Orasmuche as in the former Epistle, Paule put Tymo\theme beyng at Ephesus, in hope of his comming agayne vnto hym, & could not perfourme it because he was holdě in bondes at Rome, he couirmeth hym with lettres, that he be not discouraged with stormes of persecutions, but after his example to prepare his mynde vnto martirdō: For there are perilous times at hande (\{quam\} he) by reason of some, that vnder pretence of godlynes, turne true godly\{nes\ vp syde downe, and so prate boastynglye of them selues, as thoughe the Christian Religion consisted in wordes, and not rather in purenesse of herte. Than tellyng that the daye of his death draweth nere, and that the moste part haue now forsaken hym, he byddeth Timothee and Marcus to come to Rome spedely vnto hym. This Epistle he wrote at Rome, when he was eftesones arraigned at Neros barre.

Thus endeth thargument.

The paraphrase of Erasmus vpon the seconde Epistle of S. Paule to Timothee.

¶ The first Chapter

The texte.

Paule an Apostle of Iesu Christ, by the wyll of God, accordynge to the prompyse of lyfe which is in Christ Iesu. To Timothee hys beloued sonne. Grace, mercy and peace. from God the father, and from Iesu Christ oure Lorde. I thanke god, whom I setue frō myne elders with pure conscience, that without any ceasynge I make mencion of the in my prayers nyght and day, desyryng to se the, myndefull of thy reares: so that I am il|led of ioye, when I call to remēbraunce the vnfeyned fayth that is in thee, which dwelt fyrste in thy grandemother Loys, and in thy mother Eunica: and I am assured that it dwelleth in the also.

Aule an Embassadour of Iesu Christ, called therunto by the will of God the father, to declare howe greate the fellicitie of the lyfe to come is, whiche he promiseth vnto vs by his sonne Iesus Christe, that we should not care much for the losse of this life: To Timothee my dearebeloued sonne, grace, mercie, and peace from God the father and from Iesus Christ oure Lorde. I thanke God, whose ser|uaunte I begonne not of a late tyme to be, but kepte his religyon after the tradicions of myne elders continually with an vpright and a pure conscience, and doe kepe stylk: For I serue all one God now beynge a christian, y\{e\} I lately serued a Iewe, though after an other sort, throughe
whose goodnes we chaunced vpõ such a man as thou arte, in that thou folowest the exāple of me in sincere preaching of the ghospelles doctrine, so as for thine owne deserete I can no lesse hartelye loue thee than mine own very sonne: in so muche that I can not forget thee euen when thou arte absent. For in my prayers night and daye wherewith I am accustomed to call vpon God, and to commende vnto him suche as I tenderlye loue, thou commest always in my mynde, and I am very muche desirous to see thee, especially as often as I re|membre thy teares, that thou sheddest at my departyng, as mooste plentuous witnesses of thyn affection and mutuall loue towards me. By reason wher|of I am fylled all together full of ioye, whan it commeth to my mynde, howe paynye thou resemblest me in the sinceritie of faythe, as a naturall sonne his father. 

And lyke as ye integritie of religiō was in me (as it were) by enheritaūce, euen so this sinceritie of fayth semeth to be geuen to the by the handes of thyn elders. For it dwelt stedfastly fyrst in thy Grādemother Lois, thā after by & by in thy mother Eunica: & I doubt not but yu wilt become accordygly like a neew to so right a religious grādmother & a sonne to so right a good mother, seing yu hast ben more desyrous to be like to thē, thā to thy kyndred of thy fathers syde.

The texte.

Wherfore I warne the, that thou stiere vp the gyfte of god which is in the, by the puttyng on of my handes. For god hath not geuen to vs the spirite of feare: but of power, & of loue, & of sobrenes. Be not thou therfore ashamed of the testimony of our lorde, nether be ashamed of me, which am his prysoner: but suffer thou aduersitie with the ghospell, accordyng to the power of god, which saued vs, and called vs with an holy calling, not accordyng to our dedes, but accordyng to his owne purpose and grace, which was geuē vs thorow Christ Iesu (before the worlde began) but i now declared openly by y appealryng of our sauiour Jesus Christ, which hath put awaye death, & hath broughte lyft and immortalitie vnto lyght thorowe the gospel, wherunto I am appoynted a preacher and Apostle, and a teacher of the Gentiles: for the which cause I also suffre these thinges.

Neuerthelesse, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to his kepyng, agaynst y day.

These thinges I remēbre the of, so as thou mayest be of y better courage both by the example of vs and of thyn elders, to stiere vp by thyn industrye & dilligence the gifte of God (which thou receuyedst by the laying on of mine handes when thou waste ordayned a Byshop) and
boldely and without shrynkyng to accomplyshe the office commytted
vnto thee, & feare not any mens barkinges nor the rageing crueltie of
persecutours. It is the propertie of Iewes, to be a\frayed of those thinges,
that this present life occasioneth, but vnto vs whiche through beleuing of
the gospell are made the children of God, he hathe geuen a ferre other
maner spirite, not to make vs afrayed & discouraged for feare & distrust,
but through an assured trust of innocècie & hope of y* promised
immor\talitie to be bolde & lusty, & through loue to be free & ful of
courage, euë as loue both trusteth altogether vpô gods succour &
shrinketh not for his neyghbours sake to abyde daungier. Finally a spirite
y* suffreth not vs to be disturbed •• our mynd, but causeth vs alwaies to
perseuer to thende with a whole & a pre••• ready herte. Forasmuch thâ
as y* hast receyued this spirit, set forth his power & declare stoutely the
thyng y*e thou hast. Be not ashamed of thy profession, wher\by y*l
preachest the crosse & death of our lord Iesu Christ, nor be ashamed to
be a disciple of his Apostle, though I am ladë w† these bondes. There is
nothing more glorious thâ the crosse of Christ, y* gauë saluatiô to y*
world, y* brake the deuiles tirannye y* hath obteined vs immortalitie.
Christes crosse is our glory. These cheanes, y*e I willingly suffre for y*e
ghospelles busines sake, are not to my slaunder but to my glorie rather.
Therefore refuse not to suffre those thynges that Christ suffred, and that I
suffre for hys sake.

