

THE EPISTLE OF S. PAVL TO TITVS

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

That Titus was a Gentil, and not a Iew, and that he was in S. Paules traine, at the leaft the 14. yeare after his conuerfion, if not before, we vnderftand by the *Epiftle to the Galatians c. 2.* And that he continued with him to the very end, appeareth in the *fecond to Timothee c. 4.* Where he maketh mention that he fent him from Rome into Dalmatia, when himfelf was shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither himfelf, yet no doubt he comprehendeth him commonly, when he fpeaketh thus in the firft perfon plural: *Forthwith we fought to goe into Macedonia. Act. 16.* For S. Paul alfo fent him to Corinth, between the writing of his 1. & 2. to the Corinthians (which time concurrerth with *Act. 19.*) by occafion whereof he maketh much and honourable mention of him in the faid fecond Epiftle *c. 2. & c. 7.* and againe he fent him with the fame Epiftle: both times about great matters: fo that no doubt he was euen them alfo a Bishop, and receiued accordingly of the Corinthians, *with feare and trembling. 2. Cor. 7. v. 15.* But the fame is plainer in this Epiftle to himfelf. *c. 1. v. 5.* Where the Apoftle faith: *for this caufe I left thee at Crete, &c.* By which words it is manifefte alfo, that this Epiftle was not written during the ftorie of the Actes (feeing that no mention is there of S. Paules being in the ile of Crete) but after his difmiffion at Rome out of his firft trouble, and before his fecond or laft trouble there, as is euident by thefe words: *When I fhall fend to thee Artemas or Tychicus, make haft to come to me to Nicopolis, for there I haue determined to winter. Tit. 3.*

2. Corinth. 3.

Therefore he instructeth him (and in him al Bishops) much like as he doth Timothee, what qualities he muft require in them that he shal make Priests and Bishops, in what fort to preach, and to teach al forts of men, to commend good workes vnto them: finally, himself to be their example in al goodnes.

Chapter 1

Of what qualitie the Priests and Bishops muft be: 9. namely learned, confidering the Iudaical feducers of that time. 12. That the Cretenfians muft be roughly vfed, to haue them continue found in faith.

Paul the feruant of God, and an Apoftle of IESVS Chrifft according to the faith of the elect of God and knowledge of the truth: which is according to pietie. ² Into the hope of life euerlafting, which he promifed that lieth not, God, before the fecular times: ³ but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Sauour God: ⁴ to Titus my beloued fonne according to the common faith, grace and peace from God the Father, and Chrifft IESVS our Sauour.

2. Tim. 1, 9.

⁵ For this caufe left I thee in Crete, that thou fhouldest reforme the things that are wanting, and fhouldest ordaine Priests by cities, as I alfo appointed thee: ⁶ If any be without crime, the hufband of one wife, hauing faithful children, not in the accusation of riot, or not obedient. ⁷ For a Bifhop muft be without crime, as the fteward of God: not proud, not angrie, not giuen to wine, no ftriker, not couetous of filthy lucre: ⁸ but giuen to hofpitalitie, gentle, sober, iuft, holy, continent: ⁹ embracing that faithful word which is according to doctrine, that he may be able to exhort in found doctrine, and to reprove them that gaineſay it.

1. Tim. 3, 2.

¹⁰ For there be many difobedient, vaine-fpeakers, and feducers, eſpecially they that are of the Circumcifion.

¹¹ Who muft be controuled. Who fubuert whole houſes,

teaching the things they ought not, for filthie lucre.

¹² One of them faid, their owne Prophet, *The Cretenfians* Epimenides. *alwaies liers, naughtie beafts, flouthful bellies.* ¹³ This teftimonie is true. For the which caufe rebuke them sharply, that they may be found in the faith, ¹⁴ not attending to Iewish fables, and commandments of men, auerting themfelues from the truth.

Rom. 14, 20.

¹⁵ Al things are ^{a)}cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and confcience. ¹⁶ They confeffe that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euery good worke reprobate.

ANNOTATIONS

5 Ordaine Priests.) Though Priests or Bifhops may be nominated and elected by the Princes, people, or Patrons of places, according to the vfe of the time and diuerfitie of Countries and fafhions, yet they can not be ordered and confecrated but by a Bifhop who was himfelf rightly ordered or confecrated before, as this Titus was by S. Paul. And here it feemeth that he did not only confecrate them whom the people had elected before, but himfelf alfo made choife of the perfons, no mention being here made of any other election popular. Which though it were long vfed in the primitiue Church, yet for diuers caufes and fpecially for continual tumultes, partialities, and diforders which S. Auguftin much complaineth of in his time, was iuftly taken away, and other better meanes of their defignement appointed. See *Conc. Laodic. cap. 12. 13.* S. Auguft. *de adult. coniug. li. 2. c. 20. Ep. 110.* and *Pofsid in vita Aug. c. 8.*

Priests muft be confecrated by Bifhops only.

