

all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And they which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the benefite. These things teache and exhorte.

3 If any man teache other wise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puffed vp and knoweth nothing, but doteth about questions and strife of wordes, whereof cometh enuie, strife, railings, euil surmising,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlines: from suche separate thy self.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we broght nothing into this worlde, & it is certeine, that we can carie nothing out.

8 Therefore when we haue fode & raiment, let vs therewith be content.

9 For they that wil be riche, fall into temptation and snares, and into many foolish & noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lust after, they erred from the faith, & perced them selues through with many sorowes.

11 But thou, O man of God, flee these things, and followe after righteousness, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal-

led, & hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate witnessed a good confession,

14 That thou kepe this commandement without spot, and vnruckeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is blessed and prince onely, the King of Kings, and Lord of Lords,

16 Who onely hath immortalitie, & dwelleth in the light that none can atteine vnto, whome neuer man sawe, neither can see, vnto whome be honour and power euerlasting, Amen.

17 Charge them that are rich in this worlde, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

18 That they do good, & be rich in good workes, & readie to distribute, and communicate,

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.

20 O Timotheus, kepe that which is committed vnto thee, and auoide profane & vaine babblings, and oppositions of science falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

a That is, of the grace of God, as their seruants are, & hauing the same adoption.

Chap. 1. 4.

b They measure religion by riches, as here taught, that onely religion is true riches. Iob. 1. 21. prou. 27. 26. eccles. 5. 14. c That set their felicitie in riches.

d For they are neuer quiet neither in ioules nor bodie. e Whome Gods Spirit doeth rule.

Chap. 5. 11. Mat. 27. 11. Iohn. 18. 37.

Chap. 1. 11. Psal. 17. 14. & 19. 16.

f By this mightie power of God the faithful are admonished boldly to stande in their vocation although the worlde, Satan and hell rage against them. Iohn. 1. 18.

g The gifts of God for the vtilitie of the Church. Chap. 1. 4. & 4. 7. h As when question cometh touching this life.

Mat. 6. 20. Ioh. 6. 9.

g The gifts of God for the vtilitie of the Church. Chap. 1. 4. & 4. 7. h As when question cometh touching this life.

THE SECONDE EPISTLE of Paul to Timotheus.

THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (in him all the faithful) in the faith of the Gospel, & in the constant & sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attende the issue, as do husband men, which at length receiue the frutes of their labours, & to cast off all feare & care, as souldiers do which seek onely to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of contentions, curious disputations, & vaine questions, to the intent that his doctrine may all together consist. Considering that the examples of Hymeneus & Phileus, which subuerted the true doctrine of the resurrection, were so horrible: & yet to the intent that no man should be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, & that the Church is subiect to this calamitie: that the euil must dwell among the good till Gods trial come: yet he reserveth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, & dangerous times shall followe, willing him to arme himself with the hope of the good issue that God will giue vnto him, and to exercise him self diligently in the Scriptures, bothe against the aduersaries, and for the vtilitie of the Church, directing him to come to him for certeine necessarie affaires, and so with his and others salutations endeth.

To kepe the paterne. II. Timotheus. Gods worde is not bounde 150/1224

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

1



Aul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS,

To Timotheus my beloued sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

3 I thanke God, * whome I serue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou stirre vp the gifte of God which is in thee, by the putting on of mine hands.

7 For God hathe not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.

8 Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hathe faued vs, & called vs with an *holie calling, not according to our *workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the *worlde was,

10 But is now made manifest by the appearing of our Sauour Iesus Christ, who hathe abolished death, and hathe brought life and immortalitie vnto light through the Gospel.

11 *Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

12 For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am persuaded that he is able to kepe that which I haue committed to him against that day.

13 Kepe the true paterne of the wholesome wordes, which y^e hast heard of me in faith and loue which is in Christ Iesus.

14 That ^hworthie thing, which was committed to thee, kepe through the holie Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he fought me out verie diuigently, and founde me.

18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hathe ministred vnto me at Ephesus, y^e knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde faste in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by manie witnesses, the same deliuer to faithful men, which shalbe able to teache other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himself with the affaires of this life, because he wolde please him that hathe chosen him to be a souldier.

5 And if anie man also striue for a matterie, he is not crowned, except he striue as he ought to do.

6 The housband man must labour before he receiue the frutes.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the sede of Daud, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an euil doer, euen vnto bonds: but the worde of God is not bounde.