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But be thou ready also to come into the felowshyppe of afflyctions, that
are layed vpon vs for the ghospel of Christe. What so euer chaunceth,
there is no cause why we shoulde be afrayed, for the matier is not done
by ooure strengthe, but by the succour of God. We are feble in dede, but
he is migh\lye, whiche, when we were lost, saued vs by the death of hys
sonne, hauynge done awaye the trespasses of ooure former conversacion:
and hathe called vs vnto holynes not for any merites of ours, but beyng
enforced by hys own wil, and free goodnes that he bestowed vpon vs, not
vpon anye late aduisemente, but from euerlastynghe, and before all tyme,
afore the makynge of thys worlde, it was decreed of him to geue these
thynges vnto vs by his sonne Iesus Christ. The matter is no newes to him,
but that thing that was alwayes in the secret of his mynde, he hath lately
declared to the worlde, by the commyng of our saluiour Iesu Christe, who
hauyng receyued a bodye subiecte to death, hath dis\patched awaye
death by the crosse: and by hys resurreccion hath opened lyfe and
immortalitie throughe the preachynge of the ghospel, whiche promyseth
lyke rewardes vnto them that folowe the exaumple of Christes crosse.
Thys ghospel preachynge is committed vnto me as the Apostle and
teacher of the Gentiles, to the intent they maye learne by me, that not
onely the lewes are called to this gyfte of God, but also all mankynde
vniuersally. Forasmuche than as I am tyed in cheynes for the ghospelles sake, I am not onely nothyng ashamed of thys affliccion, but also I esteme it for a pure greate glorye vnto me. To suffre for naughtye dedes doyng it is a reproche, but to be afflicted for the glorye of Christe it is excellent. This stormye tyme doeth feare me no|thyng at all. For althoughe I am weake, yet I knowe and am assured, that he, whom I haue put my faythfull trust in, is hable ynoughe to kepe vnto the vtttermost daye, the thing that I haue committed to his fidelitie. Throughge his ayde bothe the gospels busines and my saluation, and also the prosperitie of the christian flocke is in saugarde. And albeit anye thynge here in thys worlde seme to perishe for a tyme, yet whan that daye shall come, in the whych he shall expresse his myghtie power vnto the worlde, he shall restore it wyth greate gayne. I haue layed my life and my healthe in his handes, and he hathe put me in truste to dispence the doctrine of the gospell. In case I shall be a trustye fayth keper, he wyll not fayle my trust.

Se that thou haue the ensample of the holsome wordes, which thou hast heard of me with fayth & loue that is in Christ Iesu. That good thing, which was committed to thy keping, old fast through the holy gost, which dwelleth in vs. This thou knowest, how that all they which are in Asia, be turned frō me. Of which sort are Phigelus and Hermogenes. The Lord geue mercy vnto the housholde of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chaine: but when he was at Rome, he sought me out verly diligently, and founde me. The lorde graunte vnto hym, that he maye fynde mercye wyth the Lorde at that daye. And in howe many thinges he ministred vnto me at Ephe|sus: thou knowest very well.

The thynge that I receyued of Christe, I haue lykewise commytted vnto thy fydelitie, therefore seyng thou haste the forme and example of dispensynge the ghospell and of syncere doctrine, whiche thou learnedst of me not beynge grounded of trylynge and doubtefull questions, but of faythe and charitie whiche Christ Iesus hath bothe taught and exhibited vnto vs: loke diligent|lye thou kepe that, whiche is commytted vnto thee.

The thynge that I commytted vnto thee is sincere and pure, see that it be not defyled throughe thy negligence, I know that many goe aboue and shall goe aboue to corrupte the doctrine of the ghospell, but loke that thou stowtely and constauntlye maynteyne that, whiche thou haste taken in hande, through the helpe of the ghospellike spirit that dwelleth in vs: By whose ayde we shal|be hable easylie to comtemne and also to put to flyght what so euer daungiers shall fall. And those that wante that spirite are frayed with the storme of dis|pleasures & geue ouer the gospels
busines. For I suppose it is not unfnownen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsoke me, and inasmuche as they were with me but with faynt holowe hartes, by and by thorough occasion their countrefaictes gospellinge beganne to appere, and they beganne also at Rome to geue me ouer. And among other there was Philgellus and Hermogenes, I will not vutter all their names. But as for them both their names euene by the sounde of the wordes declare them inconstaunt. The forther hathe his name of his rennynge awaye, and the other of subtill Mercurie. It is not my parte to wishe them that they haue deserued. But this it standeth me in hande to praye for, that God the reworder of wel done dedes, whose pleasure is to reckon it done to him selfe, what so euery is bestowed vplon his seruauntes, besse Onesiphorus housholde. For he hathe oftentymes other wayes bothe comforted and refreshed me in these hoote affliccions, and euen at thate tyme was not ashamed of my bondes, perceauinge that it is a glorious thynge to be afflicted for Christes sake, nor was any thyng afrrayed to be in the same perilly wyth me, by reason of the ghospelles promysses: but whan he was at Rome, he dyd not onely not refuse to speake with me when I was in pryson, but also with greate diligence soughte me and woulde not rest tyll he had founde me. In dede he founde matier to exercise mercie: the Lorde Iesus graunte him, that he maye likewyse fynde mercie with him in that daye, wherin euerye one shalbe rewarded accordyng to their dedes, and that he may fynde God benefciall to him, that was diligent to be benefcial to me in my affliccion. For I wyll not here make rehersall, in howe many thynges he dyd for me at Ephesus, seyng thou knowest it better than I. And lyke as he shedd himselfe there, the same was he towards me also at Rome. For true cha\ritie is not frayed with any stormes of affliccions.

