

Chapter 05

He exhorteth Priests to feed their flockes, only for Gods sake and reward of heauen, without al lordlines: 5. the laie to obey: al to be humble one towards another: 8. to be constant in the Catho. faith, confidering it is not man, but that lion the Diuel that persecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them secure in heauen.

The ^aSeniours therefore that are among you, I beseech, myself a fellow-Senior with them & a witnesse of the Passions of Christ, who am also partaker of that glorie which is to be reuealed in time to come: ² feed the flock of God which is among you providing not by constraint, but willingly according to God: ^a)neither for filthie lucre sake, but voluntarily: ³ neither as ^aouer-ruling ^athe Clergie, but made examples of the flocke from the hart. ⁴ And when the Prince of pafours shal appeare, you shal receiue the incorruptible ^acrowne of glorie.

ἐπισκοποῦντες

⁵ In like manner ye yong men be subiect to the Seniours. And doe ye al insinuate humilitie one to another, because *God refisteth the proud, and to the humble he giueth grace.* ⁶ Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time

Prou. 3.

Iac. 4.

Iac. 4. Pfa. 54.

Mat. 6, 25.

of visitation: ⁷ casting al your carefulnes vpon him, because he hath care of you. ⁸ Be sober and watch: because your aduerfarie the Diuel as a roaring lion goeth about, seeking whom he may deuoure. ⁹ Whom resist ye, fstrong in faith: knowing that the self-same affliction is made to that your Fraternitie which is in the world. ¹⁰ But the God of al grace, which hath called vs vnto his eternal glorie in Christ IESVS, he wil perfit you hauing suffered a litle, and confirme, and ftablifh you. ¹¹ To him be glorie and empire for euer and euer. Amen.

^a Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be auoided.

¹² By Syluanus, a faithful Brother to you, as I thinke, I haue briefly written: befeeching & teftifying that this is the true grace of God, wherein you ftand.

¹³ The Church faluteth you, that is in Babylon, colect: and Marke my fonne. ¹⁴ Salute one another in a holy kiffe. Grace be to al you which are in Chrifft IESVS. Amen.

Ro. 16, 16.
1. Cor. 16, 20.
2. Cor. 13, 12.

ANNOTATIONS

1 Seniors.) Though the Latin, *Senior*, be not appropriated to holy Order by vse of fpeech, neither in the Latin nor in our language: yet it is plaine that the Greek word *Presbyter*, which the Apoftle here vfeth, is here alfo (as commonly in other places of the new Teftament) a word for Ecclefiaftical office, and not of age, and is as much to fay as *Priest* or *Bishop*. For the Apoftle himfelf being of that Order, fpeaketh (as by his words it is plaine) to fuch as had charge of foules, faying, *Feed the flock of God which is among you*. Becaufe we follow the vulgar tranflation, we fay *Seniors*, and *Seniour*: whereas otherwife we might and should fay according to the Greek, *The Priests therefore I befeech, my felf a fellow Priest with them*. So doth S. Hierom read (*Presbyteros comprefbyter*) and expound *ep. 85*. So tranflateth Erafmus, and Beza himfelf.

Senior in the vulgar tranflation is often Priest or Bishop. See *Act. 15*.

3 Ouer-ruling.) Not fuperiority, preeminence, foueraignty, or rule on the one fide, nor obedience, fubiectiion, and inferiority on the other fide, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden; and humility, meeknes, moderation, are commended in Ecclefiaftical Officers: The Greek word here of rule or ouer-ruling, being the fame that our Sauour vfeth in the Ghofpel of the tyrannical rule of fecular Heathen Princes, faying to his Apoftles, that it fhall not be fo among them: according as here the Prince of the Apoftles teacheth his Brethren the Ecclefiaftical Rulers.

Not Superioritie but tyranie and lordlines is forbiddē in the Clergie.

κατακυριεύοντες

Mat. 20. v. 25.

3 The Clergie.) Some of the English new tranflations turne it corruptely, *Parishes*: others, *heritages*: both to auoid the moft known, true, and common word in al Chriftian languages, to wit,

Heret. tranflation.

Clergie, a word, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar acception it may agree to al Chrifts chofen heritage, as wel of lay people as Priests. Which the Proteftants had rather follow; becaufe they wil haue no difference between the laity and the Clergie. But the holy Fathers farre otherwife euen from the beginning. Whereof fee S. Cyprian *ep. 4. 5. 6. &c.* And S. Hierom *ep. 2. to Nepitianus c. 5.* where he interpreteth this

The name of Clergie and Clerke.

word. Therefore (faith he) Clericus that is a Clergie man, which serueth the Church of Chrif, let him firft interpret his name, & the fignification of the name being declared, let him endeaour to be that which he is called. If κληρος (Clerus) in Greek, be called in Latin, Sors, therefore are they called Clerici, that is, Clergie men, becaufe they are of the lot of our Lord, or becaufe our Lord himfelf is the lot or portion of Clergie men, &c.

