

THE SECOND EPISTLE OF S. PETER THE APOSTLE.

Chapter 01

How much God hath done for them, making them Christians:

5. and that they again, muſt doe their part, not hauing only faith, but al other vertues alſo and good workes, that ſo they may haue the more affurance to enter into the Kingdom of Heauen. 13. And that he is ſo careful to admoniſh them, knowing that his death is at hand, knowing alſo moſt certainly the comming of Chriſt by the witnes of the Father himſelf, as alſo by the Prophets. Concerning whom he warneth them that they follow not priuate ſpirits, but the Holy Ghoſt (ſpeaking now in the Church.)

Simon Peter ſeruant and Apoſtle of IESVS Chriſt, to them that haue obtained equal faith with vs in the iuſtice of our God and Sauour IESVS Chriſt. ² Grace to you & peace be accompliſhed in the knowledge of God & Chriſt IESVS our Lord:

³ As al things of his diuine power which pertaine to life & godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, ⁴ by whom he hath giuen vs moſt great pretious promiſes: that by theſe you may be made partakers of the diuine nature, flying the corruption of that concupiſcence which is in the world. ⁵ And you employing al care miniſter ye in your faith, vertue: and in vertue, knowledge: ⁶ and in knowledge, abſtinence: and in abſtinence, patience: and in patience, pietie: ⁷ and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie. ⁸ For if theſe things be preſent with you, and abound, they ſhal make you not vacant nor without fruit in the knowledge of our Lord IESVS Chriſt. ⁹ For, he that hath not theſe things ready, is blind, and

groping with his hand, hauing forgotten the purging of his old finnes.

¹⁰ Wherefore, Brethren, labour the more that [♣]by good workes you may make fure your vocation and election. For doing theſe things, you ſhal not finne at any time. ¹¹ For ſo there ſhal be miniſtred to you abundantly an entrance into the euerlaſting Kingdom of our Lord and Sauour IESVS Chriſt. ¹² For the which cauſe I wil begin to admoniſh you alwaies of theſe things: and you indeed knowing and being confirmed in the preſent truth. ¹³ But I thinke it meet as long as I am in this tabernacle, to ſtirre you vp by admonition: ¹⁴ being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Chriſt alſo ſignified to me. ¹⁵ And I wil doe my diligence, you to haue often [♣]after my deceaſe alſo, that you may keep a memorie of theſe things.

¹⁶ For, not hauing followed vnlearned fables, haue we made the power and ‘prefence’ of our Lord IESVS Chriſt known to you: but ^a)made beholders of his greatneſſe. prefcience

¹⁷ For, he receiuing from God his Father honour and glorie, this manner of voice comming downe to him from the magnifical glorie, *This my beloued Sonne in whom I haue pleaſed my ſelf, heare him.* Mt. 17, 5. ¹⁸ And this voice we heard brought from heauen, when we were with him in the ^b)holy mount. ¹⁹ And we haue the Prophetical word more fure: which you doe wel attending vnto, as to a candel ſhining in a darke place, vntil the day dawne, & the day-ftarre ariſe in your harts: ²⁰ vnderſtanding this firſt, that no prophecie of Scripture is made by [♣]priuete interpretation. 2. Tim. 3, 17. ²¹ For, not by man’s wil was prophecie brought at any time: but the holy men of God ſpake, inſpired with the Holy Ghoſt.

^a By this it is plaine, that either Iohn, Iames, or Peter muſt be the Authour of this epiſtle. For theſe three only were preſent at the Transfiguration. *Mat. 17, 1.*

^b You ſee that places are made holy by Chriſt’s prefence, & that al places be not alike holy. See *Annot. Act. 7, 33.*

ANNOTATIONS

10 By good workes.) Here we see, that Gods eternal predestination and election consisteth with good workes: yea that the certainty and effect thereof is procured by man's free wil and good workes, and that our wel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting. And therefore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe what I wil, I shal be faued. Nay, the Apostle faith, if thou hope to be one of the predestinate (for know it thou canst not) doe wel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good workes. The Protestants in such cases not much liking these words, *by good workes*, though the latin haue it vniuersally, and some Greek copies also, as Beza confesseth, leaue them out in their translations, by their wonted policie.

διὰ τῶν κα-
λῶν ἔργων

Good workes must
concur with
God's predestina-
tion to the effect
thereof.

15 After my decease also.) These words though they may be easily altered by construction into diuers senses not vntrue, yet the correspondence of the parts of the sentence going before and following, giue most plaine this meaning, that as during his life he would not omit to put them in memorie of the things he taught them, so after his death (which he knew should be shortly) he would not faile to endeavour that they might be mindful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he would doe the same thing for them that he did before in his life by teaching and preaching. This is the sense that the Greek Scholicks speake of, and this is most proper to the text and consonant to the old vse of this Apostle and other Apostolike Saints & Fathers of the primitive Church.

