

## Chapter 05

*He exhorteth Priests to feed their flockes, only for Gods sake 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 perfecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them fecure in heauen.*

**T**he <sup>1</sup>Seniours therefore 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: <sup>2</sup> feed the flock of God which is among you providing not by constraint, but willingly according to God: <sup>a</sup>neither for filthie lucre sake, but voluntarily: <sup>3</sup> neither as <sup>1</sup>ouer-ruling <sup>1</sup>the Clergie, but made examples of the flocke from the hart. <sup>4</sup> And when the Prince of pafours shal appeare, you shal receiue the incorruptible <sup>1</sup>crowne of glorie.

ἐπισκοποῦντες

<sup>5</sup> In like manner ye yong men be subiect to the Seniours. And doe ye al inuinate humilitie one to another, because *God resisteth the proud, and to the humble he giueth grace.* <sup>6</sup> Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time

Prou. 3.

Iac. 4.

Iac. 4. Pfa. 54.

Mat. 6, 25.

of vifitation: <sup>7</sup> casting al your carefulnes vpon him, because he hath care of you. <sup>8</sup> Be sober and watch: because your aduerfarie the Diuel as a roaring lion goeth about, seeking whom he may deuoure. <sup>9</sup> Whom resist ye, ftrong in faith: knowing that the self-fame affliction is made to that your Fraternitie which is in the world. <sup>10</sup> 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 stabliff you. <sup>11</sup> To him be glorie and empire for euer and euer. Amen.

<sup>a</sup> Defire of lucre, or to exercife holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be auoided.

<sup>12</sup> By Sylluanus, 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.

<sup>13</sup> The Church saluteth you, that is in Babylon, coelect: and Marke my sonne. <sup>14</sup> Salute one another in a holy kisse. Grace be to al you which are in Christ IESVS. Amen.

*Ro. 16, 16.*  
*1. Cor. 16, 20.*  
*2. Cor. 13, 12.*

## ANNOTATIONS

1 Seniors.) Though the Latin, *Senior*, be not appropriated to holy Order by vse of speech, neither in the Latin nor in our language: yet it is plaine that the Greek word *Presbyter*, which the Apostle here vseth, 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 foules, saying, *Feed the flock of God which is among you*. Because we follow the vulgar translation, we say *Seniors*, and *Senior*: 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 (*Presbyteros compresbyter*) and expound *ep. 85*. So translate Erasmus, and Beza himself.

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

3 Ouer-ruling.) Not superiority, preeminence, souerainty, 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 vseth in the Gospell of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers.

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

κατακυριεύοντες

*Mat. 20. v. 25.*

3 The Clergie.) Some of the English new translations turne it corruptely, *Parishes*: others, *heritages*: both to auoid the most known, true, and common word in al Christian languages, to wit,

Heret. translation.

*Clergie*, a word, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar acception it may agree to al Christ's chosen heritage, as wel of lay people as Priests. Which the Protestants had rather follow; because they wil 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

The name of Clergie and Clerke.

word. Therefore (faith he) Clericus that is a Clergie man, which ferueth the Church of Chrif, let him firft interpret his name, & the fignification of the name being declared, let him endeauour 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 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 Priefts and Leuites: 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 Ecclefiastical 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 ſhal be the reward of al the iuft, fo the Preachers and Paftours that doe wel, for their doing ſhal 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, ſhal awake, one fort to life euerlafting, others to euerlafting rebuke. But fuch as be learned ſhal ſhine as the brightnes of the firmament: and fuch as inſtruct many to iuftice, ſhal 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 controuerſie is, or that maketh againſt them) to be moſt vnhoneft and partial handlers of God's word. The ancient Fathers, namely S. Herom *in Catalogo de Scriptoribus Eccleſiaſticis, verbo Marcus: Eufebius li. 2, c. 14. hift. Oecumenius vpon this place*, and many moe agree, that Rome is meant by the word Babylon, here alfo, as in the *16. and 17. of the Apocalypſe*: 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 confuſion of al peoples and tongues, and for that it was before Chrif and long after, the feat of al Ethnike ſuperftition & Idolatrie, & the flaughter-houſe of the Apoſtles & other Chriſtian 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 moſt plaine, and confonant to that which followeth of S. Marke, whom al the Eccleſiaſtical hiftories agree to haue been Peters ſcholar at Rome, and that he there wrote his Ghofpel: yet our Aduerſaries fearing hereby the ſequle of Peters or the Popes ſupremacie at Rome, deny that euer he was there, or that this Epiftle was written there, or that Babylon doth here fignifie

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

Rome: but they say that Peter wrote his Epistle at Babylon in Chaldea, though they neuer read either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne. But see their shameles partiality. Here Babylon (they say) is not takē for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al euil is spokē of Babylō, there they wil haue it signifie nothing els but Rome, & the Romane Church also, not (as the Fathers interpret it) the temporal fstate of the Heathen Empire there. So doe they follow, in euery word no other thing but the aduantage of their owne heresie. See the *Annotation vpon the laft of the Romanes v. 16. and 17. of the Apocalypse v. 5.*

And as for their wrangling vpon the supputation of the time of his going thither, and the number of yeares that he was there, & the diuerfitie that seemeth to be in the Ecclesiastical Writers concerning the same, read B. Fisher & others that substantially answer al such cauls. And if such contentious reasoning might take place, we should hardly beleue the principal things recorded either in Ecclesiastical histories, or in the Scriptures themselves. Concerning the time of Christs flying into Ægypt, of the comming 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 laft supper and institution of the Holy Sacrament, there is diuerfitie of opinions. Shal we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the histories that seeme 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 Paradise euer was, because no man knoweth where it is: and such 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 sophistification 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.

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

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