

Chapter 2

He requireth them, in no cafe to thinke that Domes-day is at hand, 3. repeating vnto them that there muft before come firft a reuolt, fecondly the reuelation alfo of Antichrift himfelf in perfon, and that Antichrift fhall not permit any God to be worfhipped but only himfelf: that alfo with his lying wonders he fhall winne to him the incredulous Iewes. But Chrift fhall come then immediately in maieltie, and deftroy him and his. 13. Therefore he thanketh God for the faith of the Theffalonians, 15. and biddeth them ftick to his Traditions both written and vnwritten, and praieth God to confirme them.

And we defire you, Brethren, by the comming of our Lord IESVS Chrift, & of our congregation into him; ² that you be not eafily moued from your fenfe, nor be terrified, neither by fpirit, nor by word, nor by epiftle as fent by vs, ¹ as though the day of our Lord were at hand. ³ Let no man feduce you by any meanes, for ¹ vnleffe there come a reuolt firft, & ² the man of finne be reuealed, the fonne of perdition, ⁴ which is an aduerfarie & is ¹ extolled ^a aboue al that is called God, or that is worfhipped, fo that he fitteth ¹ in the Temple of God, fhewing himfelf as though he were God. ⁵ Remember you not, that when I was yet with you, I told you thefe things? ⁶ And now ¹ what letteth, you know: that he may be reuealed in his time. (7 For now the myfterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) ⁸ And then that wicked one fhall be reuealed whom our Lord IESVS fhall kil with the fpirit of his mouth; and fhall deftroy with the manifeftation of his aduent, him, ⁹ whose comming is according to the operation of Satan, ¹ in al power, and lying finnes and wonders, ¹⁰ and in al

ἀποστασία

Ef. 11, 4.

^a How then can the Pope be Antichrift, as the Heretikes fondly blafpheme, who is fo farre from being exalted aboue God, that he praieth moft humbly not only to Chrift but alfo to his B. mother and al his Saints.

feducing of iniquitie to them that perifh, for that they haue not receiued the charitie of the truth that they might be faued. ¹¹ Therefore ^{a)}God wil fend them the operation of errour, to beleuee lying: ¹² that al may be iudged which haue not beleueed the truth, but haue contented to iniquitie.

¹³ But we ought to giue thankses to God alwaies for you, Brethren beloued of God, that he hath chofen you firft-fruits vnto faluation, in fanctification of fpirit and faith of the truth: ¹⁴ into the which alfo he hath called you by our Ghofpel, vnto the purchafing of the glorie of our Lord IESVS Chrif. ¹⁵ Therefore, Brethren, ftand; and hold the traditions which you haue learned, whether it be by word, or by our epiftle. ¹⁶ And our Lord IESVS Chrif himfelf and God and our Father which hath loued vs, and hath giuen eternal confolation, and good hope in grace, ¹⁷ ^{b)} exhort your harts and confirme you in euery good worke and word.

τὰς παραδόσεις

παρακαλέσαι

ANNOTATIONS

2 As though the day.) The curiofitie of man fed by Satans deceits, hath fought to know and to giue out to the world, fuch things as God wil not impart to him, nor be neceffarie or profitable for him to know: fo farre, that both in the Apoftles daies and often afterward, fome haue feined reuelations, fome fallfely gathered out of the Scriptures, Scriptures, fome prefumed to calculate and coniect by the ftarres, and giuen forth to the world a certaine time of Chriftes comming to iudgement. Al which feducers be here noted in the perfon of fome that were about to deceiue the Theffalonians therin. And S. Auguftin (in his *80. Epiftle ad Hefychium*) proueth that no man can be affured by the Scriptures of the day, yeare, or Age that the end of the world or the fecond Aduent fhall be.

The day of iudgement vncertaine, & to be left to God's fecrets.

^a *Deus mittet* (faith S. Auguft. *li. 20. de Ci. c. 19.*) *quia Deus Diabolum facere ifta permittet. God wil fend, becaufe God wil permit the Diuel to doe thefe things.* Whereby we may take a general rule that God's action or working in fuch things is his permiffion. See *Annot. Ro. 1, 24.*

^b This word of exhorting implieth in it comfort and confolation: as *2. Cor. 1. v. 4. 6.*

3 Vnles there come a reuolt firft.) Though we can not be affured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which muft come to paffe by the courfe of God's prouidence and permiffion before, which are diuers, wherof in other places of Scriptures we be fore-warned. Here he warneth vs, of two fpecially, of a reuolt, defection or an apoftafie, and of the comming or reuelation of Antichrift. Which two pertaine in effect both to one, either depending of the other, & fhall fal (as it may be thought) neer together and therefore S. Auguftin maketh them but one thing.

