

13 A secret objection: But this our patience shall be nothing else but a fleshing and hardening, of the wicked in their wickedness, to make them set upon us more boldly and destroy us. Nay, (saith the apostle by the words of David) to live without doing hurt and to follow after peace when it flesh away, is the way to that happy and quiet peace. And if so be any man be afflicted for doing justly, the Lord maketh all things, and will in his time deliver the godly, which cry unto him, and will destroy the wicked.

\* Pal. 34, 13. &c. h Lead a blessed and happy life. i This word (Face) after the manner of the Hebrews, is taken for (anger.)

† Gc. apoc. 14 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turns. And if they cannot be gotten by that means also, yet notwithstanding we shall be blessed, if we suffer for righteousness sake.

\* Isa. 8, 12, 13. 15 A most certain counsel in afflictions, be they never so terrible, robe of a constant mind and steadfast faith. But how shall we attain unto it? If we sanctifie God in our mindes and hearts, that is to say, if we rest upon him as one that is Almighty, that loveth mankinde, that is good and true indeed.

k Be not dismayed as they are. l Give him only all praise and glory. 16 He will have us, when we are afflicted for righteousness sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such means: but rather to give an account of our faith boldly, and yet with a meek spirit: and full of godly reverence, that the enemies may not have any thing justly to object, but may rather be ashamed of themselves. \* Or, reverence. 17 A reason which standeth upon two general rules of Christianitie, which notwithstanding all men allow not. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully than rightfully: the other is this, because we are so afflicted not by hap, but by the will of our God. 18 A proof of either of the rules, by the example of Christ himself our chief pattern, who was afflicted not for his own sins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the just, suffered for us that are unjust, and shall it grieve us which are unjust, to suffer for the just cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth us to his Father that same way that he went himself, and partly from the cause efficient: to wit, because Christ is not only set before us for an example to follow, but also holdeth us up by his virtue in all the difficulties of this life, untill he bring us to his Father. 21 Another argument, taken of the happy end of these afflictions, wherein all Christ goeth before us both in example and virtue, as one who suffered most grievous torments even unto death, although but in one part only of him, to wit, in the flesh, or mans nature: but yet became conquerour by the virtue of his divinitie. m As touching his manhood, for deed might do this, but what is that to us? Yes (saith the Apostle) for Christ hath shewed miserable, and to revenge the rebellion of his enemies, as it appeareth by the historie of the repentance to the world) was present, not in corporall presence, but by his divine vertue, disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and saved those few, (that is, eight onely persons) in the water. n This word (once) sheweth o Men. 22 A proportionall applying of the former example to the time which followed the coming of Christ: for that preservation of Noah in the waters was a figure of our baptism, not Noah, but because Christ with his inward vertue, which the outward baptism shadoweth, preferreth us being washed, so that we may call upon God with a good confidence, whereby confidence being sanctified, may freely call upon God. 24 That self same vertue, whereby the Christ rose again, and now being carried up into heaven, hath received all power, doeth at this day defend and preferre us.

10 For\* he that will love life, and<sup>h</sup> see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil and do good, let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his eares are open unto their prayers: but the<sup>i</sup> face of the Lord is<sup>†</sup> against them that do evil.

13<sup>14</sup> And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness sake, happy are ye, and be not<sup>\* 15</sup> afraid of their<sup>k</sup> terrour, neither be troubled:

15 But<sup>l</sup> sanctifie the Lord God in your hearts, and<sup>16</sup> be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and<sup>†</sup> fear:

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

17<sup>17</sup> For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18<sup>18</sup> For Christ also hath once suffered for sinnes, the<sup>19</sup> just for the unjust: (20 that he might bring us to God) 21 being put to death in the<sup>m</sup> flesh, but quickened by the Spirit:

19 22 By which also he went and preached unto the spirit in prisons;

20 Which some time were disobedient, when<sup>n</sup> once the long-suffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is eight<sup>o</sup> souls, were saved by water.

21 23 The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards<sup>p</sup> God) by the<sup>24</sup> resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

He exhorteth them to cease from sinne by the example of Christ, and the consideration of the generall end that now approacheth: 12 and comforteth them against persecution.

Forasmuch<sup>1</sup> then as Christ hath suffered for us in the flesh, arm your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sinne:

2 That he no longer should live the<sup>a</sup> rest of his time in the flesh, to the lusts of men, but to the will of God.

3<sup>2</sup> For the time past of our life may suffice us to have wrought the<sup>b</sup> will of the Gentiles, when we walked in lasciviousnesse, lusts, excessse of wine, revellings, banquetings, and abominable idolatries:

4<sup>3</sup> Wherein they think it<sup>c</sup> strange that you run not with them to the same excessse of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6<sup>4</sup> For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the spirit.

7<sup>5</sup> But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8<sup>6</sup> And above all things have charity charity among your selves: for charity shall cover the multitude of sinnes.

9<sup>7</sup> Use hospitalitie one to another without grudging.

10<sup>8</sup> As every man hath received the gift, even so minister the same one to another, <sup>9</sup> as good stewards of the manifold grace of God.

11<sup>10</sup> If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12<sup>11</sup> Beloved, think it not<sup>d</sup> strange<sup>12</sup> concerning the fiery triall, which is to try you, as though some strange thing happened unto you.

13<sup>13</sup> But rejoyce in as much as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14<sup>14</sup> If ye be reproached for the name of

1 Having ended his digestion, and led from his matter now he returneth to the exhortation which he brake off, taking occasion by the which he said touching the death and resurrection of Christ: so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leave off from our wickedness, and viciousness: and to rise again to God, that is to say, to be renewed by the vertue of the Holy Ghost, that we may lead the rest of our life which remaineth, after the will of God.

2 So much of this present life as remaineth yet to be passed over.

3 By putting us in minde of the dishonestie of our former life led in the filth of sin, he calleth us to earnest repentance.

4 Wickedly and licentiously affect the manner of the gentiles.

5 That we be not moved with the enemies perverse and slanderous judgements of us, we have to set against them that last judgement of God which remaineth for them: for none, whether they be then found living, or were dead before, shall escape it.

6 They think it a new and strange manner.

7 A digression: because he made mention of the last general judgement. And he presenteth an objection, that seeing Christ came very lately, they may seem to be excusable which died before. But this the apostle denieth:

8 He speaketh unto the Jews) and that to the same end that I now preach it unto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughtie corruption which reigneth in men) they should suffer themselves to be governed by the vertue of the spirit of God.

9 He returneth to his purpose, using an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch and pray, with true sobriety a multitude of sins, and therefore preferreth and maintaineth peace and concord: for they that love one another, do easily forgive one another their offences.

10 Of all the duties of life, which he will have to be voluntary, and most courteous and bountifull.

11 He sheweth the neighbour. 6 He commendeth charity of one towards another, because it doeth as it were that love one another, do easily forgive one another their offences.

7 Of all the duties of life, which he will have to be voluntary, and most courteous and bountifull.

8 He sheweth the neighbour. 9 A reason: Because that whatsoever gift we have, we have received it of God upon as chief, to wit, the office of teaching in the church, and the other ecclesiasticall functions, and whatsoever is done, be referred to wit, that the pure word of God be taught, mark.

11 Because the crosse is joyed with the glory of God the Father in Christ, as to the proper reparerth that which he touched before, warning us not to be troubled at persecutions and afflictions, as at a new and strange thing. d As though some new thing had befallen you, which you never thought of before.

12 The first reason: Because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our drosse, and make us pure.

13 Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory.

14 Secondly, because that although the infidels think raised upon it, are honoured of God with the true spirituall glory, and their adoption is sealed to them by the Spirit of God.