

# The First Epistle General Of Peter

## The Argument

*He exhorteth the faithful to deny themselves, and to contemn the world, that being delivered from all carnal affections and impediments, they may more speedily attain to the heavenly kingdom of Christ, whereunto we are called by the grace of God revealed to us in his Son, and have already received it by faith, possessed it by hope, and are therein confirmed by holiness of life. And to the intent this faith should not faint, seeing Christ contemned and rejected almost of the whole world, he declareth that this is nothing else but the accomplishing of the Scriptures which testify that he should be the stumbling stone to the reprobate and the sure foundation of salvation to the faithful; therefore he exhorteth them courageously to go forward, considering what they were, and to what dignity God hath called them. After, he entreateth particular points, teaching subjects how to obey their governors, and servants their masters, and how married folks ought to behave themselves. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shall have, and contrariwise what punishments God referreth for the wicked. Last of all he teacheth how the ministers ought to behave themselves, forbidding them to usurp authority over the Church; also that young men ought to be modest, and apt to learn, and so endeth with an exhortation.*

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# 1 Peter 1

*1 He extolleth mercy shewed in Christ, which we lay hold on by faith, and possess through hope; 10 whereof the Prophets foretold. 13 He exhorteth 15 to renounce the world, 23 and their former life, and so wholly yield themselves to God.*

1 PETER an Apostle of JESUS CHRIST, to (\*) the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

(\*) Which were Jews to whom he was appointed to be an Apostle.

2 (1) Elect according to the (a) (\*) foreknowledge of God the Father unto (b) sanctification of the Spirit, (♣) through (♣) obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you.

(1) Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising far higher than nature, and carrying us also far above the same. For he sheweth that we which are otherwise by nature sinners, were through the free mercy of God the Father first chosen from everlasting; then according to that everlasting decree were by a certain second creation made his sons in Christ his only begotten, by whose Spirit we are inwardly changed, and by whose blood we are also reconciled, to the end, that as Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory.

(a) Or, according to the purpose of God, who never altereth nor changeth the same.

(\*) The free election of God is the efficient cause of our salvation, the material cause is Christ's obedience, our effectual calling is the formal cause, and the final cause is our sanctification.

(b) That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God; Ephesians 1:5 .

(♣) Or, unto obedience.

(♣) To wit, of Christ.

3 (\*) Blessed *be* God, even the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a (c) (♣) lively hope by the resurrection of Jesus Christ from the dead,

(\*) 2 Corinthians 1:3; Ephesians 1:3 .

(c) Everlasting hope.

(♣) For it is but dead and vain hope which is without Christ.

4 To an inheritance immortal and undefiled, and that fadeth not away, reserved in (\*) heaven for us,

(\*) Therefore they ought to look for no earthly kingdom of the Messiah.

5 (2) Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the (d) (\*) last time.

(2) Now he sheweth by what way we come unto that glory, to wit, through all kind of afflictions, wherein notwithstanding faith maketh us so secure, that we are not only not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith are

unspeakably joyful; because all such things, as they are but for a time, so are they not applied unto us to destroy us, but as it were by fire to purge us, and to make us perfect, that at length we may obtain salvation.

(d) This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures look for; Romans 8:19 .

(\*) At the day of judgment.

6 Wherein ye rejoyce, though now for a season (if need (\*) require) ye are in heaviness, through manifold temptations,

(\*) And need doeth so require, when it pleaseth God to lay his cross upon his, for to draw them from earthly things and make them partakers of his heavenly graces.

7 That the trial of your faith, being much more precious than gold that perisheth (though it be tried with fire) might be found unto *your* praise, and honor and glory at the (e) appearing of Jesus Christ;

(e) He speaketh of the second coming of Christ.

8 Whom ye have not seen, and yet love *him*, in whom now, though ye see him not, yet do you believe, and rejoyce with joy unspeakable and glorious,

9 Receiving the (\*) end of your faith, *even* the salvation of *your* souls.

(\*) Or, reward.

10 (3) Of the which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you,

(3) He putteth a difference between true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets and Apostles, and false faith. Afterward he maketh two degrees of one and the selfsame faith, according to the manner of the divers revelations, when as indeed it is but one only faith. Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for by the very Angels.

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings *that should come* unto Christ, and the glory that should follow.

12 Unto whom it was revealed, that (\*) not unto themselves, but unto us they should minister the things, which are now shewed unto you by them which have preached unto you the Gospel by the holy Ghost (f) sent down from heaven, the which things the Angels desire to behold.

(\*) Their ministry was more profitable to us than to them; for we see the things accomplished which they prophesied.