This apoftafie or reuolt, by the iudgement in a manner of al ancient Writers, is the general forfaking & fal of the Romane Empire. So Tertullian *li. de refur. carnis.* S. Hierom *q. 11. ad Algafiam.* S. Chryfoftom *ho. 4.* and S. Ambrofe *vpon this place.* S. Auguftin *De Ciuit. Dei li. 10. c. 19.* Al which Fathers and the reft Caluin prefumptuoufly condemne of errour and follie herein, for that their expofition agreeth not with his & his fellowes blafphemous fiction that the Pope fhould be Antichrift. To eftablifh which falfe impietie, they interpret this reuolt or apoftafie to be a general reuolt of the vifible Church from God, whose houfe or building (they fay) was fodenly deftroied and lay many yeares ruined, and ruled only by Satan and Antichrift. So faith the forefaid Archheretikes here: though for the aduantage of his defence & as the matter els-where requireth, he feemeth (as al their fafhion is) to fpeake in other places quite contrarie: but with fuch colour and collufion of words, that neither other men nor himfelf can tel what he would haue or fay. And his Fathers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the reft, are (for the time of the Churches falling from Chrift) fo various among themfelues, and fo contrarie to him, that it is horrible to fee their confufion, and a pitieful cafe that any reafonable man wil follow fuch companions to euident perdition.

But concerning this errour & falshood of the Churches defection or reuolt, it is refuted fufficiently by S. Auguftin againft the Donatiftes in many places. Where he proueth that the Church fhall not faile to the worlds end, no not in the time of Antichrift: affirming them to deny Chrift & to robbe him of his glorie & inheritance bought with his bloud, which teach that the Church may faile or perish. *Li. de vnit. Ec. c. 12, 13. De Ciuit. li. 20. c. 8. In Pfal. 85. ad illud. To folus Deus magnus. Pf. 70. Conc. 2. Pfal. 60. De vtil. cred. c. 8.* S. Hierom refuteth the fame wicked Herefie in the Luciferians, prouing againft them, that they make God fubieft to the Diuel, and a poore miferable Chrift, that imagine the Church his body may either perifh or be driuen to any corner of the world. Both of them anfwere to the Heretikes arguments grounded on Scriptures falſely vnderftood, which were too long here to rehearfe. It is enough for the Chriftian Reader

Two fpecial fignes before the later day: a general apoftafie, and the comming of Antichrift.

The heretikes interpretation of this apoftafie, & their condemning of the Fathers.

There can be no apoftafie of the vifible Church from God.

Caluin in hunc locum.

Dial. adu. Lucifer. c. 6.

to know, that it is an old deceit and excuse of al Heretikes and Schifmatikes, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselues only & in those places where they & their followers dwel: to know also, that this is reprobud by the holy Doctours of the primitiue Church, and that it is against Chriftes honour, power, prouidence, and promise.

1. Io. 2. v. 18.

If the Aduerfaries had said that this reuolt which the Apoftle foretelleth fhall come before the worlds end, is meant of great numbers of Heretikes and Apoftates reuolting from the Church, they had said truth of themselues and fuch others, whom S. Iohn calleth Antichriftes. And it is very like (be it spoken vnder the correction of God's Church and al learned Catholikes) that this great defection or reuolt fhall not be only from the Romane Empire, but fpecially from the Romane Church, and withal from moft points of Chriftian religion: not that the Catholike Chriftians, either in the time of Antichrift or before, fhall refufe to obey the fame; but for that neer to the time of Antichrift and the confummation of the world, there is like to be a great reuolt of Kingdoms, peoples, and Prouinces from the open external obedience and communion therof. Which reuolt hauing been begun and continued by Heretikes of diuers Ages, refifting & hating the Seat of Peter (which they called *cathedram pestilentie, the chaire of pestilence*, in S. Auguftines daies) becaufe it is Chriftes fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by these of our daies the next precurfours of Antichrift, as it may feeme, fhall be fully atchieued a little before the end of the world by Antichrift himself. Though euen then also, when for the few daies of Antichriftes reigne the external ftate of the Romane Church and publike entercourfe of the faithful with the fame may ceafe, yet the due honour and obedience of the Chriftians toward it, and communion in hart with it, and practife therof in fecret, & open confeffing therof if occafion require, fhall not ceafe, no more then it doth now in the Chriftiãs of Cypres & other places where open entercourfe is forbidden.

li. 2. cont. lit.
Petil. 6, 52.

