

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,

Isa. 33. 4
That is, with his worde.

k Meaning the whole time y he shal remaine.

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

l Satans power is limited that he ca not hurt the elect to their destruction

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

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

m Delited in falie doctrine.

12 That all they might be damned which beleued not the trueth, but had pleasure in vnrighteousnes.

13 But we ought to giue thanks alwaye to God for you, brethren beloued of the Lord,because that God hathe from the beginning chosen you to saluaciō,through sanctificacion of the Spirit, and the faith of p trueth,

n The fouteine of our electio is the loue of God:the sanctificacion of y Spirit, & beleuing the trueth are testimonies of the same election.

o Before the fundacion of the worlde

p And Gospel.

q By our preaching.

r That is,the doctrine.

s That is, by my preaching of the Gospel.

14 Whereunto he called you by our Gospel,to obtaine the glorie of our Lord Iesus Christ.

15 Therefore,brethren,stand fast and kepe the instructions, which ye haue bene taught,ether 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.

1 He desireth them to pray for him,that the Gospel may prosper, 6 And giueth them warning to reprove the ydle, 16 And so wissheth them all wealth.

Ephef.6.18.
colof.4.3.

1 Furthermore,brethren,* pray for vs,y the worde of the Lord may haue fre passage, and be glorified,euen as it is with you,

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

a Although they boast them selues thereof.
b From the slights of Satan.

3 But the Lord is faithful, which wil stablish you,and kepe you from euil.

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

c By y worde of God.

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 fro euerie brother that walketh inordinately, and not after the instruction,which he receiued of vs.

d Which is,contrariu, if he wil eat, Chap. 2.15.

1. Cor. 4. 12.

1. thes. 4. 11.

Act. 20. 34.

1. cor. 4. 12.

1. thes. 2. 9.

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 nocht: 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 example vnto you to folowe vs.

1. Cor. 11. 1.

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

e Then by the worde of God none ought to be idle, but ought to giue him self to some vocation, to get his liuing by, and to do good to others

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 quienes, and eat their owne bread.

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

Galat. 6. 9.

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

Mat. 18. 17.
1. cor. 5. 9.

15 Yet count him not as an enemy, but admonish him as a brother.

f The end of excommunication is not to driue from the Church suche as haue fallen, but to winne them to the Church by amendment.
g Whether they be mine Epistles or others mens.

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

17 The saluacion 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 all,Amen.

The seconde Epistle to the Thessalonians, written from Athens.

THE FIRST EPI-
stle of Paul to Timotheus.

THE ARGUMENT.

In 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 dooth arme him against those ambitious questionistes, which vnder pretence of zeale to the

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 selfe he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willet 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 the les. 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 mystere 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. Thus done, he teacheth what widdowes shulde be receiued or refused to minister to the sick: also what Elders ought to be chosen into office, exhorting him nether to be hastie in admitting, nor in iudging aie: also what is the ductie of seruants, the nature of false teachers, of vaine speculations, of contouersnes, of riue men, and about all things he chargeth him to beware false doctrine.

Or, vnto him.
 a So called because he followed the simplicitie 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.
 Colos. 2. 8.
 Mt. 16. 1.
 Chap. 4. 7.
 Tit. 1. 14.
 Chap. 6. 4.
 Rom. 13. 10.
 c Or, of the Law.
 e Whose hearts Gods Spirit doeth direct to do y willingly w the Law requireth: so y their godlie affection is to them as a Law without further cōstrant.
 Rom. 7. 12.
 d Suche as onely delite in sinning.
 e Which teale away children, or seruants.
 f He declarerh to Timothee the excellent force of Gods Spirit in them whome he hath chosen to beare his worde, although before they were Gods vter enemies, to encourage him in this bachel that he shulde fight against all insidels & hypocrites.
 Chap. 6. 11.

CHAP. I.

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



DAul an Apostle of Iesus Christ, by the cōmandement of God our Saviour, and of our Lord Iesus Christ our hope, vnto Timotheus my natural sonne in the faith: Grace, mercie, & p'ace from God our Father, & from Christ Iesus our Lord.

