

Chapter 1

He recommendeth vnto him, to inhibit certaine Iewes who iangled of the law as though it were contrarie to his preaching. 11. Against whom he auoucheth his minifterie, though he acknowledge his vnworthines.

Paul an Apofte of IESVS Chrif according to the commandment of God our Sauour, and of Chrif IESVS our hope: ² to Timothee his beloued fonne in the faith. Grace, mercie, and peace from God the Father, and from Chrif IESVS our Lord.

³ As I defired thee to remaine at Ephesus when I went into Macedonia, that thou fhouldeft denounce to certaine ⁴not to teach otherwife, ⁴ nor to attend ⁴to fables and genealogies hauing no end: which Minifter ⁴questions rather then the edifying of God which is in faith. ⁵ But ⁴the end of the precept is charitie from a pure hart, and ^aa good confcience, and a faith not feined. ⁶ From the which things certaine ftraying, are turned into vaine-talke, ⁷ ⁴defirous to be Doctours of the Law, not vnderftanding neither what things they fpeake, nor of what they affirme. ⁸ But we know that the Law is good, if a man vfe it lawfully: ⁹ knowing this, that ⁴the Law is not made to the iuft man, but to the vniuft, & difobedient, to the impious & finners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, ¹⁰ to fornicatours, to lyers with mankind, to man-ftalers, to liers, to periured perfons, and what other thing foeuer is contrarie to found doctrine, ¹¹ which is according to the Ghofpel of the glorie of the bleffed God, which is committed to me.

ματαιολογίαν

Ro. 7, 18.

¹² I giue him thankes which hath ftrenghned me, Chrif IESVS our Lord, becaufe he hath efteemed me faithful, putting me in the minifterie. ¹³ Who before

^a S. Auguftin faith: He that lift to haue the hope of Heauen: let him look that he haue a good confcience. To haue a good confcience, let him beleuee and worke wel. For that he beleueth, he hath of faith; that he worketh, he hath of charitie. *Præfat. in Pf. 31.*

was blasphemous and a persecutor and contumelious. But I obtained the mercie of God, because I did it being ignorant in incredulitie. ¹⁴ And the grace of our Lord ouer-abounded with faith and loue, which is in Chrif IESVS. ¹⁵ A faithful saying, and worthie of al acceptation, that Chrif IESVS came into this world to faue finners, of whom I am the cheefe. ¹⁶ But therefore haue I obtained mercie: that in me first of al Chrif IESVS might shew al patience, to the information of them that shal beleue on him vnto life euerlasting. ¹⁷ And to the King of the worlds, immortal, inuisible, only God, honour & glorie for euer and euer. Amen.

*Mat. 9, 13.
Mr. 2, 17.*

πρὸς ὑπο-
τύπωσιν

¹⁸ This precept I cōmend to thee, ô Timothee: according to the prophecies going before on thee, that thou warre in them a good warfare, ¹⁹ hauing faith and a good conscience, ^{a)} which certaine repelling haue made ship-wrack about the faith. ²⁰ Of whom is Hymenæus & Alexander: whom I haue [♠]deliuered to Satan, that they may learne not to blaspheme.

ἐπὶ σὲ

ANNOTATIONS

3 Not to teach otherwise.) The proper marke of Heretikes and false Preachers is to teach otherwise or contrarie to that which they found taught and beleued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, fingular, new, differing from that which was first planted by the Apostles, and descended downe from them to al Nations and Ages following without contradiction, being assuredly erroneous. The Greek word which the Apostle here vseth, expreffeth this point so effectually, that in one compound terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher otherwise. Which euen it-felf alone is the easiest rule euen for the simple to discern a false Prophet or Preacher by, specially when an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al Preachers of one voice and doctrine touching the B. Sacrament and other Articles: so

Teaching otherwise then the doctrine receiued, is a special marke of Heretikes.

Luthers teaching otherwise.

