

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.

Laying away therefore al malice, and al guile, and
 fimulations, and enuies, and al detractions, ² as
 infants euen now borne, reafonable, milke with-
 out guile defire ye, that in it you may grow vnto falu-
 ation. ³ If yet you haue tafted that our Lord is fweet.
⁴ Vnto whom approaching, a liuing ftone, of men indeed
 reprobated, but of God elect and made honorable: ⁵ be
 ye alfo your felues fuperedified as it were liuing ftones,
 ‘fpiritual houfes’ a holy priefthood to offer ⁴fpiritual
 hofts, acceptable to God by IESVS Chrifft. ⁶ For the
 which caufe the Scripture conteineth, *Behold I put in
 Sion a principal corner-ftone elect, pretious. And he
 that shal beleue in him, shal not be confounded.* ⁷ 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:* ⁸ and a ftone
 of offense, & a rocke of fcandal, to them that ftumble at
 the word, neither doe beleue ‘wherin alfo 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 darkeneffe hath called you

a fpiritual houfe

Ef. 28, 26.

Pf. 117.

Mat. 21.

whereto alfo

they are
 ordeined.

Act. 4. Ef. 8.

Ro. 9, 33.

Exo. 19.

^a 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. ¹⁰ *Which fometime not a peo-
ple: 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 & pil-
Gal. 5, 16. grimes, 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 confider-
Mt. 5, 16. ing you, they may glorifie God in the day of vifitation.
Ro. 13, 1. ¹³ *Be fubiect therefore ^ato euery ^ahumane creature for
κτίσει God: whether it be ^ato King, as excellling: ¹⁴ or to Rulers
as fent by him to the reuenge of malefactours, but to the
praiſe 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 ^anot as hauing the freedom for
a cloke of malice, but as the feruants of God. ¹⁷ Honour
al men. ^bLoue the fraternitie. Feare God. Honour the
King.*

¹⁸ Seruants be fubiect in al feare to your Maifters,
not only to the good & modeft, ^abut 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 himſelf
to him that iudged him vniuftly. ²⁴ Who himſelf bare
our finnes in his body vpon the tree: that dead to finnes,
we may liue to iuftice. By whoſe ftripes you are healed.

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

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

^b In this ſpeech is often commēded the vnitie of al Chriſtians among
themſelues.

²⁵ For you were as sheepe 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 beftdes might offer.

Spiritual hofts and Priefts.

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.

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 feveral 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.

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 fubiectiion 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 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 year 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 Ghospel, 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.*