

## Chapter 3

*He propheciethe of Heretikes to come, 6. and noteth certaine then alfo for fuch, bidding him to auoid them, 10. and (whatfoeuer perfecution befal for it) to continue conftant in the Catholike doctrine, both becaufe of his Maifter (S. Paul himfelf) 15. and alfo becaufe of his owne knowledge in the Scriptures.*

1. *Tim.* 4, 1.

**A**nd this know thou, that in the laft daies ſhal approach perilous times. <sup>2</sup> And <sup>♂</sup>men ſhal be louers of themfelues, couetous, hautie, proud, blaſphemous, not obediēt to their parents, vnkind, wicked, <sup>3</sup> without affection, without peace, accuſers, incontinent, vnmerciful, without benignitie, <sup>4</sup> traitours, ftubburne, puffed vp, and louers of voluptuouſnes more then of God: <sup>5</sup> hauing an appearance indeed of pietie, but denying the vertue thereof. And theſe auoid. <sup>6</sup> For of theſe be they that craftily enter into houſes; & lead captiue feely <sup>♂</sup>women loden with finnes, which are led with diuers deſires: <sup>7</sup> alwaies learning, and neuer attaining to the knowledge of the truth. <sup>8</sup> But as <sup>a</sup>)Iannes and Mambres refiſted Moyſes, ſo theſe alfo refiſt the truth, men corrupted in mind, reprobate concerning the faith. <sup>9</sup> But they ſhal proſper no further: for their <sup>♂</sup>folly ſhal be manifeſt to al, as theirs alfo was.

*Exo.* 7.

<sup>10</sup> But thou haſt attained to my doctrine, inſtitution, purpoſe, faith, longanimitie, loue, patience, <sup>11</sup> perfecutions, paſſions: what manner of things were done to me at Antioche, at Iconium, at Lyſtra: what manner of perfecutions I ſuftained. And out of al our Lord deliuered me. <sup>12</sup> And <sup>♂</sup>al that wil liue godly in Chriſt IESVS, ſhal ſuffer perfecutiō. <sup>13</sup> But euil men & feducers ſhal <sup>♂</sup>proſper to the worſe: erring, and driuing into error.

<sup>a</sup> That thoſe Magicians which refiſted Moyſes, were thus called, it is not written in al the old Teſtament: therfore it came to the Apoſtles knowledge by tradition, as the Church now hath the names of the 3. Kings, of the penitent theefe, of the fouldiar that pearced Chriſts ſide on the Croffe, and of the like.

<sup>14</sup> But thou, <sup>a)</sup>continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned; <sup>15</sup> & because from thine infancie thou hast knowen the holy Scriptures, which can instruct thee to saluation, by the faith that is in Chrif IESVS.

1. *Pet. 1, 21.*

<sup>16</sup> ¶ Al Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: that the man of God may be perfect, instructed to euey good worke.

## ANNOTATIONS

2 Men shal be.) Al these words S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. Let no faithful man, faith he, that keepeth in mind our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellowes and the enemies of God's Priests, goe out of the Church or impugne the same: when both our Lord and the Apostle foretold vs that such should be. *Cypr. ep. 55. nu. 3.*

6 Women loden.) Women loden with finnes, are for such their deferuings, and through the frailtie of their sexe, more subiect to the heretikes deceits, then men: the enemy attempting (as he did in the fall of our first parents) by them to ouerthrow men. See *S. Hierom vpon the 3. chapter of Ieremie*, where he addeth that euey heresie is first broched *propter gulam & ventrem*, for gluttonie and belly-cheere.

Women easily  
seduced by heresie.

9 Folly manifest.) Al heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens finnes permitting them for some while in some persons and places to preuaile: but in short time God detecteth them, and openeth the eyes of men to see their deceits: in so much that after the first brunt they be maintained by force only, al wife men in a manner seeing their fallhood, though for troubling the state of such common-weales where vnluckily they haue been receiued, they can not be so fodenly extirped.

The folly of  
Heretikes in time  
appeareth.

12 Al that wil liue.) Al holy men suffer one kind of persecution or other, being greeued & molested by the wicked, one way or another: but not al that suffer persecution be holy, as al malefactours. The Church and Catholike Princes persecute heretikes,

Persecution.

<sup>a</sup> In al danger and diuerfitie of false Sects, S. Pauls admonition is, euer to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fanfie. This is it which before he calleth *depositum*. 1. *Tim. 6.* and 2. *Tim. 1.*

and be persecuted of them againe, as S. Auguftin often declareth. See *ep. 48*.

13 Profper.) Though hereties and the Authours of them be after a while difcouered and by litle and litle forfaken generally of the honeft, difcret, and men careful of their owne faluation; yet their Authours and other great finners proceed from one error and heretic to another, and finally to plaine Atheifme and al diuelifh diforder.

16 Al Scripture.) Befides the Apoftles teaching and tradition, the reading of holy Scriptures is a great defence and help of the faithful, and fpecially of a Bifhop, not only to auoid and condemne al hereties, but to the guiding of a man in al iuftice, good life, and workes. Which commendation is not here giuen to the books of the new Teftament only (whereof he here fpeaketh not, as being yet for a great part not written) but to the Scripture of the old Teftament alfo, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforefaid, if it be read and vnderftood according to the fame Spirit wherewith it was written.

The Heretikes vpon this commendation of holy Scriptures, pretend (very fimpli in good footh) that therefore nothing is neceffarie to iuftice and faluation but Scriptures. As though euery thing that is profitable or neceffarie to any effect, excluded al other help, and were only enough to attaine the fame. By which reafon a man might as wel proue that the old Teftament were enough, and fo exclude the new: or any one peece of al the old, and thereby exclude the reft. For he affirmeth euery Scripture to haue the forefaid vtilities. And they might fee in the very next line before, that he requireth his conftant perfeuerance in the doctrine which he had taught him ouer and aboue that he had learned out of the Scriptures of the old Teftament, which he had read from his infancie, but could not thereby learne al the myfteries of Chriftian religion therein. Neither doth the Apoftle affirme here that he had his knowledge of Scriptures, by reading only, without the help of Maifters and Teachers, as the Aduerfaries hereupon (to commit the holy Scriptures to euery mans prefumption) doe gather: but affirmeth only that Timothee knew the Scriptures and therefore had ftudied them by hearing good Readers and Teachers, as S. Paul himfelf did of Gamaliel and the like, and as al Chriftian ftudents doe, that be trained vp from their youth in Catholike vniuerfities in the ftudie of Diuinitie.

The great profit of reading the Scriptures.

The Heretikes foolifh argumēt: Al Scripture is profitable, ergo only Scripture is neceffarie & fufficient.