

Chapter 7

That married folke may aske their debt, and muft pay it, though it be better for them to conteine, 8. as alfo for the vnmarried and widowes to continue fingle, though they may marrie. 10. That the married may not depart from one another (nor in any cafe marrie another, during the life of the former) 12. vnles it be from one that is vn baptized, which yet he diffuadeth: 17. counfeling alfo euery one to be content with his ftate wherin he was Chriftned. 25. Virginitie is not commanded, but counfeled as the better and more meritorious then Marriage, 39. as alfo widowhood.

The 3. part.
Of Mariage and
continencie.

debitū reddat

to fasting
& praier:

κρείττον
γάρ ἐστιν

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

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

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

Mt. 5, 32.
19, 9.
Mr. 10, 9.
Lu. 16, 18.

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

¹² For the rest, ♣I say, not our Lord: If any Brother haue a wife an infidel, and she consent to dwel with him; let him not put her away. ¹³ And if any woman haue a husband an infidel, and he consent to dwel with her; let her not put away her husband. ¹⁴ For the man an infidel is sanctified by the faithful woman; and the woman an infidel ♣is sanctified by the faithful husband: otherwife your children should be vncleane; but now they are holy. ¹⁵ But if the infidel depart, let him depart. For the Brother or Sifter is not subiect to seruitude in such. But in peace hath God called vs. ¹⁶ For how knowest thou woman, if thou shalt faue thy husband? or how knowest thou man, if thou shalt faue the woman? ¹⁷ But to euery one as our Lord hath deuided, as God hath called euery one, so let him walke, and as in al Churches I teach. ¹⁸ Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. ¹⁹ Circumcision is nothing, and prepuce is nothing: ♣but the obseruation of the commandments of God. ²⁰ Euery one in the vocation that he was called, in it let him abide. ²¹ Waist thou called being a bondman? care not for it: but if thou canst be made free, vse it rather. ²² For he that in our Lord is called, being a bondman, is the franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. ²³ You were bought with price, be not made the ^a)bondmen of men. ²⁴ Euery 'Brother' wherin he was called, in that let him abide before God.

libertus

one, Brethrē,

²⁵ And as concerning virgins, a commandement of our Lord I haue not: but ♣counfel I giue, as hauing obtained mercie of our Lord to be faithful. ²⁶ I thinke

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

therefore that this is good for the present necessitie, because it is good for a man so to be. ²⁷ Art thou tied to a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife. ²⁸ But if thou take a wife, ^a)thou hast not sinned. And [¶]if a virgin marrie, she hath not sinned. Neuerthelesse [¶]tribulation of the flesh shall such haue. But I spare you. ²⁹ This therefore I say, Brethren: The time is short, it remaineth, that they also which haue wiues, be [¶]as though they had not; ³⁰ and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; ³¹ and they that vse this world, as though they used it not. For the figure of this world passeth away. ³² But I would haue you to be without carefulnes. He that is without a wife, is [¶]careful for the things that pertaine to our Lord, how he may please God. ³³ But he that is with a wife, is careful for the things that pertaine to the world, how he may please his wife: and he is deuided. ³⁴ And the woman vnmarried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. ³⁵ But she that is married, thinketh on the things that pertaine to the world, how she may please her husband. ³⁶ And this I speake to your profit: not to cast a snare vpon you, but to that which is honest, & that may giue you power without impediment to attend vpon our Lord. ³⁷ But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he wil. He sinneth not if she marrie. ³⁸ For he that hath determined in his hart being settled, not hauing necessitie, but hauing power of his owne wil, and hath iudged this in his hart, to keep his virgin, doeth wel. ³⁹ Therefore both he that ioyneth his virgin in matrimonie, doeth wel: and he that ioyneth not, doeth better.

Ro. 7, 1.

⁴⁰ A woman is bound to the law so long time as her husband liueth: but if her husband sleep, she is at

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

libertie: let her marrie to whom she wil: only in our Lord. ⁴¹ But ^{a)}more bleffed shal she be, if she so remaine, according to my counfel. And I thinke that I also haue the Spirit of God.

