

Chapter 13

He commendeth vnto them mutual loue, 2. hospitality, 3. compalsion, 4. chaftitie, 5. contentation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkning to the doctrines of Heretikes, nor fearing the casting out of the Iewes Synagogue) 17. and obedience to their present Pastours. 18. And fo with requesting their praiers, and praying for them, he endeth the Epiftle.

Ἡ φιλαδελφία

Rom. 12, 10.

1. Pet. 4.

Gen. 8, 3.

19, 2. 3.

Deu. 31. Iof. 1.

Pfal. 55, 12.

117, 6.

Let the charitie of the fraternitie abide in you. ² And ¹hospitalitie doe not forget, for by this certaine being not aware, haue receiued Angels to harbour. ³ Remember them in bands, as if you were bound with them; & them that labour, as your felues alfo remaining in bodie. ⁴ ¹Marriage honourable in al, & the bed vndefiled. For fornicatours and aduouterers God wil iudge. ⁵ Let your manners be without auarice: contented with things present. For he faid, *I wil not leaue thee, neither wil I forfake thee.* ⁶ So that we doe confidently fay: *Our Lord is my helper: I wil not feare what man shal doe to me.*

⁷ ¹Remember your Prelates, which haue fpoken the word of God to you: the end of whose conuerfation beholding, imitate their faith. ⁸ IESVS Chrifft yefterday, and to day: the fame alfo for euer. ⁹ With ^avarious & ftrange doctrines be not led away. For it is beft that the hart be eftablished with grace, ¹not with meats: which haue not profited thofe that walke in them.

¹⁰ ¹We haue an altar: whereof they haue not power to eate which ferue the tabernacle. ¹¹ For the bodies of thofe beafts, whose blood for finne is caried into the holies by the high Prieft, are burned without the camp. ¹² For the which thing IESVS alfo, that he might fanctifie the people by his owne blood, fuffered without

^a New, diuers, changeable, & ftrange doctrines to be auoided, for fuch be heretical. Againft which the beft remedie or preferuatiue is alwaies to looke back to our firft Apoftles & the holy Fathers doctrine.

the gate. ¹³ Let vs goe forth therefore to him without the câp; carying his reproche. ¹⁴ For we haue not here a permanēt citie: but we seeke that which is to come. ¹⁵ By him therefore let vs offer ♫the hoft of praife alwaies
Ofe. 14, 3. to God, that is to fay, the fruits of lips confefsing to his name.

¹⁶ And beneficence and communication doe not forget, for with fuch hoftes ♫God is promerited. ¹⁷ ♫Obey your Prelates, and be fubiect to them. For they watch as being to rēder account for your foules: that they may doe this with ioy, and not mourning. For this is not expedient for you. ¹⁸ Pray for vs. For we haue confidence that we haue a good confcience, willing to conuerfe wel in al. ¹⁹ And I befeech you the more to doe this, that I may the more fpeedily be reftored to you. ²⁰ And the God of peace which brought out from the dead the great Paftour of the sheep, in the bloud of the eternal teftament, our
aptet vos Lord IESVS Chrif, ^{21 a)} fit you in al goodnes, that you may doe his wil doing in you that which may pleafe before him by IESVS Chrif: to whom is glorie for euer and euer. Amen.

²² And I defire you, Brethren, that you fuffer the word of confolation. For in very few words haue I written to you. ²³ Know you our brother Timothee to be difmiffed: with whom (if he come the fooner) I wil fee you. ²⁴ Salute al your Prelates, and al the Saints. The Brethren of Italie falute you. ²⁵ Grace be with you al. Amen.

ANNOTATIONS

2 Hofpitality.) Hofpitality, that is, receiuing & harbouring of poore pilgrimes, perfecuted and defolate perfons, is fo acceptable to God and fo honourable, that often-times it hath been mens good hap to harbour Angels infteed of poore folke vnawares. Which muft needs be euer a great benediction to them and their families, as we fee by Abraham and Lot *Gen. 18. & 19.* (and the like fel alfo to S. Gregorie, as Io. Diaconus writeth, to whose ordinarie table of poore men, not only Angels but Chrif alfo came in

Hofpitalitie.

Angels harboured.

^a καταρτίσαι, that is, *make you perfect and absolute in al goodnes.*

pilgrimes weed. *in vit. li. 1. c. 10. & li. 2. c. 22. 23.*) whereof if we had not example and warrant by S. Paules words in this place, and many other expresse Scriptures of the old Testament, these scornful miscreants of this time making so litle account both of good workes and such miraculous entrance of Chrif and his Angels into holy mens harbour, would make this also seeme fabulous, as they doe other like things.

