

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 himfelf 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.

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

1. Tim. 1, 4.

Tit. 3, 9.

⁶ 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. ⁷ But foolifh and old wiues fables auoid: and exercife thy felf to pietie. ⁸ For ^bcorporal 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. ⁹ A faithful faying and worthie of al acceptation: ¹⁰ 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. ¹¹ Command thefe things and teach.

¹² Let no man contemne thy youth: but be an example of the faithful, in word, in cōuerfation, in charitie, in faith, in chaftitie. ¹³ Til I come, attend vnto

^a 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.

^b 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.*

reading, exhortation, doctrine. ¹⁴ Neglect not [♠]the grace that is in thee: which is giuen thee by prophecie, [♠]with imposition of the hands [♠]of priefthood. ¹⁵ These things doe thou meditate, be in these things: that thy profit- ing may be manifest to al. ¹⁶ Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt [♠]faue both thy self and them that heare thee.

ANNOTATIONS

ἀποστήθονται
 1 Shal depart.) It is the proper description of Heretikes, to forfake their former faith, and to be Apoftates, as the Greek word importeth; to giue eare to particular spirits of error & deception, rather then to the Spirit of Chrif in his Church, to follow in hypocrisie and shew of vertue the pernicious doctrine of Diuels, who are the fuggesters and prompters of al Sects, and are lying spirits in the mouths of al Heretikes and false Preachers: men that haue put their conscience to silence & made it senseles to the Holy Churches admonition: the Apof tle noting once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fal and of their obduration in heresie.

Al Heretikes are *Apoftataes* from the faith.

cap. 1, 19.
 3 Forbidding to marrie.) He speaketh (faith S. Chrysoftom) of the Manichees, Encrarites, & Marcioniftes. *ho. 12. in 1. Tim.* S. Ambrose *vpon this place*, addeth to these the Patritians also. S. Ireaeus *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 same both of them, and also of the Heretikes called Apoftolici, Ebionitæ, and the like. Their heresie about marriage was, that to marrie or vse the act of matrimonie, is of Satan, as S. Irenæus witneffeth *li. 1. c. 22.* and that the distinction 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 should in any wife provide, that they might not conceiue or beare children. Clemens Alexandrinus (*li. 3. Strom. in principio*) writeth that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apof tle.

The old Heresies against matrimonie.

Aug. hær. 46.
 For the second point confifting in the prohibition of meats or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eate certaine forts of meats, specially of beafts and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And wine they called the

The old Heresies about abstinence from meats.

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 vRING 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 Moyfes *Exod. 34.* or Elias *3. Reg. 19.* of holy Anna the widow *Luc. 2.* or Iohn Baptift *Mat. 3. & 9.* or Chrift himfelf *Mt. 4.* commending, vRING, & following a prefcript number of fafting-daies, or God himfelf that in the very beginning, in Paradife, prefcribed abftinence from the fruit of one certaine tree, and after appointed fo many fafts in the Law, vnles he therfore, condemned his owne creatures, & the reft, thofe creatures from which they abftained.

No, there be many good and lawful caufes to forbid fome, or to abftaine from fome meats: as, for obedience, as in Paradife: for fignification, as the Iewes: for that they haue been offered to idols, as in the Epiftle to the Corinthians: for chaftning the bodie and penance, for health alfo: and only thofe caufes are vnlawful for which the Manichees and other Heretikes abftained.

Concerning marriage likewife, they may as wel charge God or the Church for forbidding the father to marrie the daughter, or the brother the fifter, or other prohibited perfons in the law: as wel might they charge Chrift and the Apoftle 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 hufbands, as wel as her that hath been married but once; as they charge the Church for not admitting married perfons to the altar, and for forcing them and Religious perfons to keep their promife of chaftitie.

No, the holy Church is fo farre from condemning wedlock, that she honoureth it much more then the Proteftants, accounting it an holy Sacrament, which they doe not, who onely vfe it to luft as the Heathen doe, and not to religion.

But it is an old deceitful practife of Heretikes to charge Catholike men with old condemned herefies. The Eutichians flandred the Council of Chalcedon and S. Leo to be Neftorians, & to make two perfons in Chrift, becaufe they faid there were two natures. *Vigilius li. 5. cont. Eurychon.* Arius charged Alexander his Bifhop of Sabellianifme, for auouching the vnitie of fubftance in Trinitie.

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

Diuers good caufes of abftinence.

Forbidding certaine perfons to marrie is no condemnation of matrimonie.

Catholikes efteem matrimonie more then the Proteftants doe.

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

Socrat. li. 1. c. 3. Iulianus accused S. Auguftine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 53.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused the holy Doctours and Catholikes vpon this same place, to be Manichees, and to condemne meats, and marriage, as both S. Hierom and S. Auguftin doe testifie. And they both answer to the Heretike, that the Church indeed & Catholikes doe abstaine from some for euer, & some for certaine daies, & euery Christian man lightly al the 40. daies of Lent fast: not for that they thinke the meats vn-cleane, abominable, or of an ill creation, as the Manichees doe: but for punishment of their bodies and taming their concupiscences. *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 said Doctours answer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but only preferreth virginity and continencie before it, as a state in it-self more agreeable to God & more meet for the Clergie. See S. Auguftin against Fauftus the Manichee. *li. 30. c. 5. 6. and hæc. 25. in the name Apostolici S. Hierom ep. 50. c. 2. & 3.* Al this the Catholikes continually tel the Aduerfaries, and they can not but see it. Yet by accustomed audacity and impudencie they beare it out still.

