

THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

The cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would greiue him fore, and also might be a tentation vnto him. Therfore he talketh of the cause of his trouble, and of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwaies to suffer for it, to fulfil his minifterie to the end, as himself now had done his.

Whereby it is certaine, that it was written at Rome, in his last apprehension and emprisonment there: as he signifieth by these words *Chap. 1: Onepiphorus was not ashamed of my chaine, but when he was come to Rome, carefully fought me, &c.* And of his martyrdom, thus: *For I am now ready to be offered, and the time of my resolution (or death) is at hand. Cap. 4.*

Chapter 1

With his praises he couertly exhorteth him not to be dismayed for his trouble, 6. (hauing grace giuen in Orders to help him, 8. and knowing for what cause he is persecuted) and namely with the example of Onepiphorus.

Paul an Apostle of IESVS Chrif by the wil of God, according to the promise of the life which is in Chrif IESVS: ² to Timothee my dearest sonne, grace, mercie, peace from God the Father, and Chrif IESVS our Lord.

³ I giue thanks to God, whom I ferue from my Progenitours in a pure confcience, that without intermiffion I haue a memorie of thee in my praier, night and day ⁴ defiring to fee thee, mindful of thy teares, that I may be filled with ioy, ⁵ calling to mind that faith which is in thee not feined, which alfo dwelt firft ^ain thy grandmother Lois, and thy mother Eunice, and I am fure that in thee alfo. ⁶ For the which caufe I admonifh thee that thou refufcitate the ^a)grace of God, which is in thee by the impositiō of my hands. ⁷ For God hath not giuen vs the fpirit of feare: but of power, and loue, and fobrietie. ⁸ Be not therefore afhamed of the teftimonie of our Lord, nor of me his prifoner: but trauail with the Ghofpel according to the power of God, ⁹ who hath deliuered and called vs by his holy calling, not according to our workes, but according to his purpofe and grace, which was giuen to vs in Chrifte IESVS before the fecular times. ¹⁰ But it is manifested now by the illumination of our Sauour IESVS Chrifte, who hath deftroied death, and illuminated life and incorruption by the Ghofpel: ¹¹ Wherin I am appointed a preacher and Apofle and Maifter of the Gentils. ¹² For the which caufe alfo I fuffer thefe things: but I am not confounded. For I know whom I haue beleueed, and I am fure that he is able to keep my ^a)*depositum* vnto that day.

Tit. 3, 5.

Tit. 1, 3.

1. Timo. 2, 7.

¹³ Haue thou ^a)a forme of found words, which thou haft heard of me in faith and ^b) in the loue in Chrifte IESVS. ¹⁴ Keep the good *depositum* by the Holy Ghofte, which dwelleth in vs.

ἀγάπη τῇ ἐν Χριστῷ

¹⁵ Thou knoweft this, that al which are in Afia, be auerted from me: of whom is Phigelus and Hermogenes.

^a Here againe it is plaine that holy Orders giue grace, and that euen by and in the external ceremonie of impofing the Bifhops hands. And it is a manner of fpeech fpecially vfed in this Apofle, and S. Luke, that Orders giue grace to the ordred, and that to take orders or authoritie to minifter Sacramēts or preach, is, to be giuen or deliuered to God's grace. *Act. 14, 25.*

^b Faith and loue copled cōmonly together in this Apofles writings.

2. *Tim. 4, 19.*

¹⁶ Our Lord giue mercie to the houle of Onesiphorus: becaufe he hath often refrefhed me, and hath ^{a)}not been afhamed of my chaine: ¹⁷ but when he was come to Rome, he fought me carefully, and found me. ¹⁸ [♠]Our Lord grant him to find mercie of our Lord in that day. And how many things he miniftred to me at Ephefus, thou knoweft better.

ANNOTATIONS

5 In thy grandmother.) Though God fhew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education & to haue good faithful progenitours and Catholike parents. And it is a great finne to forfake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to follow ftrange doctrines, abandoning not only our next natural parents faith, but the ancient faith and beleefe of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Chriftian religion being then but newly planted, was fo commendable euen in a Bifhop, how much more it is now laudable to cleaue faft to the faith of fo many our progenitours and Ages that continued in the fame Chriftian religion which they firft receiued.