¶ The .ii. Chapter.

The texte.

Thou therefore my sonne, be strong in the grace (that is thorow Christ Iesu) and in y\* thynge that thou hast heard of me by many witnesses. The same comyt thou to faythful men, which shalbe apte to teache other also. Thou thercfor suffer afflyctions as a good souldier of Iesu Christ. No man that warreth, entangleth him selfe with worldly busines, and that because he maye please him, which hath chosen him to be a souldier. And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. The husbandman that laboureth, must fyrst receaue of the fruites. Consyder what I saye. The lorde geue the vnderstandyng in all thynges•
Herfore accordyng to Onesiphorus example and myne, take thou a strong stomake vnto thee, laying hold vpon the good\nes of God, whiche we haue by Christe Iesu: and beyng pre\pared and armed agaynst all periles, that syncere doctrine of the ghopell, whiche I deluyed vnto thee not in hucker mu\ker but openly before manye wyntnesses, see that thou, dearelye beloued sonne, deluyer likewise by handes vnto others to be published abrode: not to every bodye at auenture, but to those that thou shalt thynke wilbe faith\full ministres, and that shall appeare apte, not only to folowe that thyng them selues that they haue receiued, but also to powre it purely abrode vnto others. Thou seest, that suche as be appoynted to the ministeries of warre, set all matters aparte and leaue nothing vnwrought or vndone, that they maye vse their feates with commendacions. And Christe hath euyn his maner of warre also. And he it is in to whose boke thy name is written, and to serve hym thou haste taken thyne othe, and he hath made the Captayne of his armyes. Se therefore, that as it becometh a valiaunt captayne agaynst al sorowes that fortune, thou shewe thy selfe hartie and worthy thyne Emperour Iesu Christ, whiche conty\nued stedfastly in the office commytted vnto hym euen vnto the crosse. Be not careful for y\e pelfe that man lyueth by in this world. Cast y\e care al together vpon y\e emperour, be y\u altogeth in this mind, y\t what he hathe cōmaūded the, go hertely about it. It behoueth not vs to appeare more slacke in the warefare of Christ, thā we see y\t cômen sort of souldiours be in y\t seculat warres. For which of thē is it, y\t when he hath once appoynted himself to the kyng or Emperours warres, is carefull for clothe or meate? The prouision of these maters, the Em\perour taketh vpon hymselfe. A souldiour, hath nothyng to •are for, but to make hys trauil acceptable to the Emperour, of whom he was chosen as a valliaunt and a faythfull souldiour vnto thys busynes: For he knoweth hys re\warde is ready in thempoerurs handes, in case he deserue it. Also among suche as haue gyuen them selues to wrastle for Mastries, it is not ynoughe for eu\ry one that wrastleth, to wrastle it maketh no mater howe so that he wrastle, but he stryueth to wynne the victorie, beyn assured that there is a crowne readily prepared: yea, but for him that behaueth hym selfe hartilye and stowtelye in wrastlyng. After the same sorte a diligent husbandeman, whan he breaketh vp his ground, whan he donggeth it, whan he soweth it, whan he w•deth it, he is all together in his worke, and thinketh no labour paynefull to him in hope of the frute, that he knoweth the good grounde wyll yelde in his season. Howe muche more behoueth it vs to doe the same, whiche are occupied in the ghospelles affaires, that being prouoked w\t the rewarde of immortalitie, we should suffer all thynges willynglye in this worlde, speciallye forasmuche as we haue an Emperour that nother wil nor can deceaue vs? Considre what I meane by these similitudes. The lord geue thee vnderstandyng, not only in these but all\so in all other things. Hereof cōmeth no losse at all, but rather when affliccy\ons encreace, the
gayne of saluation whiche is preached by the ghospel encrea\[ceth also. For so is it Goddes pleasure to declare his myghtye power. We haue sene in the heade what we maye trust vpon in our selues.

The texte.

Remember that Iesus Christ of the sede of Dauid, tose a gayne from death according to my gospell, wherin I suffte trouble as an euyll doa•, euen vnto bandes. But the word of god was not bounde. Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluacion, which is in Christ Iesu, with eternal glory. It is a true sayinge, for yf we be dead with hym, we shall also lyue with hym. If we be pacient we shall also reigne with him. If we d eny hym, be al so shal denye vs. If we beleue not, yet abyderh he faythful. He cannot denye himself. Of these thinges put them in remem\[braunce: and testyfye before the Lorde, that they folowe no contencious wordes, whiche are to no profite: but to the peruerting of the hearers.

