

## Chapter 4

*He prophecieth that certaine should depart from the Catholike faith, willing Timothee therfore to inculcate to the people thofe articles of the faid faith. 7. Item to exercife himself in fpiritual exercife, 12. to get authoritie by example of good life, 13. to ftudie, to teach, to increafe in the grace giuen him by holy Orders.*

*2. Tim. 3.  
3. Pet. 3.  
Iude v. 18.*

**A**nd the Spirit manifeftly faith that in the laft times certaine <sup>1</sup>shal depart from the faith attending to fpirits of errour, and doctrines of diuels, <sup>2</sup> fpeaking lies in hypocrifie, and hauing their confcience feared, <sup>3</sup> <sup>1</sup>forbidding to marrie, to abftaine from meats which God created to receaue with thankes-giuing for the faithful, and them that haue knowen the truth. <sup>4</sup> For <sup>a</sup>euery creature of God is good, and nothing to be reiected that is receiued <sup>1</sup>with thankes-giuing. <sup>5</sup> For it is <sup>1</sup>fanctified by the word of God and praier.

*1. Tim. 1, 4.  
Tit. 3, 9.*

<sup>6</sup> Thefe things propofing to the Brethren, thou fhalt be a good Minifter of Chrift IESVS, nourifhed in the words of the faith and the good doctrine which thou haft attained vnto. <sup>7</sup> But foolifh and old wiues fables auoid: and exercife thy felf to pietie. <sup>8</sup> For <sup>b</sup>corporal exercife is profitable to little: but pietie is profitable to al things: hauing promife of the life that now is, and of that to come. <sup>9</sup> A faithful faying and worthie of al acceptation: <sup>10</sup> For to this purpofe we labour and are reuled, becaufe we hope in the liuing God which is the Sauour of al men, fpecially of the faithful. <sup>11</sup> Command thefe things and teach.

<sup>12</sup> Let no man contemne thy youth: but be an example of the faithful, in word, in cōuerfation, in charitie,

<sup>a</sup> We fee plainly by thefe words fuch abftinence only to be difalowed as condemmeth the creatures of God to be naught by nature and creation.

<sup>b</sup> Some (faith S. Chryfoftome) expound this of fafting, but they are deceiued: for fafting is a fpiritual exercife. See a goodly cōmētarie of thefe words in *S. Aug. li de mor. Eccl. Cath. c. 33.*

in faith, in chaftitie. <sup>13</sup> Til I come, attend vnto reading, exhortation, doctrine. <sup>14</sup> Neglect not the grace that is in thee: which is giuen thee by prophecie, with impofition of the hands of prieffthood. <sup>15</sup> Thefe things doe thou meditate, be in thefe things: that thy profiting may be manifelt to al. <sup>16</sup> Attend to thy felf, and to doctrine: be earneft in them. For, this doing, thou fhalt faue both thy felf and them that heare thee.

## ANNOTATIONS

ἀποστήθονται  
 1 Shal depart.) It is the proper defcription of Heretikes, to forfake their former faith, and to be Apoftates, as the Greek word importeth; to giue eare to particular fpirits of errour & deception, rather then to the Spirit of Chrif in his Church, to follow in hypocrifie and flew of vertue the pernicious doctrine of Diuels, who are the fuggefters and prompters of al Sects, and are lying fpirits in the mouths of al Heretikes and falfe Preachers: men that haue put their confcience to filence & made it fenfles to the Holy Churches admonition: the Apoftle noting once before alfo in this fame Epiftle, that Heretikes haue no confcience, which is the caufe both of their fal and of their obduration in herefie.

Al Heretikes are Apoftataes from the faith.

cap. 1, 19.