10 Therefore I suffer all things, for the *elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

11 It is a true saying, For if we be dead with him, we also shal liue with him.

12 If we suffer, we shal also reigne with him: * if we denie him, he also wil denie vs.

13 If we beleue not, yet abideth he faithful: he can not denie him self.

14 Of these things put them in remembrance, and protest before the Lord, that they striue not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shewe thy self approued vnto God, a workeman that nedeth not to be ashamed, diuiding the worde of truethe aright.

16 *Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.

17 And their worde shal fret as a cancre: of which sorte is Hymeneus and Philetus,

a Being sent of God to preache that life which he had promised in Christ Iesus.

b Following the steppes of mine ancestres, as Abraham, Isaac, Iacob, & others of whom I am come and of whom I receiued the true religion by succession.

c The gift of God is a certain liuelie flame kindeled in our hearts, of Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14. 1. Cor. 1.2. eph. 1.3. Tit. 3.5.

e As though God wolde destroye vs.

f Rom. 16.25. eph. 3.9. Col. 1.26. Tit. 1.2. 1. pet. 1.20. 1. Tim. 2.7.

g He speaketh here of his first coming, which thogh it seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp fro the consideration of worldlie shings, to contemplate the maiekie thereof.

h Which is my self.

i The graces of the holie Ghost

Or, in the presence of manie witnesses.

a So that the truethe of God may remaine perit.

b As with his household, & other ordinarie affaires.

c So that the paine must go before the recompense.

d Notwithstanding mine imprisonment of worde of God hathe it race, & increaseth. 2. Cor. 1.4. Col. 1.24.

e To confirme their faith, more esteemig the edification of the Church th^o him self.

f Mar. 10.33. Rom. 8.38.

g Rom. 3.3. & 9.6.

h Giuing to euerie one his iuste portion. Wherein he aludeth to the Priests of the olde Law w^h in their sacrifice gaue to God his parte, toke their owne parte and gaue to him y^e brought sacrifice, his ductie.

i 1. Tim. 4.7. & 6.20. Tit. 2.2.

18 Which

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, & The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Christ, departe from iniquitie.

20 Notwithstanding in a great house are not onely vessels of golde & of siluer, but also of wood and of earthen, & some for honour, and some vnto dishonour.

21 If anie man therefore purge him selfe from these, he shall be a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lustes of youth, and followe after righteousness, faith, loue, & peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they ingendre strife.

24 But the seruant of the Lord must not stryue, but must be gentle towarde all men apt to teache, suffering the euil men patiently,

25 Instructing them with mekenes that are contrarie minded, prouing if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And that they may come to amendement out of the snare of the deuill, which are taken of him at his wil.

CHAP. III.

1 He prophesieth of the peribous times. 2 Setteth out hypocrites in their colours. 12 Sheweth the state of the Christians. 14 And how to auoide dangers. 16 Also what profit cometh of the Scriptures.

1 This knowe also, that in the last dayes shall come peribous times.

2 For men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholie,

3 Without natural affectiō, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from suche.

6 For of this sorte are they which creep into houses, and lead captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 And as Iannes and Iambres withstode Moses, so do these also resist the trueth,

men of corrupte mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnes shall be euident vnto all men, as theirs also was.

10 But thou hast fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, & afflictions which came vnto me at Antiochia, at Iconium, and at Lystra, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Christ Iesus, shall suffer persecution.

13 But the euil men and deceiuers, shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and art persuaded thereof, knowing of whome thou hast learned them:

15 And thou hast knowen the holie Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to improue, to correct and to instructe in righteousness,

17 That the man of God may be absolute, being made perfite vnto all good workes.

CHAP. IIIII.

1 He exhorteth Timotheus to be seruent in the worde, and to suffer aduersitie. 6 Maketh mention of his owne death. 9 And biddeth Timotheus come vnto him.

1 Charge thee therefore before God, & before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shall be giuen vnto fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an euangeliiste: make thy ministerie fully knowen.