(f) He alludeth to the prophecy of Joel, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the firstfruits of the holy Ghost, which this same our Peter declareth; Acts 2:6 .

13 (4) Wherefore (g) (♣) gird up the (\*) loins of your mind, be sober, (5) and trust (h) perfectly on the grace (6) that is brought unto you, (7) in the (♣) revelation of Jesus Christ,

(4) He goeth from faith to hope, which is indeed a companion that cannot be sundered from faith; and he useth an argument taken of comparison: We ought not be wearied in looking for so excellent a thing, which the very Angels wait for with great desire.

(g) This is a borrowed speech, taken of a common usage amongst them; for by reason that they wore long garments, they could not travel unless they girded up themselves; and hence it is that Christ said, Let your loins be girded up.

(♣) Prepare yourselves to the Lord.

(\*) Luke 12:35 .

(5) He setteth forth very briefly, what manner of hope ours ought to be, to wit, continual, until we enjoy the thing we hope for; then, what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the Gospel, and not that which men do rashly and fondly promise to themselves.

(h) Soundly and sincerely.

(6) An argument to stir up our minds, seeing that God doeth not wait till we seek him, but causeth so great a benefit to be brought even unto us.

(7) He setteth out the end of faith, lest any man should promise himself, either sooner or latter, that full salvation, to wit, the latter coming of Christ; and therewithal warneth us, not to measure the dignity of the Gospel according to the present state, seeing that which we are now, is not yet revealed.

(♣) Until his second coming.

14 (8) As obedient children, not fashioning yourselves unto the former (\*) lusts of your ignorance;

(8) He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience; and it consisteth in two things, in renouncing our lusts, and living godly; which lusts have their beginning of that blindness wherein all men are born; but holiness proceedeth from the grace and favor of God, which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition.

(\*) When you were in ignorance and knew not Christ.

15 But as he which hath called you, is holy, so be ye holy in (\*) all manner of conversation;

(\*) Luke 1:75 .

16 (9) Because it is written, (\*) Be ye holy, for I am holy.

(9) He sheweth that sanctification doeth necessarily follow adoption.

(\*) Leviticus 11:44; Leviticus 19:2; Leviticus 20:7 .

17 (10) And if ye (i) call him Father, which without (\*) respect of person judgeth according to every man's (♣) work, pass the time of your dwelling here in fear,

(10) As before he distinguished true faith and hope from false, so doeth he now obedience, setting the quick and sharp sight of God, against an outward mask, and earnest reverence against vain severity.

(i) If you will be called the sons of that Father.

(\*) Deuteronomy 10:17; Romans 2:11; Galatians 2:6 .

(♣) According to the sincerity of the heart.

18 (11) Knowing that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation, received by the traditions of the (\*) fathers,

(11) An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God the Father, in sanctifying us by the death of his own Son. And he partly setteth the purifyings of the Law against the thing itself, that is, against the blood of Christ, and partly also men's traditions which he condemneth as utterly vain and superstitious, be they never so old and ancient.  
(\*) Read Ezekiel 20:18 .

19 (\*) But with the precious blood of Christ, as of a Lamb undefiled, and without spot.

(\*) 1 Corinthians 6:20; 1 Corinthians 7:23; Hebrews 9:14; 1 John 1:7; Revelation 1:5 .

20 (12) Which was (\*) ordained before the (k) foundation of the world, but was declared in the (♣) last times for your sakes,

(12) The taking away of an objection: what was done to the world before that Christ was sent into the world? Was there no holiness before, and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeem and deliver mankind, before mankind was; much less was there any Church without him before his coming in the flesh; yet we are happiest about the rest, to whom Christ was exhibited indeed, in this that he having suffered and overcome death for us, doeth now most effectually work in us by the virtue of his Spirit, to create in us faith, hope, and charity.  
(\*) Romans 16:25; Ephesians 3:9; Colossians 1:26; 2 Timothy 1:10; Titus 1:2 .  
(k) From everlasting.  
(♣) When Christ appeared unto the world, and when the Gospel was preached.

21 Which by his means do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God,

22 (13) Having purified your souls in obeying the truth through the Spirit, to (\*) love brotherly without feigning, love one another with a pure heart fervently,

(13) He commendeth the practice of obedience, that is, charity: earnestly beating into their heads again, that he speaketh not of any common charity, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our souls through the word laid hold on by faith, and engendereth also in us a spiritual and everlasting life, as God is most pure and truly living.  
(\*) 1 Peter 2:17; Romans 12:10; Ephesians 4:2 .

