

## Chapter 02

Now after their Baptisme, what muft be their meat:  
 4. and being come to Chrifft, how happie they be about  
 their incredulous Brethren, according to the Scriptures  
 alfo. 11. Whereupon he befeecheth them to shine in  
 good life among the Heathen, fo to procure their conuerfion:  
 13. to be obedient fubiects to higher Powers (howfoeuer  
 fome mifconfter Chrifftian libertie) 14. and feruants to  
 obey their Maifters. 19. And fo, doing wel, though they  
 fuffer for it, it is very meritorious. 21. Whereas Chrifft  
 alfo not only gaue them example, 24. but alfo by his  
 death hath made them able to liue iuftly.

**L**aying away therefore al malice, and al guile, and  
 fimulations, and enuies, and al detractions, <sup>2</sup> as  
 infants euen now borne, reafonable, milke with-  
 out guile defire ye, that in it you may grow vnto falu-  
 ation. <sup>3</sup> If yet you haue tafted that our Lord is fweet.  
<sup>4</sup> Vnto whom approaching, a liuing ftone, of men indeed  
 reprobated, but of God elect and made honorable: <sup>5</sup> be  
 ye alfo your felues fuperedified as it were liuing ftones,  
 a fpiritual houfe  
 ‘fpiritual houfes’ a holy priefthood to offer <sup>4</sup> fpiritual  
 hofts, acceptable to God by IESVS Chrifft. <sup>6</sup> For the  
*Ef. 28, 26.* 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.* <sup>7</sup> To  
 you therefore 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:* <sup>8</sup> and a ftone  
 of offense, & a rocke of fcandal, to them that ftumble at  
 the word, neither doe beleue ‘wherin alfo they are put.’  
 where to alfo  
 they are  
 ordeined.  
*Act. 4. Ef. 8.*  
*Ro. 9, 33.*  
*Exo. 19.*  
<sup>9</sup> But you are an elect Generation, a <sup>a</sup> kingly Priefthood,  
 a holy Nation, a people of purchace: that you may de-  
 clare his vertues, which from darkeneffe hath called you

<sup>a</sup> The Proteftants can no more gather of this, that al Chrifftians 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.*

*Apoc. 1,* into his maruelous light. <sup>10</sup> Which fometime not a people: but now the people of God. Which not hauing obtained mercie: but now hauing obtained mercie.

*Ofe. 2. Ro, 9. Gal. 5, 16.* <sup>11</sup> My Dearest I befeech you as ftrangers & pilgrimes, to refraine your felues from carnal defires which warre againft the foule, <sup>12</sup> 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. *Mt. 5, 16.* <sup>13</sup> Be fubiect therefore to euery humane creature for God: whether it be to King, as excelleng: <sup>14</sup> or to Rulers as fent by him to the reuenge of malefactours, but to the praife of the good: <sup>15</sup> for fo is the wil of God, that doing wel you may make the ignorance of vnwife men to be dumme: <sup>16</sup> as free, and not as hauing the freedom for a cloke of malice, but as the feruants of God. <sup>17</sup> Honour al men. <sup>b</sup>Loue the fraternitie. Feare God. Honour the King.

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

you  
vs  
*Ef. 53, 9.*  
οὐκ ἄντε-  
λοιδόρει

*Ef. 53, 9.*  
*Mt. 8. 17.*

<sup>a</sup> So is the Greek, but the Proteft. in fauour of temporal lawes made againft the Cat. religion, trāfflate it very fallfely thus, *to al māner ordināce of man*: themfelues boldly reiecting Ecclefiastical decrees as mens ordinances.

<sup>b</sup> In this fpeech is often commēded the vnitie of al Chriftians among themfelues.

healed. <sup>25</sup> For you were as sheep straying: but you be converted now to the Pastour & Bishop of your fowles.

## ANNOTATIONS

5 (Spiritual hofts.) Here we see, that as he speaketh of spiritual hofts, which every Christian man offereth, so he speaketh not properly of priesthood, when he maketh all Priests, but of a spiritual priesthood. Which spiritual priesthood was also in all the Jewes: but the priesthood (properly so called) was only in the bones of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

Spiritual hofts and Priests.

13 (Be subject.) Not only our Master Christ, but the Apostles and all Christians were ever charged by such as thought to bring them in hatred with Princes, with disobedience to Kings and temporal Magistrates. Therefore both S. Paul and this Apostle doe specially warne the faithful, that they give no occasion by their ill demeanure to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.

Obedience to temporal Princes.

13 (To every humane creature.) So he calleth the temporal Magistrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the subjects: to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding & governing the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the forme of regiment used ever since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giving them their feveral authorities. Afterward God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghost expressly and namely feuered & chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle faith of all spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.*

God instituted the Spiritual government in more excellent manner then the temporal.

And although all power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and providence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subiection one towards another, and by giving power to the people and Common-wealth to choose to themselves some kind or forme of Regiment, vnder which they be content to liue for their preferuation in peace and tranquility. But spiritual superiority is farre more excellent, as in more excellent sort depending, not of man's ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christ's body myftical,

and therefore another manner of Common-wealth then the earthly) concurring in singular fort to the creation of al necessarie Officers in the said Church, euen to the worlds end, as S. Paul writeth to the Ephesians.

*Eph. 4.*

Left therefore the people, being then in so precise fort alwaies warned of the excellencie of their Spiritual Governours and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

*Hebr. 13.*

13 To the King as excelling.) Some simple heretikes, & others also 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 falsely translated 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 Governours 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 such Kings or Emperours as the Apostle speaketh of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in *S. Ignatius ep. ad Smyrneses*, where he exhorteth them first to honour God, next the Bishop, & then the King.

Heret. translation.

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

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly Kings, because it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be Head or cheefe Governour of the Church in spiritual or Ecclesiastical causes, 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 subiect to them euen for conscience, 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 Christian Kings.

Christiã Princes haue no more right to be supreme Heads in spiritual causes then the Heathen.

16 Not as hauing.) There were some Libertines in those daies, as there be now, that vnder pretence of libertie of the Gospel, fought to be free from subiection and lawes of men, as now vnder the like wicked pretence, Heretikes refuse to obey their spiritual Rulers and to obserue their lawes.

Libertines.

18 But also the wayward.) The Wiceliftes and their followers in these daies, sometimes to moue the people vnto fedition,

Deadly finnes of Princes or Superiours exempt not the subiects from obedience, as Wiceliffe held.

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.*