

THE FIRST EPISTLE OF S. PETER THE APOSTLE.

THE ARGUMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.

Of S. Peter we read at large both in the Ghospels, and in the Actes of the Apostles: and namely, that Chrifft designed him, and also made him his Vicar (as S. Matthew
c. 10. v. 2. for that cause in the Catalogue of the Apostles calleth him *Primus, the first*, and al antiquitie, *Princeps Apostolorum, the Prince of the Apostles*) and that he accordingly executed that office after Christes departure, planting the Church first among the Iewes in Hierusalem and in al that country and coasts about, as Chrifft also himself before had preached to the Iewes alone.

But preaching at length to the Gentils also, according to Christes commission (*Mat. 28. v. 19.*) and being now come to Rome, the head citie of the Gentils, from thence he writeth this Epistle to his Christian Iewes, hauing care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home (belike because they had S. Iames, or his Successour S. Simon
1. Pet. 1. Cleophæ, resident with them) but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bythnia.

And that he writeth it from Rome, himself signifyeth saying: *The Church that is in Babylon saluteth you.*
1. Pet. 5. ^a)Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not that he so calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300. yeares after, vnto the conuersion of Constantinus the Emperour, did persecute the elect Church of Rome, in so-much that the first 33. Bishops thereof vnto S. Siluester, were al Martyrs.

For the matter whereof he writeth, himself doth
2. Pet. 3. signifye it in these words: *This loe the second Epistle*

^a See the *Annotation 1. Pet. 5. v. 13.*

I write to you, my Deareft, in which (Epiftles) I ftirre vp by admonition, your fincere mind that you may be mindful of thofe words &c. So he faith there of both together. And againe of the firft to the fame purpofe, in another place: I haue breefly written, befeeching and teftifying that this is the true grace of God, wherein you ftand. For there were at that time certaine Seducers (as ^a)S. Auguft. alfo hath told vs) who went about to teach Only faith, as though good workes were not neceffarie, nor meritorious. There were alfo great perfecutions, to compel them with terrour to denie Chrift & al his religion. He therfore exhorteth them accordingly, neither for perfecution, neither by feduction to forfake it: though in the firft, his exhortation is more principally againft perfecution: and in the fecond more principally againft feduction. The firft Epiftle is noted to be very like to S. Paules epiftle to the Ephefians, in words alfo, and fo thicke of Scriptures, as though he fpake nothing els. 1. Pet. 5.

The time when the firft was written, is vncertaine: the fecond was written a litle before his death, as is gathered by his words in the fame. c. 1. v. 14.

Chapter 01

He comforteth them in their perfecutions (being now by Baptifme made the children of God) with the hope of their heauenly inheritance: 6. shewing how meritorious it is for them to be fo conftant in faith, 10. and confirming them therein with the authoritie of the Prophets and of the Holy Ghoft. 15. Exhorting thẽ to liue alfo accordingly in al holines, 16. confidering the holines of God, the vprightnes of his iudgement, the price of their redemption by Chrift, 22. and the vertue of the feed in them (which is grace regeneratiue in Baptifme) fore-told by the Prophets alfo.

^a See the *Annotation vpon S. Iames epiftle c. 2. v. 21.*

Peter an Apoflle of IESVS Chrift, to the elect
ftrangers of the difperfion of Pontus, Galatia,
Cappadocia, Afia, and Bithynia, ² according
to the prefience of God the Father, into fanctification of
the Spirit, vnto the obedience and fprinkling of the bloud
of IESVS Chrift: Grace to you and peace be multiplied.

2. *Cor.* 1, 3.

Eph. 1, 3.

³ Bleffed be God and the Father of our Lord IESVS
Chrift, who according to his great mercie hath regenerat-
ed vs vnto a liuely hope, by the refurrection of IESVS
Chrift from the dead, ⁴ vnto an inheritance incorrupt-
ible, and incontaminate, and that can not fade, conferued
in the heauens in you, ⁵ (who in the vertue of God are
kept by faith vnto faluation) ready to be reuealed in
the laft time. ⁶ Wherin you fhall reioyce, a litle now if
you muft be made heauy in diuers tentations: ⁷ that the
probation of your faith much more pretious then gold
(which is proued by the fire) may be found vnto praife
and glorie and honour in the reuelation of IESVS Chrift:
⁸ whom hauing not feen, you loue: in whom now alfo
not feeing you beleeeue: and beleeuing you reioyce with
ioy vnfpreakable and glorified, ⁹ receiuing the end of your
faith, the faluation of your foules.

¹⁰ Of the which faluation the Prophets inquired
& fearched, which prophecied of the grace to come in
you, ¹¹ fearching vnto which or what manner of time the
Spirit of Chrift in them did fignifie: fore-telling thofe
paffions that are in Chrift, and the glories following:
¹² to whom it was reuealed, that not to themfelues, but
to you they miniftred thofe things which now are told
you by them that haue euāgelized to you, the Holy Ghoft
being fent from Heauen, on whom the Angels defire to
looke.

