease in
the strength of faythe, rather strengtheth he the disease of his
mynde: and where it behoued hym to laboure for lyke perfeccion, he
constrayneth the stronge to gyue place to his weakenes. But in case the
manne bee not yet able to take instruccions and counsell, christian
charitie wylleth, that the stronger for a whyle beare with the weake, beeyng yet suche one, as wyl amende, chiefeelye in suche a matier
wherein two pou[n]tes are speciallye to bee weyghed: fyrrste, that the
superstitiousse mynde conceyued in our chil[de]hoode, and by long
custome and tyme esta[bl]ished, is suche a thyng, as canne scarcelye bee
shaken of: and also that there is no ieopardie more to bee feared, than
the ieopardye of ydolatrie.

But the mater of the weaker wil we in another place intreate of. In the
meane season because among you I see men more often offende in the
other side, endeuvoure muste we rather to suppresse thys arrogante and
proude knowledge* without charitie. I allow this thy saying, meate maketh
vs not acceptable to God. For since God for mannes vse made all thinges,
and of vs requireth nothing but godly life, what matier is it to hym,
whether we eate fishe, or beastes, or wyldefoule? None of all these eyther
encreaseth or abateth godlines. In these a difference obserued, may make
a manne supersticious, but godly it maketh none, since Christ himselfe
taugeth men to obserue among them no suche difference. A light poyn[t]
is it thencefore and a rashe, if a miserable man will goe about to charge vs
with suche constitucions. But let rather euery man accor[d]yng to the state
of hys body, eate what hym lyste, so that it be done sperelye and
soberlye, for all thynges geuyng thankes to God, neyther condemnyng an
other manne, because he eate[n] not of the same, nor in thyne hearte
proude, because for preseruyng thy bodye healthe thou forbearest
these meates or these. In some other thynges there is not paraduenture
soe greate a ieopardye, but herein where presëte ieopardie is, regarde
muste be had, of some suche, as are weaker. Whether thou eate suche
meates, as are offered vp to Idoles, nothing shall thou be the better, or yf
thou eate them not,shalte thou be anye poynyte the worse. But of this yet
in the meane season must euery man be ware, leste by vsing suche
libertie to eate all meates, ye geue the weake an oc[c]asion of ruine and
stoumblyng. And muste it not nedes bee so, if one, that is as yet some
what supersticious, see the, whiche arte coumpted in learning and
iudgemente to passe other, to eate like meates, as they dooe, which haue
sacrificed to an idole, albeit with an other conscience, than they dooe, yet
in apparence with lyke? Shall not this mannes conscience (I saye) been
ing some|thing ready to fall to his olde supersticion, by thyne examaple be
mayntayned and prouoked to idolatrie, and moued with an euyll
conscience to eate suche meates, as thy selfe vsest with a good and a
strong faithe joyned with an vp|right conscience? What matter maketh it,
thought it so be, thou wilt saye? Cer|taynely herein thys ieoperdie is there,
leste by the occasyon of thy strength, thy weake brother peryshe, whiche
although he bee neuer so weake, yet is he thy brother, that is to say, a
christian man, whom Christe hymselfe so farfurth despised not, that for
his delieverance he vouche|salued to dye. Christ for the weake vsed his lyfe,
as a thyng little woorth: & regardest thou thy brothers weale so litle, that
for a litle sorye meates sake, thou wilte despyse hys peryll and
ieoper|die? namely when thou lackest not, wherwith without danger of
thy brother thou maist prouide for thy bealies nede. But that ye should
not thinke it a smal offence to trespass against a man, whē as often as
after this sorte ye offend the weake persons, by such a suspicious
example woundyng theyr weake consciences: Ye must vnderstand also
that ye offend & displease Christ. Be they neuer so muche younglynges,
be they neuer so weake, yet doeth Christ acknowledge them for his
members, and as in them he thinketh himselfe offended, so what soeuer
is done for them, he taketh as done vnto hymselfe. Nor is it causelesse,
that he so often tymes bade vs beware of offendyng of the weake. No
manne better knoweth than I, that in meates there is no parte of
goodlynes or vn|godlinesse: and yet, if I perceyue thys ieoperdie nygh,
that by occasion ther|of my brother as yet somewhat geuen to
supersticion, myght be prouoked to

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eate such things as he eateth with a grudging conscience: I would rather
all my life wholly abstayn from eating of fleshe, than through me Christe
owne mēber should be in ieoperdy. Meate offered vnto an idol defileth
not y* cōscience of the strong y* eateth of it, I graunte. But the despysing
of any brothers ieolperdie defileth him y* eateth, whō we are bounde
aswel to loue as ourse selues.

¶ The .ix. Chapter.

The texte.

Am I not an Apostle? am I not fre? haue I not seene Iesus Christ our lorde?
Are ye not my woorke in the Lorde? If I bee not an Apostle vnto other, yet
am I vnto you. For the seale of myne Apostleship are ye in the lorde. Myne aunsure to them that aske me, is this. Haue we not power to eate and to drinke? Haue we not power to leade about a sister to wife, as well as other Apostles, and as the brethren of the Lorde and Cephas? Either onely I and Barnabas haue not power this to do? Who goeth a warrefare any tyme at hys own coste? Who planteth a vineyarde, and eateth not of the fruicte thereof? Or who fedeth a flocke and eateth not of the milke of the flocke?

Ause therfore hath no man to complayne and say that he is restrained of his libertie. But we may not alway onely consider, what may be lawfully done, but also what is profitable, nor straight doe al that may be defended, but rather doe as Christian charitie requireth, whiche seketh not so much her own pleasures and commodities, as other mens. How many things haue there bene, wherein I mighte haue vsed myne autoritie, had not charitie otherwise moued me. I staid not for lacke of knowledge, and well vnderstode what I might doe, but more regarded I that which was for you profitable. Many things did I, which I wel wist, made little to godly life, and al was to apeace such as I would not haue from Christ withdrawen. And many thynges dyd I not, whiche I myght haue done, had not your profite moued me other wyse. And why shoulde I not? Am I not an Apostle as wel as they be, that of this title auaunce themself? Was not I by Christes commaundement sent to preache vnto the gentiles? And if I bee an apostle as well as other, why haue I lesse apostolique autoritie and power? Was it not geuen to me to see our Lorde Iesus Christe, if any man thinke it great matier, as it is to se him as some did after his resurreccion? And if apostles be estemed by theyr famous actes, what lacke find they herein in me? Is it not an apostolique act to bring Corinthe, once wholy geuē to worldly desires, to Christes gospell and hys dominyon? And thys acte haue I by gods helpe brought to passe. Whether I be an apostle to the Iewes or not, let them iudge which labour to mingle Moses & Chríste together, if I be not, at the least wi•e yet am I vnto you an apostle, which through my preaching beleued in Christ, which sawe the mightie power of god to assist and strengthen my woorde. Yf men therfore loke for actes, ye (I say) are my workemanship, albeit in dede all the praye of this act, ought to be geuen vnto Christ, and not to me. Are ye not my testimoniall and seale, whereby if nede were, I am able to declare that to me, for the glory of Christ, is committed an apostles office? For so aunswere I them, that aske how I can proove that I am an apostle. Yf I haue among you done asmuch as hath by the chiefe apostles bene done in any place amōg other, why am I not as well an apostle, as they be? Nowe & if mine authoritie be as greate, as other apostles is, and yf I haue doone asmuche good, as they haue, what should let me to be of lyke estate and auctoritye with them? and synce I haue laboured asmuche as they haue, or paraduenture more, whye shoulde I not in rewarde bee equalle with theim? Were wee onylie amonige other
restrained of that libertie to eate and drinke at their costes to whome we prea\ched the gospel? Is it for vs onely vnlawful to leade about with vs christian matrones to helpe vs with such necessaries of theirs, as it is for thys our life expedient, as other apostles do? not such, I say, as are of the meane sort, but el\uen the chiefe apostles, the brethren of the lorde, I say, lames, and lohn, yea and Cephas also, whiche among the apostles is of princypall estimacyon. Am I and Barnabas therfore onely without lyke autoritie to liue at reste, and to preache the gospel at other mens costes, because we doe not as they doe? So farre are we from hunting for any riches by preacheyg the gospel, that we of gift toke not so muche as a simple and a course liuing, as we might haue do one lawfully. For who is there, that at any time goeth on warfare at his own cost? Who planteth a vineyard, to eate no parte of the fruite of the same vineyard? Who fedeth a flocke, and in the meane season eateth nothing of the milke of the flocke? In euery labor the charge is borne by him, for whō the worke is done.

The texte.

Say I these thinges after the maner of men? Saieth not the lawe thesame also? For it is written in the law of Moses. Thou shalt not mousel the mouth of the •xe that treadeth out the corne. Doeth God take thought for oxen? Saith be it not altogether for our sakes? For our sakes no doubt this is written, that he which eareth, should care in hope, and that he which thressheth in hope, shoulde be partaker of hys hope. If we sowe vnto you spirituall thinges, is it a great thing if we reape your bodely thinges? If other be partakers of this power ouer you, wherfore are not we rather?

But what, haue I nothing to proue this w\², but onely natural reason? Confr\|meth not the wholly law of god euen the same thing, that the law of nature spel\keth? Yes surely, for Moses lawe forbiddeth, saying: thou shalt not mousel the oxes mouth, when he is lead about to tread out the corne, and al because it is vniust thence not to haue foode, wherin any creature laboreth. But what ma\keth this for the apostles, some will say? Thinke ye it likely, that god by this lawe onely made prouision for oxen, or is there rather in this some deper meaning, which belongeth to vs? So farre is god from defrauding the laborer of his liuing, that he would not that asmuch as oxen should be defrauded therof. Wherfore this sentence is not so much written for oxens sake, as for ours, to teache, that whosoeuer laboureth in the painful & laborious tillage of the field of the lord, should not be deprived of the hope of rewarde: & whoso in the floore of the lord treadeth out corne, beside the hope of rewarde euerlastyng, shoulde also with the reward of worldly need ease his
labour. And thinke it not a great mater if when we geue you such thinges, as make to life euerlasting, we again receiue of you such giftes, as apparteine to the bodely nede of this transitorye life: nor if when we sow vpon you spirituall giftes, that we at your handes receiue carnal cōmodities. Nor cause is there any why such one should vpbaide a man with his benefites, which for moste precious treasour geueth but vye trifes. Neither are we endebted vnto you, if we receiue such necessaries, as ye offer vs, but vnthankefull were you to denie vnto them a liuving, which labor and trauil for your weal. But now and if some haue among you vsed this auτoritie, and if apostles, such as they be (for of thē for a while pronounce I noτhing) vse it stil, how much more lawfully might we doe the same, which both first among al other, and most of all other, haue for your weale taken paines.

The texte.

••u•rthelesse we haue not vsed this power: but suffer all thinges lest we should ••inder the gospel of Christ. Doe ye not know, how y• they which minister about holy thinges, liue of the sacrifies? They whiche waite of the temple are partakers of the temple. Euen so also did the lorde ordain: that they whiche preache the gospell, should liue of the gospell. But I haue vsed none of these thinges. Neuerthelesse I wrote not these, that it should be so doen vnto me. For it were better for me to die, then that any man should take this reioy∣sing from me. For it I preache the gospell, I haue nothyng to reioyce of. For necessitye • put vnto me. But wo is it vnto me, if I preache not the gospel. If I do it with a good wil, I haue a rewarde. But if I doe it against my will, an office is committed vnto me. What is my reward then? Verely that when I preache the gospel, I make the gospell of Christ• free, that I misuse not mine aucthoritie in the Gospell.

And yet wittingly and well aduised vsed we not among you our right, not because it was vnlawful so to doe, or because we had sufficiente otherwyse, but rather in our great lacke of necessaries we suffered great hardnes, lest otherwise some such thing might happen, whereby the increase of Christes doctrine myght be hindred. For had it not bene, that we more regarded your weale, than our own profite, we well knew, that ye were certainly assured, that as among the grecians they whiche minister about holy thinges, haue a liuyng of the sa-crificates: euen so among the lewes suche as wayte vpon the aulter, are partakers of the aulter. And euen so hath the lorde Iesus ordayned it, that suche as preache and teache the gospell, should by the gospel haue a liuyng geuen them. And with a meane and a conuennent liuyng, euen he that faythfully
laboreth i Christes service, ought to be content. For god forbid, that any
man shoulde by that growe ryche, whereby we are taughte to despise
riches. And thys ye se, for how many causes and consideracions I myght
lawfully haue done, as oother doe, and yet none of them moued me to
take anye thyng of you. Nor pur|pose I at any tyme hereafter to take
ought of you, lest any man suspect, that I for this brought so many
reasons, because I woulde with more excuse doe that hereafter, whiche I
heretofore neuer dyd. Of wiche mynde I not onelye not repent my selfe,
but would also rather die for hûger, than any man should take this glory
from me: whiche since I haue once embraced, I intende stead|fastly to
kepe. Nor sustayne we suche lackes with sorowfull cheare, but take them
for a pleasure rather, coumptyng it my glorye, freely to preache the
gospell, synce so to doe, I see it for your weale expedient, that ye also
may by myne exaumple learne sumtyme to abstayne from that, whiche is
lawfull, if it he for other mens weale profitable. For if I preache the
gospell as other doe, cause haue I none to glorye of. The Lorde hath
gueuen me thys offfece, whome whe∣ther I will or not, I muste obey. Praye
then deserue I none, if I execute and doe that office, whiche is gueuen vnto
me in commiision, but on the other syde as|sured am I of punishement,
if I in preachyng the gospell be slacke. Yf I willingly and without byddyng
haue preached the gospell, god shall for that my readye good will
rewarde me, and if I doe it against my wil, yet must I nedes doe that
whiche I am put in trust with. The gospell is deliuered vnto me, not to
hyde and kepe it to my selfe, but to preache it to the Gentiles. Nowe if I
be|stowe it, I bestowe the treasure of the lorde, and not myne owne, if I
bestowe it not, wrong doe I to the Lorde, whiche with my selfe kepe that
talent with|out fruite and arayn, whiche he would haue encreased with
vsury. But here ye wil say, if such one as doth not his duetie be sure to be
punished, & he that do|eth his duetie haue no rewarde, what hast thou
thē Paule to glory vpon? Cer|tainly therby shal euery mā haue praise, if
he do more then he was cõmaúded.

The texte.
For though I be free from all men, yet have I made my self servant unto all men, that I might win the more. Unto the Jews I became as a Jew, to win the Jews. To them that were under the law, was I made as though I had been under the law (when I was not under the law) to win them that were under the law: To them that were without law, became I as though I had been without law (when I was not without law as pertaining to God, but under the law of Christ) to win them that were without law: To the weak became I as weak to win the weak. In all things I fashioned myselfe to all men to save at least way some. And this I do for the gospels sake, that I might have part therof.