It is requisite to haue in remembraunce, as thou knowest, that Christe Ie\[sus beyng made mortall man of the sede of Dauid, hath enhaunced the glorye of the ghospell throughe suffrynge of rebukes, and after the punishemente of the crosse was exalted to the rewarde of immortalitie. This is the ghospell, that I preache yet hitherto without shrynkynge, beyng neyther afrayed of the Iewes malice nor of the Gentyles feare. And for the ghospelles sake I am aflicted with many displeasures of them both yea euen vnto pryson and bon\[des as thoughe I were an euyll dooer. And for all that I doo not so geue oluer the preachyng of the ghospell. My bodye is bounden yetto, but toungue that preacheth Christ could not be bounden. And beyng a prysoner, as muche as doeth possyblie lye in me, I allure as many as I can vnto Christ of what sorte so euer they be. It maketh no matier to me what I suffre, so that I maye encrease some gaynes to the ghospell of Christ. For this cause sake, I suffre all thynges wyllynglye, beyng assured of mine owne saluacion, and that they also throughge preachyng of the ghospell shall atteyne saluation, whô God hathe appoynted to this felicitie, whiche saluation is offered to all men, not throughge Moses lawe, but throughge Iesus Christe, who lyke as he hathe suffred for us, so lykewise it becometh vs to suffre for his gospelles sake and for the saluacion of our brethren: and lyke as he throughge sondry afflictions and spyghtefull entreatynge was exalted to the glorye of heauen, euen so muste we preace to the same ende by the same waye. This matier vnto manye semeth hard & vncredible, but vnto vs it ought to be vn doubted. For yf we bethrough baptisme dead together with Christ vnto the lustes of this world: or also yf we perseuer in the professyon of baptisme, & so it chaunce vs to be turmoyled with the sorowes of this
world, it shall come to passe, yt we shall also liue with Christ, yt is to wete, we shall be companions of immortalitie with him, which were companions of death with him: And yt we suffer with hym and for his glorie, we shall undoubtedly reign with him also. For god is of most perfit equitie, & will not suffer those to be shut out from the felowshippe of regnyng, whom he would haue to be felowes of sorowes suffryng. Yf we profess him boldly in this world beleue men, he shall acknowledge vs also in his Maiestie. But and if we shall denye him (for he denyeth him that refuseth his crosse) it shall come to passe, that in the laste daye we shall heare that terrible voice: I knowe you not. It we put our trust in him, we do for our owne wealth, but if we distrust him, he shall haue no losse. For concernyng our opinion of him, there commeth neyther wynnyng nor losyng to him theroe. He of his owne nature is true, and can not chose but be lyke hymselfe. Whether we beleue or beleue not, that shall come to passe that he hath promysed, to the godly, lyfe that neuer shal dye: and to the ungodly, deathe that shall neuer haue ende. Thys is the foundation of the gospelles doctrine. Of this see thou warne all men, wythoute wrangglyng and wrangglyng with humayne argumentes, but charge them by the Lord Iesus the author of this doctrine, and the witnesse of thy monicion, yea and the avengement of vngodlynes, excepte they will repent beyng warned. By this manner of sadde earnest charge geuyng, thou shalt doo more good, than with disputing. Mynde not in any wise to stryue with wordes after the maner of Sophisters, nor couet with humayne reasones to affirme the thinge that oughte to be percieued by faythe. For that matter doeth not onely auayle nothyng to the furtheraunce of godlynes, but also it weakeneth the strength of faythe, and at length subuerheth the myndes of the hearers, that euerye thinge is called in to question, and with philosophicall reasones the thyng now set vp now throwen one, whereof it is not lawfull to doubte, and so ariseth question vpon question, that there is nether ende nor measure of questionyng.

The texte

Study to shew thy selfe laudable vnto god, a workeman that needeth not to be ashamed, destributyng the word of truth iustly. As for vngostly vanites of voyces passe thou ouer them, for they wylencreace vnto greater vngodlynes, and their wordes shall frete euene is both the disease of a Cancre: of whose nomber is Dimeneus and Philetus (which as nyng the truth) haue erred, saying: that the resurteccion is past already, and doe roy the fayth of some. But the sure ground of god standeth styl and hath this scae: the Lord knoweth them that are his. And let euery man that calleth on the name of
christ depart from iniquitie. Notwithstanding in a great house are not onely
vesselles of gold and of s•uer: but also of wood and of yerth: some for
honoure, and some for dishonour. If a man therefore purge hym selfe from
suche men he shalbe a vessel sanctified vnto honouer, mete for the vses of
the Lorde, and prepared vnto all good workes.

See that thou rather let suche maner of wranglynges passe, and studye to
shewe thy selfe a ghospellyke workeman, not a disputour, but a
woorkeman, laudable not vnto men but vnto God, and behauie thy selfe so
in the ghopels affayres, as he that hath chosen thee, nede not to be
ashamed of thee. And that shalte thou doe, in case thou wylte thwyte of
vayne fonde disputacions, and teache faith to be the summe total of the
ghospels doctrine: and yf thou brushe awaye the brambles of doubtefull
questions, and deuyde and distribute the worde of God wyth vprighte
judgemente, propoundyng onely those thynges, that properlye belong to
the matier of salvation and of Godlynes. Moreouer reiecte boldely vayue
brablyng of wordes, whiche yf they be once receyued, ve\nome appeareth
by lytle and lytle, and they shall growe alwayes to wicked\nes more and
more, and at length the mater shall come to that ende, that mans opinions
and dysputacions beyng come in vre, the strength of the ghospels
document is ouerwhelmed, obscured and grown out of vse. For the talke
of suche men, in case it once occupie the eares and myndes of the symple,
it wyll alwayes crepe further and further, none otherwyse than a Canker
in a bodye ceaseth not to occupie the nere partes by lytell and lytle, tyll it
haue marred all. So that a myschiefe is muche more to be loked to
incontinent at the begin\nyng, and to be cut of rather than chearished,
afore it take roote. Suppose that I am afrayed of these matters wyth oute
cause, excepte that wee haue all readye seene in Hymeneus and Philetus
the thyng that I am afrayed of. For they, while they treate of the matter of
fayth with humaiue disputacions, haue •ted so ferre wyde frome the
truth of the ghospell, that they haue denied the chiefe poynte and
foundacion of the ghospell, saying, that the resurrection is already
fynished in Christe, and none other resurreccion to be loked for on our