As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maiest cōmande some, that thei teache none other doctrine,
 4 Nether that they giue hede to * fables and genealogies, * which are endles, which brede questiones rather then godlie edifying which is by faith.
 5 For * the b end of the c commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained.
 6 From the which things some haue erred, 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 whom eogers, to buggerers, to e mē stealers, to liers, to the perjured, & if there be anie other thing, that is contrarie to wholesome doctrine,
 11 Which is according to the glorious Gospel of the * blessed God, which is cōmitted vnto me.
 12 Therefore 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 blasphemour, and a persecuter, and an oppresier: but I was receiued to mercie: for I did it ignorantly through vnbelefe.
 14 But the grace of our Lord was exceeding abundant with b faith and loue, which is in Christ Iesus.
 15 This is a true saying, and by all meanes worthy 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 lōg suffering 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 wise, be honour and glorie for euer, and euer, Amen.
 18 This commandement commit I vnto thee, sonne Timotheus, according to the l prophecies, which went before vpo 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 a deliuered vnto Satan, that thei might learne not to blaspheme.

CHAP. II.

He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.

1 I Exhorte therefore, that first of all supplications, prayers, intercessions & giuing of thanks 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 Saviour,
 4 * Who wil that c all men shalbe saued, & come

g Not knowig that I fought against God.
 h Which chased away indelitte.
 i Which ouercame cruelite.
 Mat. 9. 13.
 Mar. 2. 17.
 Or, faithful & assured.
 k He braetheth forthe into these godlie affections, cōsidering Gods great mercie toward him.
 Chap. 6. 12.
 l It appeareth y the voca id of Timotheus was approued by notable prophecies, which then were reueiled in y p'imate Church as Paul & Barnabas by the oracle were appointed to go to the Gentiles.
 1 Cor. 5. 5.
 m That is, founde doctrine.
 n Excommunicate, & cast out of the Church.
 Chap. II.
 a That is, of euerie degre, & of all sortes of people.
 b Although thei persecute the Church of God, so it be of ignorancie els if thei do it maliciously, as Iulianus Apostata, they may not be prayed for.
 Galat 5. 12.
 c Thei 2. 16.
 d Tim 4. 12.
 e Iohn 5. 16.
 f As Iewe & Gentile, poore and riche.
 1 Pet. 3. 9.

Who wil reme-
mber of all
things, people
and serues to
one God.
e Who being
Goawas made
man.
f He sheweth
that there can
be no Media-
tor, except he
be also the re-
demer.
a. Tim 1. 11.
g Which shul-
de beleue.
h Which the
Prophetes re-
fused. y Christ
shulde offre hi
self for the re-
demption of
man at y time
that God had
determined.
1. Pet. 3. 3.
i As testimo-
nies of a pure
heart & cou-
science.
k The worde
signifieth to
plat, to crispe,
so broyde, to
folde, to bush,
to eurl, or to
lay it curiously:
whereby all po-
pe and wanto-
nes is condem-
ned which wo-
men vse in tri-
ming their hea-
des.
Gen. 1. 27.
Gen. 3. 6.
l Read 1. cor.
14. 34.
m The woman
was first decei-
ued, & so beca-
me the instru-
ment of Satan to deceiue the man: and thogh therefore God punisheth them
with subiection and paine in their trauel, yet if they be faithfull and godlie
in their vocation, they shal be sau'd. n That is, giltye of the transgression.
o. w. women.

come vnto the knowledge of the trueth.
5 For there is one God, and one d Media-
tor betwene God & man, which is the e man
Christ Iesus,
6 Who gaue him self a f raunfome for all
g men, to be a h testimonie in due time,
7 * Whereunto I am ordeined a preacher
& an Apostle (I speake y trueth in Christ,
and lie not) yenen a teacher of the Gentiles
in faith and veritie.
8 I wil therefore that the men pray, euerie
where lifting vp i pure hands without
wrath, or douting.
9 * Likewise also the women, that they a-
rraye them selues in comelie apparel, with
shamefastnes & modestie, not with broy-
ded heare, or gold, or pearles, or costlie
apparel,
10 But (as becómeth 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 l teache, nether
to vsurpe autoritie ouer the man, but to be
in silence.
13 For * Adam was first formed, then Eue.
14 * And Adam was m not deceiued, but the
woman was deceiued, & was in the n trans-
gression.
15 Notwithstanding, through bearing of
children she shalbe sau'd if they conti-
nue in faith, and loue, and holines with
modestie.