3 Forbidding to marrie.) He fpeaketh (faith S. Chryfoftom) of the Manichees, Encrarites, & Marcioniftes. *ho. 12. in 1. Tim.* S. Ambrofe *vpon this place*, addeth to thefe the Patritians alfo. S. Ireæus *li. 1. c. 30.* S. Epiphanius *hær. 45. 26. 61. 30.* S. Hierom *1. cont. Iouin. c. 1. & ep. 50. c. 1. & 3.* S. Auguftin *hær. 24. 40.* and generally al antiquitie affirme the fame both of them, and alfo of the Heretikes called Apoftolici, Ebionitæ, and the like. Their herefie about marriage was, that to marrie or to vse the act of matrimonie, is of Satan, as S. Ireæus witneffeth *li. 1. c. 22.* and that the diftinction of male and femal, & the creation of man and woman for generation, came of an il God. They taught their hearers, faith S. Auguftin, that if they did vse women, they fhould in any wife prouide, that they might not conceiue or beare children. Clemens Alexandrinus (*li. 3. Strom. in principio*) writeth that fuch admit no marriage nor procreation of children, left they fhould bring into the world creatures to fuffer miferie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apoftle.

The old Herefies againft matrimonie.

Aug. hær. 46.

For the fecond point confifting in the prohibition of meats or vse of certaine creatures made to be eaten, the faid Heretikes or diuers of them (for they were not al of one fect touching thefe points) taught, that men might not eate certaine forts of meats, fpecially of beafts and liuing creatures, for that they were not made (fay

The old Herefies about abftinence from meats.

they) of the good God, but of the euil. And wine they called the gal of the Prince of darkenes, and not to be drunke at al, and the vine, whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *Auguft. hæ. Manich. 46. & hæ. 25. Tatian. & toto de libro nor. Manich. to. 1.* Loe thefe were the Heretikes and their herefies which S. Paul here propheciethe of, that forbid marriage and meats as you haue heard, for which they and their followers were condemned in diuers Councils.

Is it not now an intolerable impudencie of the Proteftants, who for a fmal fimilitude of words in the eares of the fimple, apply this text to the fafts of the Church, & of the chaftitie of Priests and Religious? As though either by appointing or vſing fome daies of abftinence from certaine meats, the Church or any Catholike man cōdemned the faid meats: Vnles the Rechabites *Hierom. 35.* or the Nazarites *Num. 6.* or the Niniuites *Ion. 3.* or Moyſes *Exod. 34.* or Elias *3. Reg. 19.* of holy Anna the widow *Luc. 2.* or Iohn Baptiſt *Mat. 3. & 9.* or Chriſt himſelf *Mt. 4.* commending, vſing, & following a preſcript number of faſting-daies, or God himſelf that in the very beginning, in Paradife, preſcribed abſtinence from the fruit of one certaine tree, and after appointed ſo many faſts in the Law, vnles he therefore, condemned his owne creatures, & the reſt, thoſe creatures from which they abſtained. No, there be many good and lawful cauſes to forbid ſome, or to abſtaine from ſome meats: as, for obedience, as in Paradife: for ſignification, as the Iewes: for that they haue been offered to idols, as in the Epiftle to the Corinthians: for chaſtning the bodie and penance, for health alſo: and only thoſe cauſes are vnlawful for which the Manichees and other Heretikes abſtained.

Concerning marriage likewiſe, they may as wel charge God or the Church for forbidding the father to marrie the daughter, or the brother the ſiſter, or other prohibited perſons in the law: as wel might they charge Chriſt and the Apoſtle for prohibiting the man to marrie, during his wiues life: and appointing widowes that ferue the Church to liue vnmarried, and not admitting a married woman as wel as a widow, nor her that hath had moe huſbands, as wel as her that hath been married but once; as they charge the Church for not admitting married perſons to the altar, and for forcing them and Religious perſons to keep their promiſe of chaſtitie. No, the holy Church is ſo farre from condemning wedlock, that ſhe honoureth it much more then the Proteſtants, accounting it an holy Sacrament, which they doe not, who onely vſe it to luſt as the Heathen doe, and not to religion.

