

## Chapter 4

*He requireth him to be earneft while he may, becaufe the time wil come when they wil not abide Catholike preaching, 5. and to fulfil his courfe, as himfelf now hath done: 9. and to come vnto him with fpeed, becaufe the reft of his traine are difperfed, 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>a</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 reft, there is laid vp for me <sup>a</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 the Copperfmith hath fhewed me much euil: our Lord

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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 therfore 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.

wil reward him according to his workes: <sup>15</sup> whom doe thou also auoid, for he hath greatly refuted our words. <sup>16</sup> In my first answer no man was with me, but al did forsake me: be it not imputed to them. <sup>17</sup> But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, 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 Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at Corinth. And Trophimus I left sicke at Miletum. <sup>21</sup> Make haste to come before winter. Eubulus and Pudens and <sup>a</sup>) Linus and Claudia, and al the Brethren, salute thee. <sup>22</sup> Our Lord IESVS Chrif be with thy spirit. Grace be with you. Amen.

## ANNOTATIONS

*Efa. 30. v. 10.* <sup>3</sup> There shal be a time.) If euer this time come (as needs it must that the Apostle fore-saw and fore-told) now it is vndoubtedly. For the properties fall so iust in euery point vpon our new Maisters and their Disciples, that they may seem to be pourtered out, rather then prophesied of. Neuer were there such delicate Doctours that could so pleasantly claw and so sweetly rubbe the itching eares of their hearers, as these, which haue a doctrine framed for euery mans phantasie, lust, liking, and desire: the people not so fast crying, *speake placentia, things that please*: but the Maisters as fast warranting them to doe *placentia*.

The Apostle prophesied of our new delicate Preachers.

<sup>8</sup> A crowne of iustice.) This place conuinceth for the Catholikes, that al good workes done by God's grace after the first iustification be truly and properly meritorious, and fully worthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crowne, or recompense which God by his iustice oweth to the persons so working by his grace. For he rendereth or repaieth heauen as a iust iudge, & not only as a merciful giuer. And the crowne which he paieth, is not only of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that we worke wel and merit heauen: it is his iustice, for those merits to giue vs a crowne correspondent in heauen. S. Augustin vpon these

Workes meritorious.

How heauen is due both of iustice and mercie.

<sup>a</sup> This Linus was Coadiutor with and vnder S. Peter, and so counted second in the number of Popes.

words of the Apostle, expreffeth 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 Chrif, by which grace it commeth, and not of the worke in it-felf that we haue a right to heauen and deferue it worthily; which the Apostle in the *6. to the Hebrewes* more then infinuateth, saying thefe words, *God is not vniuft, to forget your worke and loue which you haue shewed in his name, &c.* As though he would fay, that he were vniuft if he did forget to

*Mat. 20.*

recompense their workes. The parable alfo 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 ftriuing, running, labouring, due both by promise & by couenant & right debt. See a notable place in S. Auguftin in *Pfal. 83. in fine:* and *100. in initio.* & *ho. 14. c. 2. li. 50. hom.* S. Cyprian alfo, and namely the later end of his booke *de opere & eleomofyna:* and thou fhalt easily contemne the contrarie falshood, which doth not so much derogate from mans workes, as from Gods grace which is the caufe and ground of al worthines in mans merits. S. Auguftines words be thefe, *Marke that he to whom our Lord gaue grace, hath our Lord alfo 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.