4 Marriage honourable.) *The Apostle* (faith a holy Doctor) *faith, Marriage honourable in al, and the bed vndefiled. And therefore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, He that can take, let him take. De fid. ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the Fathers and of the Catholike Church concerning matrimonie, that it is honourable, and so honourable, that it is a holy Sacrament, but yet inferiour to virginity and perpetual continencie: honourable in al, that is, al such as may lawfully marrie and are lawfully married: not in brother and sister, not in persons that haue vowed the contrarie, to whom the same Apostle faith it is damnable. *1. Tim. 5. v. 11.* And this were the meaning of this place, if it were to be read thus, *Marriage is honourable.*

But to see how the Protestants in al their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it serue for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that wanteth, making it the Indicative mood thus, *Marriage is honourable &c.* as though the Apostle affirmed al marriage to be honourable or lawful, where the verbe to be supplied ought rather to be the Imperatiue mode, *Let Marriage be honourable*, that so the speech may be an exhortation or commandement to them that be or wil be married, to vse themselves in that state in al fidelity, cleanness, & coniugal cōtinencie one toward another: as whē S. Peter also & this Apostle exhort married men to giue honour to their wiues as to the weaker vessels, and to possesse their vessel in honour not in the passions of ignominie and uncleanness. This is honourable or chaste marriage, to which he here exhorteth. And that it is rather exhortation, then an affirmation, it is euident by the other parts and circumstances of this place both before & after: al which are exhortation in their owne translations. This only being in the middes, & as indifferent to be an exhortation as the rest (by their owne confession) they refraine of purpose. Our text therefore & al Catholike translations leaue the sentence indifferent as it is in the Greek, and as true translators ought to doe, not presuming to addict it to one side, lest they should refraine the sense of the Holy Ghost to their owne particular fantasie.

How marriage is honourable in al, if the Apostle did so say, as he doth not.

One short place manifoldly corrupted by the Protestants. They refraine the sense to their Heretical fantasie.

1. Cor. 7. v. 28.

1. Pet. 3.
1. Thes. 4.

τίμιος ὁ γάμος ἐν παντί.

The Eng.
Bib. 1577.

Again, our new translators corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it would found

Oecum. in collect.

Beza in no.
Test. Græco-
lat. an. 1585.

θυσιαστήριον
חֶבֶד

better to the ignorant, that Priests, Religious, and al whofoeuer, may marrie: where they can not tel either by the Greek, or Latin, that *in omnibus* should be the masculine gendre, rather then the neutre (as not only Eraſmus, but the Greek Doctours alſo take it) to ſignifie that marriage ſhould be honourably kept between man & wife in al points and in al reſpects. See *S. Chryſoſtom & Theoph. in hunc locū*. For there may be many filthy abuſes in wedlocke, which the Apoſtle warneth them to take heed of, and to keep their marriage-bed vndefiled. But the third corruption for their purpoſe aforeſaid, and moſt impudent, is, that ſome of the Caluiniftes for, *in omnibus*, tranſlate, *inter quofuis*, with a marginal interpretation to ſignifie al orders, conditions, ſtates, and qualities of men. So boldly they take away al indifferencie of ſenſes, and make Gods word to ſpeake iuſt that which themſelues would, and their hereſie requireth, in which kind they paſſe al impudencie and al heretikes that euer were.

7 Remember your Prelates.) We be here warned to haue great regard in our life and beleefe, to the holy Fathers, Doctours and glorious Bishops gone before vs in God's Church, not doubting but they being our lawful Paſtours, had and taught the truth: of whom S. Auguſtin ſaid, *That which they found in the Church, they held faſt: that which they learned, they taught: that which they receiued of their Fathers, the ſame they deliuered to their children. Cont. Iulian. li. 2. c. 10.* Which reſpect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, ſo much the more to be had. See the ſaid holy Doctours *ſecond booke againſt Iulian the Pelagian* throughout, what great account he maketh of them in the confutation of hereſies, and how farre he preferreth thē aboue the proud Sectmaifters of that time: as we muſt now doe agaīſt our new Doctours. This place alſo is rightly vſed to proue that the Church of God ſhould keep the memories of Saints departed, by ſolemne holiadaies & other deuout waies of honour.

9 Not with meats.) He ſpeaketh not of Chriſtian faſts, but of the legal difference of meats, which the Hebrewes were yet prone vnto, not conſidering that by Chriſtes faith they were made free from al ſuch obſeruations of the Law.

10 We haue an altar.) He putteth them in mind by theſe words, that in following too much their old Iewiſh rites, they depriued themſelues of another manner and a more excellent Sacrifice and meat: meaning, of the holy altar, and Chriſtes owne bleſſed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar*, (ſaith Ifychius) *is the altar of Chriſtes body, which the Iewes for their incredulity muſt not behold. Li. 6. c. 21. in Leuit.* And the Greek word (as alſo the Hebrew, anſwering thereunto in the old Teſtament) ſignifieth properly an altar to Sacrifice on and not a metaphorical and ſpiritual altar. Whereby we proue againſt the

We muſt haue regard to the faith and doctrine of the Fathers.

