

Sondrie exhortacions. To the Hebrewes. The great shepherd.

Rom. 12. 10.
1. pet. 4. 9.
Gen. 18. 3.
& 19. 3.

a As Incontinencie is a disease commune to men of all forties and degrees, so marriage is the remedie offered by Gods mercie to all manner of men without respect.

b The Lord. Iosh. 1. 9.
Psal. 118. 6.

c He was, is, & shal be the foundation of the Church for euer.

d Whatfoeuer doctrine is not according to the simple truth of Gods worde, is stran ge.

e By reprobuing them which superstitiously put difference betwixt meates he condemneeth all the seruice which stode in ceremonies, comparing it with the spiritual worshiping, & regeneration.

Leui. 6. 36.

f They that sticke to ceremonies of the Law, can not eate, that is, can not be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings are now onely left to Christ.

g So that the Priests had no piece thereof.

* That is, write to no one man, citie or countrey, but to all the Iewes generally, being now dispersed

1 **L**et brotherlie loue continue.
2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.

4 ^a Marriage is honorable among all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.

5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, I wil not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neither wil I feare what man can do vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.

8 Iesus Christ: yester day, and to day, the same also is for euer.

9 Be not caryed about with diuers & strange doctrines: for it is a good thing that your heart be stablished with grace, & not with meates, which haue not profited the that haue bene occupied therein.

10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.

11 * For the bodies of those beastes whose blood is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lippes, which confesse his Name.

16 ^b To do good, & to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accountes, that they may do it with ioye, and not with grief: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the euerlasting Couenat,

21 Make you perithe in all good workes, to do his wil, working in you that which is pleasant in his sight through IESVS CHRIST, to whome be praise for euer & euer, Amen.

22 I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

THE * GENERAL Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, neither to boast of an idle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to utter their fautes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

To endure tentacions. Chap. I. II. Receiue the worde. 107

CHAP. I.

a He exhorteth to reioyce in trouble, 6 To be seruant in prayer with stedfast belief, 17 To loke for all good things from aboue. 21 To forsake all vice, and thankfully to receiue the worde of God, 22 Not only hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.

I AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, w^h are scattred abroad, salutation.

My brethre, counte it excedding ioye, whē ye fall into diuers tentacions,

* Knowing that the trying of your faith bringeth forth the pacience.

And let pacience haue her^b perfite worke, that ye may be perfite and entier, lacking nothing.

If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shal be giuen him.

* But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, toft of the winde, and caryed away.

Nether let that man thinke that he shal receiue any thing of the Lord.

A^d wauering minded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shal he vanish away.

For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beaurie of the facion of it perisheth: euen so shal the riche man fade away in all his wayes.

* Blessed is the man, that endureth tentation: for when he is tryed, he shal receiue the crowne of life, which the Lord hathe promised to them that loue him.

Let no man say whē he is tēpted, I am tēpted of God: for God can not be tēpted with euil, nether tempteth he any man.

But euerie man is tempted, when he is drawne away by his owne concupiscence, and is entised.

Then when lust hathe cōceiued, it bringeth forth the sinne, and sinne when it is finished, bringeth forth the death.

Erre not, my deare brethren.

Euerie good giuing, and euerie perfite gift is from aboue, and cometh downe fro the Father of lights, with whome is no variableness, nether shadowing by turning.

Of his owne wil begate he vs with the worde of trueth, that we shulde be as the first frutes of his creatures.

Wherefore my deare brethren, let euerie man be swift to heare, slowe to speake, & slowe to wrath.

For the wrath of man doeth not accomplish the righteousness of God.

Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes y^e worde that is graffed in you, which is able to saue your soules.

* And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

For when he hathe considered him self, he goeth his way, & forgetteth immediately what maner of one he was.

But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shal be blessed in his dede.

If anie man among you semeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to haue anie respect of persones, 5 But to regarde the poore as wel as the riche. 8 To be louing and merciful, 14 And not to buast of faith where no dedes are. 17 For it is but a dead faith, where good workes followe not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

And ye haue a respect to him y^e weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

Are ye not partial in your selues, and are become iudges of euil thoghts?

Hearken my beloued brethren, hathe not God chosen the poore of this worlde, that they shulde be riche in faith, and heires of the kingdome which he promised to them that loue him?

But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

Do not they blaspheme the worthie Name after which ye be named?

But if ye fulfil the royal Law according

430 go it: so euerie man is our neighbour, as wel the poore, as the riche.

DDd. iiii.

