

Chapter 01

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

5. and that they again, muſt doe their part, not hauing only faith, but al other vertues alſo and good workes, that ſo they may haue the more affurance to enter into the Kingdom of Heauen. 13. And that he is ſo careful to admoniſh them, knowing that his death is at hand, knowing alſo moſt certainly the comming of Chriſt by the witnes of the Father himſelf, as alſo by the Prophets. Concerning whom he warneth them that they follow not priuate ſpirits, but the Holy Ghoſt (ſpeaking now in the Church.)

Simon Peter ſeruant and Apoſtle of IESVS Chriſt, to them that haue obtained equal faith with vs in the iuſtice of our God and Sauour IESVS Chriſt. ² Grace to you & peace be accompliſhed in the knowledge of God & Chriſt 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 moſt great pretious promiſes: that by theſe you may be made partakers of the diuine nature, flying the corruption of that concupiſcence which is in the world. ⁵ And you employing al care miniſter ye in your faith, vertue: and in vertue, knowledge: ⁶ and in knowledge, abſtinence: and in abſtinence, patience: and in patience, pietie: ⁷ and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie. ⁸ For if theſe things be preſent with you, and abound, they ſhal make you not vacant nor without fruit in the knowledge of our Lord IESVS Chriſt. ⁹ For, he that hath not theſe 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 ſure your vocation and election. For doing theſe things, you ſhal not finne at any

time. ¹¹ For fo there fhall be miniftred to you aboundantly an entrance into the euerlafting Kingdom of our Lord and Sauour IESVS Chrif. ¹² For the which caufe I wil begin to admonifh you alwaies of thefe things: and you indeed knowing and being confirmed in the prefent truth. ¹³ But I thinke it meet as long as I am in this tabernacle, to ftirre you vp by admonition: ¹⁴ being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Chrif alfo fignified to me. ¹⁵ And I wil doe my diligence, you to haue often ^aafter my deceafe alfo, that you may keep a memorie of thefe things.

¹⁶ For, not hauing followed vnlearned fables, haue
 prefciencie we made the power and ‘prefence’ of our Lord IESVS
 Chrif knownen to you: but ^a)made beholders of his greatneffe.

Mt. 17, 5. ¹⁷ For, he receiuing from God his Father honour and glorie, this manner of voice comming downe to him from the magnifical glorie, *This my beloued Sonne in whom I haue pleafed my felf, 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 fure: which you doe wel attending vnto, as to a candel fhining in a darke place, vntil the day dawne, & the day-ftarre arife in your harts: ²⁰ vnderftanding this firft, that no prophecie of Scripture is made by ^a)priuate interpretation. ²¹ For, not by man’s wil was prophecie brought at any time: but the holy men of God fpake, infpired with the Holy Ghoft.

2. Tim. 3, 17.

ANNOTATIONS

¹⁰ By good workes.) Here we fee, that Gods eternal predeftination and election confifteth with good workes: yea that the certainty and effect thereof is procured by man’s free wil and good workes, and that our wel doing is a meane for vs to attaine

Good workes muft concurre with God’s predeftination to the effect thereof.

^a By this it is plaine, that either Iohn, Iames, or Peter muft be the Authour of this epiftle. For thefe three only were prefent at the Transfiguration. *Mat. 17, 1.*

^b You fee that places are made holy by Chrif’s prefence, & that all places be not alike holy. See *Annot. Act. 7, 33.*

διὰ τῶν κα-
λῶν ἑργῶν

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.

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 Succelfours in the faid See, often attributeth the good adminiftration and gouernment thereof to S. Peters praiers & 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 Chrif, 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 fheep. 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 temptation, &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 trãflatiõ.

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 Chriftians 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 state 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 vnderftanding 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 faluation, 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 ferued) 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 Psal. 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 writtẽ, which is refident in the Church.

Priuate phantaftical interpretations.