23 Being born anew, not of mortal seed, but of (\*) immortal, by the word of God, who liveth and endureth forever.

(\*) Therefore we must renounce our former nature.

24 (14) For all (\*) (l) flesh *is* as grass, and all the glory of man *is* as the flower of grass. The grass withereth, and the flower falleth away.

(14) A reason why we have need this heavenly generation, to wit, because that men, be their glory never so great, are of nature void of all true and sound goodness.

(\*) Isaiah 40:6; James 1:10 .

(l) The word (flesh) sheweth the weakness of our nature, which is chiefly to be considered in the flesh itself.

25 (15) But the word of the Lord endureth forever. And this is the word which is preached among you.

(15) Again, lest any man should seek that spiritual force and virtue in feigned imaginations, the Apostle calleth us back to the word of God; teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which only we must trust.

## 1 Peter 2

*1 He exhorteth the new born in faith, to lead their lives answerable to the same; 6 and lest their faith should stagger, he bringeth in that which was foretold touching Christ. 11 Then he willeth them to be obedient to Magistrates, 21 and that they patiently bear adversity after Christ's example.*

1 Wherefore, (\*) (1) laying aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking,

(\*) Romans 6:4; Ephesians 4:23; Colossians 3:8; Hebrews 12:1-2 .

(1) Having laid for the foundation the Spirit of God effectually working by the word, and having built thereupon three virtues which are the grounds of all Christian actions, to wit, faith, hope, and charity; now he proceedeth to a general exhortation, the first member whereof is, that we flee all shew, both of secret and also open malice.

2 (2) As (a) newborn babes desire the (\*) (♣) sincere milk of the word, that ye may grow thereby,

(2) The second is, that being newly begotten and born of the new seed of the incorrupt word drawing and sucking greedily the same word as milk, we should grow more and more, as it were, grow up in that spiritual life. And he calleth it, Sincere, not only because it is a most pure thing, but also that we should take heed of them which corrupt it.

(a) As becometh new men.

(\*) Or, the milk of understanding which is without deceit.

(♣) In this their infancy and new coming to Christ he willeth them to take heed lest for the pure milk, which is the first beginnings of learning the sincere word, they be not deceived by them which chop and change it, and give poison instead thereof.

3 (3) If so be that ye (\*) have tasted that the Lord is bountiful.

(3) He commendeth that spiritual nourishment for the sweetness and profit of it.

(\*) Or, do taste.

4 (4) To whom coming as unto a living stone, disallowed of men, but chosen of God *and* precious,

(4) He goeth on forward in the same exhortation, and useth another kind of borrowed speech, alluding to the Temple. Therefore he saith, that the company of the faithful is as it were a certain holy and spiritual building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joined unto him with his living virtue, and knitting them together with himself, although this so great treasure be neglected of men.

5 Ye also as lively stones, be made a spiritual house, (5) a holy (\*) Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

(5) Going forward in the same similitude, he compareth us now to Priests, placed to this end in that spiritual temple, that we should serve him with a spiritual worship, that is, with holiness and righteousness; but as the temple, so is the Priesthood built upon Christ, in whom only all our spiritual offerings are accepted.  
(\*) Revelation 1:6 .

6 (6) Wherefore also it is contained in the Scripture, (\*) Behold, I put in (♣) Sion a chief cornerstone, elect and precious, and he that believeth therein, shall not be ashamed.

(6) He proveth it by the testimony of the Prophet Isaiah.  
(\*) Isaiah 28:16; Romans 9:33 .  
(♣) Meaning, that God hath appointed Christ to be chief and head of his Church.

7 (7) Unto you therefore which believe, it is precious; but unto them which be disobedient, the (\*) stone which the (♣) builders disallowed, the same is made the head of the corner,

(7) By setting the most blessed condition of the believers, and the most miserable of the rebellious one against another, he pricketh forward the believers, and triumpheth over the other; and also preventeth an offence which ariseth hereof, that none do more resist this doctrine of the Gospel, than they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priests, Elders and Scribes. Therefore he answereth first of all that there is no cause why any man should be astonished at this their stubbornness, as though it were a strange matter, seeing as we have been forewarned so long before, that it should so come to pass; and moreover, that it pleased God to create and make certain to this selfsame purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributeth to God, but to their own obstinate stubbornness which cometh between God's decree, and the execution thereof or their condemnation, and is the true and proper cause of their destruction.  
(\*) Psalm 118:22; Matthew 21:42; Acts 4:11 .  
(♣) The Priests, Doctors and Ancients of the people.

8 And a (\*) stone to stumble at, and a rock of offence, even *to them* which stumble at the word, being disobedient, unto the which thing they were even ordained.

