

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 persecuted) and namely with the example of Onefiphorus.

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

³I giue thanks 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 ⁴defiring to fee thee, mindful of thy teares, that I may be filled with ioy, ⁵calling to mind that faith which is in thee not feined, which alfo dwelt firft [¶]in thy grandmother Lois, and thy mother Eunice, and I am fure that in thee alfo. ⁶For the which caufe I admonifh thee that thou refuscitate the ^a)grace of God, which is in thee by the impofitiō of my hands. ⁷For God hath not giuen vs the fpirit of feare: but of power, and loue, and fobrietie. ⁸Be 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, ⁹who 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 Chrift IESVS before the fecular times. ¹⁰But it is manifefted now by the illumination of our Sauour IESVS Chrift, 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 Sacramēts 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 beleueed, and I am fure that he is able to keep my *depoſitum* vnto that day.

¹³ Haue thou *α*a forme of found words, which thou
ἀγάπη τῇ
ἐν Χριστῷ
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 Afia, 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 *α*Our Lord grant him to find mercie of our Lord in that day. And how many things he miniſtered 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.

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

Our Proteſtants in their great wifedom 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 ſpeeches of their fathers faith, is very Chriſtian and laudable.

^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, Vn-
til this day the Chriftian world hath been without this doctrine,
that faith wil I hold faft being an old man, wherein I was borne
a child. And the holy Scriptures fet vs often to fchole to our fa-
thers. Aske thy fathers, and they wil shew thee, thy anceftours,
and they wil tel thee. And againe, Our fathers haue shewed vnto
vs. And commonly the true God is called the God of the faith-
ful and of their forefathers, Dan. 2, 3. And falfe Gods and new
doctrines or opinions be named, New and fresh, fuch as their fa-
thers worshipped not. Deut. 32. Finally S. Paul both here and
often els alleageeth 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 *depofitum*, to be repaied or receiued
again in heauen. Which if the worldlings beleueed or confidered,
they would not fo much maruel to fee Catholike men fo willingly
to lofe land, libertie, credit, life and al for Chriftes 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 phrafe of Catholike fpeech and preaching, &
that not fo much by writing (as here we fee) 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. Auguftin expreffeth in thefe wordes *li. 10. de
ciuit. c. 13. Philofophers fpeake with freedom of words &c. but
we muft fpeake according to a certaine rule, left licentious liber-
tie of words breed an impious opinion of the things alfo that are
fignified by the fame. Trinitie, perfon, effence, Consubftantial,
Tranffubftantiation, Maffe, Sacrament, and fuch like, be verba
fana (as the Apoftle fpeaketh) found words, giuen to exprefse
certaine high truths in religion, partly by the Apoftles and firft
Founders of our religion vnder Chrift, and partly very aptly inu-
ented by holy Councels & Fathers, to exprefse as neere as could be
the high ineffable or vnfppeakable veritie of fome points, and to ftop
the Heretikes audacitie and inuention of new words and prophane
fpeeches in fuch things, which the Apoftle warneth Timothee to
auoid. 1. ep. c. 6, 20. and 2. ep. 2, 16. See the Annotation there.*

We muft fpeake 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
Prieft or poore Cath. man fo relieued, giueth the greateft 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.