behalfes, than that wherby we are in a maner borne a newe and lyue
agayne in our children representyng vs. They consyder not in the meane
season that take awaye the resurrection, y† the feare, and hope of
rewardes is taken awaye also, why che abyde after sondry sortes for the
godly and vngodly. This myschiefe were the more tolerable, but that they
beuyng subuerted them selues-subuerted the fayth of some other with
their doctrine. But there is no perill, lefte-theyr peruersitie shoulde cleane
turne the trueth of the gospel vpside downe: though mennes opinions
wauer vp and downe, yet truely the foundacion of faythe beynge throughe the helpe of Christ cast and defenced, standeth firme and can not be shronken with any resistences of heretikes. For vnto it is thys sentence eng•auen as it were a stone and can never be scraped out: The Lorde knoweth who be his owne and: leate euery one departe from iniquitie, that professeth• the name of Christe. It is no maruayle, though they departe frome Christe, that were neuer sycerely ioyned vnto Christe. But from these mens doctrine ought euery one to absteyne, that haue once beleued the gospell with a pure fayth. In dede it is to be wyshed with all desyres, that no suche pestilence spryng vp in the congregation. Howbeit it can not possiblye be, but in suche a multitude of men, we must suffer some naughtie packes myngled among the good. Yea and theyr naughtines is turned into good of the godlye, in that belyng vered of suche they expresse the constauncie of their fayth more largelye. So in a riche mans great house, there be not only vesselles of gold and siluer, but also of wood and of earthe, whereof some be appoynted to honest vse and some to vnhonest. This onely difference there is, that suche as be naturally of claye or of wood, can not be turned in to golde or syluer: But in this case for•asmuche as it is a matier of the wyll, and not of nature, he that throughg his owne vyce hathe made himselfe a vessell of shame, maye (by the helpe of God) begynne agayne to be a vessell of honour. And contrarywyse, that folower of godlynes that hath bene a golden vessell in the house of God, in case throught his faulte he slyde agayne vnto vngodlynes, shalbe a vessell of shame. Vnbelieve, desyre of aduauncemente, crueltie, luste andsuche deseases of mynde, make a man to be a vessel of shame. From the which who so shal vtterly purge hym selfe, and returne vnto innocencie and godlynes, no doubt he shalbe a vessell of honour and a pure vessell fytte for excellent good vses, and always ready for his lorde as often as nede shall requyre.

The texte.

Lustes of youth auoyde, but folow righteousnes, fayth, loue and peace, with them that call on the Lorde with a pure heart. Falyshe and vnlerned questiones put from the, knowynge that they do but gendre stryfe. The seruaunt of the Lorde must not stryue: but be gentile to all men, apte to teache, and one that can suffre the euill with mekenes, • can informe thē that resist the trueth, yf that God at any tyme wyl geue thē repētaunce, for to knowe y• truth, and that they maye come to thē selues agayne outh of the snare of the deuill, whiche are holden captiue of him at his will.

I knowe that youth is prouoked with sondrye lustes that maye drawe a man to vncleanesse. But thou that exercisest the office of an Elder, auoyde all lustes of youthe, rather folowe the thynges that worthyly beseme thee: righteousnes, fayth charitie and peace with them that professe Christe with a pure herte. With suche as Hymeneus is, haue thou nothynge to doe. Innocencie synneth not, fayth disputeth not charitie is not statelye,
peace struyeth not. To be shorte, receyue no folysh and vnlerned questions, that haue more ostentacion

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than wisedom, knowyng that of suche nothing elles spryngeth, but chyding and braulyng, whylest the heate of disputacion breaketh oute alwayes more and more, the matter at last groweth vnto rageyng madnesse, and so that none wyl geue place to other but had rather moste stubburnely defende the parte that he knoweth to be false, than to be taken for the lesse learned. With thys kynde of men therfore thou shalte not meddle, whan it is not possyble to ouercome them. Christe perswaded not the worlde by this waye. He ouercame with sobrenesse and gentilnes, and his voyce was not hearde in the stretes.

And so it becometh the seruaunt to folowe his maisters fote steppes, and not to be abrauler, but peaceable and gentle towards all men: for that man doth perswade with more ease that is praysed for his charitie and sobrenes, beyng ready rather to teache than to chyde: patient in suffryng euill, and not a pro[uoker, and suche a one as correcteth more saddely than sharply, those that be resistoures, expressyng himselfe to meane nothyng elles in all his muche a do, but to bring them to amendement. For no man ought to be despaired of rashelly. For it maye be, that throughs sobre and frendelye correccion, God maye geue them repentance of their former errours, and whan the darkenesse of mynde is wyped awaye, they maye acknowledge and embrace the trueth which before they impugned, and at laste beyng repentaunte and (as it were) awalkyng frome the heauye slepe of ignoraunce, they maye rushe out of the deuillles snare, whiche vndoubtedlye are naughtye lustes, wherein beyng caught before, they were caried about at his pleasure, yea euen vnto persecutyng the trueth of the ghospell.

¶ The .iii. Chapter.

The texte.

This know, that in the last dayes shall come perelous tymes. For men shalbe louers of their owne selues, couetous, bosters, proud, cussed speakers, disobedient to fathers & mothers, vntthankeful, vnkedly, vnkynde, trucebreakers, false accusers, riotous, searce, despisers of the whiche are good, tray tours, heady, hye myuded, greedy vpon volupreousnes more then the louers of God, hauynge a similitude of godlynes, but haue denied the power therof: and suche abhorre. For of this sort are they which enter into houses, and bryng into bondage women laden with synne, which women are led with dyuerse lustes, euer learnyng and neuer able to come vnto the knowledge of the truth.
T

