

## Chapter 6

*What to teach feruants. 3. If any teach againft the doctrine of the Church obftinately, he doth it of pride and for lucre. 11. But the Catholike Bishop muft follow vertue, hauing his eye alwaies to life euerlafting and to the comming of Chrifft. 17. What to command the rich. 20. Finally, to keep moft carefully the Catholike Churches doctrine, without mutation.*

**W**hofoeuer are feruants vnder yoke, let them count their Mafters worthie of al honour; left the name of our Lord and his doctrine be blaſphemed. <sup>2</sup> But they that haue faithful Mafters, let them not contemne them becaufe they are Brethren, but ferue the rather, becaufe they be faithful and beloued, which are partakers of the benefit. Theſe things teach and exhort.

ἑτεροδιδασκαλεῖ

<sup>3</sup> If any man <sup>a)</sup> teach otherwife, and conſent not to the found words of our Lord IESVS Chrifft, and to that doctrine which is according to pietie, <sup>4</sup> he is proud, knowing nothing, but <sup>4</sup> languifhing about queftions and triffe of words: of which riſe enuies, contentions, blaſphemies, euil ſuſpicions, <sup>5</sup> conflicts of men corrupted in their mind, and that are deprived of the truth, that eſteem gaine to be pietie. <sup>6</sup> But pietie with ſufficiencie is great gaine. <sup>7</sup> For we brought nothing into this world: doubtleſſe, neither can we take away any thing. <sup>8</sup> But hauing food, and wherwith to be couered, with theſe we are content. <sup>9</sup> For they that wil be made rich, fal into tentation and the fnare of the Diuel, and many defires vnprofitable and hurtful, which drowne men into deſtruction and perdition. <sup>10</sup> For the root of al euils is couetouſenes; <sup>b)</sup> which

*Iob. 1, 21.*

*Mat. 6, 25.*

<sup>a</sup> See the *annotation before cap. 1, 3. 4.*

<sup>b</sup> As in the *1. chap.* lacke of faith and good conſcience, ſo here couetouſnes or deſire of theſe temporal things, and in *the end of this chap.* preſumption and boaiſting of knowledge, are cauſes of falling from the faith: hereſie often being the puniſhment of former finnes.

certaine defiring haue erred from the faith, and haue intangled themfelues in many forrowes.

<sup>11</sup> But thou, ô man of God, fly thefe things; and purfue iuftice, pietie, faith, charitie, patience, mildnes.

<sup>12</sup> Fight the good fight of faith: apprehend eternal life, wherein thou art called and haft confefsed a good confeffion before many witneffes. <sup>13</sup> I command thee before God

*Io. 18, 37.*

who quickneth al things, and Chrift IESVS who gaue teftimonie vnder Pontius Pilate a good confeffion, <sup>14</sup> that thou keep the commandment without fpot, blameleffe vnto the comming of our Lord IESVS Chrift. <sup>15</sup> Which

*Apoc. 17, 14.*

*19, 16.*

*Io. 1, 18.*

in due times the Bleffed and only Mightie wil fhew, the King of kings and Lord of lords, <sup>16</sup> who only hath immortalitie, and inhabiteth light not accelsible, whom no man hath feen, yea neither can fee, to whom be honour and empire euerlafting. Amen.

<sup>17</sup> Command the rich of this world not to be high minded, nor to truft in the vncertaintie of riches, but in the liuing God (who giueth vs al things abundantly to enioy) <sup>18</sup> to doe wel, to become rich in good workes, to giue eafily, to communicate, <sup>19</sup> to heap vnto themfelues a good <sup>a</sup>foundation for the time to come, that they may apprehend the true life.

<sup>20</sup> Ô Timothee, keep the <sup>♠</sup>*depoſitum*, auoiding the <sup>♠</sup>profane nouelties of voices, and oppoſitions of <sup>♠</sup>falfely called knowledge. <sup>21</sup> Which certaine promifing, haue erred about the faith. Grace be with thee. Amen.

καλοφωιας  
S. Chryſoftom.

## ANNOTATIONS

4 Languishing.) Euen thefe be the good difputes of our new Sect-maifters; and the world hath too long proued thefe inconueniences here named, to be the fruits of fuch endles altercations in religion as thefe vnhappie Sects haue brought forth.