Memories and feaſts of Saints.

Iudaical abſtinenace from meats.

Material altars for the Sacrifice of Chriſtes body.

Heretikes, that we haue not a common table or profane cōmunion-bord, to eate meer bread vpon, but a very altar in the proper fenfe, to Sacrifice Chriftes body vpon: and fo called of the Fathers in refpect of the faid body facrificed. *Greg. Nazianz. in orat. de forore. Gorgonia. Chryf. demmonft. quid Chriftus fit Deus, Socrat. li. 1. c. 20. 25. Aug. ep. 86. De diu. Dei. li. 8. c. 27. & li. 21. c. 10. Confeff. li. 9. c. 11. 13. Cont. Fauft. Manich. li. 20. c. 21. Theophyl. in 13. Mat.* And when it is called a table, it is in refpect of the heauenly food of Chrifts body and bloud receiued.

15 The hoft of praife.) Though it may fignifie the fpiritual Sacrifice of praife and thāks-giuing of what fort foeuer: yet it fpecially may be thought to fignifie the great Sacrifice of the B. body and bloud of Chrift: not as vpon the Croffe, which was but once done in bloody fort, but as in the Church and new Teftament, where it is daily done vnbloudily, being the proper hoft of laud and thanks-giuing and therefore called the *Eucharift*, and being the fruit and effect of Chrift and his Prieftes lips or words, that is of confecration. Becaufe this Sacrifice is made by the force of the holy words. And when we read in the pfalme and other places of the old Teftament, of the hoft of praife, it may be thought to be a prophecie of the new Sacrifice, and not of euery vulgar thanks-giuing. And fo the old Fathers in the primitiue Church to hide the myfteries from the vnworthy or heathen, often fpeake. *What is (faith S. Auguftin) a more holy Sacrifice of praife, then that which confifteth in thanks-giuing, al which the faithful doe know in the facrifice of the Church. Li. 1. cont. aduerf. leg. & proph. c. 18.* Againe, *c. 20. The Church from the times of the Apoftles by the moft certaine fucceffion of Bishops, offereth to God in the body of Chrift the Sacrifice of praife.* And a litle afterward: *Now Ifrael according to the fpirit, that is, the Church offereth a fingular Sacrifice according to the fpirit: of whole houle he wil not take calues nor goats, but wil take the Sacrifice of praife, not according to the order of Aarō, but according to the order of Melchifedech.* See *ep. 120. c. 19. & ep. 57. ad q. 1. in fine.* Thus you fee, when the holy Fathers handle the Scriptures, they find Maffe and Sacrifice in many places, where the ignorant heretikes or the fimple might thinke they fpeake only of a common thanks-giuing.

16 God is promerited.) This latin word *promeretur*, can not be expreffed effectually in any one English word. It fignifieth, Gods fauour to be procured by the forefaid workes of alme and charitie, as by the deferts and merits of the doers. Which doctrine & word of merits the Aduerfaries like fo il, that they flye both here and els-where from the word, trāflating here for *promeretur Deus, God is pleaſed*, more neere to the Greek, as they pretend. Which indeed maketh no more for them then the latin, which is agreeable to moft ancient copies, as we fee by *Primaſius S. Auguftines ſcholer.* For if God be pleaſed with good

The Sacrifice of the altar is the principal hoft of praife and thanks-giuing, therfore called, *Euchariftia.*

The Proteftants auoid the word merit.

Good workes meritorious.

εὐαρεστείται

workes and shew fauour for them, then they are meritorious, and then only faith is not the cause of Gods fauour to men.

17 Obey your Prelates.) There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of foule, conscience, and religion. Whereof the Apostle giueth this reason, because they haue the charge of mens foules, and must answer for them: which is an infinit preeminence and superiority, ioyned with burden, and requireth maruelous submiffion and most obedient subiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of Kings nor Princes, be they neuer so great. If they haue foules, and be Chriftian men, they must be subiect to some Bishop, Priest, or other Prelate. And whatsoever he be (though Emperour of al the world) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, whom he ought to obey and be subiect vnto in religiō, he shal be damned vndoubtedly, except he repent, because he doth against the expresse word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Chriftian daies. For heresie and the like damnable reuolts from the Church of God, is no more but a rebellion and difobedience to the Priest of Gods Church, when men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This difobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, where these new Sects are properly maintained by this false principle, That the Prince in matters of foule and religion may command the Prelate: which is directly and evidently against this Scripture and al other, that command the sheep of Chriftes fold to obey their spiritual Officers.

The Apostle doth inculcate obedience to the Priests and Bishops of Gods Church.

No person exempted from this obediēce, in matters of religion.