

Chapter 02

Now after their Baptisme, what muſt be their meat:
 4. and being come to Chriſt, how happie they be about
 their incredulous Brethren, according to the Scriptures
 alſo. 11. Whereupon he beſeecheth them to ſhine in
 good life among the Heathen, ſo to procure their conuerſion:
 13. to be obedient ſubiects to higher Powers (howſoeuer
 ſome miſconſter Chriſtian libertie) 14. and ſeruants to
 obey their Maiſters. 19. And ſo, doing wel, though they
 ſuffer for it, it is very meritorious. 21. Whereas Chriſt
 alſo not only gaue them example, 24. but alſo by his
 death hath made them able to liue iuſtly.

Laying away therfore al malice, and al guile, and
 ſimulations, and enuies, and al detractions, ² as
 infants euen now borne, reaſonable, milke with-
 out guile deſire ye, that in it you may grow vnto ſalu-
 ation. ³ If yet you haue taſted that our Lord is ſweet.
⁴ Vnto whom approching, a liuing ſtone, of men indeed
 reprobated, but of God elect and made honorable: ⁵ be
 ye alſo your ſelues ſuperedified as it were liuing ſtones,
 a ſpiritual houſe
Eſ. 28, 26. ‘ſpiritual houſes’ a holy priefthood to offer ⁴ ſpiritual
 hoſts, acceptable to God by IESVS Chriſt. ⁶ For the
 which cauſe the Scripture containeth, *Behold I put in*
Sion a principal corner-ſtone elect, pretious. And he
that ſhal beleue in him, ſhal not be confounded. ⁷ To
 you therfore that beleue, honour: but to them that
 beleue not, *the ſtone which the builders reiected, the*
ſame is made into the head of the corner: ⁸ and a ſtone
 of offence, & a rocke of ſcandal, to them that ſtumble at
 the word, neither doe beleue ‘wherin alſo they are put.’
⁹ But you are an elect Generation, a ^akingly Priefthood,
 a holy Nation, a people of purchace: that you may de-
 clare his vertues, which from darkeneſſe hath called you
 whereto alſo
 they are
 ordeined.
Act. 4. Eſ. 8.
Ro. 9, 33.
Exo. 19.

^a The Proteſtants can no more gather of this, that al Chriſtians be
 Prieſts, then that al be Kings as is moſt plaine. *Apoc. 1, 6. &*
5, 10. Thou haſt made vs a Kingdō (or Kings) & Prieſts.

Apoc. 1, into his maruelous light. ¹⁰ 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. ¹¹ My Deareft I befeech you as ftrangers & pilgrimes, to refraine your felues from carnal defires which warre againft the foule, ¹² 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. ¹³ ♣Be fubiect therfore ♣to euery ^{a)}humane creature for Ro. 13, 1. God: whether it be ♣to King, as excelling: ¹⁴ or to Rulers κτίσει as fent by him to the reuenge of malefactours, but to the praife of the good: ¹⁵ for fo is the wil of God, that doing wel you may make the ignorance of vnwife men to be dumme: ¹⁶ as free, and ♣not as hauing the freedom for a cloke of malice, but as the feruants of God. ¹⁷ Honour al men. ^{b)}Loue the fraternitie. Feare God. Honour the King.

¹⁸ Seruants be fubiect in al feare to your Maifters, not only to the good & modeft, ♣but alfo to the waiward. ¹⁹ For this is thanks, if for confcience of God a man fuftaine forrowes, fuffering vniuftly. ²⁰ For what glorie is it, if finning, and buffeted you fuffer? But if doing wel you fuftaine patiently, this is thanke before God. ²¹ For vnto this are you called: becaufe Chrift alfo fuffred for you ‘vs’ leauing ‘you’ an example that you may follow his fteps. ²² *Who did no finne, neither was guile found in his mouth.* ²³ Who when he was reuiled, did not reuile: when he fuffred he threatned not: but deliuered himfelf to him that iudged him vniuftly. ²⁴ 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 healed.

you
vs
Ef. 53, 9.
οὐκ ἄντε-
λοιδορεῖ
Ef. 53, 9.
Mt. 8. 17.

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

^b In this fpeech is often commēded the vntie of al Chriftians among themfelues.

²⁵ For you were as fheep ftraying: but you be conuerted now to the Paftour & Bishop of your foules.