The popular election of the Clergie taken away.

And that the ordering of Priests or impofition of hands to that purpofe, belongeth only to Bifhops, and to no inferiour Priests or other perfons, it is plaine by the Apoftolike practife fet downe in the Scriptures, namely in the Actes, and in the Epiftles to Timothee and Titus. And S. Hierom, who feemeth fomtimes to fay that in the primitiue Church there was no great difference

The preeminence of a Bishop aboue a Prielt.

^a He fpeaketh not of the Churches abftaining from meates fometimes, which is not for any vncleānes in the creatures, but for chaftening their bodies: but he meaneth the Iewifh fuperftition, who now being Chriftians, would not ceafe to put difference of cleane and vncleane according to their old law. See S. Auguftin. *Cont. Fauft. li. 31. c. 4.*

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betwixt a Bifhop and Prieft, yet he euer excepteth giuing holy Orders which preeminence he attributeth to Bifhops only. *ep. 83.* as he doth alfo Confirming the Baptized by giuing them the holy Ghoft through impofition of hand and holy Chrifme. *Dial. cont. Lucifer. c. 4.* Note alfo that Aërius was of old condemned of herefie, for holding that there was no difference betwixt a Prieft and a Bifhop. *Epiph. hæ. 75. Auguft. hæ. 53.* Note laftly the fraudulent tranflation of the Heretikes, alwaies turning for *Priefts* (which here is euident to be a calling of Order and office) *Elders*, faying, *That thou ordaine Elders.* Which in our vulgar tongue fignifieth the age, and not the Office properly: and al this for hatred of Priefts.

To put no difference between them is Aërius herefie. Heret. tranflation.

Bigami excluded from holy Orders, and the caufes thereof.

6 Of one wife.) To that which is faid vpon the like words *1. Tim. 3.* adde this teftimonie of S. Epiphanius *li. 3. to. 1. cont hærefes in fine.* Holy Priefthood, faith he, for the moft part proceedeth of virgins: and if not of virgins, yet of them that liue a fole or fingle life: but and if the fingle and fole perfons fuffice not to the Minifterie, of fuch as conteine from their wiues, or after once marrying remaine widowes. For, him that hath been married twife, it is not lawful to take to Priefthood, &c. If you lift to fee the caufes why bigamie is forbidden them that are to be Priefts, and continencie required of the Clergie, fee the fame Authour *li. 2. to. 1. hæref. 59.* S. Ambrofe *li. 1. Offic. c. 50.* and vpon *1. Tim. 3.* S. Auguftin *de bono Coniugal. c. 18.* S. Hierom *ep. 50. c. 5. ad Pammachium,* and againft Iouinian *li. 2. c. 19.* S. Leo *Ep. 87.* and other ancient Authours.

The notable men of both Teftaments, that liued continently from wiues.

And if the ftudious Reader perufe al antiquitie, he fhall find al notable Bifhops and Priefts of Gods Church to haue been fingle, or continent from their wiues, if any were married before they came to the Clergie. So was S. Paul, and exhorteth al men to the like *1. Cor. 7, 7.* So were al the Apoftles after they followed Chrift, as S. Hierom witneffeth, affirming that our Lord loued Iohn fpecially for his virginitie. *Apol. ad Pammach. c. 8. & li. 1. cont Iouin. c. 4.* S. Ignatius *ep. 6. ad Philadelph.* faith of the faid Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chaftitie, reckning vp of the old Teftament diuers notable perfonages that did the fame: as Elias, Iefus Naue (otherwife called Iofue) Melchifedech, Elifæus, Hieremie, Iohn Baptift. No man is ignorant that al the notable Fathers of the Greek and Latin Church liued chaft: Athanafius, Bafil, Nazianzen, Chryfoftom, Cyprian, Hilarie, (who entred into holy Orders after his wiues death) Ambrofe, Hierom, Auguftine, Leo, Gregorie the Great. Certaine other notable Fathers had once wiues, but no holy men euer vfed them; much leffe married after they were in holy Orders.

Only the Proteftāts complain that they haue not the guift of chaftitie.

A maruelous thing, that fo many heretofore fhould haue the guift of chaftitie then, and now fo few, if the Proteftants fay true, that fkarfe one among them in our Age of al their fectes, euen of their principal Superintendents, hath had it.

Chapter 2

What to preach both to old and yong (not only with word but with example also) and to seruants. 11. For there are of al ferts in the Church, and they must be instructed accordingly.

But doe thou speake the things that become found doctrine. ² Old men that they be sober, chaste, wife, found in the faith, in loue, in patience. ³ Old women in like manner in holy attire, not ill speakers, not giuen to much wine: teaching wel, ⁴ that they may teach the yong women wifedom, to loue their husbands, to loue their children, ⁵ wife, chaste, sober, hauing a care of the house, gentle, subiect to their husbands, that the word of God be not blasphemed. ⁶ Yōg men in like manner exhort that they be sober. ⁷ In al things shew thy self an example of good workes, in doctrine, in integritie, in grauitie, ⁸ the word found, irreprehensible: that he which is on the contrarie part, may be afraid, hauing no euil to say of vs. ⁹ Seruants to be subiect to their Maisters, in al things pleasing, not gainfaying: ¹⁰ not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Sauour God in al things.