A great bleffing to haue Catholike progenitours: and very commendable to cleaue faft to their faith.

*Apol. cont.
Ruff. li. 1. c. 8.*

Our Proteftants in their great wifedom laugh at good fimple men when they talke of their fathers faith. But S. Hierom, *I am a Chriftian*, faid he, *and borne of Chriftian parents, and carie the figne of the croffe in my forehead.* And againe *ep. 65. c. 3, Vntil this day the Chriftian world hath been without this doctrine, that faith wil I hold faft being an old man, wherein I was borne a child.* And the holy Scriptures fet vs often to fchole to our fathers. *Aske thy fathers, and they wil shew thee, thy anceftours, and they wil tel thee.* And againe, *Our fathers haue shewed vnto vs.* And commonly the true God is called the God of the faithful and of their forefathers, *Dan. 2, 3.* And falfe Gods and new doctrines or opinions be named, *New and frefh, fuch as their fathers worfhipped not.* *Deut. 32.* Finally S. Paul both here and often els alleageth for his defenfe and commendation, that he was of faithful progenitours. And it is a cafe that Heretikes can not lightly bragge of, no one fect commonly during fo long without intermiffion, that they can haue many progenitours of the faid

The peoples fpeeches of their fathers faith, is very Chriftian and laudable.

*Deut. 32.
& Pfal. 43.*

Act. 14. 2. Cor. 11.

^a What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be afhamed of their difgrace, yrons, or what miferies fo euer.

fect. Which is a demonſtration that their faith is not true, and that it is impoſſible our Catholike faith to be falſe, ſuppoſing the Chriſtian religion to be true.

Al our good deedes
are laid vp with
God, to be rewarded.

12 Depoſitum.) A great comfort to al Chriſtians, that euery of their good deedes and ſufferings for Chriſt, and al the worldly loſſes ſuffered for defence or confeſſion of their faith, be extant with God, and kept as *depoſitum*, to be repaid or receiued againe in heauen. Which if the worldlings beleued or conſidered, they would not ſo much maruel to ſee Catholike men ſo willingly to loſe land, libertie, credit, life and al for Chriſtes ſake and the Churches faith.

We muſt ſpeake in
Catholike termes, after
a certaine rule of faith,
and forme of wordes.

13 A forme.) The Apoſtles did ſet downe a platforme of faith, doctrine, and phraſe of Catholike ſpeech and preaching, & that not ſo much by writing (as here we ſee) as by word of mouth: to which he referreth Timothee ouer and aboue his Epistles vnto him. And how preciſely Chriſtian Doctours ought to keep the forme of words anciently appropriated to the myſteries & matters of our religion, S. Auguſtin expreſſeth in theſe wordes *li. 10. de ciuit. c. 13. Philoſophers ſpeake with freedom of words &c. but we muſt ſpeake according to a certaine rule, left licentious libertie of words breed an impious opinion of the things alſo that are ſignified by the ſame.* Trinitie, perſon, effence, Conſubſtantial, Tranſſubſtantiation, Maſſe, Sacrament, and ſuch like, be *verba ſana* (as the Apoſtle ſpeaketh) *found words*, giuen to expreſſe certaine high truths in religion, partly by the Apoſtles and firſt Founders of our religion vnder Chriſt, and partly very aptly inuented by holy Councils & Fathers, to expreſſe as neere as could be the high ineffable or vnſpeakable veritie of ſome points, and to ſtop the Heretikes audacitie and inuention of new words and prophane ſpeeches in ſuch things, which the Apoſtle warneth Timothee to auoid. *1. ep. c. 6, 20. and 2. ep. 2, 16. See the Annotation there.*

Relieuers of Cath.
priſoners.

18 Our Lord.) To haue this praier of an Apoſtle, or any Prieſt or poore Cath. man ſo relieued, giueth the greateſt hope at the day of our death or general iudgement, that can be: and it is worth al the lauds, honours, and riches of the world.