(\*) Isaiah 8:14; Romans 9:33 .

9 (8) But ye are a chosen generation, a (♣) royal (\*) Priesthood, a holy nation, a (♣) peculiar people, that ye should shew forth the virtues of him that hath called you out of darkness into his marvelous light,

(8) The contrary member, to wit, he describeth the singular excellency of the elect, and also lest any man should doubt whether he be chosen or not, the Apostle calleth us back to the effectual calling, that is, to the voice of the Gospel sounding both in our ears and minds by the outward preaching and Sacraments, whereby we may certainly understand that everlasting decree of our salvation (which otherwise is most secret and hidden) and that through the only mercy of God who freely chooseth and calleth us. Therefore this only remaineth, saith he, that by all means possible we set forth the great goodness of the most mighty God.

(♣) That is, partakers of Christ's Priesthood and kingdom.

(\*) Exodus 19:6; Revelation 5:10 .

(♣) Or, gotten by purchase.

10 (\*) Which in time past were not a people, yet *are* now the people of God; which in time past were not under mercy, but now have obtained mercy.

(\*) Hosea 2:23; Romans 9:25 .

11 (9) Dearly beloved, (10) I beseech you, as strangers and pilgrims, (\*) (11) abstain from fleshly lusts (12) which fight against the soul,

(9) He returneth to that general exhortation.

(10) A reason why we ought to live holy, to wit, because we are citizens of heaven, and therefore we ought to live according to the Laws not of this world, which is most corrupt, but of the heavenly city, although we be strangers in the world.

(\*) Romans 13:14; Galatians 5:16-17 .

(11) Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to here rule in us.

(12) The third argument: for although those lusts flatter us, yet they cease not to fight against our salvation.

12 (13) (\*) And have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, (14) may by *your* good (♣) works which they shall see, glorify God in the day of (b) (♣) visitation.

(13) The fourth argument, taken of the profit of so doing; for by this means also we provide for our good name and estimation, whilst we compel them at length to change their minds, which speak evil of us.

(\*) 1 Peter 3:16 .

(14) The fifth argument, which also is of great force; because the glory of God is greatly set forth by that means, whilst by example of our honest life, even the most profane men are brought unto God, and submit themselves unto him.

(♣) Matthew 5:16 .

(b) When God shall also have mercy on them.

(♣) Your good conversation shall be as a preparative against that day that God shall shew mercy unto them and turn them.

13 (15) (\*) Therefore submit yourselves unto (c) all (♣) manner ordinance of man (16) for the Lord's sake, (17) whether it be unto the King, as unto the superior,



(15) That which he spake generally, he now expoundeth by parts, describing severally every man's duty. And first of all he speaketh of the obedience which is due both to the Laws, and also to the Magistrates both higher and lower.

(\*) Romans 13:1 .

(c) By ordinance, is meant the framing and ordering of civil government, which he calleth ordinance of man, not because man invented it, but because it is proper to men.

(♣) Or, public-like government.

(16) The first argument: because the Lord is the author and revenger of this policy of men, that is, which is set amongst men; and therefore the true servants of the Lord must above all others be diligent observers of this order.

(17) He preventeth a cavil which is made by some, that say they will obey Kings and the higher magistrates, and yet condemn their ministers, as though their ministers were not armed with their authority which sent them.

14 Or unto governors, as unto them that are sent of him, (18) for the punishment of evil doers, and for the praise of them that do well.

(18) The second argument taken of the end of this order, which is not only most profitable, but also very necessary; seeing that by this means virtue is rewarded, and vice punished, wherein the quietness and happiness of this life consisteth.

15 (19) For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

(19) He declareth the first argument more amply, shewing that Christian liberty doeth amongst all things least or not at all consist herein, to wit, to cast off the bridle of Laws, (as at that time some altogether unskillful in the kingdom of God reported) but rather in this, that living holy according to the will of God, we should make manifest to all men, that the Gospel is not a cloak for sin and wickedness, seeing we are in such sort free, that yet we are still the servants of God, and not of sin.

16 As free, and not as having the liberty for a cloak of maliciousness, but as the servants of God.

17 (20) (d) Honor all men, (\*) love (e) (♣) brotherly fellowship, fear God, honor the King.

(20) He divideth the civil life of man, by occasion of those things which he spake into two general parts: to wit, into those duties which private men owe to private men, and especially the faithful to the faithful, and into that subjection whereby inferiors are bound to their superiors, but so, that Kings be not made equal to God, seeing that fear is due to God, and honor to Kings.

(d) Be charitable and dutiful towards all men.

(\*) 1 Peter 1:22; Romans 12:10 .

