

among you, as it becometh saints:

4. Or filthiness, or foolish talk, or scurrility, being to no purpose: but rather giving of thanks.

5. For understanding know you this, that no fornicator, or unclean, or covetous person (which is ^vthe service of Idols) hath inheritance in the kingdom of Christ and of God.

6. Let no man seduce you with vain words. For, these things cometh the anger of God upon the children of diffidence.

7. Become not therefore partakers with them.

8. For you were sometime darkness, but now light in our Lord. Walk as children of the light,

9. (for the fruit of the light is in all goodness, and justice, and verity)

10. Proving what is well pleasing to God:

11. And communicate not with the unfruitful works of darkness, but rather reprove them.

12. For the things that are done of them in secret, at is shame even to speak.

13. But all things that are reprov'd, are manifested by the light. for all that is manifested, is light.

Es. 9:60 14. For the which cause he saith: ***Rise thou that sleepest, and arise from the dead: and Christ will illuminate thee.***

Col. 4:5 15. See therefore, brethren, how you walk warily, not as unwise, but *as wise:

16. Redeeming the time, because the days are evil.

Ro. 12:2 17. Therefore become not unwise, but *understanding what is the will of God.

18. And be not drunk with wine wherein is riotousness, but be filled with the Spirit,

19. Speaking to yourselves in psalms and hymns, and spiritual canticles, chanting and singing in your hearts to our Lord:

20. Giving thanks always for all things, in the name our Lord JESUS Christ to God and the Father.

21. Subject one to another in the fear of Christ.

Col. 3:18 22. Let *women be subject to their husbands, as to our Lord:

Tit. 2:5 23. Because *the man is the head of the woman: as Christ is the head of the ^vCHURCH. Himself, the Saviour of his body.

1 Pet. 3:1

Gen. 3:16

1 Cor. 11:3

24. But as the CHURCH is subject to Christ, so also the women to their husbands in all things.

25. Husbands, love your wives, as Christ also loved the CHURCH, and delivered himself for it:

26. That he might sanctify it, cleansing it by the laver of water in the word,

27. That he might present to himself a glorious CHURCH, not having spot, or wrinkle, or any such thing, but that it may be holy and unspotted.

28. So also men ought to love their wives as their own bodies. He that loveth his wife, loveth himself.

29. For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the CHURCH:

30. Because we be the members of his body, of his flesh and of his bones.

Gen. 2:24

Matt. 19:5

31. ***For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.***

32. This is a great sacrament. but I speak in Christ and in his CHURCH.

33. Nevertheless you also every one, let each love his wife as himself: and let the wife fear her husband.

^vSee the heretical corruption of this place in the Annotation Col. 3:5

The Epistle upon the 20th Sunday after Pentecost.

The Epistle in a Votive Mass for Marriage.

^vIt is much to be noted that in the first English Bibles there is not once the name of CHURCH in all the Bible, but instead thereof, *Congregation*, which is so notorious a corruption, that themselves in the later bibles correct it for shame, but yet suffer the other to be read and used still. See the Bible printed in the year 1562.

ANNOTATIONS

Chapter 5

23. *Saviour of his body.*] None hath salvation or benefit by Christ, that is not of his body the Church. And what Church that is, St. Augustine expresseth in these words. *The Catholic Church only is the body of Christ, whereof he is head. Out of the body the Holy Ghost quickeneth no man.* And a little

No salvation out of the Catholic CHURCH.

after, *He that will have the Spirit, let him beware he remain not out of the CHURCH, let him beware he enter not into it feignedly.*

The CHURCH never erreth.

24. *Subject to Christ.*] The CHURCH is always subject to Christ, that is, not only under him, but ever obedient to his words and commandments. Which is an evident and invincible demonstration that she never rebelleth against Christ, never falleth from him by error, idolatry, or false worship, as the Heretics now, and the Donatists of old did teach.

Christ's love toward his Church.

25. *Loved the Church.*] Lo Christ's singular love of the CHURCH, for which only and the members thereof he effectual suffered his Passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptism and other Sacraments: that at length in the next life it may become without all spot, wrinkle, or blemish. For, in this world by reason of the manifold infirmities of diverse her members, she cannot be wholly without sin, but must say always, *Dimitte nobis debita nostra, Forgive us our debts.* August. li. 2. *Retract.* c. 18.

The Church triumphant without spot or wrinkle.

The manifold dignity of the Church.

29. *As Christ the Church.*] It is an unspeakable dignity of the CHURCH, which the Apostle expresseth often elsewhere, but specially in this whole passage, to be that creature only for which Christ effectual suffered, to be washed and enbrued⁵² with water and blood issuing out of his holy side, to be nourished with his own body (for so doth St. Irenaeus expound li. 5 in principio) to be his members, * to be so joined unto him as the body and members of the same flesh, bone and substance to the head, to be loved and cherished of him as wife of husband. Yea to be his wife and most dear spouse, taken and formed (as St. Augustine often saith) out of his own side upon the Cross, as Eve our first father Adam's spouse was made of his rib. *In Psal. 126 & in Psal. 127 & tract. 9 in Ioan. & tract. 120.* In respect of which great dignity and excellency, the same holy Father affirmeth the CHURCH to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proveth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellency of the Church, so beloved of Christ and so inseparably joined in marriage with him, if the Heretics of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious spouse of our Lord, nor teach that the Church may err, that is to say, may be divorced from her spouse for Idolatry, superstition, Heresy, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes be without a Church and spouse in earth (as he was all the while there were no Calvinists, if their Church be the spouse of Christ) or else if the Catholic Church always is, and that it teacheth truth always, and to honor God truly and sincerely always: whatsoever the adulterous generation of Heretics think or blaspheme.