Chapter 2

*He exhortheth him to labour diligently in his office, conſidering the reward in Chriſt, & his denial of them that deny him: 14. Not to contend, but to ſhun heretikes: neither to be moued to ſee ſome ſubuerted, conſidering that the elect continue Catholikes, and that in the Church be of al ſorts. 24. Yet with al ſweetenes to reclaime the de-
ceiued.*

Thou therefore, my fonne, be ftrong in the grace which is in Chrift IESVS: ² and the things which thou haft heard of me by many witneffes, thefe commend to faithful men, which fhall be fit to teach others alfo. ³ Labour thou as a good fouldiar of Chrift IESVS. ⁴ ¶ No man being a fouldiar to God, intangleth himfelf with fecular bufineffes; that he may pleafe him to whom he hath approued himfelf. ⁵ For he alfo that ftriue for the maifterie, is not crowned vnleffe he ftrive lawfully. ⁶ The hufband-man that laboureth, muft firft take of the fruits. ⁷ Vnderftand what I fay: for our Lord wil giue thee in al things vnderftanding. ⁸ Be mindful that our Lord IESVS Chrift is rifen againe from the dead, of the feed of Dauid, according to my Ghofpel, ⁹ wherein I labour euen vnto bands, as a malefactour: but the word of God is not tied. ¹⁰ Therefore ^a) I fuftaine al things for the elect, that they alfo may obtaine the faluation, which is in Chrift IESVS, with heauenly glorie. ¹¹ A faithful faying. For is we be dead with him, we fhall liue alfo together. ¹² If we fhall fuftaine, we fhall alfo reigne together. If we fhall deny, he alfo wil denie vs. ¹³ If we beleue not; he continueth faithful, he can not denie himfelf. ¹⁴ Thefe things admonifh: teftifying before our Lord.

Mat. 10.
Ro. 3, 3.

Contend not in word, for it is profitable for nothing, but for the fubuerfion of them that heare. ¹⁵ Carefully provide to prefent thy felf approued to God, a worke-man not to be confounded, ¶ rightly handling the word of truth. ¹⁶ But ^b) prophane and vaine fpeeches auoid: for they doe much grow to impietie: ¹⁷ and ¶ their fpeech fpreadeth as a canker: of whō is Hymenæus and Philetus: ¹⁸ who haue erred from the truth, faying that the refurrection is done already, and haue fubuerted the faith of fome.

^a Marke here that the elect (though fure of faluation) yet are faued by meanes of their Preachers and Teachers, as alfo by their own endeaours.

^b See the *Annotations before 1. Tim. 6. v. 20.*

¹⁹ But the fure foundation of God ftandeth, hauing this feale, Our Lord knoweth who be his, and let euery one depart from iniquitie that nameth the name of our Lord. ²⁰ But [♣]in a great houle there are not only veffels of gold and of filuer, but alfo of wood and of earth: and certaine indeed vnto honour, but certaine vnto contumelie. ²¹ If any man therfore fhall [♣]cleanfe himself from thefe, he fhall be a veffel vnto honour, fanctified & profitable to our Lord, prepared to euery good worke.

²² But youthful defires fly, and purfue iuftice, faith, charitie, and peace with them that inuocate our Lord from a pure hart. ²³ And foolifh and vnlearned queftions auoid, knowing that they ingender brauls. ²⁴ But the feruant of our Lord muft not wrangle: but be mild toward al men, apt to teach, patient, ²⁵ with modeftie admonifhing them that refift the truth: left fometime ^a)God giue them repentance to know the truth: ²⁶ and they recouer themfelues from the fnares of the diuel, of whom they are held captiue at his wil. *Tit. 3, 9.*

ANNOTATIONS

What fecular affaires
doe not agree nor
confift with fpiri-
tual mens function.

4 No man being a fouldiar.) Firft of al, the Apoftle (*1. Cor. 7.*) maketh marriage and the needful cares, follicitude, and diftractions therevpon euer depending, fpecial impediments of al fuch as fhould employ themfelues wholly to God's feruice, as Bifhops and Priests are bound to doe. *He that is with a wife* (faith he) *is careful for the world, how to pleafe his wife, and is diftracted or deuided. 1. Cor. 7.*

Secondly, the practife of phyficke, merchandife, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hawking, gamning, fhewes, enterludes, or the like paftimes, is here forbidden.

Thirdly, the feruice of Princes and manifold bafe offices done to them for to obtaine dignities and promotions, are difagreeable to Prieltly functions. Not fo, to be their Chaplens for this purpofe to

How fpiritual men may
ferue fecular Princes,
& deale in ciuil caufes.