Herfore it is requisite that we arme vs, not onely agaynst the persecucions of the Iewes and the Ethnikes, but also agaynst the malice of these maner of men. For we must not dissemble but overcome that, whiche can not be auoided. This take for a certayntie, that the spirite sayeth before hande, it shal come to passe, that in the last dayes shall come moste haynous tymes, whan pure godlynes shall growe out of kynde, and the charitie of the ghospel wexe colde: men shalbe louers onely of them selues, geuen to couetousnes of money, disdaynefull, pride, cursed speakers, disobedient to fathers and mothers, vnthankefull, wycked, lackynge good will towarde those that be their owne and of their nere kynted, promyse breakers, false accusours, rytours, vngentyl, haters of goodnes, traitours of their felowes and frendes, rashe, swellyng, more louing of voluptuousnesse, than of God. Through tylte, aplpareli, ceremonies, and hypocrisye, makynge an outwarde shewe of godlynes,

whan they denye the chiefe poynte of true godlynes, beyng so muche the more pestilent, in that vnnder an outwarde apperance of relygion, they are both of moste fylthy spotted conuersacyon, and also defyle the syncertitie of the ghospelles doctrine with leuishe fables and mennes inuentiones. Perchaunce it is to see at this presente daye that some tende to these abhominable sortes of behauiours. See therefore that thou also auoyde suche persons. And to thin|tent thou mayest the more certaynly doo so, I shall partely paynte oute theyr maners vnto the. Of this sorte in dede be those, that wyth settyng out of fayned religion, in sluttishe clothes, with a coûtrefaict grauitie of countenaunce, with a craftye pale colour they conueye them selues in to other mens houses, and there the fyrst thyng they doo, they goe aboute to inueagle the folishe wo∣men, so as they maye by meanes of thē the more easylie begyle the husbandes, euen as the serpent by meanes of Eue deceaued Adam. For fyrst, the weaker sexe is the more apte to be deceaued. Than they entangle not the sadde and the true godlye matrones, but the lyghte women, whiche so profess Christe, that they be for al that laden with synne, and forasmuch as they do not substaunti∣ally endeuour them selues vnto perfite godlines, she wauer and are caried al|boute with diuerse lustes, not beyng content to haue learned once of vs that whiche is sufficient vnto true godlynes, but are often tymes gredye to learne newfangles, and for that cause they prouyde them doctours mete for their owne lustes, that teache them to knowe nothyng, and neuer bring them to the knowledge of the trueth: But rather vn|nder the pretence of teachyng the ghospel, they cloke their moste fylthy lyfe, and though they profess Christe
openly, yet they teach such gear secret as be clean contrary repugnaunte with the doctrine of Christe.

The texte.

As Iannes and Iambres with stode Moses, euē so do these also resist the truth: men they are of corrupte myndes, & leude as cōcernyng the fayth, but they shall preuyayl longer. For their madnes shalbe vttered vnto all mē euē as theirs was. But thou hast sene the experience of my doctrine, fashion of lyuing, purpose, fayth, long suffryng, loue, pacience, persecutions and afflictions, whiche happened vnto me at Antioche at I comiūm, & at Listra, whiche persecutions I suffered paciently. And frō them al, y lorde deluyuered me. Yea, and all they that wil lyue gooly in Christ. Iesu shall suffre persecution. But the euill men and disceiuers shall waxe wourse and wourse, while they discyue & are discyued them selues.

It ought to seme no maruayle, yf there arise some euene nowe, whose naughtynes is enemye to the ghospell. It is an olde example. For lyke as in times paste in Egipte Iannes and lambres with their enchauntementes wente about to put those myraculous wonders out of credence that Moses by the power of God did: euē so these men also vnder a certaine false pretence of godlynes, resist the truth of the ghospell, beyng desperate men that are not onelye infecte with most shamefull lustes of mynde, but also depraue the syncertitie of the ghospelles doctrine and of faythe vnto their owne purposes. And vnto this tyme they haue in dede deceyued some, but from henceforthe they shal not so muche preuayle with their sleigheetes. For it shall come to passe, that their madnes shall be openly vttred vnto all men, euē as those learned enchaunteurs craftye conueyaunce beyng detected caused them to be contemned and laughed to scorne. For whose maners and conscience are vnclene, their doctrine is not possible to be cleane. And to be shorte, countrefaicte wares endure not alwaies. The thing that countrefaicting hath for a while couered in secret, tyme doeth bryng forth into open lyght. But thou which art farre vnlyke vnto theyr conditiones, see that the doctrine of the ghospell, whiche I deluyuered purely vnto thee, thou distribue also purely and constauntlye vnto other. Suche as my doctrine was, suche was also my lyfe, wherof thou canst best be wytynesse, whiche hast bene a great while conue••aunt with me, and hast by ex|perience sene in me, sincertitie of doctryne and demeanour of my lyfe agreeable to the same, hertye forewardenes of stomake, that sterted backe at nothyngue, strength of faythe that coulde not be moued with any sorowes, lenitie towarde|des such as were of wrong iudgement, charitie wherby I was desyrous to doo good
euen for myne enemies and pacience in persecucions and afflicciōs, which thou knowest chaunced vnto me at Antroche, Icomum and Listra. Thou knowest what greuous stormes of persecucions I haue susteyned aboue maniues strengthe. And yet the Lorde hathe delyuered me from them all, by whose ayde I continued without shrynkyng. Neuertheles these fortuned not vnto me either by myne owne peculy at destenye, neyther yet for any euill that I dyd: but for the purenesse bothe of my ghospell preachynge and also of my lyuing I was turmoyled with so many sorowes. Yea and whosoeuer will (after myne example and Christes) folowe true godlynes, must necessarylye (after his example and myne) prepare them selues to suffre afflictions. For the world shall neuer be without suche, as for the mayntenaunce of their feyned religiō, shall trouble and goe aboute to oppresse them that be folowers of true godlynes: Howbeit thys trouble shall be for our aduauntage, even as vnto those wycked ones and deceauours, their prosperitie shall be vnto their more greulious damnacion, for they shall suffre paynes for two speciall causes, aswell in that they them selues swarued from the trueth, as also bycause they snared o∣thers in their errours. But as for thē, in case they repent not, leue them to their owne peyne.