This is certaine and wonderful in al wife mens eyes, & muft needs be of God's prouidence and a fingular prerogatiue, that this Seat of Peter ftandeth, when al other Apoftolike Sees be gone: that it ftood there for certaine Ages together with the fecular Seat of the Empire: that the Popes ftood without wealth, power, or humane defense, the Emperours knowing, willing, & feeking to deftroy them, and putting to the fword aboue thirtie of them one after another, yea and being as much afraid of them as if they had been *amuli Imperij, Comptetours of their Empire*, as S. Cyprian noteth (*epift. 52. ad Antonianum num. 3.*) of S. Cornelius Pope in his daies, & Decius then Emperour: againe, that the Emperours afterward yealded vp the citie vnto them, continuing for al that in the Emperial dignitie ftill: that the Succeffours

It is very like, the Apoftle speaketh of a great apoftafie from the See of Rome, & from moft articles of the Catholike faith.

The wonderful prouidence of God in preferuing the See of Rome more then al other States, notwithstanding manifold dangers and scandals.

of those that persecuted them, laid downe their crownes before their Seat and sepulchers honouring the very memories & Reliques of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, every one of them in the said space being manifoldly altered. It standeth (we say) al this while (to vse S. Augustines words *de util. cred. c. 17.*) *Frustra circumlatrantibus Hæreticis, the Heretikes in vaine barking about it*, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sackers or maffakers by Alaricus, Genfericus, Attila, Borbon, and others; not the emulation of secular Princes, were they Kings or Emperours, not the Popes owne diuisions among themselves & manifold difficulties and dangers in their elections, not the great vices which haue been noted in some of their persons, not al these nor any other endeauour or scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the world draw neer, at which time this reuolt (here spoken of by the Apofle) may be in such fort as is said before, and more shal be said in the Annotatiōs next following.

3 The man of finne.) There were many euen in the Apofles time (as we see by the 4. *Chapter of S. Iohn's first epistle*, and in the writings of the ancient Fathers) that were fore-runners of Antichrift, & for impugning Chriftes truth & Church were called Antichriftes, whether they did it by force and open persecution, as Nero & others either Heathen or Heretical Emperours did, or by false teaching & other deceits, as the Heretikes of al Ages. In which common and vulgar acceptiō S. Hierom saith, al belonged to Antichrift that were not of the communion of Damafus then Pope of Rome. *Hieor. ep. 57. ad Damaf.* and in another place, al that haue new names after the peculiar calling of Heretikes; as Arians, Donatiftes, (and as we say now, Caluiniftes, Zuinglians, &c.) al such (saith he) be Antichriftes. *Dial. cont. Lucifer. c. 9.* Yea these later of our time much more then any of the former, for diuers causes which shal afterward be set downe. Neuerthelesse they nor none of them are that great Aduerfarie,emie, and impugner of Chrif, which is by a peculiar distinction and special signification named, *the Antichrift, 1. Io. 2.* and *the man of finne, the sonne of perdition, the Aduerfarie*, described here and els where, to oppose himself directly against God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turks be many, Heretikes haue been and now are many: Therefore they can not be that one great Antichrift which here is spoken of, and which by the article alwaies added in the Greek, is signified to be one special and singular man: as his peculiar & direct opposition to Chrif's person in the 5. *chapter of S. Iohn's Gospel v. 43.* the insinuation of the particular flock and tribe wherof he should be

Many Antichrifts, as fore-runners of the great Antichrift.

The great Antichrift shal be one special and notorious man.