20 Depoſitum.) The whole doctrine of our Chriſtianitie being taught by the Apoſtles, & deliuered to their Succellores, and comming downe from one Biſhop to another, is called the

*Depoſitum*, is the Catholike truth defcending from the Apoſtles by ſucceſſion of Biſhops, euen vnto the end.

<sup>a</sup> Almes deedes and good workes laid for a foundation and ground to attaine euerlaſting life. So fay the Doctours vpon this place.

*Depositum*, as it were a thing laid into their hands, and committed vnto them to keep. Which becaufe it paffeth from hand to hand, from Age to Age, from Bifhop to Bifhop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy Bifhops to keep, and not to lay men. See the notable difcourfe of Vicentius Lirinensis vpon this text: *li. con. profan. hær. Nouationes*. And it is for this great, old, and knowen treafure committed to the Bifhops cuftodie, that S. Irenæus calleth the Catholike Church *Depofitorium diues, the rich treafure of truth. lib. 3. c. 4.* And as Clemens Alexandrinus writeth *li. 2. Strom.* this place maketh fo much againft al Heretikes who doe al change this *Depofitum*, that for it only fuch men in his daies denied this Epiftle. The Heretikes of our daies change alfo the truth, and fay it is the old truth. But they leap 14. or 15. hundreth yeares for it ouer mens heads to the Apoftles. But we cal for the *Depofitum*, and aske them in whofe hands that truth which they pretend, was laid vp, and how it came downe to them. For it can not be Apoftolical, vnles it were *Depofitum* in fome Timothees hand, fo to continue from one Bifhop to another vntil our time and to the end.

20 Profane nouelties.) *Non dixit antiquitates* (faith Vincentius Lirinensis) *non dixit vetuftates, fed prophanas nouitates. Nam fi vitanda eft nouitas, tenenda eft antiquitas: fi prophana eft nouitas, facrata eft vetuftas;* that is, *He faid not, ANTIQVITIES: he faid not, ANCIENNES: but PROPHANE NOVELTIES. For if noueltie is to be auoided, antiquitie is to be kept: if noueltie be profane, ancientnes is holy and facred.* See his whole booke againft the profane nouelties of hereties.

We may not meafure the newnes or oldnes of words and termes of fpeaking in religion, by holy Scriptures only: as though al thofe or only thofe were new and to be reiected, that are not exprefly found in holy writ: but we muft esteeme them by the agreablenes or difagreablenes they haue to the true fenfe of Scriptures, to the forme of Catholike faith and doctrine, to the phrafe of the old Chriftians, to the Apoftolike vfe of fpeach come vnto vs by tradition of al Ages and Churches, & to the prefcription of holy Councils and Schooles of the Chriftian world: which haue giuen out (according to the time and queftions raifed by heretikes and contentious perfons) very fit, artificial, and fignificant words, to difcerne and defend the truth by, againft falshood.

Thefe termes, *Catholike, Trinitie, Perfon, Sacrament, Incarnation, Maffe*, and many more, are not (in that fenfe wherein the Church vfeth them) in the Scriptures at al, and diuers of them were fpoken by the Apoftles before any part of the new Testament was written, fome of them taken vp ftraight after the Apoftles daies in the writings and preachings of holy Doctours, and in the fpeach of al faithful people, and therefore can not be counted Nouelties of words. Others befide thefe, as, *Confubftantial, Deipara,*

The Proteftants can fhew no fuch *depoſitum*.

Prophane nouelties of words how to be tried and examined.

Catholike termes not exprefly in the Scriptures, but in fenfe, are no fuch nouelties of words.

*Tranſſubſtantiation*, & the like, which are neither in expreſſe termes found in Scriptures, nor yet in ſenſe (if we ſhould follow the iudgement of the ſpecial Sects againſt Nicene Council, for the firſt; the Neſtorians againſt the Epheſine Council, for the ſecond; the Lutherans and Caluinifts againſt the Lateran and the later Councils, for the third) theſe words alſo notwithstanding, by the iudgement of holy Church, and Councils approved to be conſonant to God's word, and made authentical among the faithful, are found and true words, and not of thoſe kind which the Apoſtle calleth *Nouelties*.

