

Chapter 3

To teach them obedience vnto Princes, and meeknes towards al men, confidering that we alfo were as they, til God of his goodnes brought vs to baptifme. 8. To teach good workes, 9. and to auoid vaine queftions, 10. and obftinate Heretikes.

Admonish them to be fubiect to Princes and Poteftates, to obey at a word, to be ready to euery good worke, ² to blafpheme no man, not to be litigious, but modeft: fhewing al mildnes toward al men. ³ For we alfo were fometime vnwife, incredulous, erring, feruing diuers defires and voluptuoufneffes, liuing in malice and enuie, odible, hating one another. ⁴ But when the benignitie and kindnes toward man of our Sauour God appeared: ⁵ not by the workes of Iuftice which we did, but according to his mercie he hath faued vs ^aby the lauer of regeneration and renouation of the Holy Ghoft, ⁶ whom he hath powred vpon vs abundantly by IESVS Chrifft our Sauour: ⁷ that being iuftified by his grace, we may be heires according to hope of life euerlafting.

1. Tim. 4. ⁸ It is a faithful faying, and of thefe things I wil haue thee auouch earneftly: that they which beleue in God, be careful to excel in good workes. Thefe things be good and profitable for men. ⁹ But foolifh queftions, and genealogies, and contention, and controuerfies of the Law auoid. For they are vnprofitable and vaine.

2. Tim. 2, 23. ¹⁰ A man that is ^aan heretike after the firft and fecond ^badmonition auoid: ¹¹ knowing that he that is fuch an one, is ^afubuerted, and finneth, being condemned ^aby his owne iudgement.

^a As before in the Sacrament of holy Orders (*1. Tim. 4. and 2. Tim. 1.*) fo here it is plaine that Baptifme giueth grace, & that by it as by an inftrumental caufe we be faued.

^b Thefe admonitions or correptions muft be giuen to fuch as erre, by our Spiritual Gouvernours and Pafteurs: to whom if they yeald not, Chriftian men muft auoid them.

προίστα-
σθαι præesse

¹² When I shal fend to thee Artemas or Tychicus, haften to come vnto me to Nicopolis. For there I haue determined to winter. ¹³ Set forward Zenas the lawyer and Appollos carefully, that nothing be wanting to them. ¹⁴ And let our men also learne to excel in good workes to needfullie vs: that they be not vnfruitful. ¹⁵ Al that are with me, salute thee: salute them that loue vs in the faith. The grace of God be with you al. Amen.

ANNOTATIONS

10 A man that is an Heretike.) Not euery one that erreth in religion, is an Heretike, but he only that after the Churches determination wilfully and stubbornly standeth in his false opinion, not yielding to decree of Council or the cheefe Pastours of the Church therein. *They (saith S. Augustin ep. 162.) that defend their sentence (though false and peruerse) with no stubborn stomake or obstinate hart, specially if it be such as themselves by bold presumption broched not, but receiued it of their deceived parents, and doe seeke the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretikes.* And againe *li. 18. de Ciuit. c. 51. They that in the Church of Christ haue any crased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and wil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes: and going forth out of the Church, are counted for enimies that exercise vs.* Againe *li. 4. de Bapt. cont. Donat. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that which himself held &c.* And in diuers places he declareth that S. Cypriā, though he held an error, yet was no Heretike because he would not haue defended it after a general Council had declared it to be an error. *li. 2. de Bapt. c. 4.* So Poffidonius in the life of S. Augustin reporteth, how, after the determination of the See Apostolike that Pelagius opinion was heretical, al men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustin saith, *He is an Heretike in my opinion, that for some temporal commodity, and specially for his glorie and principalitie, coineth or els followeth false or new opinions. de vtilit. credendi cap. 1.*

Vit. Aug. c. 18.

Let our Protestants behold themselves in this glasse, and withal let them marke al other properties that old Heretikes euer had, and they shal find al definitions and markes of an Heretike to fall vpon themselves. And therefore they must not maruel if we warne

Who is properly an Heretike, and who is not.

Descriptions or markes how to know an Heretike.

The former markes agree to the Protestants.

al Catholike men by the words of the Apofle in this place to take heed of them, and to shun their preachings, bookes, couenticles and companies. Neither need the people be curious to know what they fay, much leffe to confute them: but they muft trust Gods Church, which doth refute and condemne them. And it is enough for them to know that they be condemned, as S. Auguftin noteth in the *later end of his booke de herefibus*. And S. Cyprian faith notably to Antonianus demanding curioufly what herefies Nouatianus did teach *No matter, faith he, what herefie he hath or preacheth, when he feareth without: that is to fay, out of the Church.*

Their bookes, feruice, and preaching muft be auoided.

Ep. 52. nu. 7. 11 Subuerted.) Heretikes be often incorrigible yet the Church of God ceafeth not by al meanes poffible to reuoke them. Therefore S. Auguftin faith *ep. 162. The Heretike himfelf though fwelling with odious & deteftable pride, and mad with the frowardnes of wicked contention, as we admonish that he be auoided left he deceiue the weaklings and litle ones, fo we refufe not by al meanes poffible to feeke his amendement and reformation.*

The Church feeketh the amendement of the moft obftinate Heretikes.

11 By his owne iudgement.) Other grieuous offenders be feperated by excommunication from communion of Saints and the fellowship of Gods Church, by the fentence of their Superiours in the fame Church: but Heretikes more miferable and infortunate then they runne out of the Church of their owne accord, and fo giue fentence againft their owne foules to damnation.

Heretikes cut themfelues from the Church.