(e) The assembly and fellowship of the brethren. Zechariah 11:14 .

(♣) With them which acknowledge one self Father in heaven.

18 (\*) (21) Servants, be subject to your masters with all fear, not only to the good and courteous, but also to the (♣) froward.

(\*) Ephesians 6:5; Colossians 3:22 .

(21) He goeth to the duty of servants towards their masters, which he describeth with these bounds, that servants submit themselves willingly and not by constraint, not only to the good and courteous, but also to the froward and sharp masters.

(♣) In all obedience this must be before our eyes, that we obey in the Lord; for if any command things against God, then let us answer, It is better to obey God than men.

19 (\*) (22) For this is thankworthy, if a man for (f) (♣) conscience toward God endure grief, suffering wrongfully.

(\*) 2 Corinthians 7:10 .

(22) The taking away of an objection: Indeed the condition of servants is hard, especially if they have toward masters, but this their subjection shall be so much the more acceptable to God, if his will prevail more with servants, than the master's injuries.

(f) Because he maketh a conscience of it to offered God, by whose good will and appointment, he knoweth this burden is laid upon him.

(♣) Knowing that God layeth this charge upon him.

20 For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer *wrong* and take it patiently, this is acceptable to God.

21 (23) For hereunto ye are called, for Christ also suffered for you, leaving you an (g) example that ye should follow his steps.

(23) He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should bear so much more patiently this inequality between men which are of one selfsame nature, moreover setting before them Christ the Lord of lords for an example, he signifieth that they cannot but seem too delicate, which shew themselves more grieved in the bearing of injuries, than Christ himself who was most just, and most sharply of all afflicted, and yet was most patient.

(g) A borrowed kind of speech taken of painters and schoolmasters.

22 (\*) Who did no sin, neither was there guile found in his mouth.

(\*) Isaiah 53:9; 1 John 3:5 .

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but (24) committed it to him (25) that judgeth righteously.

(24) He sheweth them a remedy against injuries, to wit, that they commend their cause to God, by the example of Christ.

(25) He seemeth now to turn his speech to masters, who have also themselves a master and judge in heaven, who will justly revenge the injuries that are done to servants, without any respect of persons.

24 (\*) (26) Who his own self bare our sins in his body on the tree, that we being dead to sin, should live in righteousness; by whose stripes ye were healed.

(\*) Isaiah 53:5; Matthew 8:17 .

(26) He calleth the servants back from the consideration of the injuries which they are constrained to bear, to think upon the greatness and the end of the benefit received from Christ.

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

## 1 Peter 3

1 That Christian women should not contemn their husbands, though they be infidels. 6 He bringeth in examples of godly Women. 8 General exhortations, 14 patiently to bear persecutions, 15 and boldly to yield a reason of their faith. 18 Christ's example.

1 Likewise (\*) (1) let the wives be subject to their husbands, (2) that even they which obey not the word, may without the word be won by the conversation of the wives,

(\*) Colossians 3:18; Ephesians 5:22 .

(1) In the third place he setteth forth the wives' duty to their husbands, commanding them to be obedient.

(2) He speaketh namely of them which had husbands that were not Christians, which ought so much the more be subject to their husbands, that by their honest and chaste conversation they may give them to the Lord.

2 While they behold your pure conversation which is with fear.

3 (\*) (3) Whose appareling let it not be that outward, *as* with broided hair, and gold put about, or in putting on of apparel;

(\*) 1 Timothy 2:9 .

(3) He condemneth the riot and excess of women and setteth forth their true appareling such as is precious before God, to wit, the inward and incorruptible which consisteth in a meek and quiet spirit.

4 But let it be the (a) hidden man of the heart, *which consisteth* in the incorruption of a meek and quiet spirit, which is (b) before God a thing much set by.

(a) Who hath his seat fastened in the heart; so that the hid man is set against the outward decking of the body.

(b) Precious indeed, and so taken of God.

5 (4) For even after this manner in time past did the holy women, which trusted in God, attire themselves, and were subject to their husbands.

(4) An argument taken of the example of women, and especially of Sarah, who was the mother of all believers.

6 As Sarah obeyed Abraham, and (\*) called him (♣) Sir, whose daughters ye are, while ye do well, (5) not being (♣) afraid of any terror.

(\*) Genesis 18:12 .

(♣) Or, Master.

(5) Because women are of nature fearful, he giveth them to understand, that he requireth of them that subjection, which is not wrung out of them either by force or fear.

(♣) But willingly do your duty; for your condition is not the worse for your obedience.