ὁ ἀντίχριστος
ὁ υἱὸς ἀπωλείας
ὁ ἄθρωπος ἁμαρτίας
ὁ ἀτυχεύμενος

borne, to wit, of the Iewes (for of them he shal be receiued as their Meffias *Io. 5. v. 43.*) and of the tribe of Dan. *Iren. li. 5. Hierom. com. in c. 11. Dan. Auguft. q. in Iof. q. 21.* the note of his proper name *Apoc. 13*; the time of his appearing fo neer the worlds end; his short reigne, his fingular waft and deftruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Teftament: al thefe & many other arguments proue him to be but one fpecial notorious Aduerfarie in the higheft degree, vnto whom al other perfecutours, Heretikes, Atheiftes, and wicked enemies of Chrift and his Church, are but members and feruants.

And this is the moft common fentence alfo of al ancient Fathers. Only Heretikes make no doubt but Antichrift is a whole order or fuceffion of men. Which they hold againft the former euidēt Scriptures and reafons, only to eftablish their foolish and wicked paradoxe, that Chriftes cheefe Minifter is Antichrift, yea the whole order.

Beza in hoc cap.

Wherin Beza fpecially pricketh fo high, that he maketh Antichrift (euen this great Antichrift) to haue been in S. Paules daies, though he was not open to the world. Who it should be (except he meane S. Peter, becaufe he was the firft of the order of Popes,) God knoweth. And fure it is, except he were Antichrift, neither the whole order, nor any of the order can be Antichrift, being al his lawful Suceffours both in dignitie & alfo in truth of Chriftes religion. Neither can al the Heretikes aliuē proue that they or any of them vfed any other regiment, or iurifdiction Ecclefiastical in the Church, or forced the people to any other faith or worship of God, then Peter himfelf did preach & plant. Therefore if the reft be Antichrift, let Beza boldly fay that S. Peter was fo alfo, and that diuers of the ancient Catholike Fathers did ferue and worke (though vnawares) towards the fetting vp of the great Antichrift: for fo doth that blaſphemous pen boldly write in his Annotations vpon thefe words:

The Caluinifts place Antichrift in the See of Rome in S. Paules daies.

*Againft D. Sanders
rocke pag. 248
& pag. 278.*

As for Leo and Gregorie Bishops of Rome, although they were not come to the ful pride of Antichrift, yet the myfterie of iniquitie hauing wrought in that Seat neer fiue or fixe hundred yeares before them, and then greatly increafed, they were deceiued with the long continuance of errour. Thus writeth a malapert ſcholer of that impudent ſchoole, placing the myfterie of Antichrift as working in the See of Rome euen in S. Peters time, and making thefe two holy Fathers great workers and furtherers of the fame. Whereas another English Rabbin doubted not at Paules croffe to ſpeake of the ſelf-fame Fathers as great Doctours and Patrones of their new Ghofpel, thus: *O Gregorie, ô Leo, if we be deceiued, you haue deceiued* vs. Wherof we giue the good Chriftian Reader warning, more diligently to beware of ſuch damnable bookes and Maifters, carying many vnaduifed people to perdition.

They make S. Leo & S. Gregorie, great furtherers of Antichriftes pride.

Iuel.

4 Extolled.) The great Antichrift which muft come neer the worldes end, ſhal abolifh the publike exercife of al other religions

Antichrift ſhal fuffer no worship or adoration, but of himfelf only: therefore the Pope can not be Antichrift.

true and false, & pul downe both the B. Sacrament of the altar, wherein consisteth specially the worship of the true God, & also all Idols of the Gentils, & Sacrifices of the Iewes: generally, all kind of religious worship, fauing that which must be done to himself alone. Which was partly prefigure in such Kings as published that no God nor man but themselves should be praised vnto for certaine daies, as Darius and such like. How can the Protestants then for shame & without euident contradiction, auouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with all his power, or (as they say) honoureth Idols, and chalengeeth no diuine honour to himself, much lesse to himself only, as Antichrist shall doe? He humbly praieeth to God, & lowly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saints, & praieeth to them. He sayeth or heareth Masse daily with all deuotion: he confesseth his finnes to a Priest as other poore men doe; he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) these religious duties doth the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