¹³ For the which caufe hauing the loynes of your
a)mind girded, fober, truſt perfectly in that grace which
is offered you, in the reuelation of IESVS Chrift, ¹⁴ as
children of obedience, not configurated to the former
defires of your ignorance: ¹⁵ but according to him that

^a Chaſtitie not only of body but alfo of mind, is required. *S. Bede*
vpon this place.

hath called you, the Holy one, be you also in all conversation holy: ¹⁶ because it is written: *You shall be holy, because I am holy.* ¹⁷ And if you invoke the Father, him which without acceptance of persons judgeth according to every ones ^aworkes: in feare converse ye the time of your sojourning. ¹⁸ Knowing that not with corruptible things, gold or silver, you are redeemed from your vain conversation of your Fathers ^btradition: ¹⁹ but with the precious blood as it were of an immaculate and unpotted Lamb, Christ, ²⁰ fore-known indeed before the constitution of the world, but manifested in the last times for you, ²¹ which by him are faithful in God who raised him from the dead, & hath given him glory, that your faith and hope might be in God. ²² Making your souls chaste in obedience of charity, in the sincere love of the Fraternity from the heart love ye one another earnestly: ²³ borne againe not of corruptible feed, but incorruptible by the word of God who lieth & remaineth for ever. ²⁴ For *all flesh is as grass: & all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away.* ²⁵ But the word of our Lord remaineth for ever, and this is the word that is evangelized among you.

Leu. 11, 19. 20, 7.

Deu. 10. Ro. 2. Gal. 2.

1. Cor. 6, 20. 7, 23.

Ro. 16. 25.

Col. 1, 26. Tit. 1, 2.

Esa. 40, 6.

Chapter 02

Now after their Baptisme, what must be their meat: 4. and being come to Christ, how happy they be above their incredulous Brethren, according to the Scriptures also. 11. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: 13. to be obedient subjects to higher Powers (howsoever

^a God will judge men according to every ones workes, & not by faith only.

^b He meaneth the errors of Gentility. Or if he write to the Jewes dispersed, he meaneth the yoke of the Law with the fond and heavy additions of their later Masters called *Deuterofes*. The Heretikes, to make it found to the simple against the traditions of the Church, corrupt the text thus, *which you have received by tradition of the Fathers*.

some misconfiter Chriftian libertie) 14. and feruants to obey their Maifters. 19. And fo, doing wel, though they fuffer for it, it is very meritorious. 21. Whereas Chrift alfo not only gaue them example, 24. but alfo by his death hath made them able to liue iuftly.

Laying away therfore al malice, and al guile, and fimulations, and enuies, and al detractions, ² as infants euen now borne, reafonable, milke without guile defire ye, that in it you may grow vnto faluation. ³ If yet you haue tafted that our Lord is fweet. ⁴ Vnto whom approching, a liuing ftone, of men indeed reprobated, but of God elect and made honorable: ⁵ be ye alfo your felues fuperedified as it were liuing ftones, a fpiritual houfe, ‘fpiritual houfes’ a holy priefthood to offer ⁴ fpiritual hofts, acceptable to God by IESVS Chrift. ⁶ For the which caufe the Scripture conteineth, *Behold I put in Sion a principal corner-ftone elect, pretious. And he that fhall beleue in him, fhall not be confounded.* ⁷ To you therfore that beleue, honour: but to them that beleue not, *the ftone which the builders reiected, the fame is made into the head of the corner:* ⁸ and a ftone of offense, & a rocke of fcandal, to them that ftumble at the word, neither doe beleue ‘wherin alfo they are put.’ ⁹ But you are an elect Generation, a ^akingly Priefthood, a holy Nation, a people of purchase: that you may declare his vertues, which from darkeneffe hath called you into his maruelous light. ¹⁰ *Which fometime not a people: but now the people of God. Which not hauing obtained mercie: but now hauing obtained mercie.*

¹¹ My Deareft I befeech you as ftrangers & pilgrimes, to refraine your felues from carnal defires which warre againft the foule, ¹² hauing your conuerfation good among the Gentils: that in that wherein they mifreport of you as of malefactours, by the good workes confidering you, they may glorifie God in the day of vifitation.

a fpiritual houfe
they are
ordained.
Act. 4. Ef. 8.
Ro. 9, 33.
Exo. 19.
Apoc. 1,
Ofe. 2. Ro, 9.
Gal. 5, 16.
Mt. 5, 16.

^a The Proteftants can no more gather of this, that al Chriftians be Priefts, then that al be Kings as is moft plaine. *Apoc. 1, 6. & 5, 10. Thou haft made vs a Kingdō (or Kings) & Priefts.*

13 ^aBe fubiect therfore ^ato euery ^ahumane creature for God: whether it be ^ato King, as excelleng: 14 or to Rulers as sent by him to the reuenge of malefactours, but to the praife of the good: 15 for fo is the wil of God, that doing wel you may make the ignorance of vnwife men to be dumme: 16 as free, and ^anot as hauing the freedom for a cloke of malice, but as the feruants of God. 17 Honour al men. ^bLoue the fraternitie. Feare God. Honour the King.