But it is an old deceitful practiſe of Heretikes to charge Catholike men with old condemned herefies. The Eutichians flandered the Council of Chalcedon and S. Leo to be Neſtorians, & to make two perſons in Chriſt, becauſe they ſaid there were two natures. *Vigilius li. 5. cont. Eurychon.* Arius charged Alexander his

The Catholikes impudētly charged with the ſaid old herefies. Abſtinence from certaine meats is no cōdemnation of the meats.

Diuers good cauſes of abſtinence.

Forbidding certaine perſons to marrie is no condemnation of matrimonie.

Catholikes eſteem matrimonie more then the Proteſtants doe.

*Aug. li. 2.  
c. 5. de nupt.  
& concupisc.*

Bifhop of Sabellianifme, for auouching the vnitie of fubftance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Auguftine of the herefie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 53.* And that our Proteftants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maifter in this point, accused the holy Doctours and Catholikes vpon this fame place, to be Manichees, and to condemne meats, and marriage, as both S. Hierom and S. Auguftin doe teftifie. And they both anfwer to the Heretike, that the Church indeed & Catholikes doe abftaine from fome for euer, & fome for certaine daies, & euery Chriftian man lightly al the 40. daies of Lent faft: not for that they thinke the meats vncleane, abominable, or of an il creation, as the Manichees doe: but for punifhment of their bodies and taming their concupifcences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for marriage, the faid Doctours anfwer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but only preferreth virginie and continencie before it, as a ftate in it-felf more agreeable to God & more meet for the Clergie. See S. Auguftin againft Fauftus the Manichee. *li. 30. c. 5. 6. and hær. 25. in the name Apoftolici S. Hierom ep. 50. c. 2. & 3.* Al this the Catholikes continually tel the Aduerfaries, and they can not but fee it. Yet by accuftomed audacitie and impudencie they beare it out ftill.

The Proteftants  
anfwered long agoe  
by S. Hierom and  
S. Auguftin.

μετὰ εὐχαρίας

4 With thanks-giuing.) By the moft ancient cuftom of the faithful both before Chrift and fithence, men vfe to bleffe their table and meats, by the hand and word of a Prieft, if any be prefent, otherwife by fuch as can conueniently doe it. And in husbandmens houfes where they haue no other meanes, they fhould at leaft bleffe God's gifts and themfelues with a *Pater nofter* or the figne of the Croffe: not only to acknowledge from whom they haue their continued fuffenance, but alfo to bleffe their meate and fanctifie it. For the Greek word vfed of S. Paul, by Ecclefiastical vfe, when it concerneth meats, fignifieth not only thanks-giuing, but bleffing or fanctifying the creatures to be receiued, as being al one with εὐλογία, and in Englifh we cal it grace, not only that after meat, which is only thanks to God but that before meat which is alwaies a benediction of the creatures, as it is plaine in the prefcript and vfual formes of grace. For which caufe a Prieft fhould euer doe it rather then a lay man or any of inferiour order in the Clergie. In fo much that S. Hierom (*ep. 85.*) reprehendeth certaine Deacons whom he faw fay grace or bleffe the meat & the companie, in the prefence of a Prieft. Who alfo recordeth (in the life of S. Paul the holy Eremit) the great curtefie and humilitie of him and S. Antonie, yealding one to the other the preeminence of bleffing their poore dinner. For to bleffe is a great thing, and a

Bleffing of the ta-  
ble or of meates,  
fppecially by a  
Prieft.

To bleffe is a pre-  
eminence of the  
better perfon.

*Heb. 7.* Priestly prerogatiue as the Apoftele witneffeth, declaring the pre-eminence of Melchifedech in that he bleffed Abraham. Read the note following.

5 Sanctified.) Al creatures be of God's creation, none of the Diuel, or of any other caufe and beginning, as the Manichees blaſphemed: and therefore none are il, abominable, or vnclane by creation, nature, and condition, but al good and made for mans vſe, though al be not alike holy nor equally ſanctified.