And as in this point I used not my power & autoritie, so in some other pointes submitted I myselfe as though I had to such things been bounde, where I was in deed free, and might have chose. For where as I am not under the gentiles lawes, and am by the grace of the gospel made free from the law of Moses, yet of my owne accord, even as one bound thereunto, I please all men, to the ende I may winne more unto my lord. To the Jews therefore fashioned I myselfe, sometime making a vowe, and shewing my head, and causing also Timothee to be circumcised, as though I had been a very Jew, when in deed I well wist, that Moses lawe was abrogated? and this di• I to thintent that such as could not be drawen from the supersticion of their aunceseters lawes, I might, folowing their minds, allure the either unto Christ, or at the leaste not make them therunto worse willing by displeasing their minds. Among such therefore, as thought themselves under the lawe, I so behaued myselfe, as though I had been also under it. Agayn among suche, as were free and deliue red from Moses lawe, sometymes I so used myselfe, as though I had been under no lawe, when yet before God I am not utterly lawles, but am under the lawe of Christ, whiche I muche more esteme, then Moses lawe. And yet in apparence tempered I myselfe to their capacities and myndes, as amongst the people of the Athens I dyd, not straighte crying out vpon their goddes, whome they supersticiously honored, but of a writing, that was vpon an aul|ter toke an occasion secretly to bring in Christ, wherein I of him in such sorte tempered my tale, that I taught them, that he was an excellente manne, and as one that for his great actes was made a god, and taught not, that he was both god and man, because I well wist that they were not then able to receive that mystery. Yea and out of their owne writers broughte witnes, by all the meanes I could laboring to allure them unto Christ. And all this dyd I, not for my owne pleasure, nor yet of any lightenesse or inconstauncie, but to en|large the gospel. I might have vsed mine own strength, and haue bene like my selfe, but that thyng mynded I rather, whiche in deed was to me not so profi|table. But for the gospel more expedieet was it to temper my self to the weake|nes
of other, as though I had bene lykewise weake my selfe, all whiche was to
win them vnto Christe. And to be briefe, among euery sorte of men,
altered I my selfe into euery fashion, and in euery place laboured to saue
some, by dilligent servise winning their good wille. Such diligēce and
readines to please, is not flattery, wherwith some seke your fauour: but
call it so hardly, if I ei ther toke any reward of you, or desired any. The
gospels preferment is it, that I labor about & not mine owne, & seke
thaduauntage of the lord, & not myne. Of him and none els loke I for
rewarde, if I doe as his wil is. Now are not singular rewardes geuen, but
for singular vertues. In the grace of the gospel we must not onely so
labor, that it seme we haue done our parte, but that also we carie away
the pryce and chiefe game.

The texte.

¶ Perceiue ye not, how that they whiche runne in a course, runne all, but
one receiueth the reward? So runne, that ye may obtain. Every man that
proueth masteries, abstame•• from all thinges. And they doe it to
obteine • crowne that shall perishe, but we to obteyne an euerverlasting crowne.
I therefore so runne, not as at an uncertain thing. So fight I, not as one that
beateth the ayre: but I tame my bodye, and brynge it into subieccion, leste by
any meanes it come to passe, that when I haue preached to other, I my selfe
shoulde be a •aste awaye.

Perceiue ye not that such as run in these comen runnyng plaines, wherin
m•• striue for a game, that many runne? but to him onely is the pryce
geuen, which first cummeth to the marke. Thinke it not therefore
sufficien te, after a sorte to haue done your dueties, and therby to escape
punyshment, but ye muste with all your might labor for the besteso
running in the course of the gospell, that ye obtain & win prayse at gods
hand the chiefe maister of the game. For his sake must we both doe and
suffer al labor. Diverse thinges, albeit they be paynful, must be abiden, so
that the same helpe to this rewarde: and abstayne must we from many
thinges, though they beelsewise lawfull, if they lette our victory. Generally
whatsoever stādeth in his way, that hasteth toward the price, must be
auoyded. Shame it is that we for so hygh a rewarde should more slowely
labor, than the common sorte of men doe for a vile. He that runneth in
these cô|mon runnyng places, refraynethe hymselfe from meates, from
pleasures, and from many suche other thinges, as of them selues are
dectable, because they be to victory a hindraunce, & also suffereth
many thynges, albeit vnpleasaunt, passing vpon no grieuous labor, so that
he winne the chiefe game, whiche he only seketh for. Now if such let passe
nothing vndone and vnsuffered, and al to be rowsed and commended of
the lewde people, to haue a vain praise of men, & to carie away with them
but a sory reward, how much more should we doe this, to be
commended of angels, praised of god, and to haue the rewarde of life
everlasting? Whē such a high & weighty matier is in hand, shal there in
the midway therto a little meate of no price, or any such like point let you
from your purposed course? In thys goodlye game take ye hede, after
what sorte ye belhaue your selfes. As for I runne not lyke a slougarde, as
they are wonte to doe which hasten to no certayn marke at al. Nor play I
the champion as some do, which for their pastime with their handes do
beate the ayre, but by al meanes chastice & with sharpe correcciōs
subdue my bodie, so suppressing & taming it, that it may therby be made
obediēt to the spirite, that it may, if the honour of y* gospel so require,
both easily abstayn from that, which is lawful, & paciently suffer
aduersitie: lest it happen with me as it doth with some, that when by my

preachyng some are called furth to the game, my selfe therein geat no
prayse. And finally lest when I haue encouraged other to the desire of this
praise, my self departe thence with shame, and vnprayesed. But I labour
with a very sure hope of rewarde, and teache no man any thing with
worde, which in liuing I exercise not.

The texte.

Brethren, I would not that ye should be ignoraunt, how that our fathers
were all vn|der the cloude, and all passed through the sea, and were all
baptised vnder Moses in the cloude, and in the sea, and did all eate of one
spiritual meate, and did al drinke of one ma|ner of spiritual drinke. And they
dranke of that spiritual rocke that folowed them, which rocke was Christ. But
in many of them had god no delight. For they were ouerthrown in the
wildernes.

Owe draweth all this my tale to teache, that toward that|taynyng of
the price of wealth euerlasting, men shoulde not thinke it sufficient, that
through baptisme they are become of Christes houshold: or because they
through his benefite being deliuered from the tirannie of sin, are restored
agayn to fredome, onles they hencefurth kepe themselfe cleare and
innocent from fylthie desyres and lustes. Euery man gene|rally is
baptized, but euery man shal not generally receiue one rewarde.
Ther|fore brethren I would not that ye should be ignoraunt of that which
is wri|ten in our bokes, that our elders, what tyme they were escaped the
tirannie of Pharao, Moses being their capitain, were all with a cloude cast
ouer them by the mightie power of god, defended from the heate of the
sunne, and that al e\|qually went on fote through ye\se\} sea deuided: so that what gift soeuer is through Christ geuen vnto vs, the same in maner was among them done before. Baptisme, through Christ as chiefe doer, deliuereth vs from the tirannie of sin: and they, whyles vnder the gouernannce of Moses, beeyng couered with a doude passed over the sea, which at the stryking of Moses rod stode a sunder, were after a certain sorte baptized, therein long before figuring our baptisme. Again as many of vs, as are through baptisme purged, are equally nouryshed with the foode of Christes blessed body and drinke al of his mysticall cup. Likewise dyd all they eate of manna sente downe vnto them from heauen, and al dranke indifferently of the water, which Moses with the stroke of hys rod caused to spring out of a rocke. Nor it is to be supposed, that such things were done after ye\se\} common sort or by cha\u|ce, but Christ among them at that time darkely began the same matier, which he hath in vs now plainly \& truely perfourmed. From Christ rained downe that manna, and by the mightie power of Christe, whiche is with his alway present, was the drie and barain rocke made to geue out water plentiously. Briefly Christ it was, which vouchsalued to endue his children, with such great \& honorable benefites. This honor and benefite was commonly geuen to them all, but yet all came not to that place whither theyr purposed iourney was. Nothyng aduauntaged them to escape out of Egipte, if they caried furthe Egipte with them: nothyng auauntaged it them to shake of and to bee rydde of theyr oulde bondage, yf they afterwarde beecame more slauishelye bonde to fylthye desyres, than they beefore were subiecte

to Pharao. Yea with them was god so much the more displeased, because they were not onely noughtie, as they were beeefore, but also vnthankefull. For the whiche offences by the iuste vengeaunce of God diuersly punyshed were they, and destroied in wildernes, some time with fier, sometime with sweorde, some\|time with pestilence, and some time with serpentes.

The texte.

These are ensaumples to vs that we should not lust after euil thinges, as they lusted. And that ye should not be worshippers of images, as were some of them according, as it is written. The people sate doune to eare and drinke, and rose vp to play. Neither let vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one day three and twentie thousand. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured \& were destroied of the destro\ldots.
But as theyr departure thence in a shadowe representeth our baptisme, so is theyr punishment to vs an example, that vpon boldenes of our baptisme we leade • ot a lyfe vnsimely for suche as are baptized: and that we neyther wan• o• ly through desyre of hurtful fleshe, returne agayn in mynde into Egipte, as they did to theyr great destruccyō, lothing māna• nor foolishely or through intē•peraunce fall agayne to idolatrie, or asmuch as seme to fall thereto, as they dyd whiche despysing the true god, worshipped a calfe, that was cast in a moulde euē as y• cursed painims did. For in the boke of Exodus thus is it wrtten: whē they had offered theyrr sacrificces, the people sate downe to eate and drinke, and when they were ful, they rose vp to play. And euen anon after by the vengeaūce of god there were of them slayne three and twentie thousande. And it is also an example, that we be not with wicked harlottes defiled, as some of them were defyled, with the hoores of the Moabites. But by the displeasure of god ther•with enkiendled, there were in one day destroyed fourye and twentye thousande men. Nor let vs distrusting Christe, through impacience tempte hym, as some of them did, with wicked grudging prowoking his displeasure, al which were with fyrye serpentes destroyed: nor grudge agaynste Christ and his ministers as some of them murmured agaynste god and Moses, makyng a conspiracie, whereof Chore was chiefe capitayne and begynner, what tyme besyde suche as were swalowed quicke into the earth, there were destroyed fourtene thousande.

The texte.

All these thinges happened vnto them for ensaumples, but are written to put vs in remem•braunce, whome the endes of the world are come vpon. Wherfore let him, that thinketh he stā•deth, take hede, lest he fall. There hath none other temptacion taken you, but such as foloweth the nature of manne. But god is faythfull which shall not suffer you to be tempted aboue your strengthe: but shall in the middes of the temptacion make a way, that ye may be hable to beare it. Wherefore my dere beloued, flye from wurshipping of images.

All which thinges in olde time chaunced vnto them, and are in auncient cronacles left in remembraūce: but what soeuer befel them, was not without cause, but rather to geue vs exaumple, what we whiche are nowe in thys laste age, ought both to folow and flye. The Hebrues because they fell agayne to wan•tonnes, to idolatrie, to foule playes, to hooredome, and to other vices, whiche they by reason of theyrr conuersacyon with the Egipcians had conceyued, fell from the fauor of god, nor gote they any good, by that they were deliuered, be•cause they in trade of life aūswered not vnto the benefites of god. But are now rather so farre forsaken, that in this day no nacion is there, that is more out of gods fauour, than are the lewes.
And likewise the greater benefits we receive of God, prouoking vs to godly lyfe, so much the more ought we to feare, lest we of Christ be more grievously punished, if we being through baptisme deliuered once out of Egipt, haue vnder the title of Christe, maners not beseemyng Christ, but Egipt. Let no man therfore eyther vpon pryde of his strength despise the weake, or vpon boldnes of his baptisme thynke he shall be saued, onles he therto adioyne maners beseemyng suche as are baptiz'd. The Hebrues also thoughte themselfes ioly fellowes, because they being deliuered out of so many jeopardyes, semed of god specially regarded, and yet were they of god more earnestly punished, because they bee ing deuyded from the wicked painyms fel yet agayne to their maners." No man without jeopardye trusteth to hymselfe. Let rather him that standeth take hede that he fall not. The surest way is for men stil to walke forward frō better to better, trusting to noe one standing, for by the deuils wylines many things may chauce, whereby if we be slouthfull, we may be brought out of Christes fauor. Nor haue I now vsed these terrible examples, because I feare toward you like jeopardye. And hitherto ye haue offended, & are swarued from the purenes of christian lyfe, but yet see I, that youre wounde is curable, and growen through frayltie. Ye rather surely trust I, that god wil not suffer you to be tempted aboue your strength, but that he wil in such sort temper the ma[tier and make such a way, that if to you any euill chauce, ye shall bee hable to beare it. Among you some peraduenture there be, whiche for our symplenesse despise vs, more fauouring other Apostles, by reason of theyr gayer estate and fayre speche, but ye are not come vnnto the sedicion of Core. Some of you there be, that to licenciously haunt vnnto the feastes of the wicked painims, but yet are they not so farre gone, as to offer vnnto idolles, but that ieoperdie is not farre of. Wherefore my dearely beloued children, alwayes lye from idolatrie. For whosoeuer eateth with them, bee his conscience neuer so strong, yet shew[eth he an apparaunce, as one that fauoureth theyr supersticion.

¶ I speake as vnnto them which haue discression: iudge ye what I say. Is not the cup of blessing whiche we blesse, partaking of the bloud of Christe? Is not the brede whiche we breake, partaking of the body of Christ? Because that we (though we be many) yet are one bread and one body, in asmuch as we all are partakers of one breade (and of one cup.) Beholde Israel after the fleshe. Are not they which eate of the sacrifice, partakers of the temple? What say I then? that the image is any thing? Or that which is offered to images, is any thing? Nay but this I say: that the things whiche the gentiles offer, they offer to deuile, and not to God.
It nedeth not in this to use many wordes in perswadyng you, forasmuch as of your own wisedome ye sufficiently understand it. Judge your selfe, whether I say trueth or not: What likenes (I pray you) is there betwixt our reuerend and wholy feastes, and theyr heathen bankettynges? Whosoeuer eateth lyke meate with an other, semeth to professe & fauour the same religion. Doeth not that holey cuppe, whiche we with thankes geuing consecrate and receiue in re∣membraunce of Christes death, declare a fellowshippe that al we are deliuered through the bloude of Christe? Doeth not agayne lykewise that holey breade, whiche we as Christe both gaue exaumple and commaundd, breake among vs, shewe a speciall league and felowshyppe, betwixte vs, and that all wee are vnner one religyon of Christe? And as breade is in suche sorte made of an infinte noumber of graynes, so that the same by reason of the myxture can not bee dyscerned, and the bodye made of dyuerse partes, in suche condyciōn yet, that there is amonge them a feloweshyppe, that can not bee broken:

so when we become all partakers of one bread, we in that act declare, that allbeit we be in number neuer so many, yet are we in consent of mindes one bread and one body. And so likewise such as are partakers of the heathē feastes, seme also to allow and fauer the fellowship of their supersticion. Now marke & conside you, whether it be not like among them also, which after the custome of Moses lawe euen vntil this day sacrifice beastes. None among thē, but suche as are of the Iewish religion, are receiued to the eating of the sacriiced beast, and such also as eate of their holy meates, seme to fauer & to consent vnto their sacrifices. But whereto maketh all this, some one will say? deniest thou Paule that which thou before saidst, that is to wit, that an idol is nothyng, and that which is offered to an idol is nothing? No not so, but this I say: that the sacrifices which the gentiles offer, they offer to deuils and not to god: so that in the thynge it selve there is no dyfference, but yet theyr intentes cause a diuersitie. The gentiles wurship deuils in stede of goddes, and beleue that in theyr image their godly power is. Whoso therefore with them eateth sacrifismed fleshe, semeth to be a felow in their wicked errour.

The texte.