Ro. 13, 1.
κτίσει

18 Seruants be fubiect in al feare to your Maifters, not only to the good & modeft, ^abut alfo to the waiward. 19 For this is thanks, if for confcience of God a man fuftaine forrowes, fuffering vniuftly. 20 For what glorie is it, if finning, and buffeted you fuffer? But if doing wel you fuftaine patiently, this is thanke before God. 21 For vnto this are you called: becaufe Chrift alfo fuffred for ‘vs’ leauing ‘you’ an example that you may follow his fteps. 22 *Who did no finne, neither was guile found in his mouth.* 23 Who when he was reuiled, did not reuile: when he fuffred he threatned not: but deliuered himfelf to him that iudged him vniuftly. 24 Who himfelf bare our finnes in his body vpon the tree: that dead to finnes, we may liue to iuftice. By whose ftripes you are healed. 25 For you were as fheep ftraying: but you be conuerted now to the Pafteur & Bishop of your foules.

you
vs
Ef. 53, 9.
οὐκ ἀντελοιδορεί
Ef. 53, 9. Mt. 8. 17.

ANNOTATIONS

Spiritual hofts and
Priests.

5 Spiritual hofts.) Here we fee, that as he fpeaketh of fpiritual hofts, which euery Chriftian man offereth, fo he fpeaketh not properly of priefthood, when he maketh al Priests, but of a fpiritual priefthood. Which fpiritual priefthood was alfo in al the Iewes: but the priefthood (properly fo called) was only in

^a So is the Greek, but the Proteft. in fauour of temporal lawes made againft the Cat. religion, traſlate it very falſely thus, *to al māner ordināce of man*: themfelues boldly reiecting Eccleſiaſtical decrees as mens ordinances.

^b In this fpeech is often commēded the vnitie of al Chriftians among themfelues.

the sonnes of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

13 Be subiect.) Not only our Maister Chrif, but the Apoftles and al Chriftians were euer charged by fuch as thought to bring them in hatred with Princes, with difobedience to Kings and temporal Magiftrates. Therefore both S. Paul and this Apoftle doe fpecially warne the faithful, that they giue no occafion by their ill demeanure to fecular Princes, that the Heathen should count them difobedient or feditious workers againft the States of the world.

Obedience to temporal Princes.

13 To euery humane creature.) So he calleth the temporal Magiftrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the fubiects: to put a difference betwixt that humane Superiority, and the fpiritual Rulers and regiment, guiding & gouerning the people to an higher end, and intituted by God himfelf immediately. For Chrif did exprefly conftitute the forme of regiment vfed euer fince in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apoftles and Difciples, giuing them their feueral authorities. Afterward God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghoft exprefly and namely feuered & chofe Paul and Barnabas vnto their Apoftolical function: and generally the Apoftle faith of al fpiritual Rulers, *The holy Ghoft hath placed you to rule the Church of God.*

God intituted the Spiritual gouernment in more excellent manner then the temporal.

And although al power be of God, and Kings rule by him, yet that is no otherwife, but by his ordinarie concurrence, and prouidence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due fuperiority and fubiection one towards another, and by giuing power to the people and Common-wealth to choofe to themfelues fome kind or forme of Regiment, vnder which they be content to liue for their preferuation in peace and tranquility. But fpiritual fuperiority is farre more excellent, as in more excellent fort depending, not of man's ordinance, election, or (as this Apoftle fpeaketh) creation, but of the Holy Ghoft, who is alwaies refident in the Church (which is Chrif's body myftical, and therefore another manner of Common-wealth then the earthly) concurring in fingular fort to the creation of al neceffarie Officers in the faid Church, euen to the worlds end, as S. Paul writeth to the Ephefians.

Left therefore the people, being then in fo precife fort alwaies warned of the excellencie of their Spiritual Gouernours and of their obedience toward them, might neglect their duties to Temporal Magiftrates, fpecially being infidels, and many times tyrants and perfecutours of the faith, as Nero and other were then: therefore S. Peter here warneth them to be fubiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Chriftians, whom he calleth humane creatures.

FIRST EPISTLE OF S. PETER

Heret. tranflation.

The Kings excellencie
of power is in respect
of the nobilitie and lay
Magistrates vnder him.

Christiā Princes haue
no more right to be sup-
reme Heads in fpiritual
caufes then the Heathen.

Libertines.

Deadly finnes of
Princes or Superiours
exempt not the
fubiects from obedi-
ence, as Wicleffe held.