Prou. 17, 27. k That is, prompt to learne.

l For we can not heare God except we be peaceable, & modeste. m But hindereth Gods worke in vs. n By hearing y^e worde preached.

Mat. 7, 21. rom. 2, 13.

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauing him self.

q As esteeming faith and religion by the outward appearance of men.

r Or, acceptation.

b That is, are ye not euil affected?

c Seeing God esteemeth the, we may not contemne the.

d The Name of God and Christ, whereof you make p^{ro}vision: & in that they dishonour God, it is not meete that you his children shulde honour the.

e Which is here taken properly, for the high or brode way, wherein there is no turnings, and euerie man

10r. Afflictions.

Rom. 5, 3. a Afflictions trye our faith & ingendre patience.

b Our patience ought to continue to y^e end till by working it hathe polished vs, & made vs perfect in Christ. c To endure patiently what soeuer God layeth vpon him.

Mat. 7, 7.

Mar. 11, 24.

Luk. 11, 9.

John 14, 13.

16, 23.

d Douting in doctrine, or of Gods wil.

10r. Double.

a That he is called to the companie of Christ and his Angels.

Eccles. 14, 18.

Isa. 40, 6.

1. pet. 1, 24.

f O contemtable to y^e world.

de.

Iob 5, 17.

Or, in all his thoughts and desires.

Or, moued in euil.

g He meaneth now of the inward tentacions as of our disordered appetites, which cause vs to sinne.

h Seeing all good things come of God.

i we ought not to make him the author of euil.

l He alludeth vnto the sunne

which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberality is euer like it self, bright and continual thing.

Leu. 19. 18.
mat. 23. 39.
mar. 12. 31.
rom. 13. 9.
gal. 3. 14.
Leu. 19. 15.
deuter. 1. 17.
Ex. 16. 19.
Mat. 5. 19.
Exod. 20. 14.
deut. 5. 18.

f By the mer-
cie of God &
deliuereth vs
from the curse
of the Lawe.
g And feareth
it not.

Luk. 3. 17.

1. ioh. 3. 17.

h S. Paul to f

Romains and

Galatians dis-

puteth againſt

the, which at-

tributed iusti-

fication to the

workes: & he-

re S. Iames rea-

soneth againſt

them: viterly

condemne wor-

kes: therefore

Paul ſheweth

the cauſes of

our iuſtification,

and Iames the

effectes: there

is declared

how we are iu-

stified: here

how we are

known to be

iustified: there

workes are ex-

cluded as not

the cauſe of

our iuſtification:

here they are

approued as

effectes: pro-

ceeding thereof:

there they are

denied to go

before them

that ſhalbe iu-

stified: and he-

re they are

ſaid to followe

them that are

iustified.

i In thine ow-

ne opinion.

Or, without wor-

kes.

Gen. 15. 6.

rom. 4. 5.

gal. 3. 6.

k Here dedes

are conſidered

as ioyned with

true faith.

Joſh. 2. 1.

l So that faith

was not ydle.

m The more

his faith was

declared by

his obedience

and good wor-

kes, the more

to the Scripture, which ſaith, * Thou ſhalt

loue thy neighbour as thy ſelf, ye do wel.

9 * But if ye regarde the perſones, ye com-

mit ſinne, and are rebuked of the Law, as

tranſgreſſours.

10 For * whoſoeuer ſhal kepe the whole

Law, and yet faileth in one point, he is gil-

tie of all.

11 For he that ſaid, * Thou ſhalt not com-

mit adulterie, ſaid alſo, Thou ſhalt not

kill. Now thogh thou doeſt none adulte-

rie, yet if thou killeſt, thou art a tranſgreſ-

ſor of the Law.

12 So ſpeake ye, and ſo do, as they that ſhal-

be iudged by the Law of libertie.

13 For there ſhalbe iudgement mercies to

him that ſheweth no mercie, & mercie ſe-

ioyce againſt iudgement.

14 What auaieth it, my brethren, thogh a

man ſaith he hath faith, whē he hath no

workes? can the faith ſaue him?

15 For if a brother or a ſiſter be * naked and

deſtitute of dailie ſode,

16 And one of you ſay vnto them, Departe

in peace: warme your ſelues, and fil your

bellies, notwithstanding ye giue them not

theſe things which are needefull to the bo-

die, what helpeth it?

17 Euen ſo the faith, if it haue no workes, is

dead in it ſelf.

18 But ſome man might ſay, Thou haſt the

faith, & I haue workes: ſhewe me thy faith

out of thy * workes, & I wil ſhewe thee

my faith by my workes.

