

## Chapter 4

*He requireth him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching, 5. and to fulfil his courfe, as himself now hath done: 9. and to come vnto him with speed, because the rest of his traine are disperfed, and he draweth now to heauen.*

**I**teftifie before God and IESVS Chrift who fhall iudge the liuing and the dead, and by his aduent, and his Kingdom: <sup>2</sup> Preach the word. Vrge in feafon, out of feafon, reprove, befeech, rebuke in al patience and doctrine. <sup>3</sup> For <sup>♠</sup>there fhall be a time when they wil not beare found doctrine: but according to their owne defires they wil heape to themfelues Maifters, hauing itching eares, <sup>4</sup> and from the truth certes they wil auert their hearing, and to fables they wil be conuerted. <sup>5</sup> But be thou vigilant, labour in al things, doe the worke of an Euangelift, fulfil thy minifterie. Be fober. <sup>6</sup> For I am euen now <sup>a</sup>)to be facrificed: and the time of my refolution is at hand. <sup>7</sup> I haue fought a good fight, I haue confummate my courfe, I haue kept the faith. <sup>8</sup> Concerning the rest, there is laid vp for me <sup>♠</sup>a crowne of iuftice, which our Lord wil render to me in that day, a iuft iudge: and not only to me, but to them alfo that loue his comming.

*Col. 4, 14.* <sup>9</sup> Make haft to come to me quickly. <sup>10</sup> For Demas hath left me, louing this world, and is gone to Theffalonica: Crefcens into Galatia, Titus into Dalmatia. <sup>11</sup> Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the minifterie. <sup>12</sup> But Tychicus I haue fent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, comming bring with thee, and the books, efpecially the parchment. <sup>14</sup> Alexander

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<sup>a</sup> The martyrdom of Saints is fo acceptable to God, that it is counted as it were a Sacrifice in his fight, and therefore hath many effects both in the partie that fuffereth it, and in others that are partakers of the merit as of a Sacrifice: which name it hath by a Metaphore.

the Copperfmith hath fhewed me much euil: our Lord wil reward him according to his workes: <sup>15</sup> whom doe thou alfo auoid, for he hath greatly refifted our words. <sup>16</sup> In my firft anfwer no man was with me, but al did forfake me: be it not imputed to them. <sup>17</sup> But our Lord ftood to me, and ftrengthened me, that by me the preaching may be accomplifhed, and al Gentils may heare: and I was deliuered from the mouth of the lion. <sup>18</sup> Our Lord wil deliuer ‘hath deliuered’ me from al euil worke: and wil faue me vnto his heauenly Kingdom. To whom be glorie for euer and euer. Amen.

2. *Timo. 3, 16.* <sup>19</sup> Salute Prifca and Aquila, and the houfe of Onefiphorus. <sup>20</sup> Eraftus remained at Corinth. And Trophimus I left ficke at Miletum. <sup>21</sup> Make haft to come before winter. Eubulus and Pudens and <sup>a</sup>)Linus and Claudia, and al the Brethren, falute thee. <sup>22</sup> Our Lord IESVS Chrifft be with thy fpirit. Grace be with you. Amen.

## ANNOTATIONS

*Efa. 30. v. 10.* <sup>3</sup> There fhall be a time.) If euer this time come (as needs it muft that the Apoftle fore-faw and fore-told) now it is vndoubtedly. For the properties fal fo iuft in euery point vpon our new Maifters and their Difciples, that they may feem to be pourtered out, rather then prophecied of. Neuer were there fuch delicate Doctours that could fo pleafantly claw and fo fweetly rubbe the itching eares of their hearers, as thefe, which haue a doctrine framed for euery mans phanfie, luft, liking, and defire: the people not fo haft crying, *fpeake placentia, things that pleafe*: but the Maifters as haft warranting them to doe *placentia*.

<sup>8</sup> A crowne of iuftice.) This place conuinceth for the Catholikes, that al good workes done by God’s grace after the firft iuftification be truly and properly meritorious, and fully worthy of euerlafting life: and that thereupon heauen is the due and iuft ftipend, crowne, or recompence which God by his iuftice oweth to the perfons fo working by his grace. For he rendreth or repaieth heauen as a iuft iudge, & not only as a merciful giuer. And the crowne which he paieth, is not only of mercie or fauour or grace, but alfo of iuftice. It is his merciful fauour and grace, that we worke wel and merit heauen: it is his iuftice, for thofe merits to

The Apoftle prophecied of our new delicate Preachers.

Workes meritorious.

How heauen is due both of iuftice and mercie.

<sup>a</sup> This Liuns was Coadiutour with and vnder S. Peter, and fo counted fecond in the number of Popes.

giue vs a crowne correspondent in heauen. S. Auguſtin vpon theſe words of the Apoſtle, expreſſeth both briefly thus, *How ſhould he repay as a iuſt iudge, vnles he had firſt giuen as a merciful father? Li. de great. & lib. arbit. c. 6.*

And when you heare or read any thing in the Scriptures, that may ſeeme to derogate from mans workes in this caſe, it is alwaies meant of workes conſidered in their owne nature and valure, not implying the grace of Chriſt, by which grace it commeth, and not of the worke in it-ſelf that we haue a right to heauen and deferue it worthily; which the Apoſtle in the *6. to the Hebrewes* more then infinuateth, ſaying theſe words, *God is not vniuſt, to forget your worke and loue which you haue ſhewed in his name, &c.* As though he would ſay, that he were vniuſt if he did forget

*Mat. 20.*

to recompenſe their workes. The parable alſo of the men ſent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement for that is *merces* & *μισθός* whereby the Scripture ſo often calleth it. It is the goale, the marke, the price, the hire of al ſtriving, running, labouring, due both by promiſe & by couenant & right debt. See a notable place in S. Auguſtin in *Pſal. 83. in fine:* and *100. in initio.* & *ho. 14. c. 2. li. 50. hom.* S. Cyprian alſo, and namely the later end of his booke *de opere & eleoſofyna:* and thou ſhalt eaſily contemne the contrarie falſhood, which doth not ſo much derogate from mans workes, as from Gods grace which is the cauſe and ground of al worthines in mans merits. S. Auguſtines words be theſe, *Marke that he to whom our Lord gaue grace, hath our Lord alſo his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the reſt here coted, where he examineth and explicated the matter at large.

*In Pf. 100.*

It is not of vs, but of God's grace, that workes be meritorious.

To ſuch good workes heauen is due: to ſay the contrarie, is to derogate from Gods grace.