ANNOTATIONS

5 Spiritual hofts.) Here we fee, that as he fpeaketh of fpiritual hofts, which euery Chriftian man offereth, fo he fpeaketh not properly of priefthood, when he maketh al Priefts, but of a fpiritual priefthood. Which fpiritual priefthood was alfo in al the Iewes: but the priefthood (properly fo called) was only in the fonnes of Aaron, and they offered the Sacrifices (properly fo called) which none beides might offer.

Spiritual hofts and Priefts.

Ro. 15. 13 Be fubiect.) Not only our Maifter Chrift, but the Apoftles and al Chriftians were euer charged by fuch as thought to bring them in hatred with Princes, with difobedience to Kings and temporal Magiftrates. Therefore both S. Paul and this Apoftle doe fpecially warne the faithful, that they giue no occafion by their il demeanure to fecular Princes, that the Heathen should count them difobedient or feditious workers againft the States of the world.

Obedience to temporal Princes.

Act. 1. 13 To euery humane creature.) So he calleth the temporal Magiftrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the fubiects: to put a difference betwixt that humane Superiority, and the fpiritual Rulers and regiment, guiding & gouerning the people to an higher end, and intituted by God himfelf immediately. For Chrift did exprefly conftitute the forme of regiment vfed euer fince in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apoftles and Difciples, giuing them their feueral authorities. Afterward God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghoft exprefly and namely feuered & chofe Paul and Barnabas vnto their Apoftolical function: and generally the Apoftle faith of al fpiritual Rulers, *The holy Ghoft hath placed you to rule the Church of God.*

God intituted the Spiritual gouernment in more excellent manner then the temporal.

Act. 20. And although al power be of God, and Kings rule by him, yet that is no otherwife, but by his ordinarie concurrence, and prouidence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due fuperiority and fubiection one towards another, and by giuing power to the people and Common-wealth to choofe to themfelues fome kind or forme of Regiment, vnder which they be content to liue for their preferuation in peace and tranquility. But fpiritual fuperiority is farre more excellent, as in more excellent fort depending, not of man's ordinance, election, or (as this Apoftle fpeaketh) creation, but of the Holy Ghoft, who is alwaies refident in the Church (which is Chrift's body myftical,

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

Left therefore the people, being then in fo precife fort alwaies warned of the excellencie of their Spiritual Gouvernours and of their obedience toward them, might neglect their dueties to Temporal Magiftrates, fpecially being infidels, and many times tyrants and perfecutours of the faith, as Nero and other were then: therefore S. Peter here warneth them to be fubiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Chriftians, whom he calleth humane creatures.

13 To the King as excelling.) Some fimple heretikes, & others alfo 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 fallfely tranflated 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 refpect of his Viceregents which he calleth Dukes or Gouvernours that be at his appointment; and not in refpect of Popes, Bishops, or Priests, as they haue the rule of mens foules: who could not in that charge be vnder fuch Kings or Emperours as the Apoftle fpeaketh of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much leffe the cheefe members. See a notable place in *S. Ignatius ep. ad Smyrnenfes*, where he exhorteth them firft to honour God, next the Bishop, & then the King.

This is an inuincible demonftration, that this text maketh not for any fpiritual claime of earthly Kings, becaufe it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magiftrate. Neither is there any thing in al the new Teftament that proueth the Prince to be Head or cheefe Gouvernour of the Church in fpiritual or Ecclefiaftical caufes, 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 fubiect to them euen for confcience, 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 Chriftian Kings.

16 Not as hauing.) There were fome Libertines in thofe daies, as there be now, that vnder pretence of libertie of the Ghofpel, fought to be free from fubiection and lawes of men, as now vnder the like wicked pretence, Heretikes refufe to obey their fpiritual Rulers and to oberue their lawes.

18 But alfo the wayward.) The Wiclefites and their followers in thefe daies, fometimes to moue the people vnto fedition,

Heret. tranflation.

The Kings excellencie of power is in refpect of the nobilitie and lay Magiftrates vnder him.

Chriftiā Princes haue no more right to be fupreme Heads in fpiritual caufes then the Heathen.

Libertines.

Deadly finnes of Princes or Superiours exempt not the fubiects from obedience, as Wicleffe 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.*