

Chapter 13

To yeald obedience and al other duties vnto Poteftates: 8. to loue their neighbour which is the fulfilling of the Law: 11. and fpecially to confider, that now being the time of grace we muft doe nothing that may not befeeme day-light.

*Tit. 3, 1.
1. Pet. 2, 13.*

Let ¶euery foul be fubiect to higher powers, for there is ¶no power but of God. And thofe that are, of God are ordeined. ² Therefore he that refifteth the power, refifteth the ordinance of God. And ¶they that refift, purchafe to themfelues damnation. ³ For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou fhalt haue praife of the fame. ⁴ For he is God's Minifter vnto thee for good. But if thou doe euil, feare; for he ¶beareth not the fword without caufe. For he is God's Minifter: a reuenger vnto wrath, to him that doeth euil. ⁵ Therefore be fubiect of neceffitie, not only for wrath, but alfo for confcience fake. ⁶ For therefore ¶you giue tributes alfo. For they are the Minifters of God, feruing vnto this purpofe. ⁷ Render therefore to al men their dew: to whom tribute, tribute: to whom cuftom, cuftom: to whom feare, feare: to whom honour, honour. ⁸ Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath ^afulfilled the law. ⁹ For, *Thou fhalt not commit adoutrie, Thou fhalt not kil, Thou fhalt not fteale, Thou fhalt not beare falfe witnes, Thou fhalt not couet,* and if there be any other commandement, it is comprifed in this word, *Thou fhalt loue thy neighbour as thy felf.* ¹⁰ The loue of thy neighbour, worketh no euil. Loue therefore is the fulneffe of the Law. ¹¹ And that knowing the feafon, that it is now the houre for vs to rife frō fleep. For now our faluation is neerer then whē we beleued. ¹² The

Mt. 22, 21.

Exo. 20, 13.

Leu. 19, 18.

^a Here we learne that the Law may be & is fulfilled by loue in this life: againft the Aduerfaries faying it is impoffible to keep the commandements.

night is puffed, and the day is at hand. Let vs therefore cast off the workes of darkneffe, & doe on the armour of light. ¹³ As in the day let vs walke honestly ¹⁴ not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: ¹⁴ but doe ye on our Lord IESVS CHRIST, and make not prouision for the flesh in concupiscences.

ANNOTATIONS

1 Euary foule be subiect.) Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them exprefly to be obedient and subiect to their Prelates as to them which had cure of their foules and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted that thought themselues free from al temporal Potestates, carnal Lords, and humane creatures or powers: wherupon the bondman tooke himself to be loofe from his seruitude, the subiect from his Soueraigne, were he Emperour, King, Duke, or what other secular Magistrate foeuer; specially the Princes of those daies being Heathens and persecutours of the Apostles, and of Christes religion. For which cause and for that the Apostles were vntruly charged of their Aduerfaries, that they withdrew men from order and obedience to Ciuil lawes and Officers; S. Paul here (as S. Peter doth *1. Chap. 2.*) cleereth himself, and exprefly chargeth euary man to be subiect to his temporal Prince and Superiour: Not euary man to al that be in Office or Superioritie, but euary one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, King, or such like. Neither to them in matters of religion or regiment of their foules (for most part were Pagans, whom the Apostle could not wil men to obey in matters of faith) but to them in such things only as concerne the publike peace & Policie, & what other causes foeuer confist with God's holy wil and ordinance. For against God no power may be obeied.

Obedience to temporal Rulers, & in what cafes.

Act. 4, 19. 5, 29.

Chryf. in ep. Ro. ho. 23.

1 No power but of God.) S. Chrysofome here noteth, that power, rule & Superioritie, is God's ordinance, but not estfoones al Princes; because many may vsurp, who reigne by his permission only, and not by his appointment: nor al actions that euary one doeth in and by his foueraigne power; as Iulian's apostasie and affliction of Catholikes, Pharaos tyrannical opprefion of the Ifraelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilat's condemning of Christ: al which

In what fenfe, al power or superiortie is of God.

things God permitted them, by the abuse of their power to accomplish, and not being the cause of their evil doings, turned and ordered the same to good effects. *S. Auguft. tract. 112 in Ioan. S. Tho. 1. p. q. 19. a. 9.*

2 They that resist.) Whosoever resisteth or obeyeth not his lawful Superiour in those causes wherein he is subject unto him, withstandeth God's appointment, & sinneth deadly, and is worthy to be punished both in this world by his Superiour, and by God in the next life. For in temporal government and causes, the Christians were bound in conscience to obey their Heathen Emperours: though on the other side, they were bound under paine of damnation to obey their Apostles and Prelates, and not to obey their Kings or Emperours in matters of religion. Whereby it is cleere that when we be commanded to obey our Superiours, it is meant alwaies and only in such things as they may lawfully command, and in respect of such matters wherein they be our Superiours.

4 Beareth not the sword.) That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute, & external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their Spiritual powers. But now the disease is cleane contrarie. For all is given to the secular power, and nothing to the spiritual which expressly is ordained by Christ and the Holy Ghost: and all the faithful are commanded to be subject therunto, as to Christ's owne word and will. There were Heretikes called *Begards*, that tooke away all rule and Superioritie. The Wickliffites would obey not Prince nor Prelate, if he were once in deadly sinne. The Protestants of our time (as we may see in all Countries where the secular sword is drawn against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them.

The Catholikes only most humbly obey both, euen according to God's ordinance, the one in temporal causes, and the other in Spiritual: in which order both these States haue blessedly flourished in all Christian countries euer since Christes time, and it is the very way to preferue both, as one day all the world shall confesse with vs.

In things lawfully commanded it is mortal sinne not to obey our Superiours.

The Apostle speaketh of temporal powers.

Here lies against rule and Superioritie.

The obedience of Catholikes both to Spiritual & temporal Superiours.

Hiero. in Mat. 17.

6 You give tributes.) Though every man ought to be ready to serue his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soever; yet they may exempt by priuiledges whom they thinke good. As in all countries Christian: Priests for the honour of Christ, whose Ministers they be, haue by the grants & ancient charters of Kings been excepted and exempted. Notwithstanding they were neuer vnready to serue voluntarily their Soueraigne, in all common causes, with whatsoever they had. See *Annot. in Mat. 17, 26.*

The Clergie exempted from tribute.

13 Not in banquetings.) This was the very place which S. Auguftine, that glorious Doctour, was by a voice from Heauen

S. Auguftines conuersion.

directed vnto, at his firft miraculous and happy conuerfion, not only to the Catholike faith, but alfo to perpetual continencie, by this voice comming from Heauen, *Tolle, lege: Tolle, lege*, Take vp and read, take vp and read, as himfelf telleth. *li. 8. Confef. c. 11.*