

Chapter 3

He defireth their praiers, 4. and inculcateth his precepts and traditions namely of working quietly for their owne liuing, commanding to excommunicate the difobedient.

*Ep. 6, 18.
Col. 4, 3.*

For the reft, Brethren, pray for vs, that the word of God may haue courfe and be glorified, as alfo with you: ² and that we may be deliuered from importunate and naughtie men. For al men haue not faith. ³ But our Lord is faithful, who wil confirme and keep you from euil. ⁴ And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. ⁵ And our Lord direct your harts in the charitie of God, and patience of Chrif.

παράδοσιν

Act. 10.

1. Cor. 4.

1. Th. 2.

1. Cor. 9, 6.

⁶ And we denounce vnto you, Brethren, in the name of our Lord IESVS Chrif, that you withdraw your felues from euery Brother walking inordinately, and not according to the ^{a)} tradition which they haue receiued of vs. ⁷ For your felues know how you ought to imitate vs: for we haue not been vnquiet among you: ⁸ neither haue we eaten bread of any man gratis, but in labour & in toile night and day working, left we fhould burden any of you. ⁹ Not as though we had not authoritie: but that we might giue our felues a paterne vnto you for to imitate vs. ¹⁰ For alfo when we were with you, this we denounced to you, that if any wil not worke, neither let him eate. ¹¹ For we haue heard of certaine among you that walke vnquietly, working nothing, but curiously meddling. ¹² And to them that be fuch we denounce, & befeech them in our Lord IESVS Chrif, that working with filence, they eate their owne bread.

Gal. 6, 9.

¹³ But you, Brethren, faint not wel-doing. ¹⁴ And if any obey not our word, note him by an epiftle: ¹⁵ and

^a Here alfo (as is noted before *2. Theff. 2, 15.*) the Aduerfaries in their tranflatīōs auoid the word, *Tradition*, being plaine in the Greek, left thēfelues might feem to be noted as men walking inordinately, and not according to Apoftolical Tradition, as al Schifmatikes, Heretikes, and rebels to God's Church doe.

doe not companie with him, that he may be confounded: and doe not esteem him as an enemie, but admonish him as a Brother. ¹⁶ And the Lord of peace himself giue you euerlasting peace in euery place. Our Lord be with you al. ¹⁷ The salutation, with mine owne hand, Paules: which is a signe in euery epistle. So I write. ¹⁸ The grace of our Lord IESVS Christ be with you al. Amen.

ANNOTATIONS

10 Neither let them eate.) It is not a general precept or rule, that euery man should liue by his handy-worke, as the Anabaptists argue falsely against Gentlemen & the Calvinists applie it peruerfely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonition only, giuen to such as had not wherewith to liue of their owne, or any right or good cause why to chalenge their finding of others, and to such as vnder the colour of Christian libertie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to doe such workes as were agreable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, when the Apostle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospell, wrought for their liuing: protesting neuertheless continually, that they might haue done otherwise, as well as S. Peter and the rest did, who wrought not, but were found otherwise iustly and lawfully, as all sorts of the Clergie preaching or seruing the Church and the altar, be, and ought to be, by the law of God and nature. Whose spiritual labours farre passe all bodily trauales, where the duties and functions of that vocation be done accordingly: as S. Augustin affirmeth of his owne extraordinarie paines incident to the Ecclesiastical affaires & regiment: instead of which, if the vse of the Church and his infirmitie would haue permitted it he wistheth he might haue laboured with his hands some houres of the day. As some of the Clergie did euer voluntarily occupie themselves in teaching, writing, grauing, painting, planting, sowing, embrodering, or such like seemely and innocent labours. See *S. Hierom ep. 114. seu. præf. in Iob. and in vit. Hilario.*

And Monkes for the most part in the primitiue Church (few of them being Priests, and many taken from seruaile workes and handicrafts, yea often-times professed of bond-men, made free by their maisters to enter into religion) were appointed by their superiours to worke certaine houres of the day, to supply the lackes of their Monasteries: as yet the Religious doe (women specially) in many

The heretikes
cauillation against
Religious men
that worke not,
answered.

The spiritual
trauales of the
Clergie.

Religious mens
working with their
hands.

places, which standeth well with their profession. And S. Augustine writeth a whole booke (*de Opere Monachorum to. 3.*) against the error of certaine disordered Monkes that abused these words, (*Nolite esse solliciti, be not careful &c. and Respicite volatilia cæli, behold the fowles of the aire &c.*) to prove that they should not labour at all, but pray only and commit their finding to God: not only for excusing their idleness, but preferring themselves in holiness above other their fellows that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to prove they should not be shaven after the manner of Monkes. Which letting their heads grow he much blameth also in them. See *li. 2. Refract. c. 21. & de op. Monach. c. 31.* and S. Hierom *ep. 48. c. 3.* of Nonnes cutting their haire.

Where by the way you see that the Religious were shaven even in S. Augustines time, who reproacheth them for their haire, calling them *Crinitos Hairelings*, as the Heretikes now contrariwise deride them by the word *Rafos, Shaulings*. So that there is a great difference between the ancient Fathers and the new Protestants.

*li. de op.
Monach. c. 21.*

And as for hand-labours, as S. Augustine in the book alleadged would not have Religious folke to refuse them, where necessitie, bodily strength, and the order of the Church or Monasterie permit or require them; so he expressly writeth, that all can not nor are not bound to worke, and that whosoever preacheth or ministrereth the Sacraments to the people or serveth the altar (as all Religious men commonly now doe) may challenge their living of them whom they serve, and are not bound to worke, no nor such neither as have been brought up before in state of Gentlemen, and have given away their lands or goods, and made themselves poore for Christes sake. Which is to be noted, because the Heretikes affirm the said Scripture and S. Augustine to condemne all such for idle persons.

14 Obey not.) Our Pastours must be obeyed, and not only secular Princes. And such as will not be obedient to their spiritual Governours, the Apostle (as S. Augustine saith) giveth order and commandment that they be corrected by correction or admonition, *By degradation, excommunication, and other lawful kinds of punishments. Cont. Donatist, post. Collat. c. 4. 20.* Read also this holy Fathers answer to such as said: *Let our Prelates command vs only what we ought to doe, and pray for vs that we may doe it: but let them not correct vs.* Where he proueth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *li. de correptione & gratia. c. 3.*

14 Note him.) Disobedient persons to be excommunicated, and the excommunicated to be separated from the company of other Christians, and the faithful not to keep any company or have conversation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere

Monkes were shaven in the primitive Church, and Nonnes clipped of their haire.

S. Augustines opinion concerning Religious mens working or not working.

Ecclesiastical censures against the disobedient.

Not to communicate with excommunicated persons but in certain cases.

neceffitie and other prescribed and permitted by the law: al this is here inuinated, and that al the Churches cenfures be grounded in Scriptures and the examples of the Apoftles.