God made feuen daies, but he ſanctified only one of them. He made al places, but he ſanctified none but the Temple and ſuch like deputed to his ſeruice, as the Arke, the altar, and the reſt which were by ſacred vſe both holy themſelues, & gaue alſo holines & ſanctification to things that touched them or were applied

*Mat. 22.* vnto them. So our Sauour faith, that the Temple ſanctified the gold, and the altar the giift; and generally al creatures ſeuered from common and profane vſe, to religion & worſhip of God, are made ſacred thereby. So the places and daies of God's apparition or working ſome ſpecial wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more thoſe times and places of Chriſtes natiuitie, Paſſion, burial, Refurrection, Aſcenſion: which is ſo plaine a caſe, that the hil where he was tranſfigured only, is called therefore by S. Peter, *the holy mount.*

2. Pet. 1.

Theſe therefore be holy memories and monuments of al forts ſanctified, beſides that creatures, (as we ſee here) be ſanctified alſo by the word of God and prayer, that is to ſay, by benediction and inuocation of our Lordes holy name vpon them, ſpecially by the ſigne of the Croffe, as S. Chryſoftom noteth on this place, *ho. 12. in 1. ad Tim.* by the which the aduerſarie power of Satan vſurping vniuerſally vpon God's creatures through man's finne, and ſeeking deceitfully in or by the fame to annoy man's body or ſoule, is expelled, and the meats purged from him and made holeſom.

S. Gregorie (*lib. 1. Dialog. c. 4.*) recordeth that the Diuel entered into a certaine religious woman by eating the herbe lettuce vnbleffed. And S. Auguſtin *li. 18. de ciu. Dei c. 18.* ſheweth at large, what waies he hath by meats and drinkes and other vſual creatures of God, to annoy men: though his power be much leſſe then it was before Chriſt. But ftill much deſire he hath on al fides to moleſt the faithful by abuſing the things moſt neer and neceſſarie vnto them, to their hurt both bodily and Ghoſtly. For remedie whereof, this ſanctification which the Apoftele ſpeaketh of, is very foueraigne, pertaining not only to this common and more vulgar benediction of our meats & drinkes, but much more (as the proprietie of the Greek word vſed by the Apoftele for ſanctification, doth import) to other more exact ſanctifying & higher applying of ſome creatures, & bleſſing thẽ to Chriſtes honour in the Church of God, & to man's ſpiritual & corporal benefits.

ἀγιάζεται

No creature il by nature, yet one more ſanctified then another.

Holy times and places, & euery thing deputed to the ſeruice of God holy.

Creatures hallowed by the ſigne of the Croffe.

The bleſſing of our meat what a vertue it hath.

For as S. Auguftin writeth *lib. 2. de pec. merit. c. 26.* befides this vſual bleſſing of our daily food, the Cathecumens (that is, ſuch as were taught toward Baptiſme) are ſanctified by the ſigne of the Croſſe, and the bread, (faith he) which they receiue, though it be not the body of Chriſt, yet it is holy, and more holy then the vſual bread of the table. He meaneth a kind of bread then hallowed, ſpecially for ſuch as were not yet admitted to the B. Sacrament: either the ſame, or the like to our holy bread, vſed in the Church of England and France on Sundaies. And it was a common vſe in the primitiue Church to bleſſe loaves, and ſend them for ſacred tokens from one Chriſtian man to another. And that not among the ſimple and ſuperſtitious (as the Aduerſaries may imagine) but among the holieſt, learnedſt, and wiſeſt. Such hallowed breads did S. Paulinus ſend to S. Auguftin and Alipius, and they to him againe, calling them bleſſings. Read S. Hierom in *the life of Hilarion (poſt medium)* how Princes and learned Biſhops & other of al forts came to that holy man for holy bread, *panem benedictum*. In the primitiue Church the people commonly brought bread to the Prieſts to be hallowed. *Author op. imp. ho. 14. in Mt. The 3. Councel of Carthage cap. 14.* maketh mention of the bleſſing of milke, honie, grapes, and corne. See the *4. Canon of the Apoſtles*. And not only diuers other creatures vſed at certaine times in holy Churches ſeruiſe, as waxe, fire, palmes, aſhes, but alſo the holy oile, Chryſme, & the water of Baptiſme, that alſo which is the cheefe of al Prieſtly bleſſing of creatures, the bread and wine in the high Sacrifice, be ſanctified. For without ſanctification, yea (as S. Auguftin affirmeth *tract. 118. in Ioan.*) without the ſigne of the Croſſe none of theſe things can rightly be done.