But continue thou in •he thynges whiche thou hast learned, which also were cōmit∥ed vnto the, knowyng of whom thou hast learned thē, & for as mucho also as of a chylde thou hast known the holy scriptures, whiche are able to make the learned vnto salua∥cyon thoroue the fayth whiche is in Christ Iesu. All scripture geuen by inspiration of God, is proitable to teache, to improue, to amend & to instruct in righte wisues, that the man of god maye be perfecte and prepared vnto all good workes.

But see that thou continue in those thynges, whiche thou hast learned of me, and be vpright in the office cōmit∥ed vnto the, in asmuche as thou knowest the doctrine and ordinaunce that thou hast, to be vndoubted, in case thou remē∥brest, both of what autor it proceded, and of what teacher thou learnedst it, and if thou hast not forgotten the holy scriptures, which thou learnedst long a go of thine elders in the tender yeares of thy fyrst childehode, whiche scriptures beyng rightly vnderstanden, euen without our auторitie are hable to make the learned, as ferre as belongeth to the obteynyng of saluation, which the gospel promyseth vs, not through the obseruacion of Moses lawe, but throughe the assured faith, werby we beleue in Christe Iesu• That, whiche the gospel partliy teacheth to be al ready done, the same the olde testament telleth and expresli|seth before hande shall come. And yet it teacheth none other thyngue than the ghospell doeth, howbeit after an other sorte if it haue a godlye & a learned rea|lder. There is no reason why we should esteme the bokes of the Prophetes or Moses to be of none effecte after
the gospel is published, yf through a spirituall understandyng they be applyed vnto Christe and vnto godlynes.

But al the whole scripture, that is set forth vnto vs not by mans witte but by inspiration of the holy gost, hath greate profyte, eyther to teache the thynges which are not vnknownen but with perill of saluation, or to reprooue them whithare are agaynst the veritie, or to correcte and call agayne them in to the waye, that erre of ygnoraunce, or elles to ordre and informe not in iewishnes or humayne Philosophie, but in true innocencie and vprightenes of lyfe: and is so muche auaylable for al thinges that make to the offices of godlynes, that the man dedicated to God, can be behynde in nothing, but to be perfite and fullye furnyshed to all the workes of a Christian lyfe.

The .iii. Chapter.

The texte.

I testiie therfore before God, and before the Lorde Iesu Christe, whiche shall iudge the quicke and deade at his apperyng in his kyngdom, preache thou the worde, be feruēt, in season and out of season. Improue, rebuke• exhort with al long suffryng and doctrine. For the tyme wyl come, when they shall not suffre holsome doctryne: but after theyr own lustes shall they (whose eare itch) get thē an heape of teachers• & shal wǒdraw their eares frō the trueth, & shalbe turned vnto fables. But watche thou in al thinges, suffer afflictions, do the worke of an Euangelist, fulfyll thyue office vnto the vtmost. Be sobre.

Moreover I beseche the efettesones by God the father, and by Iesus Christ whiche shall iudge the quicke and ye dead, whose sentence no man shall escape: and by his commyng where in he shall come to judgement, not in a lowe estate, but myghtie and terrible, whiche suffred him selfe here to be iudged: and by hys kyngdome whiche no power shalbe hable to resiste: preache the worde of the ghospel stronglye, nether beyng frayed with aduersitie nor lustles in prosperitie. Be feruent and earnest in season and out of season. For there shalbe no tyme but it shall seme in season to the, wherin thou mayest haue anye hope to do good in the ghospelles busines. Reproue the offender, exhorte the sluggarde, checke him that still contynueth in errour, so as he may be amended with seueritie whiche was not amended with curteous admonicion: howbeit checke him so, as with the sharpenes of chydyng thou myngle both al lenitie & doctrine, lest thou seme either to hate him in case thou thōdre at
him with nothing but checkes, or elles to chide him without aduisement, if thou do nothyng but checke him and teache him not withal. For with more ease he is obedient that is perswaded, and with a better wyll a man doeth after him that loueth him, than him that loueth him not. This is rather to be had in vre, that we confyrme the consciences of them that ours be, forsomuch as herafter shalbe (as I sayed before) a haynous and a perilous tyme, wherin some shall departe from the prōfession of the ghospell, and not suffre the true and holsome doctrine of Christe, that is contrarie to the lustes of this worlde: but lyke as they are of moste fullthie corrupt affeccions, & that of sondry sortes, euen so shal they get lurkyng to themselves sondry new doctours, not to teache godlines but that with lewishe fables and mans inuentions shall icle their eares that shal itche with a folishe desyre rather to heare newfangles & subtil fyne reasons than mater of profite. Vnto their fables they shall conuerte theselves, & shal turne their eares frō the trueth of the gospel: But endeuour thou thyself so muche y more vnto y cleane contrarie maner, watche, & beare euery thing for y ghospelles sake, & shewe thy selfe a right gospel preacher in dede. For those that teache their own fantasies, though they are named gospell preachers, yet verly they are none.

The texte.

For I am nowe ready to be offered, and the tyme of my departyng, is at hande. I haue ought a good ight, I haue fulilled my course, I haue kept the faith. From hence forth there is layed vp for me a crowne of rightwysnes which the lorde (that is a ryghteous iudge) shall geue me at that day: not to me onelye, but vnto all them also that loue hys commyng. Do thy diligence, that thou mayest come shortely vnto me.

