

Chapter 1

With his praifes he couertly exhorteth him not to be difmaied for his trouble, 6. (hauing grace giuen in Orders to help him, 8. and knowing for what caufe he is perfecuted) and namely with the example of Onefiphorus.

Paul an Apoftle of IESVS Chrif by the wil of God, according to the promife of the life which is in Chrif IESVS: ² to Timothee my deareft fonne, grace, mercie, peace from God the Father, and Chrif IESVS our Lord.

³ I giue thankes to God, whom I ferue from my Progenitours in a pure confcience, that without intermiffion I haue a memorie of thee in my praiers, night and day ⁴ defiring to fee thee, mindful of thy teares, that I may be filled with ioy, ⁵ calling to mind that faith which is in thee not feined, which alfo dwelt firft ⁴in thy grandmother Lois, and thy mother Eunice, and I am fure that in thee alfo. ⁶ For the which caufe I admonifh thee that thou refucitate the ^a)grace of God, which is in thee by the impofitiō of my hands. ⁷ For God hath not giuen vs the fpirit of feare: but of power, and loue, and fobrietie. ⁸ Be not therfore afhamed of the teftimonie of our Lord, nor of me his prifoner: but trauail with the Ghofpel according to the power of God, ⁹ who hath deliuered and called vs by his holy calling, not according to our workes, but according to his purpofe and grace, *Tit. 3, 5.* which was giuen to vs in Chrif IESVS before the fecular times. ¹⁰ But it is manifefted now by the illumination of our Sauour IESVS Chrif, who hath deftroied death, and illuminated life and incorruption by the Ghofpel: *Tit. 1, 3.*

^a Here againe it is plaine that holy Orders giue grace, and that euen by and in the external ceremonie of impofing the Bifhops hands. And it is a manner of fpeech fpecially vfed in this Apoftle, and S. Luke, that Orders giue grace to the ordred, and that to take orders or authoritie to minifter Sacramets or preach, is, to be giuen or deliuered to God's grace. *Act. 14, 25.*

1. *Timo. 2, 7.* ¹¹ Wherin I am appointed a preacher and Apofte and Maifter of the Gentils. ¹² For the which caufe alfo I fuffer thefe things: but I am not confounded. For I know whom I haue beleued, and I am fure that he is able to keep my [♠]*depoſitum* vnto that day.

¹³ Haue thou [♠]a forme of found words, which thou haft heard of me in faith and ^{a)} in the loue in Chrift IESVS. ¹⁴ Keep the good *depoſitum* by the Holy Ghoſt, which dwelleth in vs.

¹⁵ Thou knoweſt this, that al which are in Aſia, be auerted from me: of whom is Phigelus and Hermogenes.

2. *Tim. 4, 19.* ¹⁶ Our Lord giue mercie to the houſe of Oneſiphorus: becauſe he hath often refreshed me, and hath ^{b)}not been aſhamed of my chaine: ¹⁷ but when he was come to Rome, he fought me carefully, and found me. ¹⁸ [♠]Our Lord grant him to find mercie of our Lord in that day. And how many things he miniſtred to me at Epheſus, thou knoweſt better.

ANNOTATIONS

5 In thy grandmother.) Though God ſhew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education & to haue good faithful progenitours and Catholike parents. And it is a great finne to forſake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to follow ſtrange doctrines, abandoning not only our next natural parents faith, but the ancient faith and beleefe of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Chriſtian religion being then but newly planted, was ſo commendable euen in a Biſhop, how much more it is now laudable to cleaue faſt to the faith of ſo many our progenitours and Ages that continued in the ſame Chriſtian religion which they firſt receiued.

A great bleſſing to haue Catholike progenitours: and very commendable to cleaue faſt to their faith.

Our Proteſtants in their great wiſedom laugh at good ſimple men when they talke of their fathers faith. But S. Hierom, *I am a Chriſtian*, ſaid he, *and borne of Chriſtian parents, and carie the*

The peoples ſpeaches of their fathers faith, is very Chriſtian and laudable.

Apol. cont.
Ruff. li. 1. c. 8.

^a Faith and loue copled cōmonly together in this Apofteles writings.

^b What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be aſhamed of their diſgrace, yrons, or what miſeries ſo euer.

figne of the croffe in my forehead. And againe ep. 65. c. 3, Vntil this day the Christian world hath been without this doctrine, that faith wil I hold fast being an old man, wherein I was borne a child. And the holy Scriptures fet vs often to fchole to our fathers. Aske thy fathers, and they wil shew thee, thy anceltours, and they wil tel thee. And againe, Our fathers haue shewed vnto vs. And commonly the true God is called the God of the faithful and of their forefathers, Dan. 2, 3. And falfe Gods and new doctrines or opinions be named, New and fresh, fuch as their fathers worshipped not. Deut. 32. Finally S. Paul both here and often els alleageath for his defenfe and commendation, that he was of faithful progenitours. And it is a cafe that Heretikes can not lightly bragge of, no one fect commonly during fo long without intermiffion, that they can haue many progenitours of the faid fect. Which is a demonftration that their faith is not true, and that it is impoffible our Catholike faith to be falfe, fupposing the Chriftian religion to be true.

*Deut. 32.
& Pfal. 43.*

Act. 14. 2. Cor. 11.

12 Depofitum.) A great comfort to al Chriftians, that euery of their good deedes and fufferings for Chrift, and al the worldly loffes fuftained for defenfe or confeffion of their faith, be extant with God, and kept as *depoſitum*, to be repaied or receiued againe in heauen. Which if the worldlings beleueed or confidered, they would not fo much maruel to fee Catholike men fo willingly to loſe land, libertie, credit, life and al for Chriſtes fake and the Churches faith.

Al our good deedes are laid vp with God, to be rewarded.

13 A forme.) The Apoftles did fet downe a platforme of faith, doctrine, and phraſe of Catholike ſpeach and preaching, & that not fo much by writing (as here we ſee) as by word of mouth: to which he referreth Timothee ouer and aboue his Epiftles vnto him. And how precifely Chriftian Doctours ought to keep the forme of words anciently appropriated to the myfteries & matters of our religion, S. Auguſtin expreffeth in theſe wordes *li. 10. de ciuit. c. 13. Philoſophers ſpeake with freedom of words &c. but we muſt ſpeake according to a certaine rule, left licentious libertie of words breed an impious opinion of the things alſo that are ſignified by the ſame.* Trinitie, perſon, effence, Conſubſtantial, Tranſſubſtantiation, Maſſe, Sacrament, and fuch like, be *verba ſana* (as the Apoftle ſpeaketh) *found words*, giuen to expreſſe certaine high truths in religion, partly by the Apoftles and firſt Founders of our religion vnder Chrift, and partly very aptly inuented by holy Councels & Fathers, to expreſſe as neere as could be the high ineffable or vnſpeakable veritie of ſome points, and to ſtop the Heretikes audacitie and inuention of new words and prophane ſpeeches in ſuch things, which the Apoftle warneth Timothee to auoid. *1. ep. c. 6, 20. and 2. ep. 2, 16.* See the *Annotation there.*

We muſt ſpeake in Catholike termes, after a certaine rule of faith, and forme of wordes.

18 Our Lord.) To haue this praier of an Apoftle, or any Prieſt or poore Cath. man fo relieued, giueth the greateſt hope at

Relieuers of Cath. prifoners.

the day of our death or general iudgement, that can be: and it is worth al the lauds, honours, and riches of the world.