¶I would not that ye should haue felowship with the deuilles. Ye can not drinke of the cuppe of the lorde, and of the cuppe of deuilles. Ye can not bee the partakers of the lordes table, and of the table of deuils. Either dooe we prouoke the lorde? Are we stronger the• be? I may doe all thinges but all thinges are not expedient. I may doe all thinges but al thinges edifye not. Let
no man seke that whiche is his owne but let evry manne seke that which belongeth to an other.

And since ye haue once wholy geuen youre selues to god, I woulde ye shoulde with deuils haue nothing to do, for whoso professeth godly religion, hath with idolaters no conversacion, forasmuch as it besemeth not one man to be vnder diuers religions, nor can ye at one time, drinke of the blessed cup of Christ, and the cursed cup of deuils, nor yet be partakers of the lorde's table, and also of the deuils table, if ye this do either with consent of your mindes, or with the great slaundra of suche as are weaker. There is betwixt Christ and wicked deuils none agrement, nor can both at one time be serued without the great reproche and dishonour of Christ. What, prouoke we him to vengeaunce for the nonce, keping company with his enemies? Ye can doe him no greater vilannie. Be we stronger, than he, so that we feare not the punished of the lord being prouoked through such meanes? God forbid that any of you should so thinke. And idolatrie is suche a detestable vice, that we muste not onely be free of the crime selfe, but also from al suspicione therof. For this perswasion is in maner eluen planted in mennes hartes: that all suche are of one religion, as eate togethre sacrified meates. I graunt that the thing selfe is without offence, but the slaundra ryseth of mens opinions and mistaking, whiche thing in this poynt, a manne muste diligently beware of. Touching meates I maye doe al thinges, but all thynges are not for my neigbour expedient, for whose sake I muste sometyme absteyne euen from lawefull thinges. I may doe al thynges, but all thynges edifye not godlye life. Nowe are we by christian charitie commaunded rather to doe that whiche is for the weale of other, than to please ourselues. I geue menne leaue to vse their freedome, but if the same bee with the ieopardye of oure brother, more oughte we regarde,

what is for him expedient, than what our selues may lawfully doe.

The texte.

Whatsoever is solde in the fleshe market, that eate, and aske no questiō for conscience sake. For the earthe is the Lordes, and all that therein is. Yf any of them whiche beleue not, byd you to a feast, and ye be disposed to goe, whatsoever is sette before you, eate, asking no question for conscience sake. But and if any manne say vnto you: this is offered vnto images, eate not of it for his sake that shewed it, and for conscience sake. The earth is the lorde's and all that therein is. Consciēce I say, not thine, but of the other. For why is my libertie iudged of an other mans conscience? For if I take my parte with thankes, why am I euyil spoken of, for that thynge wherefore I geue
thankes? Whether therefore ye eate or drynke, or whatsoeuer ye dooe, doe all to the prayse of God. Se that ye geue none occasion of eiuill, neither to the lewes, nor yet to the gentiles, neither to the congregacion of god: euen as I please all men in al thinges, not selking myne owne profite, but the profite of many, that they might be saued.

Elsewise, whatsoeuer is solde in the fleshe market, that eate, nothing askyng whether it were offered to idols or not, and that for consciences sake, for occasi|on of slander muste be auoyded, and not geuen, if anye suche matter chaunce. No such thing is of itself vnkleane, since al thinges are the lordes. Nor can that be vnkleane, which by him was made for mans vse, as the psalme writer re|cordeth saying: the earth is the lordes, and all that therein is. Yf any vnkleanes be, that growth of mens myndes, and not of meates. Yf therfore any that is to Christ a straunger bid you to supper, and ye also be disposed to goe, whatsoe|uer is set before you at table, that eate, neyther puttyng any difference nor as|king anye questyon whether suche meates as are set at table were sacrificed or not, and so doe for consciences sake. But if some one of his owne mocion tel you that this was offered to an idoll, eate not of it, not for your owne sake, but for his which gaue you that warning, not for feare of hurting thy consciēce which is vpright and strong inough, but for y* others sake, which by his warning sel|meth to thynke it vnlawful for a christiā man to eate fleshe offered to idols. And it is to be feared, lest the same man either thinke vs the deuils frēdes, or deuou∣rers, & this wise thinke with himselfe: howe muche soeuer christian men, with wordes abhorre our goddes, yet abhorre they not the fleshe, which to them is offered, which they would not do, if they with theyr hart so much despised our religion, as they doe with wordes. For this mans conscience therfore a waye must be founde, as there may be without any great trouble. The man is in an errour; but thou must for a time beare therewith, since it is such as thou canste not take away. In such thynges Christe woulde haue vs to vse all libertie, as which neither commaunded, nor for bad any kynde of meate. Why is then my libertie iudged of an other mans conscience? Why is that which may be well done, taken suspiciously? Yf I eate such meates, as the goodnes of god hath geluen vs for the preseruacion of our life, why am I for that of any man eiuil spo|ken of, since for the vse therof I geue god thankes, and not deuils? With thys condicion therfore ye shal eate, or not eate, y* whether ye drinke or eate, or what|soeuer ye do, that ye direct al to the glory of god, so ordring al your life accor|ding to y* times & condicions of mē, that in you there be nothing found, wher|with any mā may iustly be offended, be he either lew, gētile, or christian: ther|in folowing mine exaumple, which in al pointes fashion my self to euery man, eating, not eating,, taking, not taking, vsyng lewishnes, not vsyng, tempering all suche thynges, as for the tyme may eyther bee well doone, or well omytted, not for myne owne weale, but to the profite of manye, whome I with my
dilligence, labour to winne, not to haue by them anye aduauntage, but to allure them to euerlasting saluacion.

¶ The .xi. Chapter.

The texte.

¶ Be ye the folowers of me, as I am the folower of Christ. I commend you brethren, that ye remember me in all thinges, and kepe the ordinaunces, euen as I deliuered the to you. But I woulde haue you to knowe that Christe is the head of euery man. And the man is the womans head: And God is Christes head: Every man praying or prophecying hauing any thing on hys head, shameth his head. Every woman that prayeth or prophe|cieth bare headed, dyshonesteth her heade. For that is euuen all one, as if she were shauen. Yf the woman be not couered let her also be shorne. Yf it be shame for a woman to be shorne or shauen, let her couer her head.

N Or be ye ashamed to folow your Apostles exaumple, synce it is not so muehe myne, as the very exaumple of Iesus Christ. Who to the entent he might win vs to his father, in al pointes applied hymselfe to our infirmitie. Him folow I, as my lord and maister: ye children folow me your father, ye disciples fo|low your Apostle. And thys hitherto thynke I the mariers of eatyng of leshe, and of auoydyng the paynims sacrifices sufficiently spoken of. Hence furth will I nowe touche certayn pointes what I woulde haue in your commen assemblies obsuerued and kepte, and what I woulde were auoyded, that in them nothing be done eyther vnorderly, or contenciously, or ryottously. And first of al I commend you brethren, that in al other things ye remem|ber suche poyntes, as I gaue you in commaundement, and mayntayn such or|dinaunces as in your solemne metinges, I appoynted you to kepe. One thing more must I tell you, which is yet of no great importaunce nor much weightie, but suche as may, if the tyme and place so require, bee chaunged. But yea: this would I haue you to knowe, that as Christ is the head of euery man, and the head of euery wyfe is the husband, so is god the head of Christ. Albeit the husbande be the wiues gouernour, yet is he vnderlyng and subiect to Christe his lorde and maister: and Christe hymselfe in all poyntes acknowlegeth the autoritie of god his father, to whome whosoeuer be subiect, must neded doe all thynge for hys glory. In secrete places a man may doe, as he shall thynke ex|pedient, but what man soeuer in the commen assembly eyther prayeth or pro|phecieth hauyng any thynge on hys head, shameth hys head, shewing himselfe by coueryng the same to be bonde, when besyde Christ he hath no maister: for whose glory it
were conuenient that he vncouered his head, not onely by put|tyng of his cap but also by shauyng of hys heere. For the heere is rather a colueryng of the body, than any parte therof. On the other side if a woman in the cōmen assembly pray or prophecie bare headed, she dishonoreth her hed, which should in secret places peraduenture for her husbandes pleasure, be open heald, and not in the congregacion, where Christ is honoured, and not their hus|bandes. For as it is in a man to bee shorne or shauen: the lyke is it in a woman to cast of her vayle. And then if it bee comely for a woman to caste of the vayle from her head as men dooe, let her lykewise, as menne doe, either be shorne or rounded, and in open places preache and prophecie bare headed. But if thys wise to doe by all mens consent be in a woman a foolyshe, and an euil fauered sight, let her by couering her head shew her selfe subject to her husbande.

The texte.

A man ought not to couer his head, for asmuche as he is the image and glory of God. But the woman is the glory of the man. For the manne is not of the woman but the woman •• the man. Neither was the man created for the womans sake, but the womā for the man|sake. For this cause ought the woman to haue power on her head, for the angels sake. Nevertheles, neyther is the man without the woman, neither the woman without the man in the lord. For as the woman is of the man, euen so is the man by y•woman: but al of god.

But yet so to do• beseemeth not the manne, whiche beareth the ymage of God, whiche is in suche sorte heade and gouernoure to the womanne, as Christe is to his churche, and muche more synce that by hym is sette foroorthe goddes glorye, whiche shoulde not be couered. On the other syde, as the wo|manne is subiecte vnto her husbande, so is she apparayled to his honoure, agaynste whom, well maye she be coumered reprochefull, yf she by vncoue|ryng her heade in open places, shewe her owne vnshamefastenesse, and as though she were free, refuse obedience to her husbande. And as Christ is ho|noured, yf the manne do hym service, and preache his glorie bare headed: so is the husbande honoured, yf his wife with reuerence, silence, and comelye apparel, shewe in her a sober obedience. But some one wyll saye: by what lawe is the womanne compelled to be subiecte to her husbande, and not cō|trarye the husbande to his wyfe? Because what tyme god fyrste made man|kynde, the manne came not of the womanne, but contrarye the womanne of the manne. First was Adam made of earthe and by the spirite of god a soule was geuen him, and then shortly after was Eue taken furth of hys syde, as she were a certayne porcion of the manne, and euen contrary to the
commen course of nature, first was made that, whiche was more perfite, and then afterward was made the imperfiter. For that, that reason is in manne, the same in matrimonie is the husbād: and that, which is affecciō in the man, the same in matrimonie is the woman. Beside this, the man was not made for the wo∣mans sake, but the woman was made and geuen to the manne for his com∣forte,* and for a helpe to bring furth issue by generacion: in whiche act, as the man is principall doer and fashioner, so is the womanne but the matier and sufferer. Nowe good reason is it, that to hym the preeminence shoulde be ge│uen, whiche was both first made, and onely made of God, and not to the wo∣manne. And for asmuche as at the firste begynnyng of nature the husbande hath geuen vnto hym the tytle of preeminence, surelye the womanne oughte to acknowledge her condiciō, and not onely with a readynes to please, shewe her subieccion towarde hym, but also in reuerente behaueour to hym. But as the shauen head declareth a libertie, so is the coueryng of the head a token of subieccion. But and yf any womanne bee so farre paste shame, that she regarde not the syght of menne, yet for Aungels sakes and theyr testimonie beyng also presente at your solemne meetynges, lette her heade be couered, and in so doyng, she acknowledgeth what doeth beseme her: And yet speake I not this either to encourage the husbande to vse his wife as a vile dreuell, because she is commaunded to obeye, or to discoumforte the wyfe, because she is subiecte to her husbande, synce bothe are in christi∣an religion equall, besydes that oftetymes the husbande also needeth aswell his wyues healpe, as the wyfe her husbandes.

And albeit at the begynnyng womanne was made of manne, yet nowe neyther the wyfe bryngeth foorth chylde without the manne, nor the manne canne become a father withoute a womanne. And yet there is no cause, why anye person shoulde for this with hymselfe be eyther to muche pleased or grieued, synce it is the ordinaunce of god, whiche after suche sorte setteth all thinges in an ordre.

The texte.

Judge in your selues, whether it be comely that a woman praye vnto God, bare hea∣ded. Doeth not nature it selfe teache you, that it is a shame for a manne, yf he haue long heare? and a prayse to a womanne, yf she haue long heare? For her heare is geuen to her to couer her withall. Yf any manne luste to striue, we haue no suche custome, neither the congregacions of God.

But to returne agayne to the mattier, wherwith I beganne, yf yet with so manye argumentes I sufficientlye proue not, howe vncomelye a thyng it is for a womanne openlye to praye bare headed, let euen euerie manne
after his owne iudgemente and reason weyghe the mattier, for I thynke no manne is so verye a blockeheade that hathe loste the iudgemente of naiture. Doeth not nature her selfe teache you that it is shame for a manne, to haue long heare lyke a womanne? And contrarie, that it is to a manne a furniture to haue long heare? to whome of nature is gyuen a more thicke and more large growyng of heare, than to the manne, that she, whiche is subiecte to her husbande, mighte not at any tyme lacke a vayle. And this haue I shewed you, what I thynke more seemely. If anye in this mattier luste contenciouslye to defende his opinion, lette hym take his pleasure, so that he knowe, that neither haue we any suche custome, nor o|ther congregacions of god. Whether it for you be meete to swarue bothe from your Apostles rules and examples, and from the custome of other congregacions, bee ye iudges. Lesse hurte were it, yf ye in suche poyntes algreed, syne they bee but externe mattiers, nor make so muche to the furthe|raunce of Gospellike godlynesse. But this I earnestl|ye require of you, and am offended, that ye kepe it not, beyng a thyng whiche I taught you.

The texte.

This I warne you of, and commende not, that ye come not together after a better maner: but after a worse. For fy rst of all when ye come together in the congregacion, I heare that there is discencion among you: and I partely beleue it. For there muste be sectes among you that they which are perfect among you, myght be knowen.

Wheras in other thinges ye remember myne ordinaunces, I much commende you, but wheras in this poynte ye remember me not, wherin it were mo ste meyte ye dyd, that commende I not: I taught you, that ye should quiletly & orderly come together, without excesse, without strife, and with al equallitie, which specyally nourisheth cőcorde, so vsing your selues together, that euery man might returne to his house amēded. But now are ye come to such vnruylynes, that better were it not to come together at all, than after suche sorte to assemble, and that for many causes, for ye offende many wayes. Fyrste when ye come solemnlye together, I heare saye, that there is dissencion among you, whiche truely is a thyng more shamefull, than I am glad to beleue, but yet vpon knowledge, that I haue of your condicions, I parte|lye beleue the reporte. It coulde not be auoyded, but that there would suche sectes ryse among you. Of whiche euill thyng yet this good growth, that by thesame it more playnly appeareth, that euery man is throughly perfite, which, whyles other are in a confusion, and fyll theyr paunches, myldly and so ber|lye accordyng vnto the Apostles ordinaunces, and the olde custome of the churche, kepe this holy feaste, wherein we represent the laste souper of Christ with his disciples, remembryng the league, whiche he made with vs, and for an exaumple of mutuall concorde of eche one of vs towarde another.
When ye come together thercfore into one place, the Lordes supper cannot be eaten. For every man begynneth afore to eate his owne supper. And one is hongry, and an other is dronken. Haue ye not houses to eate and drynke in? Despyse ye the congregacion of God, and shame them that haue not? What shall I saye vnto you? shall I prayse you? In this prayse I you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus thesame nyght, in whiche he was betrayed, toke bread: and whan he had geuen thanks, he brake it and sayed: Take ye and eate: this is my body, which is broken for you. This doe ye in the remembraunce of me.