^a Conuerfion from finne & herefie is the giuft of God and of his fpecial grace: yet here we fee, good exhortations and prayer and fuch other helps of man be profitable thereunto. Which could not be if we had not free-wil.

preach vnto them, to heare their confeffions, to minifter the Sacraments vnto them, to fay Diuine feruice before them, and fuch other fpiritual dueties. For, al fuch feruices done to principal perfons both of the Clergie and Laitie, be godly and confonant to Prieftly vocation. As alfo feruing of Princes and Commonweales in ciuil caufes and matters of ftate, in making peace and quietnes among the people, by deciding or compounding their controuerfies, al fuch like affaires tending to the honour of God and good of men, and to the vpholding of true religion, when they may be done without notorious damage or hinderance of their fpiritual charge, or when the hurts thereof be abundantly recompenfed by the neceffarie dueties done for the general good of Kingdom or Countrey: al fuch things (I fay) be lawful and often very requifit. And S. Auguftin, S. Ambrofe, S. Bernard, and other holy Bifhops of old were much occupied therein, as we fee in S. Auguftines booke *de opere Monachorum c. 20.* & *Pofsid in vit. c. 19.*

In vit. S. Ambrof. & Bern.

15 Rightly.) The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes, but al is in the handling of them. Thefe later handle them guilefully, adultering the word of God, as els-where the Apoftle fpeaketh: the other fincerely after the manner of the Apoftles and Doctours of God's Church. Which the Greek expreffeth by a fignificant word of cutting a thing ftraight by a line, ὀρθοτομοῦντα.

2. Cor. 2. & 4.

Catholikes only, right handlers of the Scripture.

17 Their fpeache.) The fpeeches, preachings, and writings of Heretikes be peftiferous, contagious, and creeping like a canker. Therefore Chriftian men muft neuer heare their fermons nor read their books. For fuch men haue a popular way of talke whereby the vnlearned, and fpecially women loden with finne, are eafily beguiled. *Nothing is fo eafy (faith S. Hierom) as with voluble and rolling fong to deceiue the rude people, which admire whatfoeuer they vnderftand not. ep. 2. ad Nepot. c. 10.*

Heretical books and fermons are to be auoided.

20 In a great houfe.) He meaneth not that Hymenæus and Philetus (of whom he fpake immediately before) or other heretikes, be properly within the Church, as Catholike men are, though grieuous finners: but that euil men who for the punifhment of their finnes become heretikes, were before they fel from their faith as veffels of contumelie, within the Church. Yea and often alfo after they be feuered in hart and in the fight of God, fo long as they ftand in external profeffion and vfe of the fame Sacraments, and in the outward fellowfhip of Catholikes, not yet either separated of themfelues, nor caft out by the Gouernours of the Church, fo long (we fay) they be after a fort in the Church: though properly and indeed they be out of the compaffe of God's houfe. Mary of thofe that are openly feuered in Sacraments, Seruice, and communion, there is no queftion but they are out of the Church.

Who are out of the Church or within it.

21 Cleanfe himfelf.) Man then hath free-wil to make himfelf a veffel of faluation or damnation: though faluation be attributed

Free-wil.

to God's mercie principally, the other to his iust iudgement: neither of both being repugnant to our free-wil, but working with and by the same, al such effects in vs as to his prouidence and our deferts be agreeable.

Chapter 3

He prophecieth of Heretikes to come, 6. and noteth certaine then also for such, bidding him to auoid them, 10. and (whatfoeuer perfecution befall for it) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul himself) 15. and also because of his owne knowledge in the Scriptures.

And this know thou, that in the last daies shall approach perilous times. ² And ¹men shall be louers of themselues, couetous, haughty, proud, blasphemous, not obediēt to their parents, vnkind, wicked, ³ without affection, without peace, accusers, incontinent, vnmerciful, without benignitie, ⁴ traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: ⁵ hauing an appearance indeed of pietie, but denying the vertue thereof. And these auoid. ⁶ For of these be they that craftily enter into houses; & lead captiue feely ¹women laden with finnes, which are led with diuers desires: ⁷ alwaies learning, and neuer attaining to the knowledge of the truth. ⁸ But as ^aIannes and Mambres refuted Moyfes, so these also refute the truth, men corrupted in mind, reprobate concerning the faith. ⁹ But they shall prosper no further: for their ¹folly shall be manifest to al, as theirs also was.