*Oecum. in
hunc loc. Gagn.*

The heretikes (ac-
cording to their
custom) exclude
this sense alto-
gether by their
false translation.

S. Clement in his *Epistle to S. Iames our Lords Brother*, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he would not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. *To. 1. Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great, one of his Successors in the said See, often attributeth the good administration and government thereof to S. Peters prayers & assistance: namely in these goodly words *Ser. 3. in Annuerf. die assumpt. ad Pontif.* We are much bound (faith he) to giue thanks to our Lord and Redeemer Iesus Christ, that hath giuen so great power to him whom he made the Prince of the whole Church; that if in our time also any thing be done wel & be rightly ordered by vs, it is to be imputed to his workes and his government, to whom it was said, And thou being conuerted confirme thy Brethren: to whom our Lord after his resurrection said thrife, Feed my sheep. Which now also without doubt the godly Pastour doth execute, confirming vs with his

Luc. 22. Io. 21.

S. Peters Pastoral
care and protec-
tion of the Church
after his death.

SECOND EPISTLE OF S. PETER

exhortations, and not ceasing to pray for vs, that we be ouercome with no tentation, &c.

The Saints in heauen
pray for the liuing.

Yea it was a commong thing in the Primitiue Church among the ancient Chriftians, and alwaies fince among the faithful to make couenant in their life time, that whether of them went to heauen before the other, he should pray for his freind & fellow yet aliue. See the Ecclesiastical hiftorie of the holy Virgin & Martyr Potamiæna, promifing at the houre of her Martyrdom, that after her death she would procure mercie of God to Bafilides one of the fouldiars that led her to execution, and fo she did *Eufeb. lib. 6. c. 4.* Also S. Cyprian *ep. 57. in fine.* Let vs (faith he) pray mutually one for another, and whether of vs two shal by God's clemencie be firft called for, let his loue continue, and his praier not ceafe for his Brethren and Sifters in the world. So faid this holy Martyr at that time when Chriftians were fo farre from Caluinifme (which abhorreth the praiers of Saints & praying to them) that to be fure, they bargained before-hand to haue the Martyrs & other Saints to pray for them. The fame S. Cyprian alfo in his booke *De difciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nonnes in his time, fpeaketh thus vnto them: *Tantum tunc memento noſtri cum incipiet in vobis virginitas honerari:* that is, *Only then haue vs in remembrance, when your virginitie ſhal begin to be honoured:* that is, after their departure. Where he infinuateth the vſe of the Catholike Church in keeping the feſtiual daies and other duties toward the holy Virgins in heauen. S. Hierom alfo in the fame manner ſpeaketh to Heliodorus, ſaying, that when he is once in heauen, then he wil pray for him that exhorted and incited him to the bleſſed ſtate of the Monaſtical life, *Ep. 1. c. 3.*

Feaſts of holy Virgins.

Inuocation of Saints.

And fo doth he ſpeake to the vertuous matrone Paula after her death, defiring her to pray for him in his old age, affirming that ſhe ſhal the more eaſily obtaine, the neerer ſhe is now ioyned to Chriſt in heauen. *in Epitaph. Paula in fine.* It were too long to report, how S. Auguſtin defireth to be holpen by S. Cyprians praiers (then, and long before a Saint in heauen) to the vnderſtanding of the truth concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatiſtas. c. 17.* And in another place the fame holy Doctour alleageth the ſaid Cyprian ſaying, that great numbers of our parents, brethren, children, freinds, & other, expect vs in great folicitude and carefulnes of our ſaluation, being fure of their owne. *li. 1. de prædeſt. Sanctorum. c. 14.* S. Gregorie Nazianzen in his orations of the praife of S. Cyprian *in fine,* and of S. Bafil alfo *in fine,* declareth how they pray for the people. Which two Saints he there inuocateth, as al the ancient Fathers did, both generally al Saints, and (as occaſion ſerued) particularly their ſpecial Patrones. Among the reſt ſee how holy Ephrem (*in orat. de laud. S. Deipara*) praied to our B. Ladie with the fame termes of *Aduocate, Hope, Reconciliatrix,* that the faithful yet

vfe, and the Proteftants can not abide. S. Bafil *ho. de 40. Martyribus in fine.* S. Athanafius *Ser. in Euang. de S. Deipara in fine.* S. Hilarie *in Pfal. 124.* S. Chryfoftom *ho. 46. ad po. Antiochenum in fine.* Theodoret *de curat. Græcorum affectuum li. 8. in fine.* Finally al the Fathers are ful of thefe things: who better knew the meaning of the Scripture and the fenfe of the Holy Ghoft, then thefe new interpreters doe.

