

Chapter 01

How much God hath done for them, making them Christians:

5. and that they again, muft doe their part, not hauing only faith, but al other vertues alfo and good workes, that fo they may haue the more affurance to enter into the Kingdom of Heauen. 13. And that he is fo careful to admonish them, knowing that his death is at hand, knowing alfo moft certainly the comming of Chrifft by the witnes of the Father himfelf, as alfo by the Prophets. Concerning whom he warneth them that they follow not priuate fpirits, but the Holy Ghoft (fpeaking now in the Church.)

Simon Peter feruant and Apoftle of IESVS Chrifft, to them that haue obtained equal faith with vs in the iuftice of our God and Sauour IESVS Chrifft. ² Grace to you & peace be accomplished in the knowledge of God & Chrifft IESVS our Lord:

³ As al things of his diuine power which pertaine to life & godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, ⁴ by whom he hath giuen vs moft great pretious promifes: that by thefe you may be made partakers of the diuine nature, flying the corruption of that concupifcence which is in the world. ⁵ And you employing al care minifter ye in your faith, vertue: and in vertue, knowledge: ⁶ and in knowledge, abftinence: and in abftinence, patience: and in patience, pietie: ⁷ and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie. ⁸ For if thefe things be prefent with you, and abound, they fhall make you not vacant nor without fruit in the knowledge of our Lord IESVS Chrifft. ⁹ For, he that hath not thefe things ready, is blind, and groping with his hand, hauing forgotten the purging of his old finnes.

¹⁰ Wherefore, Brethren, labour the more that by good workes you may make fure your vocation and election. For doing thefe things, you fhall not finne at any

time. ¹¹ For so there shall be ministered to you abundantly an entrance into the everlasting Kingdom of our Lord and Saviour IESVS Christ. ¹² For the which cause I will begin to admonish you always of these things: and you indeed knowing and being confirmed in the present truth. ¹³ But I think it meet as long as I am in this tabernacle, to stirre you up by admonition: ¹⁴ being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Christ also signified to me. ¹⁵ And I will doe my diligence, you to haue often after my decease also, that you may keep a memorie of these things.

preference ¹⁶ For, not hauing followed vnlearned fables, haue we made the power and 'preference' of our Lord IESVS Christ knowne to you: but ^a)made beholders of his greatnesse.

Mt. 17, 5. ¹⁷ For, he receiuing from God his Father honour and glorie, this manner of voice comming downe to him from the magnificent glorie, *This my beloued Sonne in whom I haue pleased my self, heare him.* ¹⁸ And this voice we heard brought from heauen, when we were with him in the ^b)holy mount. ¹⁹ And we haue the Prophetical word more sure: which you doe well attending vnto, as to a candel shining in a darke place, vntil the day dawne, & the day-starre arise in your hearts: ²⁰ vnderstanding this first, that no prophesie of Scripture is made by ^c)private interpretation. ²¹ For, not by man's wil was prophesie brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

2. Tim. 3, 17.

ANNOTATIONS

¹⁰ By good workes.) Here we see, that Gods eternal predestination and election consisteth with good workes: yea that the certainty and effect thereof is procured by man's free wil and good workes, and that our well doing is a meane for vs to attaine

Good workes must concurre with God's predestination to the effect thereof.

^a By this it is plaine, that either Iohn, Iames, or Peter must be the Authour of this epistle. For these three only were present at the Transfiguration. *Mat. 17, 1.*

^b You see that places are made holy by Christ's preference, & that all places be not alike holy. See *Annot. Act. 7, 33.*

to the effect of Gods predeftination, that is, to life euerlafting. And therefore it is a defperate folly and a great figne of reprobate perfons, to fay, If I be predeftinate, doe what I wil, I fhall be faued. Nay, the Apoftle faith, if thou hope to be one of the predeftinate (for know it thou canft not) doe wel, that thou maift be the more affured to attaine to that thou hopeft: or, make it fure by good workes. The Proteftants in fuch cafes not much liking thefe words, *by good workes*, though the latin haue it vniuerfally, and fome Greek copies alfo, as Beza confeffeth, leaue them out in their tranflations, by their wonted policie.