1. Tim. 4, 1.

Exo. 7.

¹⁰ But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, ¹¹ persecutions, passions: what manner of things were done to me

^a That those Magicians which refuted Moyfes, were thus called, it is not written in al the old Testament: therefore 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.

at Antioche, at Iconium, at Lyftra: what manner of perfecutions I fultained. And out of al our Lord deliuered me. ¹² And Al that wil liue godly in Chrift IESVS, shal fuffer perfecutiō. ¹³ But euil men & feducers shal Alpropper to the worfe: erring, and driuing into errour. ¹⁴ But thou, a)continue in thofe things which thou haft learned, & are committed to thee: knowing of whom thou haft learned; ¹⁵ & becaufe from thine infancie thou haft knowen the holy Scriptures, which can inſtruct thee to faluation, by the faith that is in Chrift IESVS.

1. *Pet. 1, 21.*

¹⁶ 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 euery good worke.

ANNOTATIONS

2 Men ſhal be.) Al theſe words S. Cyprian expoundeth of ſuch as by pride and difobedience reſiſt Gods Priests. Let no faithful man, faith he, that keepeth in mind our Lordes and the Apoftles admonition, maruel if he ſee in the later times ſome proud and ftubburne fellowes and the enemies of Gods Priests, goe out of the Church or impugne the fame: when both our Lord and the Apoftle 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 fal of our firſt parents) by them to ouerthrow men. See *S. Hierom vpon the 3. chapter of Ieremie*, where he addeth that euery hereſie is firſt broched *propter gulam & ventrem*, for gluttonie and belly-cheere.

Women eaſily
feduced 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

The folly of
Heretikes in time
appeareth.

^a In al danger and diuerſitie of falſe Sects, S. Paules admonition is, euer to abide in that was firſt taught and deliuered, neuer to giue ouer our old faith for a new fanſie. This is it which before he calleth *depoſitum*. 1. *Tim. 6.* and 2. *Tim. 1.*

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their fallhood, though for troubling the ftate of fuch common-weales where vnluckily they haue been receiued, they can not be fo fodenly extirped.

Perfecution.

12 Al that wil liue.) Al holy men fuffer one kind of perfecution or other, being greeued & molefted by the wicked, one way or another: but not al that fuffer perfecution be holy, as al malefactours. The Church and Catholike Princes perfecute heretikes, and be perfecuted of them againe, as S. Auguftin often declareth. See *ep. 48*.

13 Profper.) Though herefies 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 herefie to another, and finally to plaine Atheifme and al diuelifh diforder.

The great profit of
reading the Scriptures.

16 Al Scripture.) Befides the Apoftles teaching and tradition, the reading of holy Scriptures is a great defenfe and help of the faithful, and fpecially of a Bifhop, not only to auoid and condemne al herefies, 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 foolifh
argumēt: Al Scrip-
ture is profitable,
ergo only Scripture is
neceffarie & fufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very fimply in good footh) that therfore 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 therfore 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.

Chapter 4

He requireth him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching, 5. and to fulfil his courfe, as himself now hath done: 9. and to come vnto him with speed, because the rest of his traine are disperfed, and he draweth now to heauen.

Iteftifie before God and IESVS Chrift who fhall iudge the liuing and the dead, and by his aduent, and his Kingdom: ² Preach the word. Vrge in feafon, out of feafon, reprove, befeech, rebuke in al patience and doctrine. ³ For [♠]there fhall be a time when they wil not beare found doctrine: but according to their owne defires they wil heape to themfelues Maifters, hauing itching eares, ⁴ and from the truth certes they wil auert their hearing, and to fables they wil be conuerted. ⁵ But be thou vigilant, labour in al things, doe the worke of an Euangelift, fulfil thy minifterie. Be fober. ⁶ For I am euen now ^ato be facrificed: and the time of my refolution is at hand. ⁷ I haue fought a good fight, I haue confummate my courfe, I haue kept the faith. ⁸ Concerning the reft, there is laid vp for me [♠]a crowne of iuftice, which our Lord wil render to me in that day, a iuft iudge: and not only to me, but to them alfo that loue his comming.