But now is there creapt in amōg you a very vnsemely vsage, that as oft as ye come together, the Lordes souper semeth not to bee the great matter, that is in hand, suche as he made with his disciples, but rather some troublous clamorous feast, without equalitie, because eche mā riotously and gluttonously, not lokyng for other, begynneth afore to eate his owne souper. Wherupon it foloweth, that the poore man is hongry, either be cause he hath nothing to eate, or because he cummeth not in season, and the ryche man that hath begunne his souper, is full and dronken, by meanes whereof that spirituall feast is two maner of ways disHonoured, both because through pryde of the ryche men the poore are disdayned, whom Christ disdaineth not, & also because the Lordes souper is with surfetting and excesse deiled. At this souper is represented the misterie of christian concorde, no bealy, nor gut matter, for whom prouision should haue been made priuately in mennes owne housen, and not in the open assembly. Yf ye delyted to fyll your paunches, haue ye not housen, wherin ye maye so doe out of syght? Despise ye so farfurth the open congregacion of chri∣stians, that in presence therof ye be not ashamed lyke glotons to vse your selfes, euen of purpose in the meane seasō goyng about to make the poore ones ashamed, whiche haue nothing to set at table, whyles ye openly setfurth your riottouse and costly fare? What shall I herein saye vnto you, ye Corinthians? Shall I prayse you? Certenly I would wyshe I had good cause so to doe, & for other thinges I much prayse you, but in this I cānot prayse you. These maners far square frō that souper of the lord, after whose example ye should among you kepe this holy feast. I mar∣uayle, who they be that haue brought this euill custome amōg you: for I as an Apostle receyued of the Lord, that, which I also haue taught you, which is, y* our Lord Iesus thesame nyght, in whiche he was betrayed by his disciple, and taken, toke bread, & when he had geuē thankes to God, he brake the bread, and sayed: take, eate, this is my body, whiche is broken for you to be deuided among all. The thyng, whiche ye see me to doe, thesame doe ye herafter in the remembraunce of me. Note and marke here, all the disciples syt together at table with
theyr maister: marke howe the table and meate was comon to all, not somuche as the traytour Iudas excluded from thesame, and one bread equally deuided among all. This dyd the Lorde with his discipes: and despise ye your brethren, and suche as are your felowes in religion?

The texte.

After thesame maner also, he toke the cup, when supper was done, saying: This cup is the newe testamente in my bloud. This doe as oft as ye drinke it in remembraunce of me. For as often as ye shall eate this bread, and drinke this cup, ye shall shew the Lorde's death, till he come. Wherfore, whosoeuer shall eate of this breade, or drinke of the cup of the Lorde vnworthely, shalbe gyltie of the body and bloud of the Lord. But let a man examen himselfe, and so let him eate of the bread, and drink of the cup. For he that eateth or drinketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe.

After thesame maner, when he had distribute the bread, he toke the cup also into his handes, when the supper was already done, saying: this cup is the newe testamente, through my bloud, as often as ye drinke hereof, doe it in remembraunce of me. In this supper then all dranke of one cup, and among you the ryche menne are dronke, and the poore are athruste. Christ would haue this feast to be kept among you in remembrance of his death, and as a token of his euerlasting testamente, yet is it nowe kepte among you with ryot and dissencion. It is a mysticall bread, wherof al men should in lyke sorte be partakers. As the cup also is holy indifferently alpertayning to all, not prepared to apease mennes bodyly thruste, but to represente a secrete matter, lest ye myght forgette, with what pryce ye were from the synnes of your former lyfe redemed. As often therfore, as ye resorte together to eate of this breade, and to drinke of this cup, ye goe about no bealy matter, but mistically represent the death of the Lord Iesu, whose continuall remembraunce shall cause you to doe your duties, vntyll the tyme he returne to iudge all the worlde. Therfore whosoever eateth of this breade, or drinketh of the Lordes cup otherwise than is worthy of Christ, haynously offendeth, as which hath otherwise vsed the body & bloud of the Lorde, than he commaunded it should be vsed: for as muche as a thing, whiche is moste full of misteries, ought with all purenesse and reuerence to be vsed, for auoydyng of whiche inconuenience, let euery man first trye and examen his consciēce before. And vpon a through examinacion had, let hym then eate of that breade, and drinke of the cup. And let hym that vpon examinacion of hymselfe fyndeth an vnmetenesse, abstayne rather, and make sacrifice to his bealy
at home. For albeit the body and bloud of the Lord be a healthfull thing, yet whosoeuer therof doeth eate or drinke vnworthily, thesame turneth to his payson and destruccion, because he without reuerence, and with an vnclensed conscience presumed to come vnto so great a misterie, without due consideracion had, with howe great reuerence the body of the Lorde ought to be receyued. When Christe shall come, then shall suche be punyshed for violating this misterie, albeit in the meane season some also for thesame offence are presently punyshed, for of this cûmeth it, that among you so many sycke persons are founde, vexed with sondrye feuers and diseases, yea and many dye before theyr tyme, all which punyshmentes are certayne begyn|yang and threatnynges of the iudgemente to come.

The texte.

For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherfore my brethren, when ye come together to eate••arry one for an other. If any man honjer, let hym eate at home, that ye come not together vnto condemnacion. Other thynges wyll I sette in order, when I come.

For yf before receyuing we had tryed and iudged our selfes, we should not so haue been iudged of the Lorde.

But yet better is it in the meane tyme to be iudged here, than in that dredful daye to bee damned. For when we by goodes iudgement are here with temporall and lyght meanes punyshed, we are not utterly destroyed, but with punyshment chastised, leste we myght with synners hereafter bee damned for euer. Which thing I saye, because no manne shoulde flater hymselfe, yf vpon vnworthy abusyng of thys mistery, he neuerthelesse bee whole and sounde in bodye. Therfore my brethren, when you resorte to thys feaste, to thentent the same maye (as Christ gaue example) bee equall, tary one of you for another. That and yf among you any be so hungrye, that he can not for a tyme abstayne, let hym eate at home, and not at the mistical and common feast, lest that, whiche was for your weale ordained, be an occasion of your damnacion. And this haue I nowe herof sufficiently spoken. As for other thinges to this belonging, I wyll sette in order, when I come.

The .xii. Chapter.

Concernyng spiritual thynges (brethren) I would not haue you ignoraūt: ye know that ye were Gentyles, and went your ways vnto dome ymages, euен
as ye were led. Wherfore I declare vnto you, that no man speakyng by the spirite of God, defyeth Iesus. Also no man can saye that Iesus is the Lord, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of adminystratyons, and yet but one Lorde. And there are diuers maners of operacyons, & yet but one God whiche worketh all in all. The gyfte of the spirite is geuen to euer yny man, to edefye withall. For to one is geuen thowrā the spirite, the vttteraunce of wysdom. To another is geuen the vttteraunce of know|ledge, by the same spirite. To another is geuen fayth hy thesame spirite. To another the gyftes of healyng by the same spirite. To another power to do myracles. To another prophety. To another iudgemente to discerne spirites. To another dyuers tonges. To another the interpretacyon of tonges. But these al woorketh euen the selfe same spirite, diuiding to euer yny man a seueral gyfte, euen as he will.

B

Vt now to speake some thyng concernyng the gyftes of the holy goste, (forasmuch as herein ye agre not wel neither) bretherne, I would haue you remember, how that ye once were gentiles, at whiche tyme, accordyng vnto the supersticion of your elders, as ye were lead to deade and dome images, so went ye furth and folow|led. Then were ye lead with errour, but now are ye go|uerned by the spirite of Christ. Now your former errour is not imputed vnto you, so that this remaineth, that as at that tyme your custome and vsage of lyfe was euen as badde as your deuylysh religion, so muste now the same bee vpriyght and godly, as your newe religion is trewe and holy, so that it appeare, that whatsoeuer is doen among you, thesame seme to be doen by the motion of the holy goste. Whatsoeuer is sayed or soung to the glorye of Christe, that same cometh of his spirite. Wherfore I declare vnto you, that no manne inspired with the spirite of god the father, defieth Iesus hys sonne. Nor can any manne with a true heart saye, that Iesus is the Lorde, but by the inspiracion of the holy goste. For all the goodnes therfore, that is in you, his fre beneuolēce ought ye to thanke, and to his glory it shoulde bee bestowed, And though all men haue one spirit in dede, yet are his giftes diuers, whiche he, as his pleasure is, diuersly gyueth to diuers menne. The vse also and administracion of suche gyftes are in sondry wyse bestowed, wheras the Lorde, whose gyftes they are, is but one.

Yea and y∗ effect and operacion of the spirite in diuere men diuersly worketh and gyueth lyfe, whereas yet there is of al men but one god, of whome the power and actiuitie of al thinges, howsoever they be wrought in men, haue theyr begynnynge. Al gyftes therfore are to be ascribed to god onely, whethyer they be high or lowe, and there is no cause why any
man of them, should be proude. Another mannes gyfte is it, that he hath, and whatsoeuer a man hath by the inspiracion of the holy gooste, that same is for the comon profite gyuen hym, to edifie with all, and not to be proude of it hymselfe only. For to some one is giuen through the spirite of god, wisdome, to gyue there with sage and trustie counsell. Agayne another hath by the goodnes of the same spirite gyuen vnto hym, by vterance of knowledge, and rules of good or|der, to helpe the comon weale. Another hath by the same spirite gyuen vnto hym a stronge confidence, whiche according to the Lordes promyse moueth, yea mountains out of theyr places. Another hath by the same, the gyfte to cure diseases. Some there bee also, that haue a singular power to worke miracles. Some hath the gyfte of prophecie, therwith either to open things to come, or els other hydden mysteries. Another hathe gyuen vnto hym through wyttie iudgement to put difference betwixte the spirites in menne, whether they bee of god or not. Some haue the gyfte to speake diuere lan|guages, whiche is a meane, that greatly serueth towarde the knowledge of holy scriptures. Another hath geuen vnto hym, either by inspiracion, or by knowledge of secret learnyng to expounde and declare that, which the other spoke. For it is not to be supposed, that whosoeuer knoweth a language, alwaye vnderstandeth the secrete meanynge therof. But for hauyng suche gyftes let no man either stande in his owne conceyte, synce that he hathe is gyuen hym by another, nor yet for lacke of them bee greued, forasmuche as the gyfte is by the holye gooste frelye gyuen hym, whiche beyng but one workemanne bestoweth all these gyftes, as diuere and soundrie as they be, in soundrye persons, gyuynge euery manne, as his pleasure is: wylyng that through mutuall charitie eche mannes gyftes shoulde be comon to o|ther, to thentente, that thys varietie myght make a pleasaunt consent and comlynes, and not dissencion. And why shoulde it not so bee in the misti|call bodie of Christe, as we se it is in a naturall bodye?

The texte.

For as the body is one, and hath many membres, and all the membres of one bodye though they be many, yet are but one body, euen so is Christ. For by one spirite are we all baptysed, to make one bodye whether we be Iewes or Gentyles, whether we be bond or fre, and haue all droncke of one spirite. For the body: is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the care saye: I am not the eye. I am not of the body: is he therfore not of the body? If at the body wer an eye, where wer thē the eare? If al were hearing, where wer the smelling? But now hath God set the membres every one seuerally in the bodye as it hathe pleased hym. If they were al one member, where were the body? Now are there many membres, yet but one body: And the eye cannot saye vnto the hand: I haue no nede of the. Agayne, the heade cannot saye to the fete: I haue no nede of you.
For as, albeit every mannes bodye bee one whole thinge, yet is it made of
diverse members framed together, but so yet, that one spirite geueth lyfe
to all the members, of whome notwithstandinge every one by hymselfe
considered are many and diverse, yet is there of all made but one bodye:
even so woulde Christe haue it to bee in his bodye the churche, wherof
we bee, belcause all we hauyng equallye receuyed baptisme are through
the selfe same

one spirite framed into one bodye, whether we be Iewes or Grecians,
bonde or fre, men or women, maried or single, hygh or lowe. And
thesame spirite haue we all receuyed, not withstanding it haue in diuerse
doctrine diuerse operacions. Nor is our body made of one parte onely, but
of manye and diverse: Nowe and yf the foote abasyng it selfe saye, I am
not the hande, I haue with the reste of the body nothing to doe, is it
therefore no parte of the body? Or yf the eare bewayling her condicion
saye: I am not the iye, I haue with the reste of the body nothing to doe, is
it therefore not of the body? The diuers placying and vse is not to the
member reprehensfull, but this varietie rather apertayneth to the welth of
the whole body. And what office soever is geuen to any part, thesame is
guen vnto it to helpe the whole body. The iye is a goody parte of the
body, but yf the whole body were an iye, where were the eares? Again
if the whole body were an eare, where were the nose? God forseeing this,
made y° body of diuerse members, & gaue every membher his proper place
and office, not as they deserued, but as his pleasure was. Now yf thys
multitude and diuersitie of members were al brought to one, for example,
to a nose, or an iey, where were the armonie and comlynes of the bodye
become? But nowe so is it not, but wheras every member seuerally
differeth from oother, yet by reasō they haue but one soule, the same
make but one body, so that one member cannot lothe an other, be it
neuer so vile. For neither can the iye as a more excellent parte of the
body, or as a more familiar instrument of the soule, saye vnto the hande,
as a more vile parte: I haue no nede of thy helpe. Nor yet can the head,
albeit it be the palace of our soules, saye vnto the fete, as lowest partes: I
care not for your servise.

The reste.

Yea, rather a great deale those membres of the body, whiche seme to be
more feble, are necessary. And vpon those membres of the body, whiche we
thynke leaste honeste, put we more honestie on. And our vngoodly partes
haue more bewtie on. For our honeste membres nede it not. But God hath
so disposed the bodye, and hath geuen the more honour to that parte
whiche lacked, leste there should be any stryfe in the bodye: but that the
members should indifferently care one for an other. And yf one membre suffre, all suffer with hym: if one membre be had in honour, all membre be gladde also.

So farre vnsemyng is it, that any membre of the body should be despidised, that rather contrarie wyse, suche as seme imperfer partes of the body, vpon them, as necessarie, haue we a speciall care: and suche, as in comen estimacion are thought partes of lesse honestie, to them outwardly we geue great honour: and suche as seme vngoodly, to them ioyn we some comly vesture, with our diligence recompensyng that, whiche els wyse semeth vnperfite, knowyng well, that by the vncomlynesse of any partes, the whole body is diswurshypped. For suche partes, as of them selve are beautiful, nede none outward ornament, for example, neither our faces nor handes, when that yet our priuie partes must be couered with honest apparel. And for this cause hath God the creatour of all, so won|drefully tempered and disposed the whole body in a meruaylouse consent & agrement of so sondry partes, that to suche as semed to lacke some semelynes (albeit by nature no parte of the body is there vnsemely) by our diligence more honour should be adioyned, leaste among the mēbres selve there myght dissenciō rise, among whom none is there, whose use is not necessarie, but rather that echone should indifferently care for and defende other; leste yf whyles through dissencion eche of them pryuately fauoureth it selve, the whole bodye and hys membre decaye and peryshe. But muche rather, yf to any membre ane commoditie or discommoditie chaunce, the reste thinke thesame to belong to themselfe: or if any membre bee greued, with thesame the rest also are greued: or if ane certayne membre bee honoured, also the other be gladde and rejoyce therof. Wyll ye not at leastwise by this example leaue your stryuing one with an other, you I say, whiche are by the spirite of Christe more surely ioyned in one, than the membres of one bodye are by the naturall spirite coupled to ge|ther?

