

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 Apoftle of IESVS Chrifft according to the commandment of God our Sauour, and of Chrifft IESVS our hope: ² to Timothee his beloued fonne in the faith. Grace, mercie, and peace from God the Father, and from Chrifft 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 ⁵to fables and genealogies hauing no end: which Minifter ⁶questions rather then the edifying of God which is in faith. ⁵ But ⁶the 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 ⁷defirous 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 ¹⁰the 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-ftealers, 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.

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

ματαιολογίαν

Ro. 7, 18.

^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 beleue 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 persecutour and contumelious. But I obtained the mercie of God, becaufe 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 faying, and worthie of al acceptation, that Chrif IESVS came into this world to faue finners, of whom I am the cheefe. ¹⁶ But therfore haue I obtained mercie: that in me firft of al Chrif IESVS might fhew al patience, to the information of them that fhall beleue on him vnto life euerlafting. ¹⁷ And to the King of the worlds, immortal, inuifible, 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 confcience, ^{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 blasphe.

ἐπὶ σέ

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, singular, new, differing from that which was firft 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 vfeth, 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 easieft rule euen for the simple to difcerne a false Prophet or Preacher by, specially when an heresie firft 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

ἑτεροδιδασκαλεῖν

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

Luthers teaching otherwise.

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

that whatfoeuer he taught againft that which he found preached and beleueed, muft needs be another doctrine, a later doctrine, an after-teaching or teaching-otherwife, and therfore confequently muft needs be falfe. And by this admonition of S. Paul, al Bifhops are warned to take heed of fuch, and fpecially to prouide that no fuch odde Teachers arife in their diocefes.

4 To fables.) He fpeaketh fpecially of the Iewes after-doctrines and humane confutations repugnant to the lawes of God, whereof Chrift giueth warning *Mt. 23.* and in other places, which are contained in their Cabala and Talmud: generally of al heretical doctrines, which indeed, as we may fee in the Valentini-ans, Manichees, and other of old: by the Brethren of loue, Puritans, Anabaptiftes, and Caluiniftes of our time. For which caufe Theodoret entitleth his book againft Heretikes, *Hæreticarum fabularum Of Heretical fables.*

Al heretical doctrine is fables.

4 Queftions.) Let our louing Brethren confider whether thefe contentions and curious queftionings & difputes in religion, which thefe vnhappie hereties haue ingendered, haue brought forth any increafe of good life, any deuotion, or edification of faith and religion in our daies, and then fhall they eafily iudge of the truth of thefe new opinions, and the end that wil follow of thefe innouations. In truth al the world now feeth they edifie to Atheifme and no otherwife.

Curious queftioning in religion.

5 The end charitie.) Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, confummation, and perfection of al the law and precepts. And yet the Aduerfaries are fo fond as to preferre faith before it, yea to exclude it from our iuftification. Such obftinacie there is in them that haue once in pride and ftubbornes forfaken the euident truth. Charitie doubtles which is here commended, is iuftice it-felf, and the very formal caufe of our iuftification, as the workes proceeding therof, be the workes of iuftice. *Charitas inchoata* (faith S. Auguftin) *inchoata iuftitia: charitas prouecta, prouecta iuftitia: Charitas magna, magna iuftitia: Charitas perfecta, perfecta iuftitia eft. Charitie now beginning, is iuftice beginning: Charitie growen or increafed is iuftice growen or increafed: great Charitie, is great iuftice: perfect Charitie, is perfect iuftice. Li. de nat. & grat. c. 70.*

Charitie the very formal caufe of our iuftification.

7 Defirous to be Doctours.) It is the proper vice both of Iudaical & of Heretical falfe Teachers, to profeffe knowledge and great skil in the Law and Scriptures, being indeed in the fight of the learned moft 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 iuft.) By this place and the like, the Libertines of our daies would difcharge themfelues (whom they count iuft) from the obedience of lawes. But the Apoftles meaning is that the iuft man doth wel, 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 fupereminent 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 Ex-
communication.

The terrible effects
therof.