4 In the temple.) Most ancient Writers expound this of the Temple in Hierusalem, which they thinke Antichrist shall build vp againe, as being of the Iewes flock, & to be acknowledged of that obstinate people (according to our Sauours prophesie *Io. 5.*) for their expected & promised Messias, *Iren. li. 5. in fine. Hyppolit. de consum. mundi. Cyril. Hierof. Catech. 15. Author ep. imp. ho. 49. in Mat. See S. Hierom in 11. Dan. Grego. li. 13. Moral. c. 11.* Not that he shall suffer them to worship God by their old manner of Sacrifices, (all which he will either abolish, or conuert to the only adoration of himself; though at the first to apply himself to the Iewes, he may perhaps be circumcised & keep some part of the law) for it is here said that he shall sit in the Temple of God, that is, he shall be adored there by Sacrifice and diuine honour, the name & worship of the true God wholly defaced. And this they thinke to be *the abomination of desolation* fore told by Daniel, mentioned by our Sauour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by profanation of that Temple, specially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christes holy body & blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally & most vniuersally by Antichrist himself (as now in part by his fore-runners) through-out all Nations & Churches of the world (though then also Masse may be had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly.) For although he may haue his principal feat & honour in the Temple and citie of Hierusalem, yet he shall rule ouer the whole world, and specially prohibit that

Dan. c. 6.

Dan. 9.
Mat. 14.
1. Mach. 1.

In what temple
Antichrist shall sit.

The abomination
of desolation
consisteth chiefly
in abolishing the
Sacrifice of the Al-
tar.

principal worshop instituted by Christ in his Sacraments, as being the proper Aduerfarie of Christes person, name, law, and Church. The prophanation and defolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of defolation, and the worke of Antichrift only.

S. Auguftin therfore *li. 20. de ciuit. c. 19.* and S. Hierom *c. 11. ad Algafiam*, doe thinke, that this fitting of Antichrift in the temple, doth signifie his fitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body myftical, and be Antichrift and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrift (whereby they plainly confesse and agnife that the Pope is a member of the Church, & *in ipfo finu Ecclesiæ, in the very bowome of the Church*, say they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichriftes as his precurfours, should goe out of the Church, and the great Antichrift himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichriftian reuolt here spoken of, is from the Catholike Church: and Antichrift, if he euer were of or in the Church, shall be an Apostata and a renegade out of the Church; & shall vsurp vpon it by tyrannie, and by chalenging worshop, religion, and gouernement thereof, so that himself shall be adored in al the Churches of the world which he list to leaue standing for his honour. And this is to fit in the temple, or againft the Temple of God, as some interpret. If any Pope did euer this, or shall doe, then let the Aduerfaries cal him Antichrift.

Beza.

εις τὸν ναὸν

And let the good Reader obserue, that there be two special causes why this great man of finne is called Antichrift. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to himself by singular tyrannie and vsurpation, in which kind S. Athanasius (*ep. ad Solit. vit. degentes*) is bold to cal the Emperour Constantius being an Arian Heretike, Antichrift, for making himself *Principem Episcoporum, Prince ouer the Bishops & Prefident of Ecclesiastical iudgements, &c.* The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worshop by Sacrifice no lawful people of God euer lacked. And by these two things you may easly perceiue, that the Heretikes of these daies doe more properly and neely prepare the way to Antichrift and to extreme defolation, then euer any before: their special heresie being againft the spiritual Primacie of Popes and Bishops, & againft

How Antichrift shall fit in the Church.

Neither Antichrift nor his precurfours, are members of the Church.

Antichrift (by interpretation, *One against Christ*) why so called.

Protestants and Caluinists the neer fore runners of Antichrift.

the Sacrifice of the altar, in which two the foueraigntie of Chrif in earth confifteth.

6 What letteth.) S. Auguftin (*li. 20. c. 19. de ciuit. Dei.*) profeffeth plainly that he vnderftandeth not thefe words, nor that that followeth of the myfterie of iniquitie, and leaft of al that which the Apoftle addeth: *Only that he which holdeth now, doe hold &c.* Which may humble vs al and ftay the confident raffnes of this time, namely of Heretikes, that boldly feine hereof whatfoeuer is agreable to their herefie and phantafie. The Apoftle had told the Theffalonians before by word of mouth a feeret point which he would not vtter in writing, and therefore referreth them to his former talke. The myfterie of iniquitie is commonly referred to Heretikes, who worke to the fame, and doe that that Antichrift fhall doe, but yet not openly, but in couert and vnder the cloke of Chriftes name, the Scriptures, the word of the Lord, fhew of holines, &c. Whereas Antichrift himfelf fhall openly attempt and atchieue the forefaid defolation, and Satan now feruing his turne by Heretikes vnder-hand, fhall toward the laft end vtter, reueale, and bring him forth openly. And that is here, *to be reuealed*, that is, to appeere in his owne perfon.

