

holdeth, *shal* let til he be taken out of the waye.

8 And then shal the wicked man be reueiled, \* whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightnes of his comming,

9 Euen him whose \* comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, amōg the that perish, because they receiued not the loue of the trueth, that they might be sauēd.

11 And therefore God shal send the strong delusion, that they shulde beleue lyes,

12 That all they might be damned which beleued not the trueth, but had <sup>m</sup> pleasure in vnrighteousnes.

13 But we ought to giue thanks alway to God for you, brethren <sup>a</sup> beloued of the Lord, because that God hathe from <sup>o</sup> the beginning chosen you to saluaciō, through sanctification of the Spirit, and the faith of <sup>r</sup> trueth,

14 Whereunto he called you by <sup>q</sup> our Gospel, to obreine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the <sup>r</sup> instructions, which ye haue bene taught, ether <sup>r</sup> by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting consolation and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

## CHAP. III.

<sup>h</sup> He desireth them to pray for him, that the Gospel may prosper, <sup>o</sup> And giueth them warning to reprove the idle, <sup>16</sup> And so wisheth them all wealth.

1 <sup>F</sup>Vrthermore, brethren, \* pray for vs, <sup>y</sup> the worde of the Lord may haue fre passage, and be glorified, euen as <sup>it</sup> is with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not <sup>a</sup> faith.

3 But the Lord is faithful, which wil stablish you, and kepe you from <sup>b</sup> euil.

4 And we are persuaded of you through the Lord, that ye bothe do, and wil do the things which we <sup>c</sup> commande you.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues frō euerie brother that walketh inordinately, and not after the

<sup>d</sup> instruction, which he receiued of vs.

7 For ye your selues knowe \* how ye ought to folowe vs: \* for we behaued not our selues inordinately among you,

8 Nether toke we bread of anie man for noight: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, \* but that we might make our selues an ensample vnto you to folowe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not <sup>e</sup> worke, that he shulde not eat.

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 \* And ye, brethren, be not wearie in wel doing.

14 If anie man obey not our sayings, note him by a lettre, \* and haue no companie with him, that he maie be ashamed.

15 Yet count him not as an <sup>f</sup> enemie, but admonish him as a brother.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.

17 The salutacion of me Paul, with mine owne hand, which is the token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you ail, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

<sup>c</sup> By <sup>3</sup> worde of God.

<sup>d</sup> Which is, to trauail, if he wil eat, Chap. 2.15.

<sup>e</sup> 1. Cor. 4.12. 1. thes. 4.12. Act. 20.34. 1. cor. 4.12. 1. thes. 3.9.

1. Cor. 11.1.

<sup>e</sup> Then by the worde of God none ought to liue idelly, but ought to giue him self to some vocation, to get his liuing by, and to do good to others

Mat. 18.27. 1. cor. 5.9.

<sup>f</sup> The end of excommunication is not to drine from the Church: suche as haue fallen, but to winne them to the Church by amendment. <sup>g</sup> Whether they be mine Epistles or other mens.

1. thes. 4.13. <sup>i</sup> That is, with his worde.

<sup>k</sup> Meaning the whole time <sup>j</sup> he shal remaine.

<sup>l</sup> Satans power is limited that he ca not hurt the elect to their destruction

<sup>m</sup> Delired in fallie doctrine.

<sup>n</sup> The soueraine of our electio is the loue of God: the sanctification of <sup>o</sup> Spirit, & beleuing the trueth are testimonies of the same election.

<sup>p</sup> Before the fundacion of the worlde. <sup>q</sup> And Gospel. <sup>r</sup> By our preaching.

<sup>s</sup> That is, the doctrine. 1. thes. 2.2. chap. 3.6. <sup>t</sup> That is, by my preaching of the Gospel.

Ephes. 6.18. colos. 4.2.

<sup>u</sup> Although they booke them selues thereof. <sup>v</sup> From the flights of Satan.

# THE FIRST EPI- stle of Paul to Timotheus.

## THE ARGUMENT.

**I**N writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the

BBb.i.

Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self, he so confisseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hath left ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the myserie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teache things contrarie to the worde of God. This done, he teacheth what widdowes shulde be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him nether to be hastie in admitting, nor in iudging anie: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

*Or, ordinance. a So called because he followed the similitude of y Gospel.*

*b Because these questioners preferred their curious fables to all other knowledge, & beautified them w the Law, as if they had bene the verie Law of God, s. Paul sheweth that y end of Gods Law is loue, w cannot be without a good conscience, nether a good conscience without faith, nor faith without y worde of God: so their doctrine w is an occasion of contentio, is worth nothing.*

*Colof. 1. 8.*

*Act. 16. 1.*

*Chap. 4. 7.*

*tit. 1. 14.*

*Chap. 6. 4.*

*Rom. 13. 10.*

*Or, of the Law.*

*c Whose heares Gods Spirit doeth direct to do y willfully w the Law requireth: so y their godlie affection is to them as a Law without further constraint.*

*Rom. 7. 12.*

*d Suche as onely delute in sinning.*

*e Which steale away childre, or seruants.*

*f He declareth to Timothee the excellent force of Gods Spirit in them whome he hath chosen to beare his worde, although before they were Gods vtter enemies, to encourage him in this battell that he shulde fight against all infidels & hypocrites.*

*Chap. 6. 13.*

## CHAP. I.

*3 He exhorteth Timotheus to waite vpon his office, namely to se that nothing be taught but Gods worde. &c. s Declaring that faith, with a good conscience, charitie & edification are the end thereof. 20 And admonisheth of Himeneus and Alexander.*



**P**AUL an Apostle of Iesus Christ, by the "comandement of God our Sauour, and of our Lord Iesus Christ our hope, \* Vnto Timotheus my a natural sonne in the faith: Grace, mercie, & peace from God our Father, & from Christ Iesus our Lord. *3* As I besoght thee to abide stil in Ephesus, when I departed into Macedonia, so do, that thou maiest comande some, that they teache none other doctrine,

*4* Nether that they giue hede to \* fables and genealogies, \* which are endles, which brede questionies rather then godlie edifying which is by faith.

*5* For \* the b end of the c comandement is loue out of a pure heart, and of a good conscience, and of faith vnained.

*6* From the which things some haue etred, and haue turned vnto vaine iangling.

*7* They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme.

*8* \* And we knowe, that the Law is good, if a man vse it lawfully,

*9* Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawles and disobedient, to the vngodlie, and to d sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslayers,

*10* To whoremogers, to buggerers, to e mc stealers, to liers, to the periured, & if there be anie other thing, that is contrarie to wholsome doctrine,

*11* Which is according to the glorious Gospel of the \* blessed God, which is comitted vnto me.

*12* Therefore f I thanke him, which hath made me strong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his seruice:

*13* When before I was a blasphemers, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbelieve.

*14* But the grace of our Lord was exceeding abundant with b faith and i loue, which is in Christ Iesus.

*15* This is a true saying, and by all meanes worthie to be receiued, that \* Christ Iesus came into the worlde to saue sinners, of whome I am chief.

*16* Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shulde first shewe on me all log suffring vnto the ensample of them, which shal in time to come beleue in him vnto eternal life.

*17* k Now vnto the King euerlasting, immortal, inuisible, vnto God onely wife, be honour and glorie for euer, and euer, Amen.

*18* This comandement commit I vnto thee, sonne Timotheus, according to the l prophecies, which went before vpō thee, that thou by them shuldest \* fight a good fight,

*19* Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

*20* Of whome is Himeneus, and Alexander, \* whome I haue n deliuered vnto Satan, that they might learne not to blaspheme.

## CHAP. II.

*1* He exhorteth to pray for all men. *4* Wherefore, s And how. *9* As touching the apparel and modestie of women.

**I** Exhorte therefore, that first of all supplications, praiers, intercessions & giuing of thankes be made for a all men,

*2* For b Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie.

*3* For this is good and acceptable in the sight of God our Sauour,

*4* \* Who wil that c all men shalbe saued, & come

*g Not knowing that I fought against God.*

*h Which chased away inbelicite.*

*i Which overcame cruelty.*

*Mat. 9. 13.*

*mar. 2. 17.*

*or, faithful & assured.*

*k He brasleth*

*forthe into*

*theie godlie af*

*fections, consid*

*ring Gods grea*

*at mercie towar*

*d him.*

*Chap. 6. 12.*

*l It appeareth*

*y the vocatio*

*of Timothee*

*was approued*

*by notable pro*

*phesies, which*

*then were reu*

*elued in y pri*

*maine Church*

*as Paul & Barn*

*abas by the or*

*acle were ap*

*pointed to go*

*to the Geutiles.*

*1. Cor. 5. 5.*

*m That is, founde doctrine.*

*n Excommunicate, & cast out of the Church.*

*Chap. II.*

*a That is, of euerie degree, & of all sortes of people.*

*b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously, as Iulianus Apostata, they may not be prayed for.*

*Galat. 5. 13.*

*1 thel. 2. 16.*

*2 tim. 4. 14.*

*1 ioh. 5. 16.*

*c As Iewe & Gentile, poore*

*and riche.*

*1. Pet. 3. 9.*

# Womens modestie. Chap.III.III. The great myserie.98

d Who will reconcile of all nations, people and sortes to one God.  
e Who being God was made man.  
f He sheweth that there can be no Mediator, except he be also the redeemer.

