

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 Chrifft moft innocent: whose body though they killed, yet his foule liued and preached afterward to the foules in Hel (namely to thofe in the time of Noes floud being a figure of our Baptifme) rofe againe, and afcended.

Eph. 5, 28.
Col. 3, 18.
In ^{a)}like manner alfo let the women be fubiect to their husbands: that if any beleue not the word, by the conuerfation of the women without the word they may be wonne, ² confidering your chaft conuerfation in feare. ³ ^{b)}Whofe trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on veftures: ⁴ but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modeft fpirit, which is rich in the fight of God. ⁵ For fo fometime the holy women alfo that trusted in God, adorned themfelues, fubiect to their owne husbands. ⁶ As Sara obeyed Abraham, calling him Lord: ^{ως} whose daughters you are, doing wel, and not fearing any pertubation. ⁷ ^{c)}Husbands likewise, dwelling with them according to knowledge, as vnto the weaker feminine veffel imparting honour, as it were to the coheires alfo of the grace of life: that your praiers be not hindred.

Gen. 18.
1. Tim. 2, 9.
in faith
Pro. 17, 13.
Mat. 5, 44.
Pf. 33, 13.

⁸ And ‘in fine’ al of one mind, hauing compafsion, louers of the Fraternitie, merciful, modeft, humble. ⁹ Not rendring euil for euil, nor curfe for curfe: but contrariewife, bleffing: for vnto this are you called, that you may by inheritance poffeffe a benediction. ¹⁰ *For he that wil loue life, and fee good daies, let him refraine his tongue from euil, & his lippes that they fpeake not*

^a How wiues should behaue themfelues toward their husbands.

^b Againft the proud, curious and coftly attire of women, wherin this il time of ours exceedeth.

^c How husbands should behaue themfelues 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.

Mat. 5, 10.

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 caluminate 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.

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 fubiected to him.

thofe fpirits

Gen. 6. Mt. 24.

Gen. 7, 7.

vs

ANNOTATIONS

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

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

foule after his death, is plainely proued hereby. Which thing he declareth there, to be conformable to diuers other expresse words of holy Writ, and namely to this fame Apoftles fermon *Act. 2*. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferas Christam?* 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 defcending 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 defcending 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 Caluinifts 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 defcending 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 defcending thither. And not they only, but al others in the like condition. For the Apoftle giueth thefe of Noes time but for an example.

What were the incredulous perfons of whō the Apoftle 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*

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

deliuered by the water and the word, fo the familie of Chrifit by Baptifme figned with Chrifits Pafsion on the Croffe. Li. 2. Cont.

Ibid. c. 17. Fauftum c. 14. Againe 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 fmal 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.

Ep. 57.

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

19 The examination of a good confcience.) The Apoftle feemeth to allude here to the very forme of Catholike Baptifme, contening 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.*

The ceremonies of Baptifme, namely *abrenuntio* &c.