

Chapter 04

That they arme themfelues, to finne no more after Baptifme, againft the tentations of the Heathen, confidering that the general end now approacheth: 8. fpecially toward their euen-Chriftians to shew their charitie, hofpitalitie, and grace, doing al to the glorie of God. 12. And as for being perfecuted because they are Chriftians, to reioyce, confidering the reward that they fhall haue with Chrift, and damnation that they auoid hereby.

Chrift therefore hauing fuffered in the flefh, be you alfo armed with the fame cogitation. Because he that hath fuffered in the flefh, hath ceafed from finnes: ² that now not after the defires of men, but according to the wil of God he liue the reft of his time in the flefh. ³ For the time pafte fufficeth (to accomplifh the wil of the Gentils) them that haue walked in riotoufnes, defires, exceffe of wine, banquetings, potations, and vnlawful feruices of Idols. ⁴ Wherein they maruel blafpheming, you not concurring into the fame confufion of riotoufnes. ⁵ Who fhall render account to him, which is ready to iudge the liuing and the dead. ⁶ For, for this caufe alfo was ^ait euangelized to the dead: that they may be iudged indeed according to men, in the flefh: but may liue according to God in the Spirit. ⁷ And the end of al ‘fhall approach.’

is at hand.

Be wife therefore, and watch in praier. ⁸ But before al things, hauing mutual charitie continual among your felues: because [†]charitie couereth the multitude of finnes. ⁹ Vfhing hofpitalitie one toward another without murmuring. ¹⁰ Euery one as he hath receiued grace, miniftring the fame one toward another: as good difpenfers of the manifold grace of God. ¹¹ If any man fpeake, as the words of God. If any man minifter, as of the power, which God adminiftreth. That in al things God may be

Pro. 10.
Ro. 12.
Heb. 13.
Ro. 12, 6.

^a It hath the fame difficulty and fenfe that the other like words haue before, *chap. 3.* See the *annotation there v. 19.* and *S. Aug. ep. 69.* & *Oecumenius vpon this place.*

honoured by IESVS Chrif: to whom is glorie & empire for euer and euer. Amen.

12 My deareft, thinke it not ftrange in the feruour which is to you for a tentation, as though fome new thing hapned to you: 13 But communicating with the paffions of Chrif, be glad, that in the reuelation alfo of his glorie
Mt. 5, 13. you may be glad reioycing. 14 If you be reuiled in the name of Chrif, you fhall be bleffed: becaufe that which is of the honour, glorie, and vertue of God, and the Spirit which is his, fhall reft vpon you. 15 But let none of you fuffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. 16 But if as a Chrifian, let him not be afhamed, but let him glorifie God in this name. 17 For the time is that iudgement begin of the houfe of God. And if firft of vs, what fhall be the end of them that beleue not the Ghofpel of God? 18 And
Hier. 25, 19. if the iuft man fhall fcarce be faued, where fhall the impious & finner appeare? 19 Therefore they alfo that fuffer according to the wil of God, let them commend their foules to the faithful Creatour, in good deeds.
Pro. 11, 31.

ANNOTATIONS

8 Charitie couereth.) Faith only cannot iuftifie, feeing that charitie alfo doth caufe remiffion of finnes. And faying charitie, he meaneth loue and charitable workes toward our neighbours, vnto which workes of mercie the Scriptures doe fpecially attribute the force to extinguish al finnes. See S. Auguftin *c. 69. Enchiridij and tract. 1. in ep. 1. Io. c. 1.* & Venerable Bede *vpon this place.* And in the like fenfe the holy Scriptures commonly commend vnto vs almes and deeds of mercie for redemption of our finnes. *Prouerb. c. 10. Ecclefiastici 12. v. 2. Danielis c. 4. v. 24.*

Not only faith.
Workes of mercie.

17 That iudgement begin.) In this time of the new Teftament, the faithful and al thofe that meane to liue godly (fpecially of the Clergie) muft firft and principally be fubieft to God's chaftifement and temporal afflictions, which are here called iudgement. Which the Apoftle recordeth for the comfort and confirmation of the Catholike Chrifians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

The better mē
moft afflicted in
this life.

18 If the iuft.) Not that a man dying iuft & in the fauour of God, can afterward be in doubt of his faluation, or may be reiected of God: but that the iuft being both in this life fubieft to affaults,

The iuft man
himfelf is hardly
faued.

tentations, troubles, and dangers of falling from God and loosing their state of iustice & also oftentimes to make a strait count, and to be temporally chastised in the next life, cannot be feared without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust indeed and in truth, teacheth men be so secure and assured of their saluatiō, that he that hath liued wickedly al his life, if he only haue their faith at his death, that is, if he beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best liuer in the world.

Against the vaine
securitie of only
faith.