13 To the King as excelleng.) Some fimple heretikes, & others alfo not vnlearned, at the beginning, for lacke of better places, would haue proued by this, that the King was Head of the Church, and aboue al Spiritual Rulers: and to make it found better that way, they fallfely tranflated it, *To the King as to the cheefe Head*. In the *Bible of the yeare 1562*. But it is euident that he calleth the King, the precellent or more excellent, in respect of his Viceregents which he calleth Dukes or Gouvernours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens foules: who could not in that charge be vnder fuch Kings or Emperours as the Apoftle fpeaketh of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much leffe the cheefe members. See a notable place in *S. Ignatius ep. ad Smyrnenfes*, where he exhorteth them firft to honour God, next the Bishop, & then the King.

This is an inuincible demonftration, that this text maketh not for any fpiritual claime of earthly Kings, becaufe it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magiftrate. Neither is there any thing in al the new Teftament that proueth the Prince to be Head or cheefe Gouvernour of the Church in fpiritual or Ecclefiaftical caufes, more then it proueth any heathen Emperour of Rome to haue been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be fubiect to them euen for confcience, to keep their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties: and more no Scriptures bind vs to doe to Chriftian Kings.

16 Not as hauing.) There were fome Libertines in thofe daies, as there be now, that vnder pretence of libertie of the Ghofpel, fought to be free from fubiection and lawes of men, as now vnder the like wicked pretence, Heretikes refufe to obey their fpiritual Rulers and to obferue their lawes.

18 But alfo the wayward.) The Wiclefites and their followers in thefe daies, fometimes to moue the people vnto fedition, hold and teach that Maifters, and Magiftrates lofe their authoritie ouer their feruants and fubiects, if they be once in deadly finne, & that the people in that cafe need not in confcience obey them. Which is a pernicious and falfe doctrine, as is plaine by this place, where we be exprefly commanded to obey euen the il conditioned. Which muft be alwaies vnderftood, if they command nothing againft God. For then this rule is euer to be followed: *We muft obey God rather then men. Act. 5, 29.*

Chapter 03

The dutie of wiues & husbands to each other. 9. None to doe or speake euil by their perfecutours, 15. but to anfwer them alwaies with modestie, and specially with innocencie, after the example of Christ most innocent: whose body though they killed, yet his foule liued and preached afterward to the foules in Hel (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.

*Eph. 5, 28.
Col. 3, 18.*

1. Tim. 2, 9.

*Gen. 18.
ως*

in faith

*Pro. 17, 13.
Mat. 5, 44.*

Pf. 33, 13.

In ^{a)}like manner also let the women be subiect to their husbands: that if any beleue not the word, by the conuersation of the women without the word they may be wonne, ² confidering your chaste conuersation in feare. ³ ^{b)}Whose trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on vestures: ⁴ but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God. ⁵ For so sometime the holy women also that trusted in God, adorned themselues, subiect to their owne husbands. ⁶ As Sara obeyed Abraham, calling him Lord: whose daughters you are, doing wel, and not fearing any perturbation. ⁷ ^{c)}Husbands likewise, dwelling with them according to knowledge, as vnto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your prayers be not hindered. ⁸ And 'in fine' al of one mind, hauing compasfion, louers of the Fraternitie, merciful, modest, humble. ⁹ Not rendring euil for euil, nor curse for curse: but contrariwise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. ¹⁰ *For he that wil loue life, and see good daies, let him refraine his tongue from euil, & his lippes that they speake not*

^a How wiues should behaue themselues toward their husbands.

^b Against the proud, curious and costly attire of women, wherein this il time of ours exceedeth.

^c How husbands should behaue themselues toward their wiues.

guile. ¹¹ Let him decline from euil, and doe good: let him enquire peace, & follow it: ¹² because the eyes of our Lord are vpon the iuft, and his eares vnto their praier: but the countenance of our Lord vpon them that doe euil things. ¹¹ And who is he that can hurt you, if you be emulatours of good? ¹² But & if you fuffer ought for iuftice, bleffed are ye. And the feare of them feare ye not, & be not troubled. ¹³ But fanctifie our Lord Chrift in your harts, ready alwaies to fatisfie euery one that asketh you a reafon of that hope which is in you: ¹⁴ but with modeftie and feare, hauing a good confcience: that in that which they fpeake il of you, they may be confounded with calumnie your good conuerfation in Chrift. ¹⁵ For it is better to fuffer as doing wel (if the wil of God wil haue it fo) then doing il.

Mat. 5, 10.

¹⁶ Because Chrift alfo died once for our finnes, the iuft for the vniuft: that he might offer vs to God, mortified certes in flesh, but quickned in fpirit. ¹⁷ In the which fpirit comming he preached to ‘them’ alfo that were in prifon: ¹⁸ which had been ‘incredulous fometime, when they expected the patience of God in the daies of Noe, when the arke was a building: in the which, few, that is, eight foules were faued by water. ¹⁹ Whereunto Baptifme being ‘of the like forme now faueth ‘you’ alfo: not the laying away of the filth of the flesh, but ‘the examination of a good confcience toward God by the refurrection of IESVS Chrift. ²⁰ Who is on the right hand of God, fwallowing death, that we might be made heires of life euerlafting: being gone into Heauen, Angels and Potentates and Powers fubiectioned to him.

thofe fpirits

Gen. 6. Mt. 24.