20 Priuate.) The Scriptures can not be rightly expounded of euery priuate fpirit or phantafie of the vulgar reader: but by the fame fpirit wherewith they were writtē, which is refident in the Church.

Priuate phantaftical interpretations.

Chapter 02

As not only Prophets, but alfo Falfe-prophets were in the old Teftamēt, fo now likewife there shal be Maifters of Herefie, to the damnation of themfelues, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers with the example of Lot) becaufe of their railing at their Superiours and Prelates, their blafpheming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetoufnes, their manner of feducing, and the perfons feduced, 20. for whom it had been leffe damnable, if they had neuer been Chriftians.

1. *Tim. 4.*
Iude.

δεσπότην

But there were alfo Falfe-prophets in the people, as alfo in you there fhall be lying maifters which fhall bring in Sects of perdition, and denie him that hath bought them, the Lord: bringing vpon themfelues fpeedie perdition. ² And ^{a)}many fhall follow their riotoufneffes, by whom the way of truth fhall be blafphemed. ³ And in auarice fhall they ^{b)}with feined words make merchādife of you. Vnto whom the

^a Heretikes (of whom he prophecieth here) doe gaine fcholars, by preaching libertie, and by their owne licentious life, which is fpecially ioynd to the herefie of thefe daies.

^b Al the fweet words of heretikes, fpeaking much of the word of the Lord, the Ghofpel, IESVS CHRIST &c. are but termes of art to buie and fel poore mens foules.

iudgemēt now long ſince ceaſeth not: and their perdition
 flumbereth not. ⁴ For if God ſpared not Angels finning:
 but with the ropes of Hel being drawen downe into Hel
 deliuered them to be tormented, that they ſhould be
 referued vnto iudgement: ⁵ and he ſpared not the orig- *Gen. 7.*
 inal world, but kept the eight, Noe, the Preacher of
 iuſtice, bringing in the deluge vpon the world of the im- *Gen. 19.*
 pious. ⁶ And bringing the cities of the Sodomites &
 of the Gomorrheites into aſhes, he damned them with
 ſubuerſion, putting an example of them that ſhal doe
 impiouſly: ⁷ and deliuered iuſt Lot oppreſſed by the ini- *Gen. 19.*
 urie and luxurious conuerſation of the abominable men.
⁸ For in fight and hearing he was iuſt: dwelling with *Gen. 16.*
 them who from day to day vexed the iuſt foule with
 vniuſt workes.

⁹ Our Lord knoweth to deliuer the godly from ten-
 tation, but to referue the vniuſt vnto the day of iudge-
 ment to be tormented: ¹⁰ ^{a)}and eſpecially them which
 walke after the fleſh in concupiſcence of vncleāneſſe, and
 contemne dominion, bold, ſelf-pleaſers: they feare not
 to bring in Sects, blaſpheming. ¹¹ Whereas Angels be-
 ing greater in ſtrength and power, beare not the exe-
 crable iudgement ^{b)}againſt them. ¹² But theſe men as
 vnreaſonable beaſts, naturally tending to the ſnare and
 into deſtruction, ^{c)}in thoſe things which they know not,
 blaſpheming, ſhal periſh in their corruption, ¹³ receiuing
 the reward of iniuſtice, eſteeming for a pleaſure the de- *coinquinationes &*
 lights of a day: coinquinations and ſpots, flowing in *maculæ*
 delicacies, in their feaſtings rioting with you, ¹⁴ hauing
 eyes ful of adulterie and inceſſant finne: alluring vnſta-
 ble foules, hauing their hart exerciſed with auarice, the
 children of malediction: ¹⁵ leauing the right way they
 haue erred, hauing followed the way of Balaam of Boſor,
 which loued the reward of iniquitie, ¹⁶ but had a check of *Nu. 22. 23.*

^a The ſpecial properties of Heretikes.

^b From our Lord.

^c So heretikes blaſpheme the higheſt myſteries of our faith through
 ignorance.

his madneffe, the dumme beaft vnder the yoke, ſpeaking with man's voice, prohibited the fooliſhnes of the Prophet.