7 (\*) (6) Likewise ye husbands, (c) dwell with them as men of (d) (♣) knowledge, (7) (♣) giving (e) honor unto the woman, as unto the weaker (f) vessel, (8) even as they which are (♣) heirs together of the (g) grace of life, (9) that your (♥) prayers be not interrupted.

(\*) 1 Corinthians 7:3 .

(6) He teacheth husbands also their duties, to wit, that the more understanding and wisdom they have, the more wisely and circumspectly they behave themselves.

(c) Do all the duties of wedlock.

(d) The more wisdom the husband hath, the more circumspectly he must behave himself in bearing those commodities, which through the woman's weakness oft times cause trouble both to the husband and the wife.

(♣) By neither keeping them to strait, nor in giving them to much liberty.

(7) The second argument: because the wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man made to far most excellent uses; whereupon it followeth that she is not therefore to be neglected because she is weak, but on the contrary part she ought to be so much the more cared for.

(♣) Taking care, and providing for her.

(e) Having an honest care for her.

(f) The woman is called a vessel after the manner of the Hebrews, because the husband useth her as his fellow and helper to live faithfully before God.

(8) The third argument: for that they are equal in that which is the chiefest (that is to say, in the benefit of eternal life) which otherwise are unequal as touching the governance and conversation at home, and therefore they are not to be despised although they be weak.

(g) Of that gracious and free benefit whereby we have everlasting life given us.

(♣) Man ought to love his wife, because they lead their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow heirs together of life everlasting.

(9) The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole service of God whereunto both the husband and wife are equally called.

(♥) For they cannot pray when they are at dissention.

8 (10) Finally, be ye all of one mind, one suffer with another, love as brethren, *be pitiful, be courteous,*

(10) He returneth to common exhortations and commendeth concord and whatsoever things pertain to the maintenance of peace and mutual love.

9 (\*) (11) Not rendering evil for evil, neither rebuke for rebuke, but contrariwise bless; (12) knowing that ye are thereunto called, that ye should be (♣) heirs of blessing.

(\*) Proverbs 17:13; Proverbs 20:22; Matthew 5:39; Romans 12:17; 1 Thessalonians 5:15 .

(11) We must not only not recompense injury for injury, but we must also recompense them with benefits.

(12) An argument taken of comparison: Seeing that we ourselves are called of God whom we offend so often, to so great a benefit (so far is he from revenging the injuries which we do unto him) shall we rather make ourselves unworthy of so great bountifulness, than forgive one another's faults? And from this verse to the end of the chapter, 1 Peter 3:9-22; there is a digression of going from the matter he is in the band with, to exhort us valiantly to bear afflictions.

(♣) God hath made us when we were his enemies, heirs of his kingdom, and shall not we forgive our brethren a small fault?

10 (\*) (13) For if any man long after life, and to (h) see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

(\*) Psalm 34:13 .

(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 to set upon us more boldly, and to destroy us. (Nay saith the Apostle by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is the way to the 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.

(h) Lead a blessed and happy life.

11 (\*) Let him eschew evil, and do good; let him seek peace, and follow after it.

(\*) Isaiah 1:16 .

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers, and the (i) face of the Lord (\*) *is* against them that do evil.

(i) This word (Face) after the manner of the Hebrews, is taken for (anger.)

(\*) To take vengeance on him.

13 (14) And who is it that will harm you, if ye follow that which is good?

(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.

14 (\*) Notwithstanding blessed *are ye*, if ye suffer for righteousness' sake. (15) Yea, (♣) (♣) fear not their (k) fear, neither be troubled.

(\*) Matthew 5:10 .

(15) A most certain counsel in afflictions, be they never so terrible, to be of a constant mind, and to stand fast. But how shall we attain unto it? If we sanctify God in our minds and hearts, that is to say, if we rest upon him, as one that is Almighty, that loveth mankind, that is good and true indeed.

(♣) Isaiah 8:12-13 .

(♣) That is, when they think to make you afraid by their threatenings.

(k) Be not dismayed as they are.

15 But (l) sanctify the Lord God in your hearts, (16) and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence,

(l) Give him all praise and glory, and hang only on him.

(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 to godly reverence, that the enemies may not have anything justly to object, but may rather be ashamed of themselves.

16 (\*) Having a good conscience, that when they speak evil of you as of evil doers, they may be ashamed, which slander your good conversation in Christ.

(\*) 1 Peter 2:12 .

17 (17) For *it is* better (if the will of God be so) that ye suffer for well doing, than for evil doing.