Ye are the body of Christ, & membres one of an other. And God hath also ordeyned in the congregacion, first Apostles, secondarily Prophetes, thyrldy teachers, then, them that doe myracles: after that, the gyftes of healyng, helpers, gouerners, diuersitie of tongues. Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of myracles? Haue al the gyftes of healyng? Doe all speake with tongs? Doe all interprete? Couete after the beste gyftes. And yet shewe I vnto you a more excellente waye.
Howe is it that nature can doe more, than grace? Are ye not the bodye of Christ, or at the leaste some parte of his members? whom he hath after suche sorte placed in his bodye, which is the churche, that he hath geuen euery of them a conuenient degree and office. And in the firste and chiefe place hath he ordаяned Apostles, whiche beyng as stuardes of the grace of the gospell execute here Christes office. Secondarely Prophetes, eythper to shewde thinges to come, or els to declare secret thinges. Thrydly teachers, whiche beeing indued wyth learnyng and rules of good order, maye bestowe that they haue, for the common proife. Fourthly such as worke miracles to kepe vnder and subdue the power of deuyls, and to auauaunce with them the name and glory of Christe. Fyftly suche as can heale diseases. And after them suche as can with theyrr autoritie and counsel help other, that are in trouble, & through a singuler discreacion kepe the multitude in obedïeçce. And laste of al such as by knowledge of the tongues may be to other profitable. This varietie doth not only encourage, but also copel you to mutual loue & concord, forasmuch as eche one of you hath bede of others helpe. Are al Apostles? are al Prophetes? are al teachers? are all workers of myracles? haue all men the gyft of healing? doe all men speake diuere languages? haue all men the gyft to expounde? No not so, but euery mā hath his owne proper gyft. No man must be desdayned, but yet must euery man endeuour to be endewed with such gyftes as among these are chiefe, and so styll encrease to such, as are better. For it is not to be supposed, that euery man hath his gyfte so geuen vnto him, that he is without hope to receiue better. And leste ye growe to arrogant of the, I say vnto you, they are the gyftes of the spirite, but yet is the holy spirite of God wont with our endeuour & prayers to prouoked both to geue his gyftes, and to encrease & mayntaine the. Excellent gyftes are these, which I haue nowe rehearsed, but suche, as may be in vngodly men. But I wil shewe you a more excellent waie, than al these, wherunto every man must spicially endeuour, synce that without it nothyng auayle these gyftes, whiche we haue spoken of, and whiche ye yet in suche sorte folowe, as though there were none other.

¶ The .xiii. Chapter.

The texte.

Though I speake with the tongues of men and of Angels, and haue no loue, I am euen as •ounding brasse: or as a tynkyng cymball. And though I could prophecy, and vnderstode all secretes, and all knowledge: ye, yf I haue all fayth, so that I can moue moun|taynes out of theyr places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothyng.
A Hygh gyft is it to speake with tonges, for whiche ye specially please your selfe. But though I speake with all tonges, not of mē only, (but to encrease the matter) also with the tonge of Angels, and haue not a feruent desyre to doe for my neyghbour, & to be|stowe the gyft of God to the profite of all men: as vnprofitable shall I bee, as brasse, that with his vayne sounde breaketh the ayer, or as a cymball, that with his vnprofitable tinklyng troubleth the eares. Yea & if I haue also a more excellent gyft than this, for example, the gyft of prophecie, wherby I know all the secrete senses of the scriptures of God, (if somuch haue chaunced to any one man to vnderstand al) yea if therwith •e ioyned a perfite knowledge of all learnynges, & haue finally so strong a fayth, that I could with thesame moue euen mountaynes out of their places, & lacke charitie, in vayne haue I all the other, forasmuch as they profite no body. Yf I haue so great a gyft to helpe other, y• what substance so euer I haue, I would be content to bestow it al together for the reliefe of the poore, yea if for y• ayde of such as are oppressed I would put my body in al ieopardy, yea euen to be burned, & yet (yf it may possy|bly be) lacke charitie, y• is to say, a mynde desirouse euen freely to doe wel to other, of all my other gyftes haue I none aduauntage. By charitie only are we taught, how we should vse other giftes, which to haue is for a mā but vayne, if he cannot vse them. Other gyftes are sometime defaced with ambicion, sometime w† malyce, & sometime with dissencion, from al which infeccions farre is charitie. Eche other gyft hath his owne peculiar cōmo|ditie, but charitie can neither be corrupted, and her vse is moste commen.

The texte.

Loue suffereth long, and is courteous. Loue enuyeth not. Loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thin|keth no euill, reioyseth not in iniquitie: but reioyseth in the trueth, suffreth al thinges, bel|leueth all thinges, hopeth all thinges, endureth all thinges. Though that prophecyinges fayle, either tonges cease, or knowledge vanyshe awaye, yet loue falleth neuer awaye.

Charitie is mylde to suffer wronges, and also for this present lyfe com|modiouse & courteouse. Charitie enuieth no man, but asmuch as she hath, bestoweth vpon other: Not euill tongued, but pleasing every manne: not swelling, but lowly humblyng herselwe to other, nor thinketh any thing vnsemely for her, so that she maye doe good: nor seketh her owne priuate lucre, nor is thorough injurye prouoked to reuenge: and so farre from doyng wrong for wrong, that she not somuche as myndeth to be reuen|ged: so farre from doyng wrong herselwe, that she cannot in other a|byde it: but rather reioyseth she in pure and godly maners, and of a
so farre from conceyuing any euyll suspicion in any other, that he beleueth all thynges, and despaireth lyghtly of no man, but through a sure trust of amendemente stedfastly contineweth in hope. And to be briefe, charitie ne\|uer fayleth, so farre that after this life, when one manne shal haue no nede of an others service, yet shall charitable loue of myndes abyde styl, and neuer cease. And in what gyft soeuer for this time a manne encreaseth, cha\|ritie is neuer awaye, but is a perpetuall gyft, spread generally through the whole lyfe and state of christian menne: though it chaunce prophecying to fayle, or tounges to cease, or knowledge to be abolished by excesse of more ample knowledge.

The texte.

For our knowledge is vnperfecte, and our prophecying is vnperfecte. But whan that whiche is perfecte, is come, then that whiche is vnperfecte, shalbe doen awaye. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde. But assone as I was a manne. I putte awaye chyldyshnes. Nowe we see in a glasse, e\|uen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe euven as I am known. Nowe abydeth fayth, hope, and loue, euven these three: but the chiefe of these is loue.

For that, whiche we of these thynges as yet possesse, is vnperite, so that neyther our knowledge, neyther vnderstanding of misteries through prophecie, is yet ful and perfite. But when that is come, which is perfite, that which is nowe but halfe perfite, shall after a sorte be abolysshed. Eluen as it is in nature, so hath christian religion her degrees, ages, and increase of ages. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, and imagined as a chylde: but assone as I became a manne, I cast awaye chyldishnes, thene wholly applying my minde to such thinges, as are better, vntill that by lytle and lytle I attayne to the beste: wherto though I in this present lyfe come not, yet must I here doe my endeouer that I may haue it in the lyfe to come. A small porciō is it of God, which we now by these gyftes vnderstande, and that not very clerely neyther, but as it were in the glasse of fayth we see but euven shadowes of heuenly thinges, and by scriptures, as it were in a darke speakyng, we haue of the will of God, a coniecture. But when the hygh perfeccion shall come, then shall we behold the trueth selfe openly. Now for this time know I God, but euven vnperfectly: then shall I being present know him presently, euven as I am knowē of him. For to be known of him, is to be beloued of him, and
the more beloued any man is of God, somuch more fully & throughly shal
he enjoy the pleasure of that vnspeakable knowledge. And albeit for this
presēt time other giftes cease as vnprofitable & not necessary, by real|son
that the doctrine of fayth is sufficiently estabylshed, for whose enlar|ging
& settling they serued, yet in the meane time abide the giftes of faith,
hope, and charitie. Fayth wherewith we see a farre of the immortall lyfe to
come: hope, by the which we trust to be partakers therof: and charitie,
whereby we both loue God agayne, who hath so muche doen for vs, and
our neighbour also for Gods sake. These thre gyftes excell al other, but
yet among these is charitie chiefe, whom we ought eyther to thanke for
our hope and faith, or at leastwise without whom these are not to
sal|uacion effectuall.

The .xiii. Chapter:

The texte.

Laboure for loue, and couete spirituall gyftes: but moste chiefely that ye
maye prophecye. For he that speaketh with the tongue, speaketh not vnto
menne: but vnto God. For no man he heateh hym. Howebeit in the spirite he
speaketh mysteries. But he that prophecyeth, speaketh vnto menne, for
theyr edifying, for theyr exhortacion, and for theyr comforte. He that
speaketh with the tongue, profitteth hymselfe: he that prophecyeth, edifieth
the congregacion. I woulde that ye all spake with tongues: but rather that ye
pro|phecyed.

B

Ut these thynges, which we haue honourably rehear|sed of the
excellencie of charitie, make not to this pur|pose, either to shewe that
other gyftes are to be despi|sed or disdayned: but rather to teache, that
ye shoulde in suche sorte laboure for charitie, that ye yet neuerthe|lesse
haue in reuerence and beare a fauour vnto the gyfte of diuersitie in
languages, and the gyfte also of interpretacion of the woorde, moste of al
yet endeou|ryng to that of bothe, whiche is more profitable: that is to
wete, to prophecie, declaryng the spirituall sense to the wealthe of the
hearers. For he that doeth but speake with a tongue, speakethe not to
men, to whome with his voyce he doeth no good, but speaketh to god,
whome he prayseth with wordes not vnderstande. For as touchyng the
edifying of other, yf he be not vnderstande, what maketh it mattier,
whether he holde his peace or speake? Thesame manne as inspired with
the spirite of god vt|tereth misteries, whiche, put case hymselfe
vnderstande, yet he bestoweth thesame vpon no bodye: and put the case
he doe good, yet he dooeth good, but to hymselfe onelye. In vayne
therfore speakeh he in the congest|cian, whome no manne heareth,
and hym heareth not a manne whome he vnderstandeth not: and besyde
this, the spiruall worde of god is not vn\|derstanden, vnesse a manne
perceyue the priueye and mistycall sence, which the heauenly spirite of
God mente by thesame woordes, whiche thynge no manne canne doe, but
by the speciall gyfte of the spirite. Contrarie, he* that doeth the office of a
prophete speaketh not onelye to God, but also to menne, by dyuere and
sondrye wayes profityng them, whiles he bothe pro\|uoketh euell lyuers to
amendmente, and suche as are slouthful to diligence, and stiereth vp and
comforteth them, that are faynte hearted. Marke, howe great difference
there is betwixte one gift and another. He that speaketh but with tongues,
profiteth onely hymselfe. But he, that by the gifte of prophelcie
expoundeth the misteries of scripture, edifyeth the whole congregacion.

Nowe then euerye good thyng the more common it is the better it is. To
rehearse agayne therfore that, whiche I before sayed, leste ye myghte
paraduenture disdayne the gifte of tongues, I tell you, that it is of it selfe a
great thyng, and a gyfte of the holye ghoste, and woulde wyshe, that

all ye spake with tongues, yf it so seeme good, but yet woulde I rather
wishe that ye excelled in the other, whiche is more perfite.

The texte.

For greater is he that prophecyeth, then he that speaketh with tongues,
excepte he expounde it: that the congregacion maye haue edifying. Nowe
brethren, yf I come vnto you speaking with tongues: what shall I proite
you, excepte I speake to you other by revelacion or by knowledge, or by
prophecyng, or by doctrine? Moreouer, when thynges without lyfe geue
founde (whether it be a pype or an harpe) excepte they make a distinc\|cion
in the soundes, howe shall it be knowen what is pyped or harped? For yf the
trompe geue an vn\|certaine voyce, who shall prepare hymselfe to the warre?
Euen so lykewyse when ye speake with tongues, excepte ye speake wordes
that haue sygniicacion, howe shall it bee vnderstande what is spoken? For ye
shall but speake in the ayer. Many kyndes of voyces are in the worlde, and
none of them are without significacion. If I knowe not what the voyce
meaneth, Ishalbe vnto hym that speaketh, an a\|lient: and he that speaketh,
shalbe an a\|lient vnto me. Euen so ye (for asmuche as ye couete spiritual
giftes) seke that ye maye excell, vnto the edifying of the congregacion.

Wherfore, let hym that speaketh with tongues praye, that he maye interprete
also. For yf I praye with tongue, my spryrite pray\|eth: but my vnderstandyng
doeth no good. What is it then? I will praye with the spirite, and wyll praye
with the vnderstandyng. I wyll syng with the spirite, and wyll syng with the
vnderstandyng. For els, when thou blessest with the spirite, howe shall he
that occulpeth the roume of the vnlearned, saye Amen, at thy geuyng of thankes, seyng he vnderstandeth not what thou sayest? Thou verely geuest thankes wel, but the other is not edified. I thanke my god that I speake with tongues more then ye all, yet had I leuer in the congregacion to speake fyue wordes with my vnderstandyng to the informacion of other, rather then ten thousande wordes with the tongue.

