

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 Chriſt moſt innocent: whoſe body though they killed, yet his foule liued and preached afterward to the foules in Hel (namely to thoſe in the time of Noes floud being a figure of our Baptiſme) roſe againe, and aſcended.

Eph. 5, 28.
Col. 3, 18.
In ^{a)}like manner alſo let the women be ſubiect to their husbands: that if any beleue not the word, by the conuerſation of the women without the word they may be wonne, ² confidering your chaſt conuerſation in feare. ³ ^{b)}Whoſe trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on veſtures: ⁴ but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modeſt ſpirit, which is rich in the fight of God. ⁵ For ſo ſometime the holy women alſo that truſted in God, adorned themſelues, ſubiect 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 veſſel imparting honour, as it were to the coheires alſo of the grace of life: that your praier 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 compaſſion, louers of the Fraternitie, merciful, modeſt, humble. ⁹ Not rendring euil for euil, nor curſe for curſe: but contrariewiſe, bleſſing: for vnto this are you called, that you may by inheritance poſſeſſe a benediction. ¹⁰ *For he that wil loue life, and ſee good daies, let him refraine his tongue from euil, & his lippes that they ſpeake not*

^a How wiues ſhould behaue themſelues toward their husbands.

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

^c How husbands ſhould behaue themſelues toward their wiues.

guile. ¹¹ Let him decline from euil, and doe good: let him enquire peace, & follow it: ¹² becaufe 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 Chrif in your harts, ready alwaies to fatisfie euery one that asketh you a reason 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 calumniate your good conuerfation in Chrif. ¹⁵ For it is better to fuffer as doing wel (if the wil of God wil haue it fo) then doing il.

thofe fpirits

¹⁶ Becaufe Chrif 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,

Gen. 6. Mt. 24.

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 Where-

Gen. 7, 7.

vs

unto 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 Chrif. 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.

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 Chrif’s defcending into Hel in foule after his death, is plainely proued hereby. Which thing he

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

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 fee) 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. Athanafius alfo in his epiftle cited by S. Epiphanius *hær. 77. in principio.* and in his booke *de incartatione Verbi propius initio.* S. Cyril *de recta fide ad Theodofium*, Occumenius, and diuers others vpon this place, proue Chrif's defcending to Hel. As they likewife 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 himfelf 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 Epiftle*, where alfo 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 chaftifed 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 ſpeaketh.

19 Of the like forme.) The water bearing vp the Arke from ſinking, and the perfons in it from drowning, was a figure of baptifme, that likewife faueth the worthie receiuers from euerlaſting perifhing. As Noe (faith S. Auguftin) *with his, was deliuered by the water and the word, fo the familie of Chrif by*

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

Ibid. c. 17. *Baptifme figned with Chrifts Pafsion on the Croffe. Li. 2. Cont. Faufum c. 14.* Again 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 final 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.

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

Ep. 57.

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