19 Thou beleueſt that there is one God:

thou doeſt wel: the deuils alſo beleue it, &

tremble.

20 But wilt thou vnderſtand, o thou vaine

man, that the faith which is without wor-

kes, is dead?

21 Was not Abraham our father iuſtified

through workes, when he offered Iſaac his

ſonne vpon the Altar?

22 Seeſt thou not that f faith wrought with

his workes? & through the workes was the

faith made * perfect.

23 And the Scripture was fulfilled which

ſaith, * Abraham beleued God, and it was

imputed vnto him for righteouſnes: & he

was called the friend of God.

24 Ye ſe then how that of workes a man is

iustified, and not o of faith onely.

25 Likewise alſo was not * Rahab the har-

lot iuſtified through workes, whē ſhe had

received the meſſengers, and ſent the out

another way?

26 For as the bodie without the ſpirit is

dead, euen ſo the faith without workes is

dead.

ſe no man can haue perfeſtiō in this worlde: for euery man muſt pray for re-
miſſion of his ſinnes, & increaſe of faith. n Is ſo known & declared to man.
o Of that barren and dead faith whereof ye boath. p Meaning hereby all the
that were not teſtes and were receiued to grace. q Wherefore we are iuſti-
fied onely by that liuelie faith, which doeth apprehende the mercie of God
ſowardes vs in Ieſus Chriſt.

2 He forbiddeth all ambition to ſeke honour aboue
our brethren. 3 He deſcribeth the propertie of
the tongue. 15. 16 And what difference there is
betwixt the wiſdome of God, and the wiſdome of the
worlde.

1 MY brethren, be not * manie maſters, a
knowing that we ſhal receiue the
greater condemnation.

2 For in manie things we * b ſinne all. * If
anie man ſinne not in c worde, he is a per-
fect man, and able to bridel all the bodie.

3 Beholde, we put bits into the horſes mou-
thes that they ſhulde obey vs, and we tur-
ne about all their bodie.

4 Beholde alſo the ſhippes, which thogh
they be ſo great, and are driuen of fierce
windes, yet are they turned about with a

verie ſmale rudder, whetherſoeuer f go-
uerner liſteth.

5 Euen ſo the tongue is a litle member, and
boateſt of great things: beholde, how gre-
at a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a d worlde of
wickednes: ſo is the tongue ſet among our
members, that it deſileth the whole bodie,

and c ſetteth on fyre the courſe of nature,
and it is ſet on fyre of hel.

7 For the whole nature of beaſtes, and of
birdes and of creping things, and things
of the ſea is tamed and hath bene tamed

of the nature of man.

8 But the tongue can no man tame. It is an

vnrulie euil, ful of deadelie poyſon.

9 Therewith bleſſe we God euen the Fa-

ther, and therewith curſe we mē, which are

made after the ſimilitude of God.

10 Out of one mouth proceedeth bleſſing

and curſing: my brethren, theſe things ought

not ſo to be.

11 Doeth a fountaine ſend forth at one pla-

ce ſwete water and bytter?

12 Can the figge tre, my brethren, bring

forth oliues, other a vine figges? ſo cā no

fountaine make bothe ſalte water & ſwete.

13 Who is a wiſe man and endued with

knowledge among you? let him ſhewe by

good conuerſation his workes in mekenes

of wiſdome.

14 But if ye haue bitter enuying and ſtriſe

in your hearts, reioyce not, nether be liers

againſt the truth.

15 This wiſdome deſcendeth not frō aboue,

but is earthlie, ſenſual, and diueliſh.

16 For where enuying and ſtriſe is, there is

ſedition, and all maner of euil workes.

17 But the wiſdome that is from aboue, is

fiſt pure, then peaceable, gentle, eaſie

to be entreated, ful of mercie and good

frutes without iudging, and without hy-

pocriſie.

18 And the b frute of righteouſnes is ſowen

in peace, of them that make peace.

a Vſurpe not
through ambi-
tion auctorite
ouer your bre-
thren

Eccle. 10. 3.

Ex. 19. 16.

Ex. 25. 11.

Or ſumbe.

b He that wel

conſidereth hi

ſelf, ſhal nor be

rigorous tow-

arde his bre-

thren.

c He that is

able to mode-

rate his rigour,

hath attained

to an excellen-

tie.

Or, matter.

d An heape of

ful meaſure of

all iniquitie.

e The intem-

perancie of f

tongue is as a ho-

me of hellyre.