Io. 8, 34. *Ro. 6, 16.* *Mt. 12, 45.* *Pro. 26, 11.* *εἰς κυλισμὸν*

¹⁷ Theſe are fountaines without water, and clouds, toſſed with whirle-winds, to whom the miſt of darkeneſſe is referued. ¹⁸ For ſpeaking the proud things of vanitie, they allure in the deſires of fleſhly riotouſnes, thoſe that eſcape a litle, which conuerſe in error, ¹⁹ ^{a)}promiſing them libertie, whereas themſelues are the flauers of corruption. For wherewith a man is ouercome, of that he is the flauie alſo. ²⁰ For if flying from the coinquinations of the world in the knowledge of our Lord and Sauour IESVS Chriſt, they againe intangled with the ſame be ouercome: the later things are become vnto them worſe then the former. ²¹ For it was better for them not to know the way of iuſtice, then after the knowledge, to turne backe from that holy commandement which was deliuered to them. ²² For, that of the true prouerb is chanced to them, The dogge returned to his vomit: and, The ſow waſhed into her wallowing in the mire.

ANNOTATIONS

Chapter 03

Theſe two Epiftles he writeth to confirme them in the Apoſtles doctrine, and warneth them of ſcorners that ſhal come, and denie Domes-day. 5. Whoſe vaine argument he anſwereth, and giueth the reaſon of God's ſo long patience, 10. exhorting to al holines of life in reſpect of that terrible day: 16. Finally giuing warning of ſuch as miſinterpret S. Paules Epiftles & the other

^a Who euer promiſed more libertie to their followers then Luther, Caluin, and the like, taking away penance, faſting, continencie or chaſtitie, keeping of vowes, neceſſitie of good workes (becauſe faith doeth al) obedience to Eccleſiaſtical Paſtours and Councels, and ſuch like?

Scriptures, and that we must not for any thing fall from the true faith.

This is the second epistle I write to you, my Dearest, in which I stirre up by admonition your sincere mind: ² that you may be mindful

in quibus

of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour. ³ Knowing this first, that in the last daies shall come mockers in deceit, walking according to their owne concupiscences, ⁴ saying, Where is his promise or his coming? For since the time that the Fathers slept, all things do so perish from the beginning of creature.

2. Tim. 3.

1. Jude. 18.

⁵ For they are wilfully ignorant of this, that the Heavens were before, and the earth, out of water, and through water, confiting by the word of God: ⁶ by the which, that world then, being overflowed with water perished.

⁷ But the Heavens which now are, and the earth, are by the same word kept in store, reserved to fire unto the day of iudgement and of the perdition of the impious men.

⁸ But this one thing be not ignorant of, my Dearest, that one day with our Lord is as a thousand yeares, & a thousand yeares as one day. ⁹ Our Lord slacketh not his promise, as some do esteeme it: but he doth patiently for you, not willing that any perish, but that all returne to penance.

Psal. 89.

¹⁰ And the day of our Lord shall come as a thief, in the which the Heavens shall passe with great violence, but the elements shall be resolved with heat, and the earth and the workes which are in it, shall be burnt.

Ezec. 33. 1. Tim. 2.

1. Thef. 5. Apoc. 3.

¹¹ Therefore whereas all these things are to be dissolved, what manner of men ought you to be in holy conversations and godliness, ¹² expecting and haſting unto the coming of the day of our Lord, by which the Heavens burning shall be resolved, and the elements shall melt with the heat of fire? ¹³ But we expect new Heavens and a new earth according to his promises, in which iustice inhabiteth.

Esa. 65, 17.

Apo. 21, 1.

14 For the which caufe, my Deareft, expecting thefe things, labour earneftly to be found immaculate and vnfpotted to him in peace: 15 and the longanimitie of our Lord, doe ye account faluation, as alfo our moft deare Brother Paul according to the wifdom giuen him hath written to you: 16 as alfo in al epiftles fpeaking in them of thefe things; in the which are certaine things hard to be vnderftood, which the vnlearned and vnftable depraued, as alfo the reft of the Scriptures, to their owne perdition. 17 You therefore, Brethren, fore-knowing, take heed left led afide by the error of the vnwife you fall away from your owne ftedfaftnes. 18 But grow in grace and in knowledge of our Lord and Sauour IESVS Chrift. To him be glorie both now and vnto the day of eternitie. Amen.

ANNOTATIONS

16 Certaine things hard.) This is a plaine text to conuince the Proteftants, who (as al heretikes lightly doe and did from the beginning) fay the Scriptures be eafie to vnderftand, and therefore may be not only read fafely, but alfo expounded boldly of al the people, as wel vnlearned as learned: and confequently euery one by himfelf and his priuate fpirit, without refpect of the expofitions of the learned Fathers, or expectation of the Churches, their Paftours and Prelates iudgement, may determine and make choice of fuch fenfe as himfelf liketh or thinketh agreeable. For this is partly their faying, partly the neceffarie fequale of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther faid that the Scriptures were more plaine then al the Fathers commentaries: and fo al to be fuperfluous but the Bible. *Prefat. affert. art. damnat.*

The heretical proud fpirit of priuate interpretation of Scriptures.