Gen. 7, 7.

vs

ANNOTATIONS

Chrift in foule defcended
vnto hel, whiles his
body lay in the graue.

¹⁷ To them that were in prifon.) Auguftin in his *99. Epiftle in principio*, confeffeth this place to be exceeding hard to vnderftand, & to haue many difficulties which he could neuer explicate to his owne fatisfaction. Yet vnto Heretikes this and al other texts be eafie, not doubting but that is the fenfe which themfelues imagin, whatfoeuer other men deeme thereof. S. Auguftin only findeth himfelf fure of this, that Chrift’s defcending into Hel in foule after his death, is plainly proued hereby. Which thing he

declareth there, to be conformable to diuers other expresse words of holy Writ, and namely to this fame Apostles fermon *Act. 2*. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferas Christum?* that is, *Therefore who but an infidel, wil deny that Chrif was in hel?* Caluin then (you see) with al his followers are infidels, who infteed of this descending of Chrif in foule after his death, haue inuented another desperate kind of Chrif's being in Hel, when he was yet aliue on the Croffe. S. Athanasius also in his epistle cited by S. Epiphanius *hær. 77. in principio*. and in his booke *de incartatione Verbi propius initio*. S. Cyril *de recta fide ad Theodosium*, Occumenius, and diuers others vpon this place, proue Chrif's descending to Hel. As they likewise declare vpon the words following, that he preached to the Spirits or foules of men detained in Hel or in prifon.

The Caluinists denying the fame, are by S. Auguftins iudgement infidels.

But whether this word *Prifon* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abraham's bofome, or fome other place of temporal chaftifemēt; and, to whom he preached there, and who by his preaching or prefence there were deliuered, and who they were that are called *Incredulous in the daies of Noe*; al thefe things S. Auguftin calleth great profundities, confeffing himself to be vnable to reach vnto it: only holding faft and affured this article of our faith, that he deliuered none deputed to damnation in the loweft Hel, and yet not doubting but that he releafed diuers out of places of paines there. Which cā not be out of any other place thē Purgatorie. See the *faid Epistle*, where also he infinuateth other expofitions for explication of the manifold difficulties of this hard text, which were too long to reherfe, our fpecial purpofe being only to note briefly the things that touch the controuerfies of this time.

Certaine difficulties whereof S. Auguftin doubteth.

Purgatorie.

18 Incredulous fometime.) They that take the former words, of Chrif's descending to Hel, and deliuering certaine there detained, doe expound this, not of fuch as died in their infidelitie or without al faith in God, for fuch were not deliuered: but either of fome that once were incredulous, and afterward repented before their death: or rather & fpecially of fuch as otherwife were faithful, but yet trusted not Noes preaching by his worke and word, that God would deftroy the world by water. Who yet being otherwife good men, when the matter came to paffe, were forie for their errour, and died by the floud corporally, but yet in ftate of faluation, & being chaftified for their fault in the next life, were deliuered by Chrif's descending thither. And not they only, but al others in the like condition. For the Apostle giueth thefe of Noes time but for an example.

What were the incredulous perfons of whō the Apostle here fpeaketh.

19 Of the like forme.) The water bearing vp the Arke from finking, and the perfons in it from drowning, was a figure of baptifme, that likewise faueth the worthie receiuers from euerlafting perishing. As Noe (faith S. Auguftin) *with his, was deliuered by the water and the word, fo the familie of Chrif by*

Noes Arke & the water, a figure of Chrif's Croffe & Baptifme.

Baptifme figned with Chrifts Pafsion on the Croffe. Li. 2. Cont. Fauftum c. 14. Again he faith, that as the water faued none out of the Arke, but was rather their deftruction; fo the Sacrament of Baptifme receiued out of the Catholike Church at Heretikes or Schifmatikes hands, though it be the fame water & Sacrament that the Catholike Church hath, yet profiteth none to faluation, but rather worketh their perdition. Which yet is not meant in cafe of extreme neceffitie, when the partie should die without the faid Sacrament, except he tooke it at an Heretikes or Schifmatikes hand. Neither is it meant in the cafe of infants, to whom the Sacrament is caufe of faluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and freinds that offer them vnto fuch to be baptized, be in no final fault. S. Hierom to Damafus Pope of Rome compareth that See to the Arke, & them that communicate with it, to them that were faued in the Arke: al other Schifmatikes and Heretikes, to the reft that were drowned.

Ibid. c. 17.

Ep. 57.

Baptifme receiued of
Heretikes or Schifmatikes,
when damnable, when
not.

The ceremonies of
Baptifme, namely
abrenuntio &c.

