

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 Mariage, 39. as alfo widowhood.

The 3. part.
Of Mariage and
continencie.

debitū reddat

to fafting
& praier:

χρεῖττον
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 hufbād. ³ ¹Let the hufbād 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 confent for a time, ^a)that you may ¹giue your felf ‘to praier:’ and returne againe together, left Satan tempt you for your incontinnencie. 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 guift 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. ¹⁰ But to them that be ioyned in matrimonie, not I
19, 9. giue commandement, but our Lord, that the wife depart
Mr. 10, 9. not from her husband: ¹¹ and if she depart, ¹²to remaine
Lu. 16, 18. vnmarried, or to be reconciled to her husband. And let
not the husband put away his wife.

¹² For the rest, ¹³I 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 infi-
del is sanctified by the faithful woman; and the woman
an infidel ¹⁵is sanctified by the faithful husband: oth-
erwise your children should be vncleane; but now they
are holy. ¹⁵ But if the infidel depart, let him depart. For
the Brother or Sister is not subiect to feruitude 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 deuised, 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: ²⁰but the obseruation of the com-
mandments 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
libertus called, being a bondman, is the franchised of our Lord.
Likewise he that is called, being free, is the bondman
of Chrif. ²³ You were bought with price, be not made
one, Brethrē, the ^a)bondmen of men. ²⁴ Euery ‘Brother’ wherein he was
called, in that let him abide before God.

²⁵ And as concerning virgins, a commandement of
our Lord I haue not: but ²⁶counfel 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 the
God.

therfore that this is good for the present neceffitie, because it is good for a man so to be. ²⁷ Art thou tied to a wife? seeke not to be loosed. Art thou loose 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 neceffitie, 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 bleſſed ſhal ſhe be, if ſhe ſo remaine, according to my counſel. 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 excuſe 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 conuerſion. For the Apoſtle anſwereth here to the firſt queſtion of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound vpon their cōuerſion, to abſtaine from the company of their wiues married before in their infidelitie, as ſome did perſuade them that they ought to doe. *Hiero. li. 1. cont. Iouin. c. 4. Chryſ. in locum ho. 19.*

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

3 Let the husband render.) Theſe words open the Apoſtles intention and talke to be onely of ſuch 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 perſons haue yealded their bodies ſo one to another that they can not without mutual conſent, neither perpetually, nor for a time, defraud one the other.

5 Giue your ſelf to praier.) This time, & the Heretikes doctrine, and high eſtimation of matrimonial actes, are farre from the puritie of the Apoſtolike and primitiue Church, when the Chriſtians to make their praiers & faſtings more acceptable to God, abſtained by mutual conſent euen from their lawful wiues: our new Maiſters not much abſteining (as it may be thought) from their wiues for any ſuch matter. And yet S. Auguſtine faith, the Prelate ſhould paſſe other in this caſe, and think that not to be lawful for him, that may be borne in others, becauſe he muſt daily ſupply Chriſtes 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 Paſtours are in this point farre worſe 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 ſome might miſconſtrue his former words, as though he had precifely commanded married perſons not to abſtaine perpetually from carnal

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

^a The ſtate of widowhood more bleſſed, thē the ſtate of matrimonie.

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

7 A proper giift.) To fuch as may lawfully marry, or be already married God giueth not alwaies that more high and fpecial giift or grace of cōtinencie, though euery one of them al that duely afke & labour for it, might haue it: but fuch are not bound to endeaour or feeke for it alwaies, & therfore can not be commanded to abftaine further then they like. But whēfoeuer a mā is bound to abftaine, either by vow or any other neceffarie occaſion (as if one of the parties be in priſon, warre, baniſhment, ficknes, or abſent perpetually by lawful diuorce) the other muſt needs in paine of damnation abſtaine, and can not excuſe the want of the giift of chaſtitie. For he is bound to aſke it & to feeke for it of God by faſting, praying, & chaſtifying his body: & ſo labouring duely for it, God wil giue the grace of chaſtitie. So had S. Paul it, & ſo had al the holy men that euer liued chaſt. Therfore deteft 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 muſt not breake their faith of wedlocke for wāt of it, but muſt know that God giueth that giift to fuch 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 fuch as be free: for if they marry after they haue made vow or promiſe to God of chaſtitie, they are worthily damned; fuch being bound to containe, and ſo may containe if they liſt. *Aug. de bono vidiuſ. 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 fal 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 fuch as be free. For concerning others lawfully made Prieſts, and fuch as otherwiſe haue made vow of chaſtitie, they can not marry at al, and therfore there is no compariſon 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 Apoſtle 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 aboue 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 Chriftian mens children to be holy from their mothers womb and not to need Baptifme, that what other fanctification foeuer 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 Chriftian.

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 Chriftian 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 coufeled 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 ſhe 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 ſhall 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 containe, 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 Protestants might here learne if they list, first that virginie 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 virginie hath a grateful puritie and sanctitie both of body & foule, which marriage hath not. Thirdly, they may learne the caufe 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.

Virginie preferred, and why.

Why cōtinencie is required in the Clergie.