7 He must also be wel reported of, euen of
them which are h without, lest he fall into
rebuke, and the snare of the deuil.
8 Likewise must deacons be honest, not dou-
ble tongued, not giuen vnto muche wine,
nether to filthie lucre,
9 * Hauing the mysterie of the faith in pu-
re conscience.
10 And let them first be proued: then let
them minister, if they be founde blame-
les.
11 Likewise their l wiues must be honest, not
euil speakers, but sober, and faithful in all
things.
12 Let the deacons be the housbands of o-
ne wife, and suche as can rule their chil-
dren wel, and their owne householdes.
13 For they that haue ministred wel, get the
selues a m good degre, & great n 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 oghtest to behaue thy
self in the house of God, which is the
Church of the liuing God, the o piflar &
grounde of trueth.
16 And without controuersie, great is the
mysterie of godlines, which is, God is mani-
fested in the flesh, p iustified in the Spirit,
q sene of Angels, preached vnto the Gen-
tiles, beleued on in the worlde, and recei-
ued vp in r glorie.

h That is, no
man may haue
any thing in-
sely to lay to
his charge.
i As being de-
famed, shulde
become impu-
dent, & do mu-
che harme.
Chap. 1. 19.
k Hauing the
true doctrine
of the Gospel,
and the feare
of God.
l Of the bisho-
pes and Dea-
cons.
m The good
repute of all
men.
n To serue
God w greater
assurance, be-
cause they ha-
ue alway a
good conscie-
nce.
o This is spok-
en in respect
of men, for as
muche as in
this worlde y
trueth onely
remaineth in y
Church, by rea-
son of Gods
worde: for o-
therwise
Christ is the
foundation, and
the corner sto-
ne, which bo-
the beareth, &
maintaineth his
Church.
p Approued in
it in that he
was not onely
a mā, but God
q To the right

also. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

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 seruēt
zeale to profite
the Church of
God, where-
foer he shal
call him.
b Whether he
be Pastor or
Elder.
c Bothe for y
difficultie of y
charge and al-
so the excel-
lencie thereof.
d For in those
countreys at y
time some men
had mo the o-
ne, which was
a signe of inco-
ntinencie.
e Or, reuerence.
f If it be re-
quisite that a
man shulde ta-
ke care in governing his owne house, how muche more are they bounde to be
carefull which shal gouerne the Church of God? f In the doctrine of faith.
g Lest 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 mā a de-
sire the office of a b bishoppe, he de-
sireth c a worthie worke.
2 A bishop therefore must be vnreprouea-
ble, the housband of d one wife, watching,
sober, modēst, harberous, apt to teache,
3 Not giuen to wine, no striker, not giuen
to filthie lucre, but gentile, no fighter, not
couetous,
4 One that can rule his owne house honest-
ly, hauing children vnder obedience with
all honestie.
5 For if any cannot rule his owne house,
how shal he e care for the Church of God?
6 He may not be a yong f scholer, lest he
being puffed vp fall into the g condemna-
tion of the deuil.

CHAP. IIII.
2 He teacheth him what doctrine he ought to flee, 6. 8. 11. And what to followe, 15 And wherein he ought to exercise him self continually.

1 Now y Spirit speaketh euidently, that
in y * latter times some shal departe
from the faith, & shal giue hede vnto a spī-
rits of errour, and doctrines of deuils,
2 Which speake lyes through hypocrisie,
and haue their b consciences burned with
an hote yron,
3 Forbidding to marie, and commanding to
abstaine from meats which God hathe
created to be receiued with giuing than-
kes 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 recei-
ued with thanksgiuing.
5 For it is sanctified by the worde of God,
and prayer.
6 If thou put the brethren in remembra-
nce of these things, thou shalt be a good
minister of Iesus Christ, which hast bene
nourished vp in the wordes of faith, and
of good doctrine, which thou hast conti-
nually followed.