Col. 4, 14. ⁹ Make haft to come to me quickly. ¹⁰ For Demas hath left me, louing this world, and is gone to Theffalonica: Crescens into Galatia, Titus into Dalmatia. ¹¹ Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the minifterie. ¹² But Tychicus I haue fent to Ephesus. ¹³ The cloke that I left at Troas with Carpus, comming bring with thee, and the books, efpecially the parchment. ¹⁴ Alexander the Copperfmith hath fhewed me much euil: our Lord

^a The martyrdom of Saints is fo acceptable to God, that it is counted as it were a Sacrifice in his fight, and therfore hath many effects both in the partie that fuffereth it, and in others that are partakers of the merit as of a Sacrifice: which name it hath by a Metaphore.

wil reward him according to his workes: ¹⁵ whom doe thou also auoid, for he hath greatly refuted our words. ¹⁶ In my first answer no man was with me, but al did forsake me: be it not imputed to them. ¹⁷ But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and al Gentils may heare: and I was deliuered from the mouth of the lion. ¹⁸ Our Lord 'hath deliuered' me from al euil worke: and wil faue me wil deliuer vnto his heauenly Kingdom. To whom be glorie for euer and euer. Amen.

¹⁹ Salute Prisca and Aquila, and the house of Onesiphorus. ²⁰ Erastus remained at Corinth. And Trophimus I left sicke at Miletum. ²¹ Make hast to come before winter. Eubulus and Pudens and ^a)Linus and Claudia, and al the Brethren, salute thee. ²² Our Lord IESVS Chrif be with thy spirit. Grace be with you. Amen.

ANNOTATIONS

The Apostle prophesied of our new delicate Preachers.

³ There shall be a time.) If euer this time come (as needs it must that the Apostle fore-saw and fore-told) now it is vndoubtedly. For the properties fall so iust in euery point vpon our new Maisters and their Disciples, that they may seem to be pourtered out, rather then prophesied of. Neuer were there such delicate Doctours that could so pleasantly claw and so sweetly rubbe the itching eares of their hearers, as these, which haue a doctrine framed for euery mans phantasie, lust, liking, and desire: the people not so fast crying, *speake placentia, things that please*: but the Maisters as fast warranting them to doe *placentia*. *Esa. 30. v. 10.*

Workes meritorious.

⁸ A crowne of iustice.) This place conuinceth for the Catholikes, that al good workes done by God's grace after the first iustification be truly and properly meritorious, and fully worthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crowne, or recompense which God by his iustice oweth to the persons so working by his grace. For he rendereth or repaieth heauen as a iust iudge, & not only as a merciful giuer. And the crowne which he paieth, is not only of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that we worke wel and merit heauen: it is his iustice, for those merits to giue vs a crowne correspondent in heauen. S. Augustin vpon these

How heauen is due both of iustice and mercie.

^a This Linus was Coadiutor with and vnder S. Peter, and so counted second in the number of Popes.

words of the Apostle, expreffeth both briefly thus, *How should he repay as a iust iudge, vnles he had first giuen as a merciful father? Li. de great. & lib. arbit. c. 6.*

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans workes in this case, it is alwaies meant of workes considered in their owne nature and valure, not implying the grace of Chrif, by which grace it commeth, and not of the worke in it-felf that we haue a right to heauen and deferue it worthily; which the Apostle in the *6. to the Hebrewes* more then infinuateth, faying thefe words, *God is not vniuft, to forget your worke and loue which you haue shewed in his name, &c.* As though he would fay, that he were vniuft if he did forget to recompense their workes. The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement for that is *merces* & μισθός whereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire of al ftriving, running, labouring, due both by promise & by couenant & right debt. See a notable place in S. Auguftin in *Pfal. 83. in fine:* and *100. in initio.* & *ho. 14. c. 2. li. 50. hom.* S. Cyprian also, and namely the later end of his booke *de opere & eleomofyna:* and thou shalt easily contemne the contrarie falshood, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al worthines in mans merits. S. Auguftines words be thefe, *Marke that he to whom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the rest here coted, where he examineth and explicated the matter at large.

It is not of vs, but of God's grace, that workes be meritorious.

To such good workes heauen is due: to pay the contrarie, is to derogate from Gods grace.