Againft al which Diuelish and feditious arrogancie, tending to make the people efteem themfelues learned or fufficient without their Paftours and fpiritual Rulers help, to guide themfelues in al matters of doctrine and doubts in religion: the holy Apoftle here telleth and fore-warneth the faithful, that the Scriptures be full of difficultie, and fpecially S. Paules epiftles of al other parts of holy writ, and that ignorant men and vnftable or phantaftical fellows puffed to and fro with euery blaft of doctrine and herefie, abuſe, peruert, and miſconſter them to their owne damnation. And S. Auguftin faith, that the ſpecial difficulty in S. Paules epiftles, which ignorant and euil men doe ſo peruert, and which S. Peter meaneth, is his hard ſpeech and much commendation of that faith

The Scriptures be hard, namely S. Paules epiftles, ſpecially where he ſpeaketh of iuſtification by faith.

*De fid. &
op. c. 14.*

SECOND EPISTLE OF S. PETER

which he faith doth iustifie. Which the ignorant euen from the Apostles time, and much more now, haue and doe so misconfer, as though he had meant that only faith without good workes could iustifie or faue a man. Againſt which wicked collection and abuſe of S. Pauls words, the ſaid Father faith al theſe Canonical or Catholike epiſtles were writtẽ.

The Proteſtants idle diſtinctiõ between difficultie in the Epiſtles and difficultie in the things.

The Greek copies haue both, ſome ἐν οἷς, in which things: ſome ἐν οἷς, in which epiſtles.

But the Heretikes here to ſhift of the matter, and to creep out after their faſhion, anſwer, that S. Peter faith not, S. Pauls epiſtles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their fophiſtical euafions from the euidence of Gods word. As though it were not alone to ſay, *Such an Authour or Writer is hard:* and, *There be many things in that Writer hard to be vnderſtood.* For, whether it be that the argument and matter be high and paſt vulgar capacitie, as that of predeſtination, reprobatiõ, vocatiõ of the Gentils, & iuſtifying faith: or whether his mãner of ſtile and writing be obſcure: al proue that his epiſtles be hard and other Scriptures alſo: becauſe S. Peter here affirmeth that by reaſon of the difficulties in them, whether in the ſtile, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) doe peruert his writings, as alſo other Scriptures, to theyr owne damnation. Whereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for wild witted fellowes, to read the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, & priuate phantaſie, meeting with hard places of S. Pauls epiſtles or other Scriptures, breed Hereſies.

Not only the matter, but the ſtile of the Scriptures is hard.

And that not only the things treated of in the holy Scriptures, but alſo that the very manner of writing and enditing thereof, is high and hard, and purpoſely by Gods prouidence oppointed to be written in ſuch fort, ſee S. Auguſtin *li. 2. de doct. Chriſt. c. 6. & ep. 119.* S. Ambroſe *ep. 34. in principio.* S. Hierom to Palinus *ep. 103. c. 5. 6. 7.* who alſo (*ep. 65. c. 1.*) faith that in his old age, when he ſhould rather haue taught then be taught, he went as farre as Alexandria, only to heare Didymus, and to haue his help for the vnderſtanding of the Scriptures, & confeſſeth with great thankes to the ſaid Didymus, that he learned of him that which before he knew not. Daudi faith, *Giue me vnderſtanding and I wil ſearch thy law.* The Eunuch in the Actes, ſaid, *How can I vnderſtand without an interpreter?* The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the Scriptures, could not vnderſtand them. The holy Doctours by continual ſtudie, watching, and praying, had much a-doe to vnderſtand them: that great Clerke S. Auguſtin confeſſing in the foreſaid *epiſtle 119. c. 21.* that there were many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the Fathers did commonly erre, and how could ſuch great wiſe learned men be deceiued in reading and expounding the Scriptures, if they were not hard? And if they were hard to thẽ, how are they eaſie to theſe new

Pf. 118.

Act. 8.

Luc. 24. v. 45.

Maisters the Heretikes? Finally, why doe they write fo many new gloffes, fcholies, commentaries, as a cart can not carrie? Why doe Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? Whereat ftumbled al the old heretikes & the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wicleffe, Protestants, Puritanes, Anabaptifts, and the reft, but at the hardnes of the Scriptures? They be hard then to vnderftand, and Heretikes peruert them to their owne damnation.