(17) A reason which standeth upon two general rules of Christianity, which notwithstanding all men allow not of. 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 (\*) (18) For Christ also hath once suffered for sins, (19) the just for the unjust, (20) that he might bring us to God, (21) and was put to death concerning the (m) flesh, but was quickened by the (♣) spirit.

(\*) Romans 5:6; Hebrews 9:15 .

(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 Father's decree.

(19) An argument taken by comparison: Christ the just suffered for us that are unjust, and shall it grieve us that are unjust to suffer for the just's 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 he holdeth us up by his virtue in all the difficulties of this life, until he bring us to his Father.

(21) Another argument taken of the happy end of these afflictions, wherein also 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 man's nature, but yet became conqueror by the virtue of his divinity.

(m) As touching his manhood, for his body was dead, and his soul felt the sorrows of death.

(♣) By the power of God.

19 (22) By (\*) the which (♣) he also went, and preached unto the (♣) spirits that *are* in prison.

(22) A secret objection: Christ indeed might do this, but what is that to us? Yet (saith the Apostle) for Christ hath shewed forth this virtue in all ages both to the preservation of the godly, were they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the history of the flood; for Christ is he which in those days (when God through his patience appointed a time of repentance to the world) was present not in corporal presence, but by his divine virtue, preaching repentance even by the mouth of Noah himself who then prepared the Ark, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those few (that is, eight only persons) in the water.

(\*) By the virtue of which Spirit, that is to say of the divinity; therefore this word, Spirit, cannot in this place be taken for the soul, unless we will say, that Christ was raised up again, and quickened by the virtue of his soul.

(♣) Christ being from the beginning head and governor of his Church, came in the days of Noah, not in body, which then he had not, but in Spirit, and preached by the mouth of Noah for the space of 120 years to the disobedient, which would not repent, and therefore are now in prison reserved to the last judgment.

(♣) He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.

20 Which were in time passed disobedient, when (n) once the longsuffering of God abode in the days of (\*) Noah, while the Ark was preparing, wherein few, that is, eight (o) (♣) souls were saved in the water.

(n) This word (once) sheweth that there was a furthestmost day appointed, and if that were once past, there should be no more.

(\*) Genesis 6:14; Matthew 24:38; Luke 17:26 .

(o) Men.

(♣) Or, persons.

21 (23) To the which also the figure that now saveth us, *even* Baptism agreeth (not the putting away of the filth of the flesh, but in (\*) that a good conscience maketh request to (p) God) (24) by the resurrection of Jesus Christ,

(23) A proportional applying of the former example to the times which followed the coming of Christ: for that preservation of Noah in the waters was a figure of our Baptism, not as though the material water of Baptism saveth us, as those waters which bare up the Ark saved Noah, but because Christ with his inward virtue, which the outward Baptism shadoweth, preserveth us being washed, so that we may call upon God with a good conscience.

(\*) Or, the taking to witness of a good conscience.

(p) The conscience being sanctified, may freely call upon God.

(24) That selfsame virtue, whereby Christ rose again, and now being carried into heaven, hath received all power, doeth at this day defend and preserve us.

22 Which is (\*) at the right hand of God, gone into heaven, to whom the Angels, and Powers, and might are subject.

(\*) Hebrews 1:3 .

## 1 Peter 4

*1 He bringeth Christ's example, and applieth it, 6 to the mortifying of the flesh, especially commending Charity; 12 And so entreateth of patience. 19 That it is necessary that correction begin at the Church.*

1 Forasmuch (1) then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same (\*) mind, *which is*, that he which hath suffered in the flesh, hath ceased from sin,

(1) Having ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one has 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 virtue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God.

(\*) Our sanctification standeth in two points, in dying to sin, and living to God.

2 That he henceforward should live (as much time as (a) remaineth in the (\*) flesh) not after the lusts of men, but after the will of God.

(a) So much of this present life as remaineth yet to be passed over.

(\*) Or, body.

3 (\*) (2) For it is sufficient for us that we have spent the time past of the life, after the lust (b) of the Gentiles, walking in wantonness, lusts, drunkenness, in gluttony, drinkings, and in abominable idolatries.

(\*) Ephesians 4:22 .

(2) By putting us in mind of the dishonesty of our former life led in the filth of sin, he calleth us to earnest repentance.

(b) Wickedly and licentiously after the manner of the Gentiles.

4 (3) Wherein it seemeth to them (c) strange, that ye run not with them unto the same excess of riot, *therefore* speak they evil of *you*,

(3) That we be not moved with the enemies perverse and slanderous judgments of us, we have to set against them that last judgment of God which remaineth for them; for none, whether they be then found living, or were dead before, shall escape it.

(c) They think it a new and strange matter.

