

Chapter 2

*He exhorteth him to labour diligently in his office, considering the reward in Chrif, & his denial of them that deny him: 14. Not to contend, but to shun heretikes: neither to be moued to fee fome fubuerted, confidering that the elect continue Catholikes, and that in the Church be of al forts. 24. Yet with al fweetenes to reclaime the de-
ceiued.*

Thou therefore, my fonne, be ftrong in the grace which is in Chrif IESVS: ² and the things which thou haft heard of me by many witneffes, thefe commend to faithful men, which fhall be fit to teach others alfo. ³ Labour thou as a good fouldiar of Chrif IESVS. ⁴ ^aNo man being a fouldiar to God, intangleth himfelf with fecular bufineffes; that he may pleafe him to whom he hath approued himfelf. ⁵ For he alfo that ftriue for the maifterie, is not crowned vnleffe he ftrive lawfully. ⁶ The hufband-man that laboureth, muft firft take of the fruits. ⁷ Vnderftand what I fay: for our Lord wil giue thee in al things vnderftanding. ⁸ Be mindful that our Lord IESVS Chrif is rifen againe from the dead, of the feed of Dauid, according to my Ghofpel, ⁹ wherein I labour euen vnto bands, as a malefactour: but the word of God is not tied. ¹⁰ Therefore ^aI fuftaine al things for the elect, that they alfo may obtaine the faluation, which is in Chrif IESVS, with heauenly glorie. ¹¹ A faithful faying. For is we be dead with him, we fhall liue alfo together. ¹² If we fhall fuftaine, we fhall alfo reigne together. If we fhall deny, he alfo wil denie vs. ¹³ If we beleue not; he continueth faithful, he can not denie himfelf. ¹⁴ Thefe things admonifh: teftifying before our Lord.

Mat. 10.

Ro. 3, 3.

^a Marke here that the elect (though fure of faluation) yet are faued by meanes of their Preachers and Teachers, as alfo by their own endeauours.

Contend not in word, for it is profitable for nothing, but for the subuersion of them that heare. ¹⁵ Carefully provide to present thy self approved to God, a worke-man not to be confounded, ^arightly handling the word of truth. ¹⁶ But ^aprophane and vaine speeches auoid: for they doe much grow to impietie: ¹⁷ and ^atheir speech spreadeth as a canker: of whō is Hymenæus and Philetus: ¹⁸ who haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.

¹⁹ But the sure foundation of God standeth, hauing this feale, Our Lord knoweth who be his, and let euery one depart from iniquitie that nameth the name of our Lord. ²⁰ But ^ain a great house there are not only vessels of gold and of siluer, but also of wood and of earth: and certaine indeed vnto honour, but certaine vnto contumelie. ²¹ If any man therefore shal ^acleans himself from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good worke.

Tit. 3, 9. ²² But youthful desires fly, and pursue iustice, faith, charitie, and peace with them that inuocate our Lord from a pure hart. ²³ And foolish and vnlearned questions auoid, knowing that they engender brauls. ²⁴ But the seruant of our Lord must not wrangle: but be mild toward al men, apt to teach, patient, ²⁵ with modestie admonishing them that resist the truth: left sometime ^bGod giue them repentance to know the truth: ²⁶ and they recouer themselues from the snares of the diuel, of whom they are held captiue at his wil.

ANNOTATIONS

4 No man being a fouldiar.) First of al, the Apostle (*1. Cor. 7.*) What secular af-

fares doe not agree nor confit with spiritual mens function.

^a See the *Annotations before 1. Tim. 6. v. 20.*

^b Conuersion from sinne & heresie is the gift of God and of his special grace: yet here we see, good exhortations and prayer and such other helps of man be profitable thereunto. Which could not be if we had not free-wil.

as should employ themselves wholly to God's service, as Bishops and Priests are bound to do. *He that is with a wife (faith he) is careful for the world, how to please his wife, and is distracted or divided. 1. Cor. 7.*

Secondly, the practice of physick, merchandise, or any other profane facultie and trade of life to gather riches, and much more to be given to hunting, hawking, gaming, shewes, enterludes, or the like pastimes, is here forbidden.

Thirdly, the service of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreeable to Priestly functions. Not so, to be their Chaplains for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Diuine service before them, and such other spiritual duties. For, all such services done to principal persons both of the Clergie and Laity, be godly and consonant to Priestly vocation. As also serving of Princes and Commonweales in ciuil causes and matters of state, in making peace and quietnes among the people, by deciding or compounding their controuersies, all such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be abundantly recompensed by the necessarie duties done for the general good of Kingdom or Countrey: all such things (I say) be lawful and often very requisite. And S. Auguftin, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Auguftines booke *de opere Monachorum c. 20.* & *Pofsid in vit. c. 19.*

In vit. S. Ambrosii. & Bern.

15 Rightly.) The Scriptures or challenge of the word of God is common to Catholikes and Heretikes, but all is in the handling of them. These later handle them guilefully, adulterating the word of God, as elsewhere the Apostle speaketh: the other sincerely after the manner of the Apostles and Doctours of God's Church. Which the Greek expretheth by a significant word of cutting a thing straight by a line, ὀρθοτομοῦντα.

2. Cor. 2. & 4.

17 Their speache.) The speeches, preachings, and writings of Heretikes be pestiferous, contagious, and creeping like a canker. Therefore Christian men must neuer heare their sermons nor read their books. For such men haue a popular way of talke whereby the vnlearned, and specially women laden with sinne, are easily beguiled. *Nothing is so easy (faith S. Hierom) as with voluble and rolling song to deceiue the rude people, which admire whatsoever they vnderstand not. ep. 2. ad Nepot. c. 10.*

20 In a great house.) He meaneth not that Hymenæus and Philetus (of whom he spake immediately before) or other heretikes, be properly within the Church, as Catholike men are, though grievous sinners: but that euil men who for the punishment of their sinnes become heretikes, were before they fel from their faith

How spiritual men may serve secular Princes, & deale in ciuil causes.

Catholikes only, right handlers of the Scripture.

Heretical books and sermons are to be auoided.

Who are out of the Church or within it.

as vessels of contumelie, within the Church. Yea and often also after they be feuered in hart and in the sight of God, so long as they stand in external profession and use of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of themselves, nor cast out by the Governours of the Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compasse of God's house. Many of those that are openly feuered in Sacraments, Service, and communion, there is no question but they are out of the Church.

21 Cleanse himself.) Man then hath free-wil to make himself a vessel of salvation or damnation: though salvation be attributed to God's mercie principally, the other to his iust iudgement: neither of both being repugnant to our free-wil, but working with and by the same, all such effects in vs as to his providence and our defects be agreeable.

Free-wil.