ἑτεροδιδασκαλεῖν

^a Euil life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Againe, this plainly reproueth the Heretikes false doctrine, saying, that no man can fall from the faith that he once truly had.

that whatsoever he taught against that which he found preached and believed, must needs be another doctrine, a later doctrine, an after-teaching or teaching otherwise, and therefore consequently must needs be false. And by this admonition of S. Paul, all Bishops are warned to take heed of such, and specially to provide that no such odd Teachers arise in their dioceses.

4 To fables.) He speaketh specially of the Jewes after-doctrines and humane constitutions repugnant to the laws of God, whereof Christ giueth warning *Mt. 23.* and in other places, which are contained in their Cabala and Talmud: generally of all heretical doctrines, which indeed, as we may see in the Valentini-ans, Manichees, and other of old: by the Brethren of love, Puritans, Anabaptists, and Calvinists of our time. For which cause Theodoret entitleth his book against Heretikes, *Hæreticarum fabularum Of Heretical fables.*

All heretical doctrine is fables.

4 Questions.) Let our loving Brethren consider whether these contentions and curious questionings & disputes in religion, which these unhappy heresies have ingendered, have brought forth any increase of good life, any devotion, or edification of faith and religion in our daies, and then shall they easily iudge of the truth of these new opinions, and the end that will follow of these innovations. In truth all the world now seeth they edifie to Atheisme and no otherwise.

Curious questioning in religion.

5 The end charitie.) Here againe it appeareth, that Charitie is the cheefe of all vertues, and the end, consummation, and perfection of all the law and precepts. And yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that have once in pride and stubbornnes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it-self, and the very formal cause of our iustification, as the workes proceeding thereof, be the workes of iustice. *Charitas inchoata* (faith S. Augustin) *inchoata iustitia: charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie now beginning, is iustice beginning: Charitie growen or increased is iustice growen or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. Li. de nat. & grat. c. 70.*

Charitie the very formal cause of our iustification.

7 Desirous to be Doctors.) It is the proper vice both of Iudaical & of Heretical false Teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of diuinitie, euen to the admiration truly of the learned that read their books, or heare them preach.

Heretikes great boasters, but vnlearned.

9 The law not made to the iust.) By this place and the like, the Libertines of our daies would discharge themselves (whom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth well, not as compelled by law

Libertines alleadge Scripture.

or for feare of punifhment due to the tranfgreffours thereof, but of grace and mere loue toward God and al goodnes, moft willingly, though there were no law to command him.

20 Deliuered to Satan.) Hymenæus and Alexander are here excommunicated for falling from their faith and teaching herefie: an example vnto Bifhops to vse their fpiritual power vpon fuch. In the primitiue Church, corporal affliction through the minifterie of Satan was ioyned to excommunication. Where we fee alfo the diuels readines to inuade them that are caft out by excommunication, from the fellowfhip of the faithful, and the supereminent power of Bifhops in that cafe. Wherof S. Hierom (*ep. 1. ad Hefiod. c. 7.*) hath thefe memorable words: *God forbid (faith he) I should fpeake finiftroufly of them, who fucceeding the Apoftles in degree, make Chriftes body with their holy mouth, by whom we are made Chriftians: who hauing the keies of heauen, doe after a fort iudge before the day of iudgement: who in fobrietie and Chaftitie haue the keeping of the fpoufe of Chrift. And a litle after, They may deliuer me vp to Satan, to the deftruction of my flesh, that the fpirit may be faued in the day of our Lord Iefus. And in the old Law whofoeuer was difobedient to the Priests, was either caft out of the camp and fo ftoned of the people, or laying downe his neck to the fword, expiated his offense by his bloud: but now the difobedient is cut-off with the fpiritual fword, or being caft out of the Church, is torne by the furious mouth of diuels. So faith he. Which words would God euery Chriftian man would weigh.*

Excommunication of Heretikes, and the effect therof.

The Priests high authoritie of Excommunication.

The terrible effects therof.