2.Tim.1.11.  
g Which should be true.

h Which the Prophetes testified. y Christ should offer himself for the redemption of man at y time that God had determined.

1.Pet.3.3.  
i As testimonies of a pure heart & conscience.

k The worde signifieth to plat, to crispe, to bryde, to folde, to bulke, to curl, or to lay it curiously: whereby all ppe and wantonnes is condemned, which women vse in trimming their heades.

Gen.1.27.  
Gen.3.6.

l Read 1.cor. 14.34.

m The woman was first deceived, & so became the instrument of Satan to deceiue the man: and thogh therefore God punisheth them with subiection and paine in their trauell, yet if they be faithfull and godlie in their vocation, they shall be saued. n That is, giltye of the transgression.

come vnto the knowledge of the trueth.

5 For there is one God, and one Mediator betwene God & man, which is the man Christ Iesus,

6 Who gaue him self a ransome for all men, to be a testimony in due time,

7 \* Whereunto I am ordeined a preacher & an Apostle (I speake y trueth in Christ, and lie not) even a teacher of the Gentiles in faith and veritie.

8 I wil therefore that the men pray, euerie where lifting vp pure hands without wrath, or doutyng.

9 \* Likewise also the women, that they arraye them selues in comelie apparel, with shamefastnes & modestie, not with broidered heare, or gold, or pearles, or costlie apparel,

10 But (as becometh women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teache, neither to vsurpe autoritie ouer the man, but to be in silence.

13 For Adam was first formed, then Eue.

14 \* And Adam was not deceiued, but the woman was deceiued, & was in the transgression.

15 Notwithstanding, through bearing of children she shall be saued if they continue in faith, and loue, and holines with modestie.

7 He must also be wel reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuil.

8 Likewise must deacons be honest, not double tongued, not giuen vnto muche wine, neither to filthie lucre,

9 \* Having the myserie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be founde blameless.

11 Likewise their wiues must be honest, not euil speakers, but sober, and faithful in all things.

12 Let the deacons be the housbands of one wife, and suche as can rule their children wel, and their owne households.

13 For they that haue ministred wel, get the selues a good degre, & great libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou maist yet knowe, how thou oughtest to behaue thy self in the house of God, which is the Church of the liuing God, the pillar & ground of trueth.

16 And without controuersie, great is the myserie of godlines, which is, God is manifested in the flesh, y iustified in the Spirit, y sene of Angels, preached vnto the Gentiles, beleued on in the worlde, and receiued vp in glorie.

h That is, no man may haue any thing iustly to lay to his charge.  
i As being defamed, should become impudent, & do muche harme.

Chap. 1. 19.  
k Having the true doctrine of the Gospell, and the feare of God.

l Or the bishops and Deacons.

m The good report of all men.

n To serue God y greater assurance, because they haue alway a good conscience.

o This is spoken in respect of men, for as muche as in this worlde y truth onely remaineth in y Church, by reason of Gods worde: for otherwise

Christ is the fundation, and the corner stone, which both beareth, & maietie his Church.

p Approued in him that he was not onely a man, but God.

q To the right

also. q So that the Angels marvelled at his excellencie. r hand of God the Father.

## CHAP. III.

2 He teacheth him what doctrine he ought to see, 6. 8. 11. And what to followe, 15 And wherein he ought to exercise himself continually.

2.Tim.3.7.  
2.Pet.3.3.

1 Now y Spirit speaketh euidently, that in y latter times some shall departe from the faith, & shall giue hede vnto spirits of errour, and doctrines of deuils,

2 Which speake lyes through hypocrisie, and haue their consciences burned with an hote yron,

3 Forbidding to marie, and commanding to absteyne from meates which God hath created to be receiued with giuing thankes of them which beleue and knowe the trueth.

4 For euerie creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hath bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

1.Iud.18

a False teachers, which boast them selues that they haue the reuelation of the holie Ghost.

b Their dull consciences first waxed hard, then alter, canker and corruption bred therein, last of all it was burnt of with an hote yron, so that he meaneth such as haue no conscience, Eph. 4.19.

c Vnto vs, y receiue it, as at Gods hands

## CHAP. III.

2 He declareth what is the office of ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principal point of the heauenlie doctrine.