In the ministerie that thou exercisest in my rowme, see thou behaue thy selfe so, that thou mayest fullye perswade those matters that thou teachest, and falsten them throughly in their consciences that they be not lyghtlye shaken out by them that shall goe aboute to teache contrarye thynge. Whiche thynge standeth thee in hande so muche the more diligently to loke to, in that I shall not helpe you in your trauaylles any longer. For I, as a sacrifice appoynted to Christ, beginne euene now to be offered vp, & the day amydeath is not long to. And I am willyng and glad to be offered vp, bothe hauyng a good conscience of my former spent lyfe, and beyng assured of my rewarde. I haue fough a ioylye ight, I haue fynished a gospellike course, I haue done that, that was appoynted to the most throughly and faithfully. I haue already played my partes, nowe for that that is behynde, I knowe it is in sauegarde. I know that the crowne due to innocencie is layed vp in store for me, which the Lorde
all yelde vnto me, euen the Emperour, whose souldiour I haue bene. But he shall not yelde o the in this lyfe, wherein is the tyme of fyghtynge, but in that daye wherein he euen that ryghteous iudge shall rendre vnto euerye one reward accordyng to their desertes. For it is not for me only that this crowne of immortalitie is prepared, but for all them also that laye holde vpon his pro\mysses, and kepe them selues vpryght and vndefyled, waytynge gladlye for s commyng: among whom I trust thou arte one of the chiefe. Doo thy dilligence to come to me as shortely as thou canst. The pryson hyndreth me that I can not walke hyther and thyther to goe aboute the ghospelles busines, and I am for saken al mooste of euerye bodye. And to be shorte, there are some thynges, that I am desyrous to commende vnto the by myne owne mouthe ore my departyng.

The texte.

For Demas hath forsaken me, and loueth this preseatt worlde, and is departed vnto hessalconc Crescens is gone to Galacia•itus vnto Dalmacia. Only Lucas is with me. •ake •arke, and bryng him with the, for he is profitable vnto me for the ministra\yon• and Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Cat\pus• (•e•h• com•est) bryng with the, and the bokes, but specially the parchement. Alexander the coppersmyth dyd me mucche euyl: the Lorde rewarde hym accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

Demas hath forsaken me, hauyng leauer to possesse thys worldes pleasures, than in hope of immortal rewarde to be companion of myne affliccions. Vpon this purpose he went to Thessalonica: Crescens is gone hence into Galacia, for busines that he hath there. Titus in to Dalmatia: Luke onely is w† me for he neuer geueth ouer, folowyng me what fortune so euer falleth. Whan thou comest, bryng Marke with thee, for I haue nede of his seruice. For I haue sent Tichicus about certaine busines vnto Ephesus. And whan thou comest, bring the cloke with thee that I left behynde me at Troada with Car|pus, that I maye weare it both in winter & in prison, & also the rēnaunt of bo|kes that I left behynd me there, especially those that are writen in perchemē. Alexander y• copper smyth hath not only forsakē me in these stormes, but hath also done me much sorow. It is not my part to reuēge it, but y• lord reward him as he hath deserued, of whō also be thou ware. For he did not onely not assiste me, but he did also vehemently withstande our sayinges.
At my first answeringe, no man assistyed me, but al forfoke me. I praye god, that it maye not be layde to their charges. Not withstandynge the Lorde assysted me and strenghted me, that by me the preaching should be fulfylled to the vtmoste, and that all the Gentiles shoulde heare. And I was delyuered out of the mouthe of the Lyon. And the Lord shal delyuer me from all euyll doynge, and shal kepe me vnto his heauenly kyngdome. To whom be prayse for euer and euer. Amen.

At the fyrst tyme that I was put to make answere at the Emperours barre, no man assistyed me, all were afrayed and forsoke me. Ther fell vpon them a cer|taine humayne toye, I woulde not wyshe it to be imputed vnto them. For all|beit I was destitute of mans helpe, the lorde forsoke me not but assisted me, and gaue me strength, that ye preaching of the gospelles faythe, should be perswaded to the vtmost by me, and that the fame of it shoulde be spreade abrode vnto the eares of all the gentyles. For vpon this consyderacion, I suppose, his wyll was to haue me tossed aboute throughhe dyuerse countries, & at length to be brought vnto Rome, so as yt gospelles doctrine should be spred y\* more farther abroade. By the helpe of him that is mightier than any tyranne, I was delyuered from the moste rageing lions cheawes. And myne assured trust is moreouer, that the same lorde wyll delyuer me also hereafter, from al the wyckednesse of y\•\•|ked, that I shall not shrynke by any occasion from the syncerite of the gospell. And yf I shall suffre death here, yet he wyll preserue his seruaunt & souldiour vnto his heauenly kyngdome, vnto whome be glorye for euermore. Amen.

The texte.

¶ Salute Prisca and Aquila and y\* housholde of Onesiphorus. Erastus abode at Co\•|thum. Trophimus haue I lefte at Miletum sicke. Do thy diligence, that thou maist c*** before wynter. Eubolus gretheth the, and so do the Pudence, and Lynus, Claudya, and ••• the brethren. The Lorde Iesus Christ be with thy spirite, Grace be with you. Amen.

Salute Prisilla and Aquila myne hospte and myne hospetes; and On••|phorus househoulde, vnto whom I am very muche bounden. Erastus taryed styl at Corinthum. To conclude, I left Tromphimus behinde me at Myletus very euyll at ease. Doe what thou canst to come hyther before wynter ma•• the waye, to make it latte iournayeng. Eubelus gretheth the well, and Pude•• and Claudia, and all the rest of the brethren. The lorde Iesus Christe which hathe alwayes assisted me, be also with thy
spirite. Grace be with you: Amen. This haue I subscribed with myne owne hande, that the Epistle maye be the more surely credited.

Thus endeth the Paraphrase vpon the later Epistle of the Apostle Paule to Tymothie.