Thefe other words, *Only that he which now holdeth, hold*; fome expound of the Emperour, during whofe cōtinuance in his ftate, God fhall not permit Antichrift to come, meaning that the very Empire fhall be wholly defolate, deftroied, & taken away before or by his cōming: which is more then a defection from the fame, whereof was fpoken before: for there fhall be a reuolt from the Church alfo, but it fhall not be vtterly deftroied. Others fay, that it is an admonition to al faithful, to hold faft their faith and not to be beguiled by fuch as vnder the name of Chrif or Scriptures feeke to deceiue them, til they that now pretend religion and the Ghofpel, end in a plaine breach, reuolt, and open apoftafie by the appearance of Antichrift. Whom al Heretikes ferue in myfterie, that is, couertly and in the Diuel's meaning, though the world feeth it not, nor thēfelues at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheifme and Antichriftianifme.

9 In al power.) Satan, whose power to hurt is abridged by Chrif, fhall then be let loofe, & fhall affift Antichrift in al manner of finnes, wonders, and falfe miracles, whereby many fhall be feduced, not only Iewes: but al fuch as be deceiued & caried away by vulgar fpeech only, of Heretikes that can worke no miracles, much more fhall follow this man of finne doing fo great wōders. And fuch both now doe follow Heretikes, & then fhall receiue Antichrift, that deferue fo to be forfakē of God, by their forfaking of the vnitie & happie fellowfhip of Saints in the Catholike Church, where only is *the Charitie of truth*, as the Apoftle here fpeaketh.

15 Traditions.) Not only the things written and fet downe in the holy Scriptures, but al other truths and points of religion

S. Auguftin's humilitie in interpreting the Scriptures.

The myfterie of iniquitie is the couert working of heretikes toward the manifft reuelation of Antichrift himfelf.

What kind of men fhall follow Antichrift.

vttered by word of mouth and deliuered or giuen by the Apoftles
 to their fcholars by tradition, be fo here approued & els-where in
 the Scripture it felf that the Heretikes purpofely, guilefully, and
 of il confcience (that belike reprehendeth thē) refraine in their
 tranflatiōs, from the Ecclefiaftical & moft vfual word, *Tradition*,
 euer more when it is taken in good part, though it exprefse moft
 exactly the fignification of the Greek word: but when it foundeth
 in their fond phantafie againft the traditions of the Church (as
 indeed in true fenfe it neuer doth) there they vfe it moft gladly.
 Here therefore and in the like places, that the reader might not
 fo eafily like of Traditions vnwritten, here commended by the
 Apoftle, they tranflate it, *Inftuctions, Conftitutions, Ordinances*,
 and what they can inuent: els, to hide the truth from the fimple
 or vnwarie Reader, whofe tranflations haue no other end but to
 beguile fuch by art and conueiance.
 But S. Chryfoftom (*ho. 4. in 2. Theff. 2.*) and the other
 Greeke fcholies or commentaries fay hereupon, both written and
 vnwritten precepts the Apoftles gaue by traditiō, and both be
 worthy of obseruatiō. S. Bafil (*De Sp. Sancto c. 29. in principio*)
 thus, *I account it Apoftolike to cōtinue firmly euen in vnwrittē*
traditiōs. And to proue this, he alleageth this place of S. Paul. In
 the *fame booke c. 17.* he faieth: *If we once goe about to reiect*
vnwritten cufoms as things of no importance, we shal, ere we
be aware, doe damage to the principal parts of the faith, and
bring the preaching of the Ghofpel to a naked name. And for
 example of thefe neceffarie traditiōs, he nameth the figne of the
 Croffe, praying towards the eaft, the words fpoken at the eleuation
 or fhewing of the holy Eucharift, with diuerfe ceremonies vfed
 before and after the cōfecration, the hallowing of the font, the
 bleffing of the oile, the anointing of the baptized with the fame, the
 three immerfions into the font, the words of abrenunciacion and
 exorcifmes of the partie that is to be baptized &c. *What Scripture*
(faith he) taught thefe and fuch like? none truly, al comming of
fetret and filent tradition, wherwith our Fathers thought it meet
to couer fuch myfteries.
 S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28. ad Licinium.*)
 reckoneth vp diuers the like traditiōs willing men to attribute to
 the Apoftles fuch cufoms as the Church hath receiued in diuers
 chriftian countries. S. Auguftin esteemeth the Apoftolike tra-
 ditiōs fo much, that he plainely affirmeth in fundrie places, not
 only the obseruatiō of certaine feftiuities, fafts, ceremonies, and
 whatfoeuer other folemnnities vfed in the Catholike Church to be
 holy, profitable, and Apoftolike, though they be not written at al
 in the Scriptures: but he often alfo writeth, that many of the ar-
 ticles of our religion and points of higheft importance, are not fo
 much to be proued by fcriptures, as by tradition. Namely au-
 ouching that in no wife we could beleue that children in their