Tit.2.6.

a With a seruet zeale to profit the Church of God, wherefoer he shall call him.

b Whether he be Pastor or Elder.

c Bothe for y difficultie of y charge and also the excellencie thereof.

d For in those countreys ary

e time some men had mo the one, which was a signe of incontinencie.

f O y remembrance.

g If it be requisite that a man should take care in governing his owne house, how muche more are they bounde to be careful which shall gouerne the Church of God? f In the doctrine of faith.

h Left being proude of his degree he be likewise condemned as the deuil was for lifting vp him self by pride.

1 This is a true saying, \* If any man desire the office of a bishoppe, he desireth a worthe worke.

2 A bishop therefore must be vnreproueable, the housband of one wife, warchyng, sober, modest, harberous, apt to teache,

3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any can not rule his owne house, how shall he care for the Church of God?

6 He may not be a yong scholer, lest he being puffed vp fall into the condemnation of the deuil.

be careful which shall gouerne the Church of God? f In the doctrine of faith. g Left being proude of his degree he be likewise condemned as the deuil was for lifting vp him self by pride.

# Godlines is profitable.

## I. Timotheus.

## Of widdowes.

*Chap. 1. 4.*  
*6. 20.*  
*2. Tim. 2. 16.*  
*23.*  
*Tit. 3. 9.*  
*d* Meaning to be giue to ceremonies and to suche things as delite the fantasie of man.  
*e* That is, he hath the faith and a good conscience, is promised to haue all things necessary for this life, and to enioy life euermlasting.  
*f* The goodness of God declarerh it self towarde all men, but chiefly towards the faithful by preserving them: and here he meaneth not of life euermlasting.  
*g* In godlie zeale or giftes of the Spirit.  
*h* And reuelation of the holie Ghost.  
*i* Vnder this name he containeth that which ministerie of the Church which was at Ephesus.  
*Or, that all may see how thou profittest.*  
*k* Thou saluation.

- 7 \*But cast away prophane, and idle wiles fables, & exercise thy self vnto godlines.  
 8 For bodelie exercise profiteth little: but godlines is profitable vnto all things, & hath the promises of the life present, and of that that is to come.  
 9 This is a true saying, and by all meanes worthie to be receiued.  
 10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the Saviour of all men, specially of those that beleue.  
 11 These things commande and teache.  
 12 Let no man despise thy youth, but be vnto the that beleue, an ensample, in worde, in conuersation, in loue, in spirit, in faith, & in purenes.  
 13 Til I come, giue attendance to reading, to exhortation, & to doctrine.  
 14 Despise not the gift that is in thee which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.  
 15 These things exercise, and giue thy self vnto them, that it may be sene how thou profitest among all men.  
 16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt bothe saue thy self, and them that heare thee.

Thou shalt faithfully do thy dutie which is an assurance of thy

### CHAP. V.

- 1 He teacheth him how he shal bebaue him self in rebuking all degrees. 3 An ordre concerning widdowes.  
 17 The establishing of ministers. 23 The gouernance of his bodie. 24 And the iudgement of sinners.

- R**e buke not an elder, but exhort him as a father, & the yonger men as brethren,  
 2 The elder women as mothers, the yonger as sisters, with all purenes.  
 3 Honour widdowes, which are widdowes in dede.  
 4 But if any widdowe haue children or nephewes, let them learne first to shewe godlines towards their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.  
 5 And she is a widdowe in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.  
 6 But she that liueth in pleasure, is dead, while she liueth.  
 7 These things therefore commande, that they may be blameles.  
 8 If there be any that prouideth not for his owne, & namely for them of his household, he denieth the faith, and is worse then an infidel.  
 9 Let not a widdowe be taken into the number vnder thre score yere olde, that hath bene the wife of one husband,

*a* Take care for them.  
*b* Paul willeth that the widdowes put the Church to no charge which haue ether children or kinfolkes, that are able to relieue them, but that the children nourish their mother or kinsfolkes according as nature bindeth them.  
*c* Which hath the no manner of worldelie meanes to helpe her selfe.  
*d* Because she is vterly vnprofitable.  
*e* He meaneth such widdowes which being iustly diuorced from their first husbands married againe to the scelerate of the Church: for els he doeth not reprove the widdowes that haue bene often married the once.