Theſe words then here forbidden, are the new prophane termes and ſpeeches inuented or ſpecially vſed by heretikes, ſuch as S. Irene recordeth the Valentinians had a number moſt monſtrous: as the Manichees had alſo diuers, as may be ſeen in S. Auguſtin. The Arians had their *Similis ſubſtantiaë*, and Chriſt to be *ex non exiſtentibus*: the other heretikes after thoſe daies had their *Chriſtiparam*, and ſuch like, agreeable to their Sects. But the Proteſtants paſſe in this kind, as they exceed moſt heretikes in the number of new opinions: as their *Seruum arbitrium*, their *ſole faith*, their *fiduce*, their *apprehenſion of Chriſtes iuſtice*, their *imputatiue righteouſnes*: their horrible termes of terrours, anguiſhes, diſtreſſes, diſtruſt, feares and feeling of hel paines in the ſoule of our Sauour, to expreſſe their blaſphemous fiction of his temporal damnation, which they cal his deſcending to hel: Their *markes, tokens*, and *badges Sacramental*, their *Companation*, *Impanation*, *Circumpanation*, to auoid the true conuerſion in the Eucharift: their preſence *in figure*, *in faith*, *ſigne*, *ſpirit*, *pledge*, *effect*, to auoid the real preſence of Chriſtes body. Theſe and ſuch like innumerable which they occupie in euery part of their falſe doctrine, are in the ſenſe that they vſe them, al falſe, captious, and deceitful words, and are *nouitates vocum* here forbidden.

And though ſome of the ſaid termes haue been by ſome occaſion obiter without il meaning ſpoken by Catholikes before theſe Heretikes aroſe, yet now knowing them to be the proper ſpeeches of Heretikes, Chriſtian men are bound to auoid them. Wherein the Church of God hath euer been as diligent to reſiſt Nouelties of words, as her Aduerſaries are buſy to inuent them. For which cauſe ſhe wil not haue vs communicate with them, nor follow their faſhion and phraſe newly inuented, though in the nature of the words ſome-time there be no harme. In S. Auguſtines daies when Chriſtian men had any good befallen them, or entred into any man's houſe, or met any freind by the way, they vſed alwaies to ſay, *Deo gratias*. The Donatiſtes and Circumcellians of that time being new-fangled, forfooke the old phraſe, and would alwaies ſay, *Laus Deo*: from which the Catholike men did ſo abhorre (as the ſaid Doctour writeth) that they had as leefe met a theeſe as one that ſaid to them, *Laus Deo*, inſteed of *Deo gratias*. As now we Catholikes muſt not ſay, *The Lord*, but, *Our Lord*: as we ſay, *Our Lady*, for

Heretical nouelties of words.

The Proteſtants prophane nouelties of words.

Catholikes muſt abhorre from heretical phraſes & words.

ὁμοιοῦσιον

Χριſτοτοχον

in Pf. 132.

his mother, not, *The Lady*. Let vs keep our forefathers words, and we fhall eafily keep our old and true faith that we had of the firft Chriftians. Let them fay, *Amendment, abftinence, the Lordes Supper, the Communion table, Elders, Minifters, Superintendent, Congregation, fo be it, praife ye the Lord, Morning-Praier, Euening-Praier*, and the reft, as they wil: Let vs auoid thefe Nouelties of words, according to the Apoftles prefcript, and keep the old termes, *Penance, Fafting, Prieft, Church, Bishop, Maffe, Mattins, Euenfong, the B. Sacrament, Altar, Oblation, Hoft, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday, Chriftians*, and the very words wil bring vs to the faith of our firft Apoftles, and condemne thefe new Apoftataes new faith and phrafes.

20 Falſely called knowledge.) It is the propertie of al Heretikes to arrogate to themfelues great knowledge, and to condemne the ſimplicite of their Fathers, the holy Doctours, and the Church. But the Apoftle calleth their pretended ſkil, a knowledge falſely fo called, being in truth high and deep blindnes. *Such* (faith S. Irenæus *lib. 5. c. 17.*) *as forfake the preaching of the Church, argue the holy Priefts of vnſkilfulnes, not confidering how farre more worth a religious idiote is, then a blaſphemous and impudent fophifter, ſuch as al Heretikes be.* And againe Vicentius Lirinensis ſpeaking in the perſon of Heretikes faith, *Come, ô ye foolish and miferable men, that are commonly called Catholikes, and learne the true faith which hath been hid many Ages heretofore, but is reuealed & ſhewed of late, &c.* See *his whole booke concerning theſe matters.*

Heretikes arrogate  
knowledge falſely  
fo called.