5 Which shall give account to him, that is ready to judge quick and dead.

6 (4) For unto this purpose was the Gospel preached also unto the (\*) dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

(4) A digression because he made mention of the last general judgment. And he preventeth an objection, that seeing Christ came very lately, they may seem to be excusable which died before. But this the Apostle denieth; for (saith he) this selfsame Gospel was preached unto them also (for 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 naughty corruption which reigneth in men) they should suffer themselves to be governed by the virtue of the Spirit of God.

(\*) Although the wicked think this Gospel new, and vex you that embrace it; yet, hath it been preached to them of time past, which now are dead, to the intent that they might have been condemned, or dead to sin in the flesh, and also might have lived to God in the spirit, which two are the effect of the Gospel.

7 (5) Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

(5) 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 much the more diligently watch and pray with true sobriety of mind.

8 (6) But above all things have fervent love among you, (\*) for (♣) love shall cover the multitude of sins.

(6) He commendeth charity of one towards another, because it doeth, as it were, to bury a multitude of sins, and therefore preserveth and maintaineth peace and concord; for they that love one another, do easily forgive one another their offences.

(\*) Proverbs 10:12 .

(♣) As hate moveth us to reproach our brother when he offendeth us; so love hideth and pardoneth the faults, which he committeth against us, though they be never so many.

9 (7) Be ye (\*) harberous one to another, without grudging.



(7) Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will have to be voluntary and most courteous and bountiful.  
(\* ) Romans 12:13; Hebrews 13:2 .

10 (8) (\*) Let every man as he hath received the gift, minister the same one to another, (9) as good disposers of the manifold grace of God.

(8) He sheweth the use of charity, to wit, that every man bestow that gift which he hath received to the profit of his neighbor.  
(\* ) Romans 12:6; Philippians 2:14 .  
(9) A reason, because that what gift soever we have, we have received it of God upon this condition, to be his disposers and stewards.

11 (10) If any man speak, *let him speak* as the words of God. If any man minister, *let him do it* as of the ability which God ministereth, that God in all things may be glorified through Jesus Christ, to whom is praise and dominion forever, and ever, Amen.

(10) He reckoneth up two kinds of these gifts as chief, to wit, the office of teaching in the Church, and the other Ecclesiastical functions, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper mark.

12 (11) Dearly beloved, think it not (d) strange (12) concerning the fiery trial, which is among you to prove you, as though some strange thing were come unto you;

(11) Because that cross is joined with the sincere profession of Religion, the Apostle fitly repeateth that which he touched before, warning us not to be troubled at persecutions and afflictions, as 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 does meaneth not to consume us with this fire (as it were) but to purge us of our dross, and make us perfect.

13 (13) But rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall appear, ye may be glad and rejoice.

(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 the afflictions, and therefore shall in their time be partakers also of his glory.

14 (\*) (14) If ye be railed upon for the Name of Christ, blessed *are ye*, for the (e) Spirit of glory and of God resteth upon you; *which* on their (♣) part is evil spoken of, but on your part is glorified.

(\* ) Matthew 5:10 .  
(14) Secondly, because that although the infidels think far otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed upon, are honored of God with the true spiritual glory, and their adoption sealed in them by the Spirit of God.  
(e) By Spirit he meaneth the gifts of the Spirit.  
(♣) That is, by the infidels.

15 (15) But let none of you suffer as a murderer, or *as* a thief, or an evil doer, or as a busybody in other men's matters.

(15) The third difference: for the godly are not afflicted for their evil doings, but for righteousness' sake as Christians; whereby it cometh to pass that the cross, seeing it is a testimony unto them of faith and righteousness, ministereth unto them not an occasion of sorrow, but of unspeakable joy; now the Apostle propoundeth the third difference under the form of an exhortation.

16 But if *any man suffer* as a Christian, let him not be ashamed, but let him glorify God in this behalf.

17 (16) For the time *is come* that (\*) judgment must begin at the house of God. (17) If it first *begin* at us, what shall the end be of them which obey not the Gospel of God?

(16) The third reason: because the Lord of all the world being especially careful for them in his household, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severity. And as he hath always used to do heretofore, so doth he now specially when as he exhibited himself in person to his Church.

(\*) Or, punishment.

(17) Lest the godly should be offended and stumble at that vain shadow of felicity of the wicked, as though God were not the governor of the world, for that the wicked are in good case, and the godly in evil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nurturcth them under the cross, will at length in his time handle the rebellious and wicked far otherwise, whom he hath appointed to utter destruction.

18 (\*) And if the righteous scarcely be (♣) saved, where shall the ungodly and the sinner appear?

(\*) Proverbs 2