- 10 And wel reported of for good workes: if she haue nourished her childre, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministred vnto them which were in aduersitie, if she were continually giue vnto euerie good worke.  
 11 But refuse the yonger widdowes: for when they haue begone to waxe watron against Christ, they wil marie,  
 12 Hauing damnation, because they haue broken the first faith.  
 13 And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattlers and busibodies, speaking things which are not comelie.  
 14 I wil therefore that the yonger women marie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euil.  
 15 For certeine are already turned backe after Satan.  
 16 If any faithful man, or faithful woman haue widdowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widdowes in dede.  
 17 ¶ The Elders that rule wel, are worthie of double honour, specially they which labour in the worde and doctrine.  
 18 For the Scripture saith, \*Thou shalt not mousel the mouth of the oxe that treadeth out the corne: and, \*The labourer is worthy of his wages.  
 19 Against an Elder receiue none accusation, but vnder two or thre witnessess.  
 20 Them that sinne, rebuke openly, that the rest also may feare.  
 21 ¶ I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing parcially.  
 22 Lay hands suddenly on no man, neither be parraker of other mens sinnes: kepe thy self pure.  
 23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.  
 24 Some mens sinnes are open before had, and go before vnto iudgement: but some mens followe after.  
 25 Likewise also the good workes are manifest before had, and they that are otherwise, can not be hid.

*f* Forgetting their vocatiō.

*g* Not onely haue scelerated the Church in leauing their charge, but haue forsaken their religion, and therefore shalbe punished with euermlasting death.  
*h* They haue not onely done dishonor to Christ in leauing their vocatiō, but also haue broken their faith.

*i* Which are without all mans helpe & succour.

*Deut. 17. 18.*

*Deut. 25. 4.*

*1. cor. 9. 9.*

*Mat. 10. 10.*

*luk. 10. 7.*

*k* Except that he doeth excuse him, haue at least two witnessess.

*l* Except that he doeth excuse him, haue at least two witnessess.

*m* In admitting them without sufficient trial.

*n* Fro iudgement.

*o* As Simō the forcerer.

*p* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*q* As Simō the forcerer.

*r* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*s* As Simō the forcerer.

*t* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*u* As Simō the forcerer.

*v* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*w* As Simō the forcerer.

*x* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*y* As Simō the forcerer.

*z* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*aa* As Simō the forcerer.

*ab* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*ac* As Simō the forcerer.

*ad* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*ae* As Simō the forcerer.

*af* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

*ag* As Simō the forcerer.

*ah* Their sinnes followe, which for a time haue deceived godlie, & ascer are derced, as Saul, Iudas, & other hypocrites.

- 1 The dutie of seruantes towards their masters. 3 Against suche as are not satisfied with the worde of God.  
 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothee.

**L**et as many seruantes as are vnder the yoke, counte their masters worthie of

*Ephe 6. 5.*  
*col. 3. 22.*  
*1. pet. 2. 18.*

all

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

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

3 If any man teache other wise, and consenteth not to the wholsome 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 surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, 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 brought nothing into this worlde, & it is certaine, that we can carie nothing out.

8 Therefore when we haue fede & 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 lusted 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 professio 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 vnrebukeable, vntil the appearing of our Lord Iesus Christ,

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

16 Who onely hath the immortalitie, & dwelleth in the light that none can atteine vnto, whome neuer man sawe, nether can se, vnto whome be honour and power euerlasting, Amen.

17 Charge the that are riche 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 riche in good workes, & readie to distribute, and communicate,

19 Laying vp in store for the selues 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 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.

pro. 27. 26.

eccles. 1. 14.

c That is, their felicitie in riches.

d For they are neuer quiet neither in soule nor bodie.

e Whome God, Spirit doeth rule.

Chap. 1. 11.

Mat. 27. 11. ioh. 18. 27.

Chap. 1. 11. reuel. 17. 14.

& 19. 16.

e By this mightie power of God the faithfull are admonished boldly to stande in their vocation although the worlde, Satan and hell rage against the.

Ioh. 1. 18.

1. ioh. 1. 12.

Mar. 4. 19.

Luk. 22. 15.

f In things pertaining to this life.

Mat. 6. 20.

Luk. 6. 9.

g The gifts of God for the vtilitie of the Church.

Chap. 1. 4.

& 4. 7.

h As when question engendreth question.

## THE SECONDE EPI- stle 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 shrink for feare of afflictions, but patiently to attende the issue, as do husband men, which at length receive the frutes of their labours, & to cast off all feare & care, as souldiers do which seek onely to please their capitaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking hede of contentions, curious disputations, & vaine questions, to the intent that his doctrine may all together disce. Considering that the examples of Hymeneus & Philetus, 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, til Gods trial come: yet he reserveth them whome he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, & dangerous times shal followe, willing him to arme him self with the hope of his good issue that God wil giue vnto him, and to exercise him self diligently in the scriptures, to be against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.