See S. Denys
Areop. Ec.
Hier. c. 2.

παράδοσις

1. *Cor. 11.*
 2. *Theff. 3.*

Heretical tranfla-
tion.

Traditions vnwrit-
ten.

Their authoritie
 and eftimation, &
 examples of fome
 peculiar traditions
 out of the Fathers.
 S. Chryfoftom.
 S. Bafil.

S. Hierom.

S. Auguftin.

infancie should be baptized, *if it were not an Apostolical tradition. De Gen. ad lit. li. 10. c. 23.* Tradition caused him to beleue that the baptized of heretikes should not be rebaptized, notwithstanding S. Cyprian's authoritie and the manifold scriptures alleaged by him, though they seemed neuer fo pregnant. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Heluidius the heretike for denying the perpetual virginie of our Lady. And without this, be the Scriptures neuer fo plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeald. *we muft vse tradition* (faith S. Epiphanius *hær. 61. Apostolicorum*) *For the Scripture hath not al things: and therefore the Apostles deliuered certaine things in writing, certaine by tradition.* And for that, he alleageth this place also of S. Paul. And againe *hær. 35. Melchised.* *There be bounds set downe for the foundation and building vp of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, fo that truth is euery way fenced.*

S. Epiphanius.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al queftions we muft haue recourse to the traditions of the Apostles: teaching vs withal, that the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wife, which neuer had Scriptures, but learned only by tradition. Tertullian (*lib. de corona militis. nu. 3.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in a manner the same) wherof in fine he concludeth: *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleaged the authour, custom the confirmer, and faith the obseruer.* Origen also of this matter writeth in plaine termes, that there be many things done in the Church (which he here nameth) wherof there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. Militis.* S. Augustin *De cura pro mortuis c. 3.* S. Chrysofom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

S. Irenæus.

Tertullian.

S. Cyprian.

Origen.

We might adde to al this, that the Scriptures themfelues, euen al the books and parts of the holy Bible, be giuen vs by tradition: els we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue and heretikes haue not) remaineth stitil in the Church by tradition. The Creed is an Apostolike tradition. *Ruffin. in expo, Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Serm. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And

The Scriptures giuen vs by tradition, and the sense thereof.

The Creed an Apostolical tradition.

what Scriptures haue they to proue that we muft accept nothing not exprefly written in Scriptures? We haue to the contrarie, plaine Scriptures, al the Fathers, moft eident reafons, that we muft either beleue traditions or nothing at al. And they muft be asked whether, if they were affured that fuch things and fuch (which be not expreffed in Scriptures) were taught & deliuered by word of mouth from the Apoftles, they would beleue them or no? If they fay no, then they be impious that wil not truft the Apoftles preaching: if they fay they would, if they were affured that the Apoftles taught it: then to proue vnto them this point, we bring them fuch as liued in the Apoftles daies, and the teftimonies of fo many Fathers before named neer to thofe daies, and the whole Churches practife and affeueration defcending downe from man to man to our time. Which is a fufficient prooffe (at leaft for a matter of fact) in al reafonable mens iudgement: Specially when it is knowen that S. Ignatius the Apoftles equal in time, wrote a book of the Apoftles traditions, as Eufebius witneffeth *li. 3. Ec. hift. c. 30.* And Tertullians book of prefcriptions againft Heretikes, is to no other effect but to proue that the Church hath this vantage about Heretikes, that she can proue her truth by plaine Apoftolical tradition, as none of them can euer doe.

An inuincible argument for the credit of Traditions.