More excellent is he that prophecieth, than is he, which with a language vtereth holy wordes, but suche as no man vnderstandeth, excepte peraduenture he that fyrste spake with tongues, straight expounde, what he sayd, that the people maye yet thereby take some profite, and be edified. For in dede some there be, whiche not somuche as throughly vnderstande themself, what they sounded with theyr tongue. Of wordes vnderstanden some fruite maye be taken, yfye otherwyse thynke, conceyue and imagyne, that I nowe fyrste came to you, and coulde do nothyng, but speake with linguages: what good shall I do you, onles I so speake, that after I declare vnto you the mistereye that I spake, by the gylte of reuelacion, or els by the gyfte of knowledge eloquently intreat of such things, as apertayne to the knowledge of faythe, or by the gyfte of prophecie open vnto you hydden misteries, or by the gyfte of learnyng, teach you some such poynthes, as belong to good maners. Moreouer, euen thynges, that haue no lyfe, as a pype or a harpe, which are made and prepared for nothing els, but to make a sounde, yet ex{cept thesame make a certayne distinction in theyr soundes, and by conuenient measures and harmony expresse either the argumēt or dittie of the song, or els the purpose, wherunto the songe moueth: that is to saye, yf these instrumentes doe nothyng, but gyue a sounde, what profite or pleasure shall the hearer take, synce he can not discerne, what is played with the pype or harpe, whether it be merye or sadde? Or yf the trumpet make an uncertayne voyce, not puttyng difference in the veray sounde, whether it woulde haue men to begynne battayle, or to retreyte backe, what auailbeth it with a trum|pet to make suche a noyse, synce the souldiar knoweth not, whereunto he is called? And euen lykewyse, vnles ye speaking with tongues vter suche woordes, as represente some certayne and knowen mattier to the hearers, ye shall speake in vayne, synce that, whiche is sayed of you, cannot be vnder|standē, by meane wherof the speakers wordes shall not enter into the hertes of the hearers, but shall with theyr vayne noyse onely fyll the ayer. Manye and diuere kyndes of tongues are there in the worlde, of whiche euerye one hathe his significacion and voyce. The voyce maye of al men be hearde, but yf there be to the voyce nothing els adioined, in vayne shal one of vs speake to another. For albeit eche of vs pronounce our
languages well, yet because neither understandeth other, it chaunceth, that bothe I, whiche speake Greke, seme an aliante to hym that is of Afrike, and he agayne an aliante to me, being ignoraunt of the Afrike language. Wherfore synce ye people of Counthe of youre owne accorde folowe, and muche esteeme the gifte of the tongues, by mine aduise ye shall applye your selues to the obtayning of hygher matiers that ye to the whole congregacion maye become profitable. Whoso therfore hathe the gifte of languages, let suche one with prayer delsyre of god, that he maye also receyue the gyfte of interpretacion. Elswyse, yf I praye with a tongue vnknownen to the people, for an examuple, among the Grecians with the language of the Persiās, or yf I speake a language, aswell vnknownen vnto my selfe, as to other, (as some are wont to do, which delyghte to sing a song in a straunge tongue, learned by them withoute booke, whiche they vnnderstande not themselues) in suche case in dede my spirite and breathe vttereth wordes of praier, but my soule is without fruit, synce I lytle or nothyng profite my selfe thereby, and am also paynefull to other, and not onely vnproffitable, but also to be laughed at. What muste I do then? I wyll, when tyme and place require, praye with my voyce, but not therewith onely contented, I will praye with hearte and mynde, and with the instrumentes of my voyce syng outhe the prayses of God, but not so con|tented neyther, I wyll syng with myne hearte and vnnderstandingy, adioyning therto the knowledge of the tongue. For if thou expresse and syng furth the prayses of God with a language, whiche no manne knoweth, howe shall the vnlearned, whiche aunswereth in stead of the people, make aunswer with the vshed woorde, Amen, when thou haste ended thy prayer of thankes? For by puttyng therto this woorde at the ende, that is confir|med, whiche was spoken before in prayers or Hymnes. For as ye knowe, this pageante, (as a manne maye call it) hathe diuers partes, so that the learned begynne, the vnlearned and confuse multitude approuyng that, whiche was sayed, with one voyce aunswered Amen. And howe shall any manne make suche aunswere, yf he knowe not, what thou sayest. For not|withstandyng that thou sayest, bee a holy thyng, and for thy selfe parad|uenture good, yet in the meane season the people become nothing better, whiche is for that purpose resorted together, that by the hearyng of suche as are learned, they maye be the better, learnyng in the open place, how they shoulde lyue at home. But leste anye thinke me, as one ignoraunte of the tongues, not to fauour that gifte, as the common sorte of men vseth muche to auaunce and prayse suche poyntes, wherein themselues are skylfull, and to despise and disprayse suche thinges, as they knowe not, I geue thankes to God, that in the gifte of tongues I go beyonde all you, whiche for this knowledge moste stonde in your owne conceites. For no kynde of language is there vsed among you, whiche I cannot bothe speake and vnnderstande. And therfore whereas I more highly esteme the gifte of interpretacion, thā
the gifte of tongues, it is a profe that I do it not of malice, but of an upright judgement, coumptyng the gifte of tongues a gyfte rather to be vset in priuiate places, than in open assemblies. For in the churche and assemblye of sayntes, rather had I speake foure or fyue wordes, that I fyrste vnder|standyng what I saye my selfe, maye afterwarde cause, that other lykewise vnderstande me, than in suche sorte to speake ten thousande wordes, as no man els vnderstandeth, nor parauenture my selfe neyther.

The texte.

Brethren, be not ye chyldren in wytte. Howbeit, as concerninge maliciousnes be chyl|dren: but in wytte be perfecte. In the lawe it is wrytten: with soundry tongues and with soundry lyppes will I speake vn to thys people, and yet for all that, wyl they not heare me, sayth the Lorde. Wherfore tonges are for a sygne, not to them that beleue, but to them that beleue not. Contrarywyse, prophecying serueth not for them that beleue not: but for them which be leue. If therfore when all the congregacion is come together and al speake with tonges, there come in they that are vnlearned, or they which beleue not: wyll they not say, that ye are out of your wyttes? But and yf all prophecye, and there come in one that bele|ueth not, or one vnlearned, he is rebuked of al men, and is iudged of euery man, and so are the secretes of his bert opened, and so falleth he downe on his fare, and worshyppeth God, and sayeth, that God is in you of a trueth.

Therfore brethren, synce (as I before sayed) godly lyfe hath, as it were, certayne ages and increases, endeuour your selues to growe vp from lower to higher giftes, that ye seme not alwayes chyldren. Certayne gyftes are there, meete for suche, as haue lately begunne to professe Christe: and cer|tayne other are there, meete for them, whiche are in this religion more gro|wen vp. Touching simple and hurtles manners, brethren I would ye cont|inued chyldren styll, but in spirituall gyftes, I woulde ye wente alwayes forwarde, vntyll ye come to the highest. Nor thinke it nowe sufficien|te for you to hurte no man, but labour muste ye beyng nowe ful rype, to be able to do good and to helpe all menne. It is the manner of chyldren to wonder at small thynges, and for trifles muche to please themselfe, but yet in processe of tyme they despise suche toyes, as they before were proude of, and laboure to obtayne greater thynges. And so lykewise hath christian fayth her begin|nynges, wherein it is vnsemely for a manne to spende all his lyfe. That this is so, long synce testiied god hymselfe, this wyse speakyng by the mouthe of his prophete Esai: with sundrye tongues and sundrye lyppes wyll I speake vn to this people, and yet for all that, they wyll not heare me. The gyfte of tongues therfore was geuen by god for the auauncyng and furthe|raunce of the primatiue churche, that by this myracle vnbeleuers mighte be prouoked to beleue, whereas to suche, as beleue already, it is vnprofitable.’ But contrarywise
the gifte of propheticke not onely serveth for vnbelieuers to make the amende theyr lyues, but profiteth also the faithfull, that they maye daylye in theyr fayth become more stronge, and euery daye better in lyuyng. Besyde this, howe lytle profite the use of languages hathe, euerye manne maye well see, by that the same dothe somtyme hurte and offende. For conceyue nowe, that the whole congregacion were comen together, and that euery manne spokke with diuerse tongues, being suche as are vnknownen: for example, yf one speake Hebrue, another Latin, and the third Greke, and yf in the meane season some such enter into your congregacion, as are christiā menne or els vnbelieuers, ignoraunte yet of the tongues, will not these, when they shall heare suche a confuse sounde of diuerse languages,

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and vnderstande none, saye, that ye lyke mad and frantike men so fondely behaue your selues? Contrarywyse yf by the gyft of propheticke one teache, an other geue counsell, one exhorte, and an other comforte, and in the meane season some vnlearned straunger enter into your companye, or els an vnbelieuer, whiche both vnderstandeth, what ye saye, and is lykewise vnderstonden, doeth not suche one, whyles he knowledgeth in you perfite christianitie, both in himselfe condemne his owne supersticion, and abhorre his owne diuelishe maners in comparison of your godlynes, and playnly seeth his owne conscience, whyles he by you hearreth the ryght rule of true religion? from which he seeth himselfe vntyll that tyme farre swarued, fynding himselfe in suche faultes gyltie, as ye in woorde rele|proue and detest. By meane wherof this will finally ensue, that he beyng chaunged into a newe man, and repenting himselfe, wil fall downe flat vpon the grounde, acknowledging & openly testifying, that ye are vn|doubtely inspired with the holy gost, nor speake lyke madde men whiche belyng with a diuelishe furie possessed powre out woordes, whiche neyther themselfes vnderstand nor other, v|trring a sounde, no man woteth what.

The texte.

Howe is it then brethren? As ofte as ye come together, euery one of you hath a song, hath a doctryne, hath a tongue, hath a reuelacion, hath an interpretaciō. Let al thinges be doen vnto edifying. If any man speake with tongue, let it be by two or at the moste by thre, and that by course, and let an other interprete it. But if there be no interpreter, let hym kepe sylence in the congregaciō, and let him speake to himselfe and to God. Let the Prophetes speake two or thre, and let the other iudge. If any reuelacion be made to an other that sitteth by, let the first hold his peace. For ye may al propheticke one by one, that al may learne, and that all maye haue conforte. And the
spyrites of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe, but of peace: as (I teache) in all congregacions of the saintes Let your women kepe sylence in the congregacions: For it is not permitted vnto them to speake: but to vnder obedience, as sayeth the lawe. If they wil learne any thing, let them aske theyr husbandes at home. For it is a shame for wemen to speake in the congregacion.

What then must ye doe brethren? As ofte as ye resorte to the comen assemblie, ech of you bringeth his gyft with him: one hath a spirituall song to prayse God with all, an other hath doctrine to instructe mennes lyues with, one hath the gyft of reuelacion, to declare the hydden & darke secretes in holy scriptures, an other hath and is indued with the gyfte of tonges. Disdayne none of these gyftes, but let all in the congregacions be bestowed for the comon weale of the whole nombre, but yet so, that it be done without disturbānce and confusion. And let them also, which are endowed with the gyftes of tonges, have their time & place, but so yet, that at one time nomore but only two speake, or at the moste thre, and yet not they together neither, but by course, nor let them speake only, but se, that there be one present, to declare to the people what they sayed. One interpreter is sufficient for two or thre of them, that haue the gyft of tonges, because it is not necessarie, that many woordes be spoken in languages. If there lacke a kunnyng interpreter of the tonges, it is not nedefull, that he should speake in the cōgregaciō: if he haue nothing, but the knowledge of the tonges, let him vse his gift, but in priuate places, and there prayse God, and edifie hymselfe, because that in the congregacion the comon busynesse is in hande. Lykewise let not all the Prophetes speake, but only two or thre, and that by course, but some suche would I to be present,

whiche haue the gyft to discerne the spirite of Prophetes, whether it be true or not, whiche can disproue thesame, yf ought be sayed, that is vnmete and vnbesemyng the spirite of Christ. But now if whyles one speaketh, he that sytteth by, begynne as one inspired by God in the meane time to speake, lest there myght be a confusion of voyces, let the first hold his peace. For then it appeareth, that the doubte is opened to the one, whiche the other sought for, syne that by inspiraciō and mouing of the holy gost he letted the first to speake. And if ye this doe, none impediment is there, but all may prophecie, so that it be doen, by course, and ech one in speaking geue place to other, that euery man may haue more fruite of knowledge, whyles euery Prophete sheweth, wherewith God hath inspired hym, that all may enjoy and receyue more plentifull conforte, whyles euery one vpon the common weale bestoweth that, which by the spirite of Christe is geuen vnto him. Nor lay for your excuse,
that suche as are inspired with the holy gost are not theyr owne men, no more then we see rauished men to be. But thinke it muche otherwyse in madde men, than in suche as haue receyued the spirite of Christe, whiche in suche sorte rauyseth the minde, that a man is nethlesse his owne man, whether the matter require a man to speake or to holde his peace. Sober is this inspiracion, and nothing els, but an enforcemente of a mannes godly mynde to suche thinges, as make to Gods glory. This spirite should so muche the more serue vnto the common quietnes, and so muche be further from contencioun, because thesame commeth of God, whiche is the author of peace, and not of confusion and sedicion. And synce this is in all congregacions of christian men obserued and kept, mete is it also, that it be kept in your meltynges, yf ye wyll haue men to thinke them good, leste ye be thought to swarue from other in customes, from whom ye dissente not in religion.

And for this cause lette your wemen in solemne assemblyes holde theyr peace, leste yf, (as that kynde is to muche geuen to babling) there aryse an vncomly confusion. For wemen are not authorized, to preache abrode, as chiefe doers of matters, but commanded to be obediente vnto theyr hus|bandes. For in Genesis this speakeh God vnto the woman: thou shalt attend vpon thy husbandes will and he shall beare rule ouer the. Let we|men knowledge this lawe, not only by coueryng theyr heades, but also with silence, wherwith womanhead is moste commended. Some wyll saye, doest thou so farfurth forbid women to speake, that thou wylt not suffer them for theyr learnyng to aske a question? Vtterly I forbid them in open places to speake, but yf there be any thing, which they vnderstand not sufficiently, and are desyrouse to knowe it, let them aske of theyr hus|husbandes at home. So shall they neyther be defrauded of teaching, nor doe any thing vnsemely. For surely an vnsemely syght is it to see a woman speake in the christian congregacion, namely synce so to doe is counempted a foule thing euen among the paynims. What meaneth this, ye Corinthiās, that ye should be greued to kepe that custome, whiche is of al other kepeth?

The texte.

Sprong the woorde of God from you? Either came it vnto you only? If any man thinke himselfe to be a Prophete, either spirituall, let him knowe what thynges I wryte vnto you. For they are the commaundementes of the Lorde. But and if any man be ignoraunt, let him be ignoraunt. Wherfore brethren, couete to propheceye, and forbydde not to speake with tonges. Let all thynges be doen honestly and in order, (among you.)
Came the gospell fyrste from you, that other muste be compelled to kepe your customes? or is the gospell come only to you? Yf ye neither be the fyrste, that receaued the gospel, nor the onely menne that professe it, why disdayne ye to frame your selfes after the customes of other? And yf anye among you be a prophete, or seme otherwyse indued with spiritual gyftes, let hym be assured, that suche thynges, as I wryte vnto you, are no commandementes of myne, but the Lordes. But yf any manne through contencion so vse hym selfe, as though he were ignoraunte, despising these thinges, as though they were but mannes rules, let suche one at his owne peryll be ignoraunt, surely god wyll lykewyse be ignoraunt of hym and refuse hym. I wyll not striue with you in this matier, but thinke this sufficient for my parte, that I haue giuē you warnyng. To finishe therfore this matier, labour brethren, to haue the gyfte of prophecie, being a gyfte of muche more excellency, but so, that in the meane season such be not restrayned to speake with tounges, which haue no gyfte els, so that all thynges bee done comly and in an order, as I haue tolde you, leste by the contrary any dishonesty or trouble chaunce.

The .xv. Chapter.

Brethren, as pertaynyng to the Gospell which I preached vnto you, which ye haue also accepted, and in the which ye contynue, by the which also ye are saued: I do ou to wyt, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne.

B Vt now because I heare say brethren, that some of you doubte of the rysynge agayne of the deade, of suche I meane, as through a pride in worldly knowledge styll remaynyng in them cannot yet herein bee persuaded, touchyng this article I neede to teache you no newe thynge but onely call to your remembraunce, the gospell, whiche I fyrste taught you, and which ye once receaued, wherein hetherto ye continewe, and by meane wherof ye obtayne saluacion: insomuche, that it is bothe for me superfluous to teache you thesame agayne, whiche I once wel taught you, & for you also lytle honestie, inconstantly to fal backe from that, whiche ye once fauoured, speaciallye synce ye haue experience, that my preaching of the gospel is a doctrine effectuall to saluacion. Now is this poynte, to beleue the resurrection of the dead, the chiefe parte of the doctrine, of the gospell. Wherein ye ought so to be assured, that ye therof doubte not, onlles ye haue gyuen credence thereto in vayne, as god forbid ye shoulde. For what auayled it to fauer and embrace the gospell yf ye denie the principall parte of thesame, that is to wete, that the deade shall lyue agayne?