2. Tim. 3. 1.
2. Peter. 3. 2.
iud. 18.
a False tea-
chers, which
boast them sel-
ues that they
haue the reue-
lation of the
holie Ghost.
b Their dull
consciēces
first waxed har-
de, then after,
canker and cor-
ruption bred
therin, last of
all it was burnt
of with an ho-
te yron, so that
he meaneth su-
che as haue no
consciēce, Eph.
4. 19.
c Vnto vs, w
receiue it, as
at Gods hands

Chap. 1. 4. & 6. 20. 2. Tim 2. 16. & 23. Tit. 3. 9.

d Meaning to be giue to ceremonies and to suche thigs as delite the fantasie of mā. e That is, he y ha the faith and a good conscience, is promised to haue all things necessarie for this life, and to enioy life euerlasting. f The goodnes of God declarerh it self towarde all mē, but chiefly towarde the faithful by preseruing them: and here he meaneth not of life euerlasting. g In godlie zeale or giftes of the Spirit. h And reuelation of the holie Gōt. i Vnder this name he conteineth y whole ministerie of the Church which was at Ephesus. *Or, that all may se how thou profitest k Thou shalt faithfully do thy duetic which is an assurance of thy saluation.

7 *But cast away prophane, and olde wiues fables, & exercise thy self vnto godlines. 8 For bodelie exercise profiteth litle: but godlines is profitable vnto all things, w̄ hath the promes 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 Sauour of all mē, specially of those that beleue. 11 These things commande and teache. 12 Let no man despise thy youth, but be vnto thē 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 duetic which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shal behaue 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 finnes.

a Take care for them. b Paul willecth that the widdowes put the Church to no charge which haue children dren 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 maner of worldelie meanes to helpe her selfe. d Because she is vterly vprofitable. e He meaneth such widdowes which being iustly diuorced from their first husbands married againe to the sclander of the Church: for els he doeth not reproue the widdowes that haue bene offered to be married the once.

1 Rebuke 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 thē learne first to shewe godlines towarde their owne house, and to recompēse their kinned: for that is an honest thing and acceptable before God. 5 And she y is a widdowe in dede and lefralonne, 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 worfe then an infidel. 9 Let not a widdowe be taken into the nōber vnder thre score yere olde, that hath bene the wife of one housband,

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 cōtinually giue vnto euerie good worke. 11 But refuse the yonger widdowes: for whē they haue begōne to waxe waton against Christ, they wil marie, 12 Hauing sdamnation, 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 prattelers and busybodies, speaking things which are not comelic. 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 mouel the mouth of the oxe that treadeth out the corne: and, * The labourer is worthie of his wages. 19 Against an Elder k receiue none accusation, but vnder two or thre witnesses. 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, nether be partaker of other mens finnes: 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 finnes are open before hād, and go before vnto iudgement: but some mens p followe after. 25 Likewise also the good workes are manifest before hād, and they that are otherwise, can not be hid.

Thou shalt faithfully do thy duetic which is an assurance of thy saluation.

CHAP. VI.

1 The duetic of seruantes towarde 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 Timothie.

1 Let as many seruantes as are vnder the Lycke, counte their masters worthie of all

f Forgetting their vocatio.

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

i Which are without all mans helpe & succour.

Deut 15. 18.

Deut 25. 4. 1. cor. 9. 9.

Mar. 10. 10. luk. 10. 7.

k Except that he w̄ doeth accuse him, haue at least two witnesses: & promesse with the accuser to proue that w̄ they laye to his charge.

Chap. 6. 13. l Chiefly the ministers & fo all others.

m In admitting them without sufficient trial n Frō iuste offence.

o As Simō the forcerer.

p Their finnes followe, which for a time haue deceiued y godlie, & after are derected, as Saul, Iudas, & other hypocrites.

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

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 food & raiment, let vs therewith be content.

9 For they that wil be rich, 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 vnrubieable, vntill 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 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 admitted boldly to stande in their vocation although the worlde, Satan and hell rage against them. Iohn. 1. 18. 1. Iohn. 1. 12. Mar. 4. 19. Luk. 22. 15. g In things pertaining to this life.

Mat. 6. 20. Luk. 12. 9.

g The gifts of God for the vtilitie of the Church. Chap. 1. 4. & 4. 7. h As when question cometh touching 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 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 other, 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 shoulde 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 shoulde not be discouraged by the wicked, he declareth what abominable men, & dangerous times shal followe, willing him to arme himself with the hope of the good issue that God wil 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.