διὰ τῶν κα-
λῶν ἔργων

15 After my deceafe alfo.) Thefe words though they may be eafily altered by conftitution into diuers fenfes not vntrue, yet the correpondence of the parts of the fentence going before and following, giue moft plaine this meaning, that as during his life he would not omit to put them in memorie of the things he taught them, fo after his death (which he knew fhould be fhortly) he would not faile to endeauour that they might be mindful of the fame. Signifying that his care ouer them fhould not ceafe by death, & that by his interceffion before God after his departure, he would doe the fame thing for them that he did before in his life by teaching and preaching. This is the fenfe that the Greek Scholicks fpeake of, and this is moft proper to the text and confonant to the old vfe of this Apoftle and other Apoftolike Saints & Fathers of the primitiue Church.

*Oecum. in
hunc loc. Gagn.*

S. Clement in his *Epiftle to S. Iames our Lords Brother*, witneffeth, that S. Peter encouraging him to take after his deceafe the charge of the Apoftolike Romane See, promifed that after his departure he would not ceafe to pray for him & his flock, thereby to eafe him of his Paftoral burden. *To. 1. Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great, one of his Succellours in the faid See, often attributeth the good adminiftration and gouernment thereof to S. Peters praier & affiftance: namely in thefe goodly words *Ser. 3. in Anniuerf. die affumpt. ad Pontif. We are much bound (faith he) to giue thanks to our Lord and Redeemer Iefus Chrift, that hath giuen fo great power to him whom he made the Prince of the whole Church; that if in our time alfo any thing be done wel & be rightly ordered by vs, it is to be imputed to his workes and his gouernment, to whom it was faid,* And thou being conuerted confirme thy Brethren: *to whom our Lord after his refurrection faid thrife, Feed my sheep. Which now alfo without doubt the godly Paftour doth execute, confirming vs with his exhortations, and not ceafing to pray for vs, that we be ouercome with no tentation, &c.*

Luc. 22. Io. 21.

Yea it was a commong thing in the Primitiue Church among the ancient Chriftians, and alwaies fince among the faithful to make couenant in their life time, that whether of them went to heauen before the other, he fhould pray for his freind & fellow yet aliue. See the Ecclefiaftical hiftorie of the holy Virgin & Martyr

The heretikes (according to their cuftom) exclude this fenfe altogether by their falfe träflatiö.

S. Peters Paftoral care and protection of the Church after his death.

The Saints in heauen pray for the liuing.

Potamiæna, promising at the houre of her Martyrdom, that after her death she would procure mercie of God to Bafilides one of the fouldiars that led her to execution, and so she did *Euseb. lib. 6. c. 4.* Also S. Cyprian *ep. 57. in fine.* Let vs (saith he) pray mutually one for another, and whether of vs two shal by God's clemencie be first called for, let his loue continue, and his praier not cease for his Brethren and Sisters in the world. So said this holy Martyr at that time when Chrifians were so farre from Caluinisme (which abhorreth the praiers of Saints & praying to them) that to be sure, they bargained before-hand to haue the Martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc memento nostri cum incipiet in vobis virginitas honerari:* that is, *Only then haue vs in remembrance, when your virginitie shal begin to be honoured:* that is, after their departure. Where he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heauen, then he wil pray for him that exhorted and incited him to the blessed ftate of the Monastical life, *Ep. 1. c. 3.*

Feasts of holy Virgins.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is now ioyned to Chrift in heauen. *in Epitaph. Paula in fine.* It were too long to report, how S. Auguftin desireth to be holpen by S. Cyprians praiers (then, and long before a Saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatistas. c. 17.* And in another place the same holy Doctour alleageth the said Cyprian saying, that great numbers of our parents, brethren, children, freinds, & other, expect vs in great folicitude and carefulnes of our saluation, being sure of their owne. *li. 1. de prædest. Sanctorum. c. 14.* S. Gregorie Nazianzen in his orations of the praise of S. Cyprian *in fine,* and of S. Bafil also *in fine,* declareth how they pray for the people. Which two Saints he there inuocateth, as al the ancient Fathers did, both generally al Saints, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Deipara*) praied to our B. Ladie with the same termes of *Aduocate, Hope, Reconciliatrix,* that the faithful yet vse, and the Protestants can not abide. S. Bafil *ho. de 40. Martyribus in fine.* S. Athanasius *Ser. in Euang. de S. Deipara in fine.* S. Hilarie *in Pfal. 124.* S. Chrysoftom *ho. 46. ad po. Antiochenum in fine.* Theodoret *de curat. Græcorum affectuum li. 8. in fine.* Finally al the Fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

Inuocation of Saints.

20 Priuate.) The Scriptures can not be rightly expounded of euery priuate fpirit or phantafie of the vulgar reader: but by the fame fpirit wherewith they were writtē, which is refident in the Church.

Priuate phantaftical interpretations.