The Church is the principal creature.

The Church can not err.

Absurdities that follow, if the Church may err.

* *Aug. li. 8 de Symb. de Catech. c. 9.*

32. This is a great Sacrament.] Marriage a great Sacrament of Christ and his Church prefigured in the first parents. *Adam* (saith St. Augustine tract. 15 in Io.) *who was a form or figure of him that was to come yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his rib his wife was made unto him: because of Christ sleeping on the Cross the Church was to be made out of his side.* In another place he maketh Matrimony a Sacrament of Christ and his Church: in that, that as the married man must forsake father and mother and cleave unto his wife, so Christ as it were left his father, exinaniting⁵³ himself by his incarnation, and left the Synagogue his mother, and joined himself to the Church. *Li. 12 c. 8. cont. Faustum.* In diverse other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, and that can never be dissolved but by death: signifying Christ's perpetual and indissoluble conjunction with the Church his one only spouse. *de Gen. ad lit. li. 9 c. 7; Cont. Pelag. de pec. orig. li. 2 c. 34; De fid. et op. c. 7; De bono coniug. c. 7. & 18.* And in another place, The good of Marriage (saith he) among the people of God is in the holiness of a Sacrament. *De bono coniugali. c. 14.*

MATRIMONY a Sacrament.

The grace given by this Sacrament..

The Protestants fleshly estimation of marriage.

Who would have thought such mysteries and Sacraments to be in Marriage, that the joining of man and wife together should represent so great a mystery, if the Apostle himself, and after him this holy Father and others, had not noted it? Or who can marvel that the holy Church taketh this to be a Sacrament, and to give grace of sanctification to the parties married, that they may live together in mutual fidelity, bring up their children in faith and fear of God, and possess their vessel (as the Apostle speaketh) in sanctification and honor, and not in passion of lust and ignominy, as the Heathen do which know not God, and as our brutish new Masters seem to do that commend marriage above all things so far as it feedeth their concupiscences, but for grace, Sacrament, mystery, or sanctification thereby, they care no more than the Heathen or brute beasts do? And thus we gather that matrimony is a Sacrament, and not of the Greek word *Mystery* only, as Calvin falsely saith, nor of the Latin word *Sacrament*, both which we know have of their nature a more general signification, and that in the Scriptures also: but whereas these names are here given to Matrimony by the Apostle, and are not given in the Scriptures to Baptism and the Eucharist, let them tell us why they also apply these words from their general

1 Thess. 4.

μυστηριον
Sacramentum.

⁵²enbrue: to stain, soak or saturate

⁵³exinaniting: to abase, humble, or empty of dignity and power, particularly of Christ.

signification to signify specially and peculiarly those two Sacraments never so named expressly in Scripture, and do not likewise follow the Catholic Church in calling matrimony by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather given.

CHAPTER 6

Likewise children and parents he exhorteth, 5. item servants and masters. 10. Then, that all take courage in the might of God, but so, that withal they arm themselves (considering what mighty enemies they have) with all pieces of spiritual armor, 18. praying always fervently, and for him also.

- C**HILDREN, obey your parents in our Lord, for this is just.
- Col. 3:20
Ex. 20:22
Deut. 5:16
2. *Honour thy father and thy mother* (which is the first commandment in the promise.)
3. *That it may be well with thee, and thou mayest be long lived upon the earth.*
4. And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of our Lord.
- Col. 3:22
Tit. 2:9
1 Pet. 2:8
5. *Servants, be obedient to your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:
6. Not serving to the eye, as it were pleasing to men, but as the servants of Christ, doing the will of God from the heart,
7. With a good will serving, as to our Lord and not to men.
8. Knowing that every one what good soever he shall do, that shall he receive of our Lord, whether he be bond, or free. ^cGod leaveth no good work unrewarded.
- ^b ανιεντες
Deut. 10:17
9. And you masters, do the same things to them, ^bremitting threatenings: knowing that both their Lord and yours, is in heaven: and *acceptation of persons is not with him.
10. Hence forth brethren, be strengthened in our Lord, and in the might of his power.
- ^c πανοπλιαν
Eph. 2:2
11. Put you on the ^carmor of God, that you may stand against the deceits of the Devil.
12. For our wrestling is not against flesh and blood: but against Princes and Potestates, against the *rectors of the world of this darkness, against the spirituals of wickedness in the celestials.
13. Therefore take the armor of God, that you may resist in the evil day, and stand in all things perfect.
14. Stand therefore having your loins girded in truth, and ^vclothed with the breast plate of justice, ^vIf man could not be truly just or have justice in himself, how could he be clothed with justice.
15. And having your feet shod to the preparation of the Gospel of peace:
16. In all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one.
- Es. 59:17
1 Thess. 5:8
17. And take unto you the *helmet of salvation: and the sword of the spirit (which is the word of God)
18. In all prayer and supplication praying at all time in spirit: and in the same watching in all instance and supplication for all the saints:
19. And for me, that speech may be given me in the opening of my mouth with confidence, to make known the mystery of the Gospel,
20. For the which I am a legate in this chain, so that in it I may be bold according as I ought, to speak. ^vSt. Augustine noteth in sundry places upon this same text, that faith without charity serveth not to salvation. *li. 50 ho. 7.*
21. And that you also may know the things about me, what I do: Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things:
22. Whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort you hearts.
23. Peace to the brethren and ^vcharity with faith from God the Father, and our Lord JESUS Christ. Grace with all that love our Lord JESUS Christ in incorruption. Amen.
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