Or, matter.

f Without in-

ſultion and diſi-

mulation.

g And exami-

ning things w

extreme ri-

gour as hypo-

crits, who

onely iuſtifie

them ſelues, &

condemne all

others.

h So that the

life is accord-

ing to theſe

professions.

Friendship of the worlde. Chap. IIII. V. Of the riche. 108

CHAP. IIII.

1 *Having shewed the cause of all wrong, and wickedne., and also of all graces and goodnes.* 4 *He exhorteth them to loue God.* 7 *And submit them selues to him.* 11 *Not speaking euil of their neighbours.* 13 *But patiently to depend on Gods providence.*

1 **F**ROM whence are warres and contentions among you? are they not hence, *euil* of your lusses, that *a* fight in your members?

a For the Law of the members continually fighteth against the Law of the minde.

2 Ye luste, and haue not ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lusses.

b He calleth adulterers here after the manner of the Scriptures, the which preferre the pleasures of the worlde to the loue of God.

4 Ye adulterers and *b* adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? *Who* soeuer therefore wil be a friend of the worlde, maketh him self the enemy of God.

c The imagination of mans heart is wicked, Gene 6, 5, & 8, 21.

5 Do ye thinke that the Scripture saith in vaine, The *a* spirit that dwelleth in vs, lusteth after enuie?

d Prov. 3, 34. *e* 1 pet. 5, 5. *f* Epist. 4, 27.

6 But the Scripture offereth more grace & therefore saith, *a* God resisteth the proud, and giueth grace to the humble.

7 *a* Submit your selues to God: resist the deuil, and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clenſe your hands, ye sinners, & purge your hearts, ye wauering minded.

d The Greke worde signifieth that heauines, which is ioyned with a certeine shamfastnes, as appeareth in the countenance. *1* Pet. 3, 6.

9 Suffer afflictions, and *a* sorowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

e In turning the autoritie of iudging, *q* is due to the Law. *Rom* 14, 4.

10 *a* Cast downe your selues before *y* Lord, and he wil lift you vp.

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and *a* condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

f He sheweth that this seruice iudging of others is to deſpise God of his autoritie.

12 There is one *f* Law giuer, which is able to saue, & to deſtroye. *a* Who art thou that iudgeſt another man?

g We ought to submit our selues to the prouidence of God.

13 Go to now ye that say, *a* To day or to morowe we wil go into ſuche a citie, and continue there a yere, and bye and ſel, and get gaine,

Mat 19, 21. *a* cor. 4, 19.

14 (And yet ye can not tel what *shal* be to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vaniſheth away)

15 For that ye ought to say, *a* If the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boastiſs: all ſuche reioycing is euil.

h He answereth to them, which said they knewe what was good, but they would not do it.

17 Therefore, *h* to him that knoweth how to do wel, and doeth it not, to him it is sinne.

CHAP. V.

1 *He threatneth the wicked riche men.* 7 *Exhorteth vñ to pacience.* 12 *To beware of ſwearing.* 16 *One to knowlege his fautes to another.* 20 *And one to labour to bring another to the trueth.*

1 **G**O to now, ye riche men: wepe, and howle for your miſeries that ſhal come vpon you.

a He menaceth them with the vengeance of God, which ſhal not ſoonely make them to wepe, but to howle and deſpaire. *b* And kindle the wrath of God againſt you.

2 Your riches are corrupt: & your garmets are motheaten.

3 Your golde and ſiluer is cankered, and the ruſt of them ſhal be a *b* witnes againſt you, and ſhal eat your fleſh as it were fyre. *a* Ye haue heaped vp treaſure for *y* laſt dayes.

Rom 2, 5. *c* To ſuffice til the end of the worlde.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of the which haue reaped, are entred into the eares of the Lord of hoſtes.

5 Ye haue liued in pleaſure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of *d* ſlaughter.

d Which were the dayes of the ſacrifices, or feaſts when they viſed to banquet & fe de more abundantly then other dayes.

6 Ye haue condemned and haue killed the iuſte, and he hath not reſiſted you.

7 Be pacient therefore, brethren, vnto the comming of the Lord. Beholde, the houſband man waiteth for the precious fruite of the earth, and hathe long pacience for it, vntil he receiue the *a* former, and the latter raine.

e Which is when the corne is ſown, & a litle before it is mowen. *f* Be not greiued nor alke vengeance.

8 Be ye alſo pacient therefore & ſetle your hearts: for the comming of the Lord draweth nere.

9 *a* Grudge not one againſt another, brethren, leſt ye be condemned: beholde, the iudge ſtanderh before the dore.

g That *q* muſt be affirmed, as firme it ſimply and without other likewiſe that *q* muſt be denied: by this he taketh not from the magiſtrate his autoritie who may require an othe for maintenance of iuſtice, indgement, and trueth.