*Eph. 6, 5.
Col. 3, 22.
1. Pet. 2, 18.*

ἐπιφάνειαν

¹¹ For the grace of God our Sauour hath appeared to al men: ¹² instructing vs that denying impietie and worldly desires, we liue soberly, and iustly, and godly in this world, ¹³ expecting the blessed hope and aduent of the glorie of the great God and our Sauour IESVS Christ, ¹⁴ who gaue himself for vs, that he might redeeme vs from al iniquitie, and might cleanse to himself a people acceptable, a purfuer of good workes. ¹⁵ These things speake, and exhort and rebuke ^a) with al authoritie. Let no man contemne thee.

^a Bishops must be stout & command in Gods cause and the people must in no wise disobey or contemne them.

ANNOTATIONS

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 ^a)by 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.

φιλανθρωπία

2. Tim. 1, 9.

⁸ It is a faithful faying, and of thefe things I wil haue thee auouch earnestly: 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.

1. Tim. 4.

2. Tim. 2, 23.

¹⁰ A man that is ^b)an heretike after the firft and fecond ^b)admonition auoid: ¹¹ knowing that he that is

^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 Pafours: to whom if they yeald not, Chriftian men muft auoid them.

fuch an one, is [♠]fubuerted, and finneth, being condemned [♠]by his owne iudgement.

¹² When I fhall 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.

προϊστα-
σθαι præesse

¹⁴ And let our men also learne to excel in good workes to neceffarie vfes: that they be not vnfruitful. ¹⁵ Al that are with me, falute thee: falute 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 ftuburnly ftandeth in his falfe opinion, not yealding to decree of Councel or the cheefe Paftours of the Church therein. *They (faith S. Auguftin ep. 162.) that defend their fentence (though falfe and peruerfe) with no ftubburne ftomake or obftinate hart, fpecially if it be fuch as themfelues by bold prefumption broched not, but receiued it of their deceiued parents, and doe feeke the truth warily and carefully, being ready to be reformed if they find it, fuch are not to be reputed among Heretikes.* And againe *li. 18. de Ciuit. c. 51. They that in the Church of Chrift haue any crased or peruerfe opinion, if being admonished to be of a found and right opinion, they refift obftinately, and wil not amend their peftiferous opinions, but perfift in defense of them, are thereby become Heretikes: and going forth out of the Church, are counted for enimies that exercife 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 refift it, and choofe that which himfelf held &c.* And in diuers places he declareth that S. Cypriã, though he held an error, yet was no Heretike becaufe he would not haue defended it after a general Councel had declared it to be an error. *li. 2. de Bapt. c. 4.* So Poffidonius in the life of S. Auguftin reporteth, how, after the determination of the See Apoftolike that Pelagius opinion was heretical, al men eftemed Pelagius an Heretike, and the Emperour made lawes againft him as againft an Heretike. Againe S. Auguftin faith, *He is an Heretike in my opinion, that for fome temporal commodity, and fpecially for his glorie and principallitie, coineth or els followeth falfe or new opinions. de vtilit. credendi cap. 1.*

Vit. Aug. c. 18.

Let our Proteftants behold themfelues in this glaffe, and withal let them marke al other properties that old Heretikes euer had,

Who is properly an Heretike, and who is not.

Defcriptions or markes how to know an Heretike.

The former markes agree to the Proteftants.

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Their bookes, seruice,
and preaching muft be
auoided.

and they shal find al definitions and markes of an Heretike to fal vpon themfelues. And therefore they muft not maruel if we warne al Catholike men by the words of the Apofte 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 hereſibus*. And S. Cyprian faith notably to Antonianus demanding curiouſly what hereſies Nouatianus did teach *No matter*, faith he, *what hereſie he hath or preacheth, when he ſearcheth without*: that is to fay, out of the Church.

Ep. 52. nu. 7.

The Church ſeeketh the
ammendment of the
moſt obſtinate Heretikes.

11 Subuerted.) Heretikes be often incorrigible yet the Church of God ceaſeth not by al meanes poſſible to reuoke them. Therefore S. Auguftin faith *ep. 162. The Heretike himſelf 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, ſo we refuſe not by al meanes poſſible to ſeeke his amendment and reformation.*

Heretikes cut themfelues
from the Church.

11 By his owne iudgement.) Other grieuous offenders be ſeparated by excommunication from communion of Saints and the fellowſhip of Gods Church, by the ſentence of their Superiours in the ſame Church: but Heretikes more miſerable and infortunate then they runne out of the Church of their owne accord, and ſo giue ſentence againſt their owne foules to damnation.