

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

Colof. 4. 19. ^e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vncertaine. ^f Some reade coffre: others, booke. ^g For Paul saue in him manifest signes of reprobation.

- 11 * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.
- 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.
- 14 Alexander the copper smith hathe done me muche euil: the Lord s reward him according to his workes.
- 15 Of whome be thou ware also: for he withstode our preaching sore.
- 16 At my first answering ^h no man asisted me, but all forsoke me: I praye God, that it may not be laid to their charge.
- 17 Notwithstanding the Lord asisted me, and strengthened me, that by me the preaching might be fully knowen, and that all

- the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.
- 18 And the Lord wil deliuer me from euerie ^k euil worke, and wil preserue me vnto his heauenlie kingdome: to whome be praise for euer and euer, Amen.
- 19 Salute Prisca, and Aquila, and the household of Onesiphorus.
- 20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.
- 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.

ⁱ Out of the great doer of Nero. ^k That I comit nothing vnworthie mine office. *Chap. 1. 16.*

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

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

THE EPISTLE OF Paul to Titus.

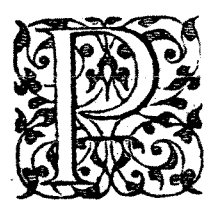
THE ARGUMENT.

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 governemēt 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.

^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. 1. pet. 1. 20. Gal. 1. 1.*



Paul a^a seruant of God, and an Apottle of IESVS CHRIST, according to the^a faith of Gods elect & y^a knowledge of the truth, wis according to godlines, ² Vnder the hope of eternal life, which God that can not lie, hathe promised before the^a world began: ³ But hathe made his worde manifest in due time through the preaching, which is^a committed vnto me, according to the commandement of God our^c Sauour:

- 4 To Titus my natural^d sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.
- 5 For this cause left I thee in Creta, that thou shuldest continue to redresse y^a things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,
- 6 * If anie^e be vnreprouable, the housbād of one wife, hauing faithful childre, which are not sclandered of riote, nether are disobedient.
- 7 For a bishop must be vnreprouable, as Gods stewarde, not^f frowarde, not angrie, not giuen to wine, no striker, not giuen to filthy lucre,
- 8 But harberous, one that loueth^g goodnes, wife, & righteous, holie, reperate,
- 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.

^d In respect of faith which was commune to the bothe, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith. *1 Tim. 3. 2.* ^e That is, without all inuention where by his auctoritie might be diminished. ^f Who hathe the dispensation of his gifts. *Or stiff willy. Or god men.* ^g Towarde men. ^h Towarde God.

10 For

i Which were not onely the Tewes, but also y^e Hebionites, & Cherinthiis heretikes, w^h taught that y^e Law must be ioyned with Christ.

k He calleth Epimenides y^e Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: & as Laerius writeth, thei sacrificed vnto him as to a God, forasmuche as he had a maruiculous gift to vnderstand things to come: y^e thing Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation.

l Forasmuche as thei stay at things of nothing, & passe not for them, that are of importance, & so giue them selues to all wickednes.

Chap II.
a Wherewith our soules are fed & maintained in helth.

Ephes. 5. 33.
b Not running so & fro without our necessarie occasions, w^h is a signe of lightnes.

Ephes. 6. 3.
colos. 3. 22.
1. pet. 2. 18.

1. Cor. 5. 5.
colos. 1. 22.
c Of what condition or state fouer thei be

10 For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the *i* Circumcision,

11 Whose mouths must be stopped, which subuert whole houses, teaching things, which thei ought not, for filthy lucre sake.

12 One of them selues, *euen* one of their owne *k* prophetes said, The Cretians are alwaies lyars, euil beastes, slowe belyes.

13 This witnes is true: wherefore rebuke the sharply, that they may be founde in the faith,

14 And not taking hede to *** Iewish fables and commandements of men, that turne from the tructh.

15 Vnto the pure *** are all things pure, but vnto them that are defiled, and vnbelieuing, *is* nothing pure, but euen their mindes and consciences are defiled.

16 Thei professe that they knowe God, but by *l* workes thei denie him, and are abominable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

l He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue the selues, *11* Through the benefise of the grace of Christ.

BVt speake thou the things which become *a* wholsome doctrine,

2 That the Elder men be sobre, honest, discrete, founde in the faith, in loue, & in patience:

3 The Elder women likewise, that they be in suche behauiour as becometh holines, not false accusers, not giuen to muche wine, but teachers of honest things,

4 That they may instruct the yong women to be sobre minded, that they loue their housbands, that they loue their children,

5 That thei be discrete, chaste, *b* kepig at home, good and *** subiect vnto their housbands, y^e the worde of God be not euil spoken of.

6 Exhorte yong men likewise, that thei be sobre minded.

7 Aboue all things shewe thy self an example of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholsome worde, which can not be reprobued, that he which withstandeth, may be ashamed, hauing nothig concerning you to speake euil of.

9 *** Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Nether pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Sauour in all thigs.

11 *** For the grace of God, that bringeth *c* saluacion vnto all men, hath appeared,

12 And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrelly and righteously, and

godly in this present worlde,

13 Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ,

14 Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be a *d* peculiar people vnto him self, zealous of good workes.