6 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto me at once. 10 For Demas hath forsake me, & hath embraced

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde & wil was.

e The worde signifieth the, that by anie craftie packing or conuenticul beguilement with false colours, & batteries & illusions, & suche God setteth vnto to exercise his by them: & here S. Paul admonisheth vs of them.

f Which is content to be gouerned by Gods worde. g The onelie Scripture sufficeth to lead vs to perfection.

a Leave none occasion to preache and to profite.

b To false, & vprofitable doctrine.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approve thee in all things.

g He grounded vpon Gods election and mans faith. h Because the wicked shulde not count the selues vnder the name of the Church, he the with by this similitude, yea bothe good & bad may be therein. i That is, bothe the separate him selfe from the wicked, & also purge his natural corruption by Gods Spirit.

1 Cor. 1. 2.

1 Tim. 1. 4.

4. 7.

Tit. 3. 9.

k Which do not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whom he willett to see: but of the onely which as yet are not come to the knowledge of the trueth, & fall through ignorance.

n Or, that being deliuered out of the snare of the diuill of whom they are taken, they may come to amendement & performe his wil.

1 Tim. 4. 1.

1 Pet. 3. 3.

1 Iude 18.

o He speaketh of them which make profession to be Christians.

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o He speaketh of them which make profession to be Christians.

1 Tim. 4. 1.

1 Pet. 3. 3.

1 Iude 18.

Exod. 7. 10.

b As, monkes, friers, and suche hypocrites.

braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.

ⁱ Out of the great danger of Nero.

^e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vntertaine. ^f Some reade coffret: others, booke.

¹¹ * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

¹⁸ And the Lord wil deliuer me from euerie euil worke, and wil preserue me vnto his heauenlie kingdome: to whome be praise for euer and euer, Amen.

^k That I commit nothing vnworthie mine office. *Chap. 1. 16.*

¹² And Tychicus haue I sent to Ephesus. ¹³ The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the booke, but specially the parchements.

¹⁹ Salute Prisca, and Aquila, and the household of Onesiphorus.

^g For Paul saue in him manifest signes of reprobation.

¹⁴ Alexander the copper smith hathe done me muche euil: the Lord s reward him according to his workes.

²⁰ Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

^h If S. Peter had bene there he wolde not haue forsaken him.

¹⁵ Of whome be thou ware also: for he withstode our preaching sore.

²¹ Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

²² The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

The seconde Epistle written from Rome vnto Timotheus the first bishoppe elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF Paul to Titus.

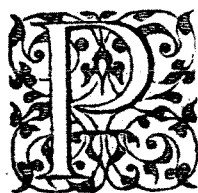
THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certeine which went about not onely to ouerthrowe the gouernemēt of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastours: others, vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongst other things; he noteth the Iewes which put a certeine holines in meates & suche outward ceremonies, teaching them which are the true exercises of a Christian life, & what things appertaine to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he willett him to be auoyded.

CHAP. I.

¹ He aduertiseth Titus touching the gouernement of the Church. ² The ordonance and office of ministers. ³ The nature of the Cretians, and of them which serue abroade Iewish fables and inuentions of men.

⁴⁰ ministers.



Paul a seruant of God, and an Apokle of IESVS CHRIST, according to the faith of Gods elect & y knowledge of the truth, wis according to godlines,

⁴ To Titus my natural sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.

^d In respect of faith which was commune to the hethe, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

⁵ For this cause left I thee in Creta, that thou shuldest continue to redresse y things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,

^e That is, without all inuention where-by his auctoritie might be diminished.

⁶ * If anie be vnreprouable, the housbād of one wife, hauing faithful childre, which are not sclandered of riote, nether are disobedient.

^f Who hathe the dispensation of his gifts. ^g Or self willy. ^h Or god men.

⁷ For a bishop must be vnreprouable, as Gods stewarde, not frowarde, not angrie, not giuen to wine, no striker, not giuen to filthy lucre,

⁸ But harberous, one that loueth goodnes, wife, & righteous, holie, reperate,

^g Towarde men. ^h Towarde God.

⁹ Holding fast the faithful worde according to doctrine, that he also may be able to exhorte with wholesome doctrine, and improue them that say against it.

¹⁰ For

^a That is, to preache the faith, to increaseth their knowledge, to teache them to liue godly y at length they may obtaine eternal life. *Rom. 10. 27. eph. 3. 9. col. 1. 26. 2. tim. 1. 20. 3. pet. 1. 20. Gal. 1. 1.*

⁵ Hathe willingly, and of his mere liberalitie promised without fore seing our faith or workes as a cause to moue him to this fre mercie. ⁶ Who be the giueth life, and preserue life.