19 The examination of a good confcience.) The Apoftle feemeth to allude here to the very forme of Catholike Baptifme, containing certaine interrogatories and folemne promifes made of the articles of the Chriftian faith, and of good life, and of renouncing Satan & al his pomps and workes. Which (no doubt) howfoeuer the Caluinifts esteeme of them, are the very Apoftolike ceremonies vfed in the miniftration of this Sacrament. See *S. Denys in fine Ec. hierarchiæ. S. Cyril li. 12. in Io. c. 64. S. Auguftin ep. 23. S. Bafil de Sp. fancto. c. 12. and 15. S. Ambrofe de ijs qui myfterijs initiantur. c. 2. 3. 4.*

Chapter 04

That they arme themfelues, to finne no more after Baptifme, againft the tentations of the Heathen, confidering that the general end now approacheth: 8. fpecially toward their euen-Chriftians to shew their charitie, hofpitalitie, and grace, doing al to the glorie of God. 12. And as for being perfecuted becaufe they are Chriftians, to reioyce, confidering the reward that they shal haue with Chrift, and damnation that they auoid hereby.

Chrift therefore hauing fuffered in the flefh, be you alfo armed with the fame cogitation. Be-
caufe he that hath fuffered in the flefh, hath
ceafed from finnes: ² that now not after the defires of

men, but according to the wil of God he liue the rest of his time in the flesh. ³ For the time past sufficeth (to accomplish the wil of the Gentils) them that haue walked in riotousnes, desires, exceffe of wine, banquetings, potations, and vnlawful seruices of Idols. ⁴ Wherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. ⁵ Who shal render account to him, which is ready to iudge the liuing and the dead. ⁶ For, for this cause also was ^a)it euangelized to the dead: that they may be iudged indeed according to men, in the flesh: but may liue according to God in the Spirit. ⁷ And the end of al 'shal approach.'

is at hand.

Be wise therefore, and watch in praiers. ⁸ But before al things, hauing mutual charitie continual among your selues: because [¶]charitie couereth the multitude of finnes. ⁹ Vsing hospitalitie one toward another without murmuring. ¹⁰ Euery one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. ¹¹ If any man speake, as the words of God. If any man minister, as of the power, which God administreth. That in al things God may be honoured by IESVS Chrif: to whom is glorie & empire for euer and euer. Amen.

¹² My dearest, thinke it not strange in the seruour which is to you for a tentation, as though some new thing hapned to you: ¹³ But communicating with the passions of Chrif, be glad, that in the reuelation also of his glorie you may be glad reioycing. ¹⁴ If you be reuiled in the name of Chrif, you shal be bleffed: because that which is of the honour, glorie, and vertue of God, and the Spirit which is his, shal rest vpon you. ¹⁵ But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. ¹⁶ But if as a Christian, let him not be afhamed, but let him glorifie God in this name. ¹⁷ For the time is [¶]that iudgement begin of the house of God. And if first of vs, what shal be the end

Mt. 5, 13.

Hier. 25, 19.

^a It hath the same difficulty and sense that the other like words haue before, *chap. 3.* See the *annotation there v. 19.* and *S. Aug. ep. 69.* & *Oecumenius vpon this place.*

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of them that beleue not the Ghospel of God? ¹⁸ And
•if the iuft man fhall fcarce be faued, where fhall the *Pro. 11, 31.*
impious & finner appeare? ¹⁹ Therefore they alfo that
fuffer according to the wil of God, let them commend
their foules to the faithful Creatour, in good deeds.

ANNOTATIONS

Not only faith.
Workes of mercie.

8 Charitie couereth.) Faith only cannot iuftifie, feeing that
charitie alfo doth caufe remiffion of finnes. And faying charitie, he
meaneth loue and charitable workes toward our neighbours, vnto
which workes of mercie the Scriptures doe fpecially attribute the
force to extinguiſh al finnes. See S. Auguftin *c. 69. Enchiridij*
and *tract. 1. in ep. 1. Io. c. 1.* & Venerable Bede *vpon this*
place. And in the like fenſe the holy Scriptures commonly com-
mend vnto vs almes and deeds of mercie for redemption of our
finnes. *Prouerb. c. 10. Eccleſiaſtici 12. v. 2. Danielis c. 4.*
v. 24.

The better mē moſt
afflicted in this life.

17 That iudgement begin.) In this time of the new Teſtament,
the faithful and al thoſe that meane to liue godly (ſpecially of the
Clergie) muſt firſt and principally be ſubiect to God's chaſtiſement
and temporal afflictions, which are here called iudgement. Which
the Apoſtle recordeth for the comfort and confirmation of the
Catholike Chriſtians, who were at the time of the writing hereof,
exceedingly perfecuted by the heathen Princes and people.

The iuft man himſelf
is hardly faued.

18 If the iuft.) Not that a man dying iuft & in the fauour of
God, can afterward be in doubt of his ſaluation, or may be reiect-
ed of God: but that the iuft being both in this life ſubiect to affaults,
tentations, troubles, and dangers of falling from God and looſing
their ſtate of iuſtice & alfo oftentimes to make a ſtrait count,
and to be temporally chaſtified in the next life, cannot be faued
without great watch, feare, and trembling, and much labouring
and chaſtiſement. And this is farre contrarie to the Proteſtants
doctrine, that putteth no iuſtice but in faith alone, maketh none
iuſt indeed and in truth, teacheth men be ſo ſecure and affured
of their ſaluatiō, that he that hath liued wickedly al his life, if he
only haue their faith at his death, that is, if he beleue ſtedfaſtly
that he is one of the elect, he ſhal be as ſure of his ſaluation
immediately after his departure, as the beſt liuer in the world.