The Protestants answered long agoe by S. Hierom and S. Auguftin.

μετὰ εὐχαρίας

4 With thanks-giuing.) By the most ancient custom of the faithful both before Christ and since, men use to bless their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in husbandmens houses where they haue no other meanes, they should at least bless God's gifts and themselves with a *Pater noster* or the signe of the Croffe: not only to acknowledge from whom they haue their continued sustenance, but also to bless their meate and sanctify it. For the Greek word used of S. Paul, by Ecclesiastical use, when it concerneth meats, signifieth not only thanks-giuing, but blessing or sanctifying the creatures to be receiued, as being al one with εὐλογία, and in English we call it grace, not only that after meate, which is only thanks to God but that before meate which is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For which cause a Priest should euer do it rather than a lay man or any of inferiour order in the Clergie. In so much that S. Hierom (*ep. 85.*) reprehendeth certaine Deacons whom he saw say grace or bless the meate & the companie, in the presence of a Priest. Who also recordeth (in the life of S. Paul the holy Hermit) the great curtesie and humilitie of him and S. Antonie, yealding one to the other the preeminence of blessing their poore dinner. For to bless is a great thing, and a Priestly prerogative as the Apostle witnesseth, declaring the preeminence of Melchisedech in that he blessed Abraham. Read the note following.

Blessing of the table or of meates, specially by a Priest.

To bless is a preeminence of the better person.

Heb. 7.

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 giſt; 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 Croſſe, as S. Chryſoſtom noteth on this place, *ho. 12. in 1. ad Tim.* by the which the aduerſarie power of Satan vſurping vniuſtly vpon God's creatures through man's finne, and ſeeking deceitfully in or by the ſame 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 vnbleſſed. 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 ſtil much deſire he hath on al ſides 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 Apoſtle 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 Apoſtle for ſanctification, doth import) to other more exact ſanctifying & higher applying of ſome creatures, & bleſſing thē to Chriſtes honour in the Church of God, & to man's ſpiritual & corporal benefits.

ἀγιάζεται

For as S. Auguſtin writeth *lib. 2. de pec. merit. c. 26.* beſides 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

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 Croſſe.

The bleſſing of our meat what a vertue it hath.

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. Auguſtin 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. Auguſtin 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. Pauls 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. Auguſtin *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. Auguſtin our Apoſtle, of the vſe thereof in hallowing the Idolatrous temples to be made the Churches of Chriſt. *apud. Bedam li. 1. c. 30. hiſt. Angl.* Remember how the Prophet Elifeus applied ſalt to the healing & purifying of waters, *4. Reg. 2*: how the Angel Raphael vſed the liuer of the fiſh to driue away the Diuel, *Tob. 6, 8*: how Dauids

The Churches exorcifmes.

Holy water.

The force of ſanctified creatures.

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

Luc. 9.

Theodoret li. 3. c. 3.	<p>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 Chrifit himfelf, both in Sacraments, & 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 holy land. Relikes. The Croffe. 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 fpiritual debts: as we fee in S. Iames, remiffion of al finnes to be an-nexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Proteftants was but a temporal ceremonie, 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 trefpaffes be remitted many waies, though mortal ordinarily by the Sacraments only. S. Gregorie did commonly fend his benediction and remiffion of finnes, in and with fuch holy tokens as were fanc-tified by his bleffing & 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>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 & by praiers: but in the other wicked practifes, they be pleafed, honoured, and couenanted withal: and therfore the firft is godly and according to the Scriptures, but Necromancie abominable and againft the Scriptures.</p>	<p>S. Gregorie. The difference betweene the Churches exorcifmes & 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 giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, <i>per impofitionem, by impofitiō of hands.</i> For fo he fpeaketh <i>2. tim. 1.</i> which is here faid, <i>cum impofitione, with impofitiō.</i></p>	<p>Grace giuen in the Sacrament of Or-ders.</p>

14 With imposition.) S. Ambrose *vpon 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 freed 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.

Consecration of Priests by imposition of hands.

14 Of Priesthood.) The practife of the Church giueth vs the sence of this place, which the ancient Council of Carthage doth thus set 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 vfeth not the word Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Againe who feeth not by this vse of imposition of hãds in giuing Orders & other Sacraments, that Chrif, the Apostles, and the Church may borow of the Iewish rites, certaine cõuenient ceremonies & Sacramental actiõs, seeing this fame (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.*

Conc. Carth. 4. c. 3.

Holy Orders a Sacrament.

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 saue himself & others. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Chriftes honour. With such hypocrites haue we not adaias to doe.

Men also are called Sauours without derogation to Chrif.