The texte.
For fyrst of al I delyuered vnto you, that which I receaued: how that Christ
died for our synnes, agreing to the scriptures: And that he was buried, &
that he arose againe the thyrd day according to the scriptures: & that he was
sene of Cephas, thē of the twelue. Aft•r that was he sene of mo then fyue
hundred brethren at once of which many remayne vnto this day, & many are
fallen aslepe. After that appeared he to Iames, then to al the Apostles.

Me thinketh ye should chiefly remember that thing which I fyrst taught
you by mouth, and nowe reherse vnto you the same by wrytinge, being
such also, as ye once receaued: which is, that the Lorde Iesus Christe
dyed, and by hys deathe deliuered vs from synne, makyng a mendes for
our offences as the scriptures many hundred yeares before sayed
shoulde bee, that he,

should lyke a lambe, bee led to the slaughter; that through hys strypes he
might heale our synnes, and by his death vpō the crosse rainge and
suppresse the tyranny of the deuill. Besyde thys ye muste also beleue,
that he not only verely dyed for you, but was also buried, and the thyrd
daye rose agayne, which also was long before prophecied, in the darke
sayinges of prophetes, to thentent ye should the better beleue, when that
is done in dede, whiche god by holy men promised should be. For this
speaketh O see: after two dayes, and the thyrd day will we ryse againe,
and lyue in the syght of hym. Againe, Dauid thys wyse speaketh: thou shalt
not leaue my soule in hell. And be∣cause ye should more stedfastly beleue,
besyde thys I taught you also, howe after that he was rysen agayne, he
shewed hym selfe playnly and euedentlye to many, fyrst to Cephas, then to
the twelue, after that was he sene of more, than fyue hundred brethren
gathered al together. And lest any might doubt of the trewth of this
history, of all thys noumber many are alyue euen vn∣tyll thys daye, and
some are dede. After this was be sene of Iames, whiche was called
brother of the Lord, and was fyrst byshope of Hierusalem. Then was he
sene of all the disciples, not only of the twelue, whiche were fyrst called
apostles, whiche name was after deriued into many.

The texte.

And laste of all he was seue of me: as of one that was borne out of due tyme.
For I am the leaste of the Apostles, which am not worthy to be called an
Apostle, because I persecu∣ted the congregacion of God. But by the grace of
God, I am that I am. And hys grace whiche is in me, was not in vayne: but I
laboured more abundauntly then they all: yet not I: but the grace of God
which is with me. Therfore, whither it were I or they, so we preache, and so haue ye beleued.

And last of al was he sene of me, as of an vnseasonable borne apostle, which after the full tyme was at the laste, lyke an vnperfite chyld, rather caste, than wel borne. I complaine not, because I laste sawe the Lord, but coumpte it a greate matter, that I deserued to se hym. For I am the leaste of the apostles and vnworthie to be called an apostle, because I persecuted the churche of god, whome the apostles stablysh. Vnworthy therfore was I euen asmuche as at laste to be chosen into the felowshype of thapostles, but the fre good|nes of god vouchsaued to gyue me this honoure, notwithstandyng I de|serued it not, so that whatsoeuer I am, al is of hys goodnes, and not of my deseruynge. And I suffered not hys grace in me to be either idle or baraine. For albeit in order of time I be laste, yet in preaching of the gospel am I not behyne thē, but haue laboured more, than any other of the apostles, which I saye, leste for thys any myght lesse esteme myne authoritie, because I was laste chosen to bee an apostle. Howebeit this labor of myne, I vouche not as myne, but gyue al to goddes goodnes, by whose helpe all was wrought. To retourne therfore to the matier, whether in preachyng the gospell theyr authoritie bee more, or myne, it lytle forçeth, sure is it, that we with one assent preache one thinge, and that, whiche we with one assente preached, that beleued ye, as a sure and an vndoubted doctrine. We alwaye teache one thinge: this remayneth, that ye lykewyse continewe in one beliefe, not nowe doubting agayne of that, wherupon ye were once agreed.

If Christ be preached how that he rose from the dead: how saye some among you, that there is no resurreccion of the dead? If there be no rysing agayne of the dead: thē is Christ not rysen agayne. If Christ be not ryse agayne, then is our preachyng in vaine, and your fayth is also in vayne, ye and we are founde false witnesses of God. For we haue testified of God, howe that he raysed vp Christ: whom he raysed not vp, yf it bee so that the deade ryse not agayne. For yf the deade ryse not a gayne, then is Christ not rysen agayne. If it be so, that Christe rose not agayne, then is your fayth in vayne, and ye are yet in your synnes. Therfore they which are fallen aslepe in Christ, are peryssshed. It in this lyfe onely we beleue on Chryste, then are we of all men most miserable. But nowe is Christe rysen from the dead, and become the fyrst frutes of them that slept. For by a mâ came death, and by a man came the resurreccion of the dead. For as by Adam all dye: euen so by Chryst shall all bee made alyue: but euery manne in his owne order. The
firste is Christe, then they that are Christes at hys commynge. Then cometh the ende, when he hath deluyered vp the kyngldome to God the father, when he hath put downe all rule and all auctoryte and power.

Yf by all the apostles wytnesses it hath been, and is styll preached, that Christe the prince and author of resurreccion is rysen agayne from death, what malapertnes is it, that among you some saye, that there is no resurrec|c|ion of the deade? For yf there be none, then foloweth it, that not so muche as Christ hym selfe is rysen agayne. For to what purpose is it, that our heade and capitayne shoulde ryse, but to go before, and prepare the resurrection of vs his members, openyng the way to vs all? And yf Christ be not rysen, cer|taynyng that we shall ryse agayne, for whose restoring to lyfe he rose. Yf we ryse not, this foloweth, that bothe you and I haue not only loste our labors, I in preacking, ye in beleuyng, but are also founde wrongful an{g|aynst god, of whome we falsly reported, that he raysed Christe from death, whome he raysed not, as he in dede razyed him not, yf other dead menne ryse not againe. For either muste ye beleue bothe, or deny bothe, because that of the heade and members there is but one resurrection. Yf the deade ryse not, for whose sake Christe rose, then Christe hymselfe rose not. And yf Christe rose not, vayne was your belefe, that he is rysen, and in vayne beleued ye, that through a truste and confidence in hym ye were made free from synne. Wherupon it also foloweth that ye are styll subiecte to your former synnes, nor hath baptisme, wherby we in the meane season through Christ spiritually ryse agayne from syn, wrought anythyng in vs. They also, whiche haue dyed with this truste, and with this hope haue paciently suffered cruel mar|tyr|dome and death, are vtt|ery goen for euer, yf there be no hope of resurrec|c|ion. And yf all oure hope conceaued of Christe reache no further, than for the terme of this present lyfe, we be not onely wretched people, but also more miserable than they, whiche to Christ are straungers. For they yet haue after a sorte the pleasures of this present lyfe, wheras we are both here in trou|ble for Christes name, and shall after this lyfe haue no rewarde, yf we ryse not body and soule agayne. But god forbyd, that any manne to his owne destruccion haue any suche fonde belefe. But rather yf ye beleue that Christ is rysen agayne, as euery godly manne dothe, therof foloweth necessarily, that we shall also ryse againe. For in hym began resurreccion, whiche shall in vs bee made perfyte: and as he takyng agayne his bodye vpon hym rose from death, soshal we bothe bodye and soule ryse agayne, lest other|wyse the heade myght bee deuyded from his members. He as prince and capitayne fyrste rose agayne, as the fyrste fruites of all suche, as dye with hope to ryse agayne.
He began resurreccion, other straighte folowed, as companyōs of the lorde resurreccion, and we in time to come shal folowe them. For it is not to be doubted, but that he wyll lykewise doe in all his members, as he hath done not onely in hym selfe alreadye, but also in many holy menne. For we muste by imaginacion conceaue two bodyes, one subiecte to death, whiche belganne in Adam, another apoynted to lyfe immortall, whiche had his beginnyng in Christe. Therefore as at the begynnyng through one mannnes synne death entred, whiche being as it were from the heade deriued into the members ragenth and infecteth all menne: so by one manne, whiche was vterly free from all synne, came in resurreccion of the dead. For throughge only Adames offence all we that descended of hym, are subiecte to deathie: and throughge Chrystes only innocencie, all sucheshalbe restored to lyfe immortall, as haue desearued to bee ioyned into hys bodye. All shall ryse agayne, but yet euery manne in his order: the fyrste of all is Christe, then suche as cleaue vnto Chryste, as the partes of the bodye cleaue vnto the heade, of whome, a certayne, goynge out of theyr graues, rose with Chryste, and the reste shall all ryse at hys laste commyng. And when the resurreccion of the whole body is done and paste, then shall nothynge remayne, but an ende of thys worldly alteracions, whiche shal not bee before the vter abolishment of y* tyrannye of death, what tyme Chryste as a victoriouse conquerour shall delyuer vp a quiet and a peasyble kyngdome to god his father, to whombe by subduuyug his enemies he restoreth his dominion: and after that he haethe dryuen awaye vterly from hys whole bodye, and brought to nought, all the power, rule, and authoritie of his aduersaries.

The texte.

For he muste raigne tyll he haue put all this enemyes vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayth all thynges are put vnder hym, it is manyfeste that he is excepted, whiche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hymselfe be subiecte vnto hym, that put all thynges vnder him: that God maye be all in al. Elles what do they, whiche are baptised ouer the dead, yf the dead ryse not at all? Why are they then baptised ouer them, yea, and why stande we allwaye then in ieoperdye? By oure reioysyng whiche I haue in Chryste Iesu our Lorde, I dye dayly. That I haue fought with beasts at Ephesus after the maner of men, what auauntageit me, yf the dead ryse not agayne? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceaued: euell woordes corrupte good manners. Awake truely out of slepe, and synne not. For some haue not the knowledge of God. I speake this to your shame.

For so long necessary is it, that the sonne shoulde labor and trauayle about the recovery of the kyngdome to god his father, vntyl that he haue vtrly subdued all hys enemies, and so treade them downe vnderneith hys feete, that there bee no rebellion at all, nor feare of euyll. Through
synne deathe raigneth, and through death, y* deyull. When synne is extinguished, then shall deathe raigne no longer. And albeit in thys lyfe we to our power labour about it, yet shal we not fully haue it, vnyll that by the laste resurreccion, al the power of death shal be quite abolyshed, when our laste enemye of all, whiche moste stubbernly rebelled, shall bee vanquished for euer. For by thys waye hathe the father decreed, that all thynges shall become subjicte vnto hys sonne, as it is wrytten in the psalmes: thou haste put all thinges vnder hys feete.

But when scripture sayeth, that all thynges shalbe vnder the fete of the sonne, it is not to be vnderstanden that the sonne shall only possesse that kyngdom the father being excluded: for the kingdom of the father and the sonne, is all one kyngdom. This new and pecuiliar kyngdom, wherin there shalbe no rebellion of synfull desyres against the will & pleasure of God, the father recouereth vnto himselfe by his sonne, which he in such sorte vseth with his sonne in cōmon, that nethlesse in the father the authoritie remaineth, as in him, of whom the sonne receuied the same kingdom, which is in suche sorte fully and wholy the sonnes, that yet the father loseth no thing, synce of both there is but one will. And then when all thinges shalbe subjicte to the sonne, then shall the sonne selfe, wholy, that is to saye, with his bodye misticall, yelde and submitte hymselfe to the father, by whom as chiefe doer, al thinges became subjicte to the sonne, that thencefurth no not in the members shall there any thing be lefte, whiche shall to Christe be contrarie: but that the whole sonne shal consente with the fathyer, of whom as of the first beginner, al thinges shall depende, to whom as chiefe doer, all men shall geue thankes for all that euer in any tyme and place hath been well done. Nowe wheras I long synce taught you this, and ye lykewyse learned the same, what meaneth this, that some no we doubt a freshe, whether the dead shall liue againe? Wherof if there be no hope, vayne is their labour, which albeit more supersticiously, thâ godly, in steade of the dead receyue baptisme, fearyng lest suche one, as dyed without christenyng, shall not ryse among ryghteouse people. And to avoyde thys, they prepare one, which in steade of the dead maye aunswere, that he beleueth, and desyreth baptisme. These mennes fayth I allowe, but their doynges I allowe not. For as it is folyshe to thinke that al another mans baptisme helpeth the dead, so beleue they truely and well, there shall a resurreccion be. For yf they thought, that the dead mā should nomore ryse againe, neuer would they for his sake be so careful. Yea & we* our selfes do folishly, which for Christes doctrin dayly put our life in ieo|pardie, if after such greuous tormētes no reward folow. Nor are we on|ly in ieopardie, but also in maner dye dayly, by that we oftetimes stād in some new ieopardie, nor
are dispached with one kinde of death. And as in this my saying I lye not, so may I alwaies glory in this reioysing, which I haue through Iesus Christ our lorde, to whose glory turne al the m|series, which we suffer. Wheras amōg the Ephesiās for Christes gospel I suffered so much trouble, y† I could not chose, but fyght w† be astes, as one most surely apointed to dye, what profite was there in, or what gayned I therby, if the dead ryse not again? What madness is it without com|pulsion to sustaine so many troubles, if assone as a mā is once dead, it no|thing force, howe he hath lyued? Yf we after our death be paste all hope, what remaineth there, but ywe, as the wicked persons spake in Esai, di|strusting the promises of y* life to come, & measuring all the whole state of blysful life by worldly commodities, say: let vs eate & drinke, for to mo|rrow we shal dye. That we toke in thys lyfe, that and nothyng els is our owne, for after death we be nothing. The philosophers or false Apostles syng suche songes in your eares paraduenture, but beware leste with theyr tales they deceyue you, and bryng you into a perylouse errourre, alwayes remembring, what was truly sayd of a certaine poete of yours: euyll woordes corrupte good maners. Of idlenes and wanton lyuyng

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There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weake, it riseth again in power. It is sown a naturall body, it riseth again a spiritual body. There is a naturall body, and there is a spiritual body, as it is also written: the first man Adam was made a lyuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not fyrstre which is spirituall: but that which is naturall, and then that which is spirituall. The fyrstre manne is of the earth, erthy: the seconde manne is the Lorde from heauen (heauenly.) As is the erthy, suche are they that are erthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the erthy, so shal we beare the image of the heauenly. This say I brethren, that leshe & bloud cannot inherite the kyngdome of God. Neither doeth corruption inherite vnconruption. Beholde, I shew you a mistery. We shall not all sleepe: but we shall all be chaunged, and that in a momente, in the twinkling of an eye by the last trompe. For the trompe shall blowe, and the dead shall ryse incorruptible, and we shal be chaunged. For this corruptible muste put on incorruption, and this mortall muste put on immortaltytie. When this corruptible hath put on incorruption, and this mortall hath put on immortaltytie: then shalbe brought to passe the saying that is written: Death is swallowed vp in victory: Death where is thy styng? Hell where is thy victory? The styng of death is synne, and the strength of synne is the lawe. But thankes be vnto God which hath geuen vs victory, thorowe our Lorde Iesus Christe. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as muche as ye knowe, howe that your labour is not in vayne in the Lorde.

