

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.

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.

παράδοσιν

Act. 10.

1. Cor. 4.

1. Th. 2.

1. Cor. 9, 6.

Gal. 6, 9.

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

^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.

15 and 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 Chrif 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 fallfely against Gentlemen & the Caluinists 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 Ghospel, wrought for their liuing: protesting neuertheless continually, that they might haue done otherwise, as wel 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 spirital labours farre passe all bodily trauales, where the duties and functions of that vocation be done accordingly: as S. Augustin affirmeth of his owne extraordinary paines incident to the Ecclesiastical affaires & regiment: instead of which, if the vse of the Church and his infirmitie would haue permitted it he wisheth he might haue laboured with his hands some houres of the day. As some of the Clergie did euer voluntarily occupie themselues in teaching, writing, grauing, painting, planting, sowing, embroidering, 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 handycrafts, 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

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

The spirital
trauales of the
Clergie.

Religious mens
working with their
hands.

Monafteries: as yet the Religious doe (women specially) in many places, which standeth well with their profession. And S. Auguftin writeth a whole booke (*de Opere Monacherum to. 3.*) againft the error of certaine difordered Monkes that abused thefe words, (*Nolite effe folliciti, be not careful &c. and Refpicite volatilia cæli, behold the foules of the aire &c.*) to proue that they fhould not labour at al, but pray only and commit their finding to God: not only fo excufing their idlenes, but preferring themfelues in holines about other their fellowes that did worke, and erroneoufly expounding the faid Scriptures for their defence: as they did other Scriptures, to proue they fhould not be fhauen after the manner of Monkes. Which letting their heads to grow he much blameth alfo 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.

Monkes were fhauen in the primitiue Church, and Nonnes clipped of their haire.

Where by the way you fee that the Religious were fhauen euen in S. Auguftines time, who reprocheth them for their haire, calling them *Crinitos Hairelings*, as the Heretikes now contrariwife deride them by the word *Rafos, Shauelings*. So that there is a great difference between the ancient Fathers and the new Proteftants.

li. de op. Monach. c. 21.

And as for hand-labours, as S. Auguftin in the book alleadged would not haue Religious folke to refufe them, where neceffitie, bodily ftrength, and the order of the Church or Monafterie permit or require them; fo he exprefly writeth, that al can not nor are not bound to worke, and that whofoeuer preacheth or miniftreth the Sacraments to the people or ferueth the altar (as al Religious men commonly now doe) may challenge their liuing of them whom they ferue, and are not bound to worke, no nor fuch neither as haue been brought vp before in ftate of Gentlemen, and haue giuen away their lands or goods, and made themfelues poore for Chriftes fake. Which is to be noted, becaufe the Heretikes affirme the faid Scripture and S. Auguftin to condemne al fuch for idle perfons.

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

14 Obey not.) Our Pafours muft be obeyed, and not only fecular Princes. And fuch as wil not be obedient to their fpiritual Gouernours, the Apoftle (as S. Auguftin faith) giueth order and commandment that they be corrected by correption or admonition, *By degradation, excommunication, and other lawful kinds of punishments. Cont. Donatift, poft. Collat. c. 4. 20.* Read alfo this holy Fathers answer to fuch as faid: *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 muft not only command and pray, but punifh alfo if that be not done which is commanded. *li. de correptione & gratia. c. 3.*

Ecclefiaftical cenfures againft the difobedient.

14 Note him.) Difobedient perfons to be excommunicated, and the excommunicated to be feperated from the companie of other Chriftians, and the faithful not to keep any companie or haue conuerfation with excōmunicated perfons, neither to be partaker with them in the fault for which they are excommunicated, nor

Not to communicate with excommunicate perfons but in certaine cafes.

in any other act of religion or office of life, except cafes of mere neceffitie and other prefcribed and permitted by the law: al this is here infinuated, and that al the Churches cenfures be grounded in Scriptures and the examples of the Apoftles.