Againſt the vaine ſecu-
ritie of only faith.

Chapter 05

*He exhorteth Priests to feed their flockes, only for Gods
fake and reward of heauen, without al lordlines: 5. the*

laie to obey: al to be humble one towards another: 8. to be constant in the Catho. faith, confidering it is not man, but that lion the Diuel that persecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them secure in heauen.

The ^aSeniours therfore that are among you, I beseech, myself a fellow-Senior with them & a witnesse of the Passions of Christ, who am also partaker of that glorie which is to be reuealed in time to come: ² feed the flock of God which is among you providing not by constraint, but willingly according to God: ^a)neither for filthy lucre sake, but voluntarily: ³ neither as ^aouer-ruling ^athe Clergie, but made examples of the flocke from the hart. ⁴ And when the Prince of pastours shal appeare, you shal receiue the incorruptible ^acrowne of glorie.

⁵ In like manner ye yong men be subiect to the Seniours. And doe ye al insinuate humilitie one to another, because *God resisteth the proud, and to the humble he giueth grace.* ⁶ Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of visitation: ⁷ casting al your carefulness vpon him, because he hath care of you. ⁸ Be sober and watch: because your aduersarie the Diuel as a roaring lion goeth about, seeking whom he may deuoure. ⁹ Whom resist ye, strong in faith: knowing that the self-same affliction is made to that your Fraternitie which is in the world. ¹⁰ But the God of al grace, which hath called vs vnto his eternal glorie in Christ IESVS, he wil perfit you hauing suffered a litle, and confirme, and stablish you. ¹¹ To him be glorie and empire for euer and euer. Amen.

¹² By Syluanus, a faithful Brother to you, as I thinke, I haue briefly written: beseeching & testifying that this is the true grace of God, wherein you stand. ¹³ The Church saluteth you, ^athat is in Babylon, coelect:

^a Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be auoided.

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and Marke my fonne. ¹⁴ Salute one another in a holy kiffe. Grace be to al you which are in Chrift IESVS. Amen.

Ro. 16, 16.

1. Cor. 16, 20.

2. Cor. 13, 12.

ANNOTATIONS

Senior in the vulgar tranflation is often Priest or Bishop. See *Act. 15.*

1 *Seniours.*) Though the Latin, *Senior*, be not appropriated to holy Order by vse of speach, neither in the Latin nor in our language: yet it is plaine that the Greek word *Presbyter*, which the Apostle here vfeth, is here also (as commonly in other places of the new Testament) a word for Ecclesiastical office, and not of age, and is as much to say as *Priest* or *Bishop*. For the Apostle himself being of that Order, speaketh (as by his words it is plaine) to such as had charge of fowles, saying, *Feed the flock of God which is among you*. Because we follow the vulgar tranflation, we say *Seniours*, and *Seniour*: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, my self a fellow Priest with them*. So doth S. Hierom read (*Prefbyteros comprefbyter*) and expound *ep. 85.* So tranflateth Erasmus, and Beza himself.

Not Superioritie but tyrannie and lordlines is forbiddē in the Clergie.

3 *Ouer-ruling.*) Not superiority, preeminence, foueraignty, or rule on the one side, nor obedience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden; and humility, meeknes, moderation, are commended in Ecclesiastical Officers: The Greek word here of rule or ouer-ruling, being the same that our Sauour vfeth in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them: according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers.

κατακυριεύοντες

Mat. 20. v. 25.

Heret. tranflation.

3 *The Clergie.*) Some of the English new tranflations turne it corruptely, *Parishes*: others, *heritages*: both to auoid the most knowne, true, and common word in all Christian languages, to wit, *Clergie*, a word, by vse of all antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar acception it may agree to all Christ's chosen heritage, as well of lay people as Priests. Which the Protestants had rather follow; because they will haue no difference between the laity and the Clergie. But the holy Fathers farre otherwise euen from the beginning. Whereof see S. Cyprian *ep. 4. 5. 6. &c.* And S. Hierom *ep. 2. to Nepitianus c. 5.* where he interpreteth this word. *Therefore* (saith he) *Clericus* that is a *Clergie man*, which serueth the Church of Christ, let him first interpret his name, & the signification of the name being declared, let him endeavour to be that which he is called. If κληρος (*Clerus*) in Greek, be called in Latin, *Sors*, therefore are they called *Clerici*, that is, *Clergie*

The name of Clergie and Clerke.

men, becaufe they are of the lot of our Lord, or becaufe our Lord himfelf is the lot or portion of Clergie men, &c.