15 These things speake, and exhorte, and rebuke with all *e* autoritie. Se that no man despice thee.

CHAP. III.

1 Of obedience to suche as be in autoritie. *9* He warneth Ti. mo to beware of foolish and vnprofitable questions, *12* Concluding with certeine priuaise matters, *15* And saluacions.

PVt them in remembrance that they *** be subiect to the Principalities & Powers, & that they be obedient, & ready to euerie good worke,

2 That they speake euil of no ma, that thei be no fighters, but softe, shewing all mekenes vnto all men.

3 *** *b* For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malicioufnes and enuie, hateful, & hating one another.

4 But when the bountifulnes and loue of God our Sauour towarde man appeared,

5 *** Nor *c* by the workes of righteousnes, which we had done, but according to his mercie he saued vs, by the *d* washing of the new birth, and the rening of the holie Gost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, beig iustified by his grace, shulde be made heires according to the hope of eternal life.

8 This *is* a true saying, and these things I wil thou shuldest affirme, that they which haue beleued in God, might be careful to shewe for the good workes. These things are good and profitable vnto men.

9 *** But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for thei are vnprofitable & vaine.

10 *e* Reiect him that is an heretike, after once or twice admonicion,

11 Knowing that he that is suche, is *f* peruerter, and *s* sinneth being damned of his owne self.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas *h* the expoüder of the Law, and Apollos on their journey diligently, that they lacke nothing.

14 And let ours also learne to shewe for the

d Moke deris and precious.

e As becometh the ambassador of God.

Rom. 13. 1.

1. pet. 2. 13.

a Although rulers be infidels, yet we are bounde to obey them in ciuil polices, and where as thei comande vs nothing against y^e worde of God

1. Cor. 6. 12.

b For let vs consider what we our selues were w^h God shewed vs fauour.

2. Tim. 1. 9.

c God doeth not iustifie vs for respic^t of any thing, w^h he seeth in vs, but doeth preuent vs with his grace and frely accepteth vs.

d Baptisme is a sure signe of our regeneracion, which is wrought by the holie Gost.

e This commandement is giue to y^e minister, & so particularly to all men to whom the sworde is not committed: but els the magistrate, whose chief office is to maineine Gods glorie in his Church, ought to cut of all suche route and infectious members from the bodie.

1 Tim. 1. 4.

4. 7. 2 Tim. 2. 23.

f So that there is no hope of amendment.

g Willingly, & wittingly.

h It is probable, y^e he was an interpreter of the Law of Moses, as Apollos, &c.

good workes for necessarie vses that they be not vnfruteful.
15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishope of the Church of the Cre-
tians, written
from
Nicopolis in Macedonia.

THE EPISTLE OF Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnes, and a declaration of the same. For sarre passing the basnes of his matter, he fleeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon bothe robbed his master, and fled away, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardone, with moste waighie arguments prouing the duetic of one Christian to another, & so with salutacions endeth.

1 He reioyceth to heare of the faith and laue of Philemon.
2 Whome he desireth to forgine his seruant Onesimus, and louingly to receiue him againe.

1 **P**AUL a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our dere friend, & fellow helper,

2 And to our dere syster Apphia, and to Archippus our felowe souldier, & to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwaies of thee in my praiers,

5 (When I heare of thy loue & faith, which thou halt towarde the Lord Iesus, & towarde all Saintes)

6 That the felowship of thy faith may be made fruteful, and that whatsoeuer good thig is in you through Christ Iesus, may be knowne.

7 For we haue great ioye and consolacion in thy loue, because by thee, brother, the Saintes hearts are comforted.

8 Wherefore, thogh I be verie bolde in Christ to commande thee that which is conuenient,

9 Yet for louses sake I rather beseeche thee, thogh I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseeche thee for my sonne Onesimus, whome I haue begotten in my bondes,

11 Which in time past was to thee vnprofitable, but now profitable bothe to thee and to me,

12 Whome I haue sent againe: thou therefore receiue him, y is mine owne bowels,

13 Whome I wolde haue retained with me, that in thy stede he might haue ministred vnto me in the bondes of the Gospel.

14 But without thy minde wolde I do nothing, that thy benefite shulde not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a ceason, that thou shuldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: how muche more then vnto thee, bothe in the flesh, and in the Lord?

17 If therefore thou counte our things commune, receiue him as my self.

18 If he hathe hurt thee, or oweth thee ought, that put on mine accountes,

19 I Paul haue written this with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne self.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: coforte my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your praiers I shalbe giuen vnto you.

23 There salute thee Epaphras my fellowe prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas & Luke, my fellowe helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

^dHe fled away from thee.

^eFor he is thy seruant by condicion, & also now y Lords, so y bothe for thine & wne sake and for the Lords y oughtest to loue him.

^fThat all thine is mine, & all mine is thine.

^gGrant me this benefite, w shalbe more acceptable vnto me of all others.

^hThat is, for Christs cause.

^aThes. 1. 2
^bThes. 1. 3.

^a Thy beneuolence toward the Saintes, w procedeth of a liuelie and effectual faith.
^b That experience may declare you are the members of Iesus Christ.
^c Meaning their inwarde partes & affections were through his charitic comforted.

^cColos. 4. 9.