κληρονομία-
κληρονομήσεις

Which calling no doubt was taken out of the holy Scriptures, *Numer. 18. & Deuter. 18.* where God is called the inheritance, lot, and portion of the Priefts and Leuites: and now when mē be made of the Clergie, they fay, *Dominus pars hæreditatis mea*, that is, *Our Lord is the portion of mine inheritance*: but fpecially out of the new Teftament, *Act. 1, 21. 25.* and *8, 21.* Where the lot or office of the Ecclefiaftical minifterie is called by this word κληρος, *Clerus*. See in Venerable Bede the caufes why this holy ftate being feuered by name from the Laity, doth weare alfo a crowne on their head for diftinction *Lib. 5. hift. Angl. cap. 22.*

Priefts crownes.

4 Crowne of glorie.) As life euerlafting fhall be the reward of al the iuft, fo the Preachers and Paftours that doe wel, for their doing fhall haue that reward in a more excellent degree, expreffed here by thefe words, *Crowne of glorie*, according to the faying of *Daniel c. 12.* *They that fleep in the duft of the earth, fhall awake, one fort to life euerlafting, others to euerlafting rebuke. But fuch as be learned fhall shine as the brightnes of the firmament: and fuch as inftitute many to iuftice, fhall be as ftarres, during al eternitie.*

The heauenly crowne of Doctors, and Preachers.

13 That is in Babylon.) The Proteftants shew themfelues here (as in al places where any controuerfie is, or that maketh againft them) to be moft vnhoneft and partial handlers of God's word. The ancient Fathers, namely S. Herom in *Catalogo de Scriptoribus Ecclefiafticis, verbo Marcus*: Eufebius *li. 2, c. 14. hift.* Oecumenius *upon this place*, and many moe agree, that Rome is meant by the word Babylon, here alfo, as in the *16. and 17. of the Apocalypfe*: faying plainely, that S. Peter wrote this Epiftle at Rome, which is called Babylon for the refemblance it had to Babylon that great citie in Chaldea (where the Iewes were captiues) for magnificence, Monarchie, refort and confufion of al peoples and tongues, and for that it was before Chrif and long after, the feat of al Ethnike fuperftition & Idolatrie, & the flaughter-houfe of the Apoftles & other Chrifian men, the Heathen Emperours then keeping their cheefe refidence there. See S. Leo *Ser. 1. in nat. Petri & Pauli.*

S. Peter writeth from Babylon, that is Rome.

Why Rome was called Babylon.

This being moft plaine, and confonant to that which followeth of S. Marke, whom al the Ecclefiaftical hiftories agree to haue been Peters fcholar at Rome, and that he there wrote his Ghofpel: yet our Aduerfaries fearing hereby the fequle of Peters or the Popes fupremacie at Rome, deny that euer he was there, or that this Epiftle was written there, or that Babylon doth here fignifie

The Proteftants will haue Babylon to fignifie Rome in other places but not here.

Rome: but they fay that Peter wrote his Epiftle at Babylon in Chaldea, though they neuer read either in Scriptures or other holy or profane hiftorie, that this Apoftle was euer in that towne. But fee their shameles partiality. Here Babylon (they fay) is not takē for Rome, becaufe it would follow that Peter was at Rome &c. but in the Apocalypfe where al euil is fpokē of Babylō, there they wil haue it fignifie nothing els but Rome, & the Romane Church alfo, not (as the Fathers interpret it) the temporal ftate of the Heathen Empire there. So doe they follow, in euery word no other thing but the aduantage of their owne herefie. See the *Annotation vpon the laft of the Romanes v. 16. and 17. of the Apocalypfe v. 5.*

And as for their wrangling vpon the fupputation of the time of his going thither, and the number of yeares that he was there, & the diuerfitie that feemeth to be in the Ecclefiastical Writers concerning the fame, read B. Fisher & others that fubftantially anfwer al fuch cauls. And if fuch contentious reaſoning might take place, we ſhould hardly beleeeue the principal things recorded either in Ecclefiastical hiftories, or in the Scriptures themfelues. Concerning the time of Chriſts flying into Ægypt, of the comming of the Sages to adore him, yea of the yeares of his age, & time of his death, al ancient Writers doe not agree. And concerning the day of his laſt fupper and inſtitution of the Holy Sacrament, there is diuerſitie of opinions. Shal we therfore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the hiftories that feeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, when Dauid firſt came to Saul and the like? Doubt they whether the world was euer created, becaufe the count of the yeares is diuers? Doe they not beleeeue that Paradife euer was, becaufe no man knoweth where it is: and fuch other things infinit to rehearfe? Which when they were done, were plaine and knowen things in the world: and now for vs to cal them to an account after ſo many yeares, Ages, and worlds, is but fophiftication and plaine infidelitie. And this Sect of the Proteſtants ſtanding only vpon deſtruction, and negatiues, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an eaſie thing for them to beſtow their time in picking of quarels.

The Proteſtāts wrangle about the time of Peters being at Rome.

Many things moſt true (euen in the Scriptures) are not agreed vpon concerning the time.