κληρονομία-
κληρονομήσεις

Which calling no doubt was taken out of the holy Scriptures, *Numer. 18. & Deuter. 18.* where God is called the inheritance, lot, and portion of the Priests and Levites: and now when mē be made of the Clergie, they fay, *Dominus pars hæreditatis mea*, that is, *Our Lord is the portion of mine inheritance*: but fpecially out of the new Teftament, *Act. 1, 21. 25.* and *8, 21.* Where the lot or office of the Ecclefiaftical minifterie is called by this word κληρος, *Clerus*. See in Venerable Bede the caufes why this holy ftate being feuered by name from the Laity, doth weare alfo a crowne on their head for diftinction *Lib. 5. hift. Angl. cap. 22.*

Priefts crownes.

4 Crowne of glorie.) As life euerlafting fhall be the reward of al the iuft, fo the Preachers and Paftours that doe wel, for their doing fhall haue that reward in a more excellent degree, expreffed here by thefe words, *Crowne of glorie*, according to the faying of *Daniel c. 12. They that fleep in the duft of the earth, fhall awake, one fort to life euerlafting, others to euerlafting rebuke. But fuch as be learned fhall shine as the brightnes of the firmament: and fuch as inftitute many to iuftice, fhall be as ftarres, during al eternitie.*

The heauenly crowne of Doctors, and Preachers.

13 That is in Babylon.) The Proteftants shew themfelues here (as in al places where any controuerfie is, or that maketh againft them) to be moft vnhoneft and partial handlers of God's word. The ancient Fathers, namely S. Herom in *Catalogo de Scriptoribus Ecclefiafticis, verbo Marcus*: Eufebius *li. 2, c. 14. hift.* Oecumenius *upon this place*, and many moe agree, that Rome is meant by the word Babylon, here alfo, as in the *16. and 17. of the Apocalypfe*: faying plainely, that S. Peter wrote this Epiftle at Rome, which is called Babylon for the refemblance it had to Babylon that great citie in Chaldea (where the Iewes were captiues) for magnificence, Monarchie, refort and confufion of al peoples and tongues, and for that it was before Chrift and long after, the feat of al Ethnike fuperftition & Idolatrie, & the flaughter-houfe of the Apoftles & other Chriftian men, the Heathen Emperours then keeping their cheefe refidence there. See S. Leo *Ser. 1. in nat. Petri & Pauli.*

S. Peter writeth from Babylon, that is Rome.

Why Rome was called Babylon.

This being moft plaine, and confonant to that which followeth of S. Marke, whom al the Ecclefiaftical hiftories agree to haue been Peters fcholar at Rome, and that he there wrote his Ghofpel: yet our Aduerfaries fearing hereby the fequle of Peters or the Popes fupremacie at Rome, deny that euer he was there, or that this Epiftle was written there, or that Babylon doth here fignifie Rome: but they fay that Peter wrote his Epiftle at Babylon in Chaldea, though they neuer read either in Scriptures or other holy or profane hiftorie, that this Apoftle was euer in that towne. But fee their shameles partiality. Here Babylon (they fay) is not takē for Rome, becaufe it would follow that Peter was at Rome &c. but

The Proteftants will haue Babylon to fignifie Rome in other places but not here.

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in the Apocalypfe where al euil is fpokē of Babylō, there they wil haue it signifie nothing els but Rome, & the Romane Church alfo, not (as the Fathers interpret it) the temporal ftate of the Heathen Empire there. So doe they follow, in euery word no other thing but the aduantage of their owne herefie. See the *Annotation vpon the laft of the Romanes v. 16. and 17. of the Apocalypfe v. 5.*

The Proteftāts wrangle about the time of Peters being at Rome.

And as for their wrangling vpon the fupputation of the time of his going thither, and the number of yeares that he was there, & the diuerfitie that feemeth to be in the Ecclefiastical Writers concerning the fame, read B. Fisher & others that fubftantially anfwer al fuch cauils. And if fuch contentious reaſoning might take place, we ſhould hardly beleue the principal things recorded either in Ecclefiastical hiftories, or in the Scriptures themſelues.

Many things moſt true (euen in the Scriptures) are not agreed vpon concerning the time.

Concerning the time of Chriſts flying into Ægypt, of the coming of the Sages to adore him, yea of the yeares of his age, & time of his death, al ancient Writers doe not agree. And concerning the day of his laſt fupper and inſtitution of the Holy Sacrament, there is diuerſitie of opinions. Shal we therfore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the hiftories that feeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, when Dauid firſt came to Saul and the like? Doubt they whether the world was euer created, becauſe the count of the yeares is diuers? Doe they not beleue that Paradife euer was, becauſe no man knoweth where it is: and fuch other things infinit to rehearſe? Which when they were done, were plaine and knowen things in the world: and now for vs to cal them to an account after ſo many yeares, Ages, and worlds, is but fophiſtication and plaine infidelitie. And this Sect of the Proteſtants ſtanding only vpon deſtruction, and negatiues, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an eaſie thing for them to beſtow their time in picking of quarels.