

Chapter 13

To yeald obedience and al other duties vnto Poteftates: 8. to loue their neighbour which is the fulfilling of the Law: 11. and fpecially to confider, that now being the time of grace we muft doe nothing that may not befeeme day-light.

*Tit. 3, 1.
1. Pet. 2, 13.*

Let ¶euery foul be fubiect to higher powers, for there is ¶no power but of God. And thofe that are, of God are ordeined. ² Therefore he that refifteth the power, refifteth the ordinance of God. And ¶they that refift, purchafe to themfelues damnation. ³ For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou fhalt haue praife of the fame. ⁴ For he is God's Minifter vnto thee for good. But if thou doe euil, feare; for he ¶beareth not the fword without caufe. For he is God's Minifter: a reuenger vnto wrath, to him that doeth euil. ⁵ Therefore be fubiect of neceffitie, not only for wrath, but alfo for confcience fake. ⁶ For therefore ¶you giue tributes alfo. For they are the Minifters of God, feruing vnto this purpofe. ⁷ Render therefore to al men their dew: to whom tribute, tribute: to whom cuftom, cuftom: to whom feare, feare: to whom honour, honour. ⁸ Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath ^afulfilled the law. ⁹ For, *Thou fhalt not commit adoutrie, Thou fhalt not kil, Thou fhalt not fteale, Thou fhalt not beare falfe witnes, Thou fhalt not couet*, and if there be any other commandement, it is comprifed in this word, *Thou fhalt loue thy neighbour as thy felf.* ¹⁰ The loue of thy neighbour, worketh no euil. Loue therefore is the fulneffe of the Law. ¹¹ And that knowing the feafon, that it is now the houre for vs to rife frō fleep. For now our faluation is neerer then whē we beleueed. ¹² The

Mt. 22, 21.

Exo. 20, 13.

Leu. 19, 18.

^a Here we learne that the Law may be & is fulfilled by loue in this life: againft the Aduerfaries faying it is impofible to keep the commandements.

night is paffed, and the day is at hand. Let vs therfore caft off the workes of darkneffe, & doe on the armour of light. ¹³ As in the day let vs walke honeftly *not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: ¹⁴ but doe ye on our Lord IESVS CHRIST, and make not prouifion for the flefh in concupifcences.

ANNOTATIONS

1 Euery foule be fubiect.) Becaufe the Apoftles preached libertie by Chrift from the yoke of the Law and feruitude of finne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them exprefly to be obedient and fubiect to their Prelates as to them which had cure of their foules and were by the Holy Ghoft placed ouer the Church of God: there were many in thofe daies newly conuerted that thought themfelues free from al temporal Poteftates, carnal Lords, and humane creatures or powers: wherupon the bondman tooke himfelf to be loofe from his feruitude, the fubiect from his Soueraigne, were he Emperour, King, Duke, or what other fecular Magiftrate foeuer; fpecially the Princes of thofe daies being Heathens and perfecutours of the Apoftles, and of Chriftes religion. For which caufe and for that the Apoftles were vntruly charged of their Aduerfaries, that they withdrew men from order and obedience to Ciuil lawes and Officers; S. Paul here (as S. Peter doth *1. Chap. 2.*) cleereth himfelf, and exprefly chargeth euery man to be fubiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superioritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maifter, Lord, King, or fuch like. Neither to them in matters of religion or regiment of their foules (for moft part were Pagans, whom the Apoftle could not wil men to obey in matters of faith) but to them in fuch things only as concerne the publike peace & Policie, & what other caufes foeuer confift with God's holy wil and ordinance. For againft God no power may be obeied.

Act. 4, 19. 5, 29.

*Chryf. in
ep. Ro. ho. 23.*

1 No power but of God.) S. Chryfoftome here noteth, that power, rule & Superioritie, is God's ordinance, but not eftfoones al Princes; becaufe many may vfurp, who reigne by his permiffion only, and not by his appointment: nor al actions that euery one doeth in and by his foueraigne power; as Iulian's apoftafie and affliction of Catholikes, Pharaos tyrannical oppreffion of the Ifraelites, Achab's perfecution of the Prophets, Nero's executing of the Apoftles, Herod's and Pilat's condemning of Chrift: al which

Obedience to temporal Rulers, & in what cafes.

In what fenfe, al power or fuperioritie is of God.

things God permitted them, by the abuse of their power to accomplish, and not being the cause of their evil doings, turned and ordered the same to good effects. *S. Auguft. tract. 112 in Ioan. S. Tho. 1. p. q. 19. a. 9.*

2 They that refift.) Whoeuer refifteth or obeieth not his lawful Superiour in thofe caufes wherein he is fubieft vnto him, withftandeth God's appointment, & finneth deadly, and is worthy to be punished both in this world by his Superiour, and by God in the next life. For in temporal gouvernement and caufes, the Chriftians were bound in confcience to obey their Heathen Emperours: though on the other fide, they were bound vnder paine of damnation to obey their Apoftles and Prelates, and not to obey their Kings or Emperours in matters of religion. Whereby it is cleere that when we be commanded to obey our Superiours, it is meant alwaies and only in fuch things as they may lawfully command, and in refpect of fuch matters wherein they be our Superiours.

In things lawfully commanded it is mortal finne not to obey our Superiours.

4 Beareth not the fword.) That the Apoftle meaneth here fpecially of temporal powers, we may fee by the fword, tribute, & external compulfion, which he here attributeth to them. And the Chriftian men then had no doubt whether they fhould obey their Spiritual powers. But now the difeafe is cleane contrarie. For al is giuen to the fecular power, and nothing to the fpiritual which exprefly is ordained by Chrift and the Holy Ghoft: and al the faithful are commanded to be fubieft therunto, as to Chrift's owne word and wil. There were Heretikes called *Begards*, that tooke away al rule and Superioritie. The Wicklifits would obey not Prince nor Prelate, if he were once in deadly finne. The Proteftants of our time (as we may fee in al Countries where the fecular fword is drawn againft their Sects) care neither for the one nor for the other, though they extol only the fecular when it maketh for them.

The Apoftle fpeaketh of tēporal powers.

Herefies againft rule and Superioritie.

The Catholikes only moft humbly obey both, euen according to God's ordinance, the one in temporal caufes, and the other in Spiritual: in which order both thefe States haue bleffedly flourifhed in al Chriftian countries euer fince Chriftes time, and it is the very way to preferue both, as one day al the world fhall confeffe with vs.

The obedience of Catholikes both to Spiritual & temporal Superiours.

Hiero. in Mat. 17.

6 You giue tributes.) Though euery man ought to be ready to ferue his temporal Prince with his goods, by tributes or what other lawful taxes and fubfidies foeuer; yet they may exempt by priuiledges whom they thinke good. As in al countries Chriftian: Priests for the honour of Chrift, whose Minifters they be, haue by the grants & ancient charters of Kings been excepted and exempted. Notwithstanding they were neuer vnready to ferue voluntarily their Soueraigne, in al common caufes, with whatfoeuer they had. See *Annot. in Mat. 17, 26.*

The Clergie exempted frō tribute.

13 Not in banquetings.) This was the very place which S. Auguftine, that glorious Doctour, was by a voice from Heauen

S. Auguftines conuerfion.

directed vnto, at his firft miraculous and happy conuerfion, not only to the Catholike faith, but alfo to perpetual continencie, by this voice comming from Heauen, *Tolle, lege: Tolle, lege*, Take vp and read, take vp and read, as himfelf telleth. *li. 8. Confef. c. 11.*