Holy bread.

The ſigne of the Croſſe vſed in bleſſing.

Can any man now maruel that the Church of God by this warrant of S. Paules word expounded by ſo long practiſe & tradition of the firſt Fathers of our religion, doth vſe diuers elements and bleſſe them for man's vſe and the ſeruiſe of God, expelling by the inuocation of Chriſtes name, the aduerſarie power from them, according to the authoritie giuen by Chriſt, *Super omnia dæmonia, ouer al Diuels*: and *by praier*, which importeth as the Apoſtle here ſpeaketh deſire of help, as it were by the vertue of Chriſt, to combat with the Diuel, & ſo to expel him out of God's creatures, which is done by holy exorcifme, and euer beginneth, *Adiutorium noſtrum in nomine Domini*, as we ſee in the bleſſing of holy water and the like ſanctification of elements? Which exorcifmes, namely of children before they come to Baptiſme, ſee in S. Auguftin *li. 6. cont. Iulian c. 5. & de Ec. dogmat. c. 31. De nupt. & concupiſc. li. 1. c. 10.* & of holy water, that hath been vſed theſe 1400. yeares in the Church by the inſtitution of Alexander the firſt, in al Chriſtian countries, and of the force thereof againſt Diuels, ſee a famous hiſtorie in Theodoret *li. 5. c. 21.* and in Epiphanius *hær. 30. Ebionitarum* See S. Gregorie to S. Auguftin our Apoſtle, of the vſe thereof in hallowing the Idolatrous temples to be made

The Churches exorcifmes.

Holy water.

Aug. Ep. 31.  
34. 35. 36.

Luc. 9.

Theodoret li. 3. c. 3.	<p>the Churches of Chrif. <i>apud. Bedam li. 1. c. 30. hift. Angl.</i> Remember how the Prophet Elifeus applied falt to the healing &amp; purifying of waters, <i>4. Reg. 2:</i> how the Angel Raphael vfed the liuer of the fifh to driue away the Diuel, <i>Tob. 6, 8:</i> how Dauids harp and Pfalmodie kept the euil fpirit from Saul, <i>1. Reg. 16:</i> how a peece of the holy earth faued fuch a man's chamber from infestation of Diuels, <i>Aug. de Ciuit. dei. li. 22. c. 8:</i> how Chrif himself, both in Sacraments, &amp; out of them, occupied diuers fanc-tified elements, fome for the health of the body, fome for grace and remiffion of finnes, and fome to worke miracles by. See <i>S. Hierom againft Vigilantius c. 1.</i> how holy Relikes torment them. In the hiftorie of Iulianus the Apoftata, how the figne of the Croffe; in the Actes (<i>cap. 19.</i>) how the name of IESVS yea and of Paul putteth them to flight.</p>	<p>The force of fanc-tified creatures.</p> <p>The holy land.</p> <p>Relikes.</p> <p>The Croffe.</p> <p>The name of IESVS</p>
Ia. c. 5.	<p>Furnish your felues with fuch examples and grounds of Scrip-tures and antiquitie, and you shal contemne the Aduerfaries cauil-lations, and blafphemies againft the Churches practife in fuch things, and further alfo find thefe facred actions and creatures, not only by increafe of faith, feruour, and deuotion, to purge the impuritie of our foules, and procure remiffion of our daily infir-mities, but that the cheefe Minifters of Chriftes Church, by their foueraigne authoritie granted of our Lord, may ioyne vnto the fame, their bleffing and remiffion of our venial finnes or fpiri-tual debts: as we fee in S. Iames, remiffion of al finnes to be annexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Proteftants was but a temporal cer-emonie, and to fome of them not of Chriftes intitution, but of the Apoftles only. In their owne fenfe therfore they should not maruel that fuch fpiritual effectes should proceed of the vfe of fanc-tified creatures, whereas venial trespaffes be remitted many waies, though mortal ordinarily by the Sacraments only. S. Gre-gorie did commonly fend his benediction and remiffion of finnes, in and with fuch holy tokens as were fanc-tified by his bleffing &amp; touching of the Apoftles bodies and Martyrs Relikes, as now his Succeffours doe in the like hallowed remembrances of religion. See <i>his 7. booke, epiftle 126:</i> and <i>9. booke, epiftle 60.</i> Thus therfore and to the effects aforefaid the creatures of God be fanc-tified.</p>	<p>Remiffion of venial finnes annexed to halowed creatures.</p> <p>S. Gregorie.</p>
	<p>If any man obiet that this vfe of creatures is like coniuration in Necromancie, he muft know the difference is, that in the Churches fanc-tifications and exorcifmes, the Diuels be commanded, forced, and tormented by Chriftes word &amp; by praiers: but in the other wicked practifes, they be pleafed, honoured, and couenanted withal: and therefore the firft is godly and according to the Scriptures, but Necromancie abominable and againft the Scriptures.</p>	<p>The difference betweene the Churches ex-orcifmes &amp; other coniurations.</p>
	<p>14 The grace.) S. Auguftin declareth this grace to be the gift of the holy Ghoft giuen vnto him by receiuing this holy Order, whereby he was made fit to execute the office to his owne faluation and other mens. And note withal, that grace is not only</p>	<p>Grace giuen in the Sacrament of Or-ders.</p>

giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impositionem, by impositiō of hands.* For so he speaketh *2. tim. 1.* which is here said, *cum impositione, with impositiō.*

14 With imposition.) S. Ambrose *upon this place,* implieth in the word *imposition of hands,* al the holy action and sacred words done and spoken ouer him when he was made Priest: *Whereby (faith he) he was designed to the worke, and receiued authoritie, that he durft offer Sacrifice in our Lordes fteed vnto God.* So doth the holy Doctour allude vnto the words that are said now also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pre piuis & mortuis in nomine Domini:* That is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* For the which S. Hierom also (as is noted before) faith, that the ordering of Priests is, *by imposition of hands and imprecation of voice.*

In Efa. 6, 58.

Conc. Carth. 4.  
c. 3.

14 Of Priesthood.) The practife of the Church giueth vs the sence of this place, which the ancient Council of Carthage doth thus fet downe. *When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands, &c.* Who feeth not now, that holy Orders giuing grace by an external ceremonie and worke, is a Sacrament? So al the old Church counteth it. And S. Auguftin (*cont. ep. Parmen li. 2. c. 13.*) plainly faith that no man doubteth but it is a Sacrament. And left any man thinke that he vseth not the word Sacrament properly and precifely, he ioyneth it in nature and name with Baptifme. Againe who feeth not by this vse of imposition of hāds in giuing Orders & other Sacramēts, that Chrif, the Apostles, and the Church may borow of the Iewish rites, certaine cōuenient ceremonies & Sacramental actiōs, seeing this same ( as the Heretikes can not deny) was receiued of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See *Exod. 39. Num. 17, 23.*

Beza in cap. 6.  
Act.

16 Saue both thy self.) Though Chrif be our only Sauour, yet the Scriptures forbear not to speake freely and vulgarly & in a true sence, that man also may faue himself & others. But the Protestants notwithstanding follow fuch a captious kind of Diuinitie that if a man speake any fuch thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Chriftes honour. With fuch hypocrites haue we not adaies to doe.

Confecration  
of Priests by  
imposition of han-  
des.

Holy Orders a  
Sacrament.

Men also are called  
Sauours with-  
out derogation to  
Chrift.