

## 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, hospitalitie, and grace, doing al to the glorie of God. 12. And as for being perfecuted becaufe they are Chriftians, to reioyce, confidering the reward that they fhall haue with Chrift, and damnation that they auoid hereby.*

**C**hrift therefore hauing fuffered in the flefh, be you alfo armed with the fame cogitation. Be-  
 caufe he that hath fuffered in the flefh, hath  
 ceafed from finnes: <sup>2</sup> 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. <sup>3</sup> For the time pafte fufficeth (to ac-  
 complifh the wil of the Gentils) them that haue walked  
 in riotoufnes, defires, exceffe of wine, banquetings, pota-  
 tions, and vnlawful feruices of Idols. <sup>4</sup> Wherein they  
 maruel blafpheming, you not concurring into the fame  
 confufion of riotoufnes. <sup>5</sup> Who fhall render account to  
 him, which is ready to iudge the liuing and the dead.  
<sup>6</sup> For, for this caufe alfo was <sup>a</sup>it 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. <sup>7</sup> And  
 is at hand. the end of al ‘fhall approach.’

Be wife therfore, and watch in praiers. <sup>8</sup> But be-  
 fore al things, hauing mutual charitie continual among  
 your felues: becaufe <sup>¶</sup>charitie couereth the multitude  
 of finnes. <sup>9</sup> Vfhing hospitalitie one toward another with-  
 out murmuring. <sup>10</sup> Euery one as he hath receiued grace,  
 miniftring the fame one toward another: as good difpenfers  
 of the manifold grace of God. <sup>11</sup> 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.*

<sup>a</sup> 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.

*Mt. 5, 13.* <sup>12</sup> My dearest, thinke it not strange in the feruour  
which is to you for a tentation, as though some new thing  
happened to you: <sup>13</sup> But communicating with the passions  
of Chrif, be glad, that in the reuelation also of his glorie  
you may be glad reioycing. <sup>14</sup> If you be reuiled in the  
name of Chrif, you shall be blessed: because that which  
is of the honour, glorie, and vertue of God, and the  
Spirit which is his, shall rest vpon you. <sup>15</sup> But let none  
of you suffer as a murderer, or a theefe, or a railer, or  
a coueter of other mens things. <sup>16</sup> But if as a Christian,  
let him not be ashamed, but let him glorifie God in this  
*Hier. 25, 19.* name. <sup>17</sup> For the time is that iudgement begin of the  
house of God. And if first of vs, what shall be the end  
of them that beleue not the Gospell of God? <sup>18</sup> And  
*Pro. 11, 31.* if the iust man shall scarce be faued, where shall the  
impious & finner appeare? <sup>19</sup> Therefore they also that  
suffer according to the wil of God, let them commend  
their foules to the faithful Creatour, in good deeds.

## ANNOTATIONS

8 Charitie couereth.) Faith only cannot iustifie, seeing that  
charitie also doth cause remission of finnes. And saying charitie, he  
meaneth loue and charitable workes toward our neighbours, vnto  
which workes of mercie the Scriptures doe specially attribute the  
force to extinguish all finnes. See S. Augustin *c. 69. Enchiridij*  
and *tract. 1. in ep. 1. Io. c. 1.* & Venerable Bede *vpon this*  
*place.* And in the like sense the holy Scriptures commonly com-  
mend vnto vs almes and deeds of mercie for redemption of our  
finnes. *Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4.*  
*v. 24.*

Not only faith.  
Workes of mercie.

17 That iudgement begin.) In this time of the new Testament,  
the faithful and all those that meane to liue godly (specially of the  
Clergie) must first and principally be subiect to Gods chastisement  
and temporal afflictions, which are here called iudgement. Which  
the Apostle recordeth for the comfort and confirmation of the  
Catholike Christians, who were at the time of the writing hereof,  
exceedingly persecuted by the heathen Princes and people.

The better men  
most afflicted in  
this life.

18 If the iust.) Not that a man dying iust & in the fauour of  
God, can afterward be in doubt of his saluation, or may be reiect-  
ed of God: but that the iust being both in this life subiect to assaults,

The iust man  
himself is hardly  
faued.

tentations, troubles, and dangers of falling from God and loofing their ftate of iuftice & alfo oftentimes to make a ftrait count, and to be temporally chaftified in the next life, cannot be faued without great watch, feare, and trembling, and much labouring and chaftifement. And this is farre contrarie to the Proteftants doctrine, that putteth no iuftice but in faith alone, maketh none iuft indeed and in truth, teacheth men be fo fecure and affured of their faluatiō, that he that hath liued wickedly al his life, if he only haue their faith at his death, that is, if he beleue ftedfaftly that he is one of the elect, he shal be as fure of his faluation immediately after his departure, as the beft liuer in the world.

Againft the vaine  
fecuritie of only  
faith.