10 Take, my brethren, the Prophetes for an enſample of ſuffering aduerſitie, and of long pacience, which haue ſpoken in the Name of the Lord.

11 Beholde, we count the bleſſed which endure. Ye haue heard of the paciēcie of Iob, and haue knowen what end the Lord made. For the Lord is verie pitiful & merciful.

Mat 5, 34. *Or*, hypocriſie. *h* The gift of healing was then in the Church.

12 But before all things, my brethren, *a* ſweare not, nether by heauen, nor by earth, nor by anie other othe: but let your *a* yea, be yea, and your naye, naye, leſt ye fall into condemnation.

i Which in thoſe dayes was a ſigne of the gift of healing, but now the gift being taken away, *y* ſigne is to no vſe.

13 *a* Is anie among you afflicted? Let him pray. Is anie merie? Let him ſing.

14 Is anie ſicke among you? Let him call for the *b* Elders of the Church, and let them praye for him, and anoint him with *a* oyle in the *k* Name of the Lord.

Mat 6, 13. *k* In calling on the Name of the Lord.

15 And the prayer of faith ſhal ſaue the ſicke, and the Lord ſhal raiſe him vp: and if he haue committed ſinne, it ſhal be forgiven him.

l Open that *q* greutch you, *y* a remedie may be founde: and this is commended bothe for him *y* complaint, & for hi that heareth *y* the one ſhulde ſhew his grief to the other.

16 Acknowledge *l* your fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be ſeruent.

DDd.iiii.

Our election.

1. King. 17. 1.
eccl. 4. 3.
luk. 4. 25.

- 17 *Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yerres and six moneths.
18 And he prayed againe, and the heauen gaue raine, and the earth broght forth her frute.

I. Peter. The tryal of faith.

- 19 Brethren, if anie of you haue erred fro the trueth, and some man haue conuerted him,
20 Let him knowe that he which haue conuerted the sinner from going astraye out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

THE FIRST EPI- stle general of Peter.

THE ARGUMENT.

HE exhorteth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedely attaine to the heauenly kingdome of Christ, wherunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, poss'essed it by hope, and are therein confirmed by holines of life. And to the intent this faith shoulde not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shoulde be the strombling stone to the reprobate and the sure fundation of saluation to the faithful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hathe called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good yssue their afflictions shal haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

- 2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope. 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhorteth them to a godlie conuersation, forasmuche as they are now borne a newe by the worde of God.

a Which were
1 Jewes to whom
me he was appointed
to be an Apostle.
b The free election of God
is the efficient cause
of our saluation, the
material cause
is Christs obedience,
our effectual calling
is the formal cause,
and the final cause
is our sanctification.
2. Cor. 1. 3.
ephe. 1. 3.
c Or, vnto obedience.
d To wit, of Christ.
e For it is but dead & vaine hope which is without Christ.
f Therefore they ought to looke for no earthly kingdome of the Messias.
g At the day of iudgement



PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia and Bithynia,

- 2 Elect according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.
3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hathe begoten vs againe vnto a liuelie hope by the resurrection of Iesus Christ from the dead,
4 To an inheritance immortal and vndefiled, and that fadeth not away, reserved in heauen for you,
5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

- 6 Wherein ye reioyce, though now for a season (if nedes require) ye are in heauines, through manifold tentations,

- 7 That the trial of your faith, being muche more precious then golde that perisheth (though it be tried with fyre) might be foude vnto your praise, & honour and glorie at the appearing of Iesus Christ:

- 8 Whome ye haue not sene, and yet loue him, in whome now, though ye se him not, yet do you beleue, and reioyce with ioye vnspeakeable and glorious,

- 9 Receiuing the end of your faith, euen the saluation of your soules.

- 10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shoulde come vnto you,

- 11 Searching when or what time the Spirit which testified before of Christ which was in them, shoulde declare the sufferings that shoulde come vnto Christ, and the glorie that shoulde followe.

- 12 Vnto whome it was reueiled, that not vnto them selues, but vnto vs they shoulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Gost sent downe from heauen, the which things the Angels desire to beholde.

- 13 Wherefore

g And nedes doeth so require, when it pleaseth God to lay his crose vpon his, for to drawe them from earthlie things & make them perfect. kers of his heauenly graces. h At his second coming.

i Their ministerie was more profitable to vs then to them: for we se the things accomplished which they prophesied.