But now since it is certaine, that a general resurrection shalbe, some curious persō wil aske: after what sort shal it be, & in what kind of bodies shal men rise? sinc the bodies, which we now have, are turned into ashes, & earth, or into some other thing more vile. Thou foole, which maruailest, howe God can once doe in renyuing bodies again, that nature dayly worketh in a sede cast into the grounde. Thou sowest a drye dead sede into the earth, & there agayne thesame beyng putriied semeth to dye, & so finally Growing out of the earth, as it were, lyueth agayne and groweth, nor coulde thesame in any wyse lyue agayne, onlesse it be fyrstre dead and buried. But nowe groweth the sede vppe in another fourme, that it had,

when it was cast into the earth. Into the earth is cast a lytle, vyle, blacke and drye grayne, which beeng by continaunce of tyme putriied there, in due season groweth vp, and becommeth fyrst a tender grasse, and then a
stalke, and so at the laste an eare. Of all whiche three there appeared none in that small grayne, which thou before dydest cast into the earth. Every sede hath his power, which, when it is growen vp, appeareth, so that it may now seme vtterly to be an other, where thou in dede knowest it to be the same, saue that it is chaunged into a better forme. Seest thou not, of a lyttle kernell, howe greate a tree groweth? howe myghtye a stemme there is, howe the rootes spreade, howe large boughes, what a noumbrue of braunches, howe pleasaunte blosomes, and plentefulnes of fruyte there is? Of all which there was nothyng, when thou dyd cast that sealye small kernell into the grounde. And yet at that tyme all these thinges didest thou hope for, vpon trust conceiued of y* workes of nature• and darest thou not vpon trust of Gods almyghtye power surely looke for the lyke to be done by God? A kernell it was, that thou sowedste, and not a tree, and yet geueth God to that kernell once quickned, a body, suche as his pleasure is, which geueth euery kynde of sede a speciall property, that wheras all growe agayne, yet haue they not in all poynftes thesame forme they had before. And after lyke sorte is it in all kyndes of beastes, wherof euery one hath his seueral sede, so that of euery seed euery beaste can not be engendred. And though this to all beastes be commen to haue a fleshy body, yet is there betwixte one flesh and an other no small difference. For the flesh of men is of one maner, and the flesh of beastes, fyshes and byrdes is of another. Lykewise also though such creatures, as lacke lyfe, be called bodies, yet is there a diuerse forme in heauenly bodies, and in earthly, as in stones, water and earth. Yea and as there is of heauenly bodyes one beautie and comlynes, and of earthly an other, euen so a diuersitie is there among the heauenly bodyes them selfe. Fyrste nether is there lyke glory and bryghtnes of the Moone, with the sône, nor of other starres with the Moone, and brefely euen the verie starres selfe in bryghtnesse diffre one from another, for all are not as bryght as the day starre is. Lykewyse at the resurrection all men shall ryse with theyr owne bod|y|es, but yet in an vnlyke glory, without doubte as it shal please God to gyue them, and as they in this lyfe haue deserued. For the vngodly shall rise in one fourme & the good in an other. Among them also that are good, euerie one, as he hath in this lyfe vsed hymselfe, so shal he excell other in the gloriousnes of his new bodye. Yet generally all good men shall haue a muche more actiue bodye, than was that, which they by death forsoke. And as it is in nature to couer the seed vnder the earth, the same is in the matier of resurrection, the buriall of the deade bodye. And that whiche in the seede is growyng agayne, is in the bodye rysyng agayne. And as in the one, that is muche better, which groweth vp, than was that, which was caste into the earth: euen so here, albeit it be thesame bodye, that ryseth agayne, yet is it farre vnlike. There is sowen as it were a grayne into the earth, a body subject to corruption, but thesame shall ryse againe without all corruption. There is hydden in the earth a vyle body & loth|some, but there shall ryse againe a body both glorious and honourable.
There is buryed a bodye, which euen when it lyued was weake, but it shall ryse agayne full of power and myght. There is buryed a bodye, which albeit were alyue, yet were it grosse and heauye, and by the reason of that boudraynouse to the soule, gouernour of the same, but there shall ryse agayne not a naturall, but a spirituall bodye, whiche shall to the soule be no let, whither soueuer it moue. For this is a difference of bodies also, one is naturall, whiche hath neede of meate and drynke, and is weilryed with labour, whiche is diseased, whiche with age weareth awaye, which with his grosse and faute instrumentes, oftetimes leteth the intent of the soule, which by reason of froward desyers oftimes prouoketh to vyce, to whome yf the soule be obedient and geue ouer, the same is as it were tourned into the body, and groweth out of his nature into fleshe: another is spirituall, which being in this lyfe by lytle and lytle purged from sensual appetites and desiers, and after by resurrection renewed algayne, is in maner transfourmed into the nature of the soule, to whom it by godly desyre applyed it selfe: that as oure soule obeyng the spirite of god is rauished and in maner transformed into him: so maye our bodyes beyng obedient vnto the soule be pourged, and shakynge of his grossenes be purified into such a body, as is very lyke to the soule. This grosse and earthly body receiued we of our first father Adā, which as he was made of earth, so was he subiect to earthly desiers. But there is an other seconde Adam, not somuche the begynner of our natuuitie, as of our resurrection, which as he hath an heauenly beginning, so was he fre from al infeccion of earthly desyers. And so reade we in Genesis: The fyrste man Adam was made to lyue through y beneite of the soule, but yet so, that the soule belyng as it were bound to the grosse body should do nothing, but by bodily instrumentes, or at the leaste by some material meane. But after him was geuen a seconde Adam, which as he was conceaued by the holy gost, so should he geue lyfe to his, not this grosse lyfe, whiche we haue in many poyntes common with beastes, but a spirituall and a heauenly lyfe. By Christ therfore are we repayred in al poyntes into a better state. For that thing, whiche is in time firste, is also in substance more grosse, and that by the order of nature. We nowe beare about with vs a naturall bodye, and in tyme to come we shall haue a spirituall bodye. As the grosse parent of our stocke went before, so folowed Christ the begynner of a newe generacion. And what sorte of one the earthly parent was, suche are his posteriūtie, that is to saye, men gyuen to earthly desyres. And agayne what lynde of one the heauenly Adam was, such are they, which are borne agayne in hym, that is to wete, wholly deylted with heuenly things. For we must for this state begyn that here, which we intende herafter perfiteley to enioye. As before baptisme in vngracioue maners we resemblyd the nature of our fyrst father, so being borne agayne vnto Christ through baptisme, we muste nowe in heauenly lyfe
resemble oure heauenly father. And yf we this do not, neither shall we be here partes of Christes bodye, nor in tyme to come gloriously ryse agayne. In deede admitted are we into the kyngdom of god: but this I tell you brethren, that flesh and bloud, that is to say, men of the first generacion cannot come to the enheritaunce of the kyngdome of God: nor the lyfe whiche is with synne corrupted,

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shall haue the inheritaunce of lyfe immortall. And because ye shall be ignoraunt of nothyng apertaynyng to the maner of resurreccion, beholde I tell you a misterie. We shall not all dye, for the laste daye shall peraduen|ture fynde some of vs alyue, but yet shall all we be chaunged to the glory of immortall lyfe, whiche here after a sorte abstayning from the infeccion of synne through godly conuersacion, beginne the immortal lyfe to come. This chaunge shal not be made by lytle & lytle, as we see natural thinges chaunged, but in a minute & twynkling of an iye, at the sounde of the laste troumpe. For the troumpe shall blow, at the voyce wherof suche as then are dead shall ryse immortall. And we, whiche shall at that day be found alyue, beyng sodaynly chaunged shall lyue after an other sorte, that is to say, as they doe, which are rysen again. For necessary it is, that before we perfity possesse the kingdom of heauen, we vtterly put of al earthlynes, and that this our corruptible body be made incorruptible, and this our mortal body become immortall. When this is so, than shal that verely be perfourmed, which the Prophete O see foreseing sayth, reioysing at the\vtter destrucciō of death\▪ death is swalowed vp through victory. Where is now death thy styng\▪ o hell where is thy victory? The sting of death is sinne, & the strength of sinne is the lawe, which by occasion geuing prouo|keth vs to sinne. When the law is taken away, the power of sinne is faynt and feble, when sinne is taken awaye, the power of death ceaseth, by rea|son that the styng is taken awaye, wherwith she is wounte to stryke vs. Vnable were we vtterely to fyght against such violent aduersaries, were it so, we had no strength but our owne: thankes therfore be geuē to God, which hath caused, that if we wil, we may wynne this gloryous victory through Iesus Christe our Lorde, whiche for our sakes with his death overcame death, and toke vpon hym to purge our synnes. Therfore my dearly beloued brethren, synce it is certaine, that the resurreccion shalbe, and synce it is knowne what blysse & glory men shall enioy therby, which yet no man shal receiue, but such as here, by forsaking sinne, and by godly liuing begynne it, doubte not of that ye haue once beleued, nor suffer your selfes with the talking of vngodly persons to bemoued from your right receyued fayth, but rather apply continually to profite in such thynges, as may bryng you into Gods fauoure, that ye become euery day better than other, prepayryng your selfes agaynst the resurreccion to come. Nor shrynke ye to take paynes, assuryng your
Concernyng the gathering for the sainctes, as I haue ordeyned in the congregacions of Galacia, euen so doe ye. Vpon some Sabboth daye lette every one of you put asyde at home, and lay vp whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whosoeuer ye shall alowe by your letters, them will I sende to bring your ly|berralitie vnto Hierusalem. And yf it be mete that I goe also, they shall goe with me. I will come vnto you when I goe ouer to Macedonia. For I wil goe thorowe our Macedonia.

Concernening the gathering for the reliefe, through your li|berralitie, of the sainctes whiche are at Hierusalem, as I apoynted vnto the Galathians, that money should be gathered for that purpose, yf any of his owne free wyll were disposed to bestow any, euen so would I haue the|same done among you, that in this poynte also ye agree with other congregacions.

Vpon the fyrste daye of the weke, that is to say in the sonday, let every one of you set asyde at home, and lay vp asmuche as he for this purpose thinketh mete. And for this geue I warnyng here of, because that which euery man hath purposed to geue may be in a more readines, leste when I come, there be then a gathe|ring of money to be made. But whē I come vnto you thither, whom soe|uer ye shall chuse as messangers, them wil I with my letters send to Hierusalem to carie thither your liberalitie. Yf ye thinke it nedefull, that I also goe my selfe thither, they shall goe with me, leste any man myght suspecte, that I in any wise goe about my owne busynesse. I will see you, after that I haue gonne through Macedonia, for them mynde I only to see by the waye.

With you peraduenture I will abyde a whyle: or els tarye all wynter, that ye maye bring me on my waye, whythere soeuer I goe. I will not see you nowe in my passage: but I trust to abyde a whyle with you, yf God shall suffer me. I wyll tarye at Ephesus, vnto the fyftieth daye. For a great doore and a frutefull is opened vnto me, and there are ma|ny aduersaries. Yf Timotheus come, see that he be without feare with you. For he wor|keth the worke of the Lorde, as I doe: let no manne therfore despise him: but conuay hym
forth in peace, that he may come vnto me. For I loke for him with the brethren.

With you peraduenture will I abyde for a whyle, and am not sure whether. I shal tarie with you al the wynter, that at the beginning of the nexte spring, ye may bring me furth, that I may goe whyther soeuer the busynes of the gospell calleth me: had not this been, I would haue com|men to you now, but I would not see you now houerly, & in my passage. For I trust, I shall at another tyme haue oportunitie to tarie with you certayne dayes, if the Lorde Iesus suffer me. In the meane season I will tarie at Ephesus vntil y• fyftyeth day. The matter re•uireth some leysure because that albeit in that place there be a great doore opened vnto me, and a great hope of auancing the gospel, yet many aduersaries are there. Yf in the meane season Timothie come vnto you, see that he be put in no ieopardie by any high hearted & proude persons. He is a young man, but yet he is my fellow, and in preaching the gospel laboureth purely and freely, as I doe. Let no man therfore despise hym, because he is young, but rather let hym goe without harme and displeasure, as an Apostle and my fellowe, and of loue bring him furth, that he maye come to me. For hym looke I for with other brethren of his company.

The texte.

To speake of brother •pollo (I certifie you, that) I greatly desyred him, to come vnto you with the brethren, but his m•nde was not at all to come at this time. Howbeit, he wil come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth: quyte you lyke men, be strong. Let all your busynesse be doe with loue.

And whereas ye rather desyred, that Apollos should haue been sente vnto you, surely it came not of me, that he wêt not. For I vehemently ex|horted hym to go to you with certayne brethren, but all was in vayne. For certayne consideracions in no wyse mynded he nowe to come to you, and yet come wyll he, assone as conuenient leysure shall serue. Watche agaynst the deceytes of suche, as geue you euill counsell. Stande faste in the faythe, whiche ye haue once receyued: quite your selfes lyke mê, agaynst suche thinlges, as resiste the gospell, be stronge and valiaunt. Whatsoeuer be doen a\mong you, let it be doen with loue, and not with contencion.
Brethren, ye knowe the house of Stephana (and of Fortunatus and Achaicus) how that they are the fyrste fruites of Achaia and that they haue appointed themselues to minister vnto the saynres: I beseche you that ye be obedient vnto suche, and to all that helpe and laboure. I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that whiche was lackyng vnto me on your parte they haue supplied. For they haue comforted my spirite and yours. Loke therefor that ye knowe them that are suche.

I beseche you brethren, but what nede we besechynges? Ye knowe the householde of Stephana, well worthie of you to be made muche of, bothe because thesame as firste fruites of Achaia I gotte firste vnto Christe, and because they are geuē to helpe the poore. Meete is it therfore, that ye againe make muche of them, and not only of them, but of as many as wyth vs pro∣mote the gospell, and are partakers of our labours. If pleased me well, that ye sente hyther Stephana, Fortunatus, and Achaicus. For thei cumming hyther in all your names, supplyed wyth theyr gentilnes, that whiche was lacking vnto me on your parte. For thei comforted my spirite, yea I might saye your spirite, as whiche regardeth nothyng, but your weale, nor is with any thyng more delighted, than with your furtheraunce. Suche then know ye, bearyng towarde them your speciall faouir.

The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lorde, and so doth the congregacion that is in theyr house (with whô also I am lodged.) All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paule with myne owne hande. If any man loue not the Lorde Iesus Christ, thesame bee Anathema Maranatha. The grace of the lord Iesus Christ be with you: My loue be with you all in Christ Iesu. Amen.

The congregacions of Asia salute you. Aquila and Priscilla with all the companie of christians, which are in theyr house, salute you with all their hartes. All suche as here professe the name of Christe, salute you. Beare ye also good wil eche one of you to another, and salute one another of you with an holy and a chaste kisse, the token of trewe concorde. And I Paule salute you, and that subscribed I with mine owne hande, thereby bothe declaring my loue towarde you, and that this epistle is not counterfayte. Yf any man loue not the Lord Iesu, thesame be Anathema Maranatha, forasmuche as he refuseth hym, by whome onely he might obtayne saluacion: and denyeth, that he is come, whom every man knoweth to be come, to the great blisse and commoditie of suche as
beleue in hym, and to the damnacion of suche as beleue not. The grace and mercie of the Lorde Iesus Christe be with you. And I desyre, that as I beare a christian loue towarde you, that ye lykewyse vnfaynedlye loue eche one another, wth that charitie, wherwith Iesus Christe hath ioyned and knytte you together.

Amen.