ANNOTATIONS

τὴν ἑαυτοῦ

2 His owne wife.) He faith not, as the Protestants here pretend to excufe the vnlawful coniunction of Votaries, *Let euery one marry*: but, let euery one haue, keep, or vse his owne wife to whom he was married before his conuerfion. For the Apoftle anfwereth here to the firft queftion of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound vpon their cōuerfion, to abftaine from the company of their wiues married before in their infidelitie, as fome did perfuade them that they ought to doe. *Hiero. li. 1. cont. Iouin. c. 4. Chryf. in locum ho. 19.*

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

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

5 Giue your felf to praier.) This time, & the Heretikes doctrine, and high eftimation of matrimonial actes, are farre from the puritie of the Apoftolike and primitiue Church, when the Chriftians to make their praiers & faftings more acceptable to God, abftained by mutual confent euen from their lawful wiues: our new Maifters not much abfteining (as it may be thought) from their wiues for any fuch matter. And yet S. Auguftine faith, the Prelate fhould paffe other in this cafe, and think that not to be lawful for him, that may be borne in others, becaufe he muft daily fupply Chriftes roome, offer, baptize, and pray for the people. So faith he, *li. 1. q. ex vtroque test. q. 127. in fine.* See *S. Hiero. li. 1. c. 19. aduer. Iouin. S. Ambr. li. 1. Offe. c. vlt.* But alas for the people, whose married Paftours are in this point farre worfe then the vulgar folke, neither teaching continencie, nor giuing good example.

Continēcie in mar-
ried folkes for
praier fake.

6 By indulgence not commandement.) Left fome might misconfrue his former words, as though he had precifely commanded married perfons not to abftaine perpetually from carnal

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

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

copulation, or not to giue their consent one to another of continencie but for a time onely: he declareth plainely that he gaue no rule or precept absolutely therin, but that he spake al the forefaid, condescending to their infirmities onely, insinuating that continencie from carnal copulation is much better, & that himself kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

7 A proper giift.) To such as may lawfully marry, or be already married God giueth not alwaies that more high and special giift or grace of cōtinencie, though euery one of them al that duely aske & labour for it, might haue it: but such are not bound to endeauour or seeke for it alwaies, & therefore can not be commanded to abstaine further then they like. But whēfoeuer a mā is bound to abstaine, either by vow or any other neccessarie occasion (as if one of the parties be in prifon, warre, banishment, ficknes, or absent perpetually by lawful diuorce) the other muft needs in paine of damnation abstaine, and can not excuse the want of the giift of chaftitie. For he is bound to aske it & to seeke for it of God by fasting, praying, & chaftifying his body: & so labouring duely for it, God wil giue the grace of chaftitie. So had S. Paul it, & so had al the holy men that euer liued chaft. Therefore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they haue not the giift. And it were a great maruel why so few of the new Sects or rather none now a-daies haue that giift, but that we see it is obtained by those meanes which our Forefathers vsed, & they vse not at al. To liue in marriage continently without the breach of coniugal fidelitie, is a giift of God also; but men muft not breake their faith of wedlocke for wāt of it, but muft know that God giueth that giift to such as humbly aske it of him. *Aug. de grat. & li. arbitrio c. 4. De continent. c. 1.*

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

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

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

The Apoftele permitteth marriage to them that be free, not to vowed persons.

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

Theodoret in hunc locum.

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

After diuorce not to marrie.

12 I fay, not our Lord.) By this we learne, that there were many matters ouer and about the things that Chrifft taught or prefcribed, left to the Apoftles order and interpretation: wherein they might, as the cafe required, either command or counfel; & we bound to obey accordingly.

The Apoftles precepts.

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

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

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

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

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

The difference of counfels and precepts.

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

A professed virgin may not marrie.

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

Virginities counfeled as more meritorious.

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

The continencie of married folke.

Their perpetual continencie, best.

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

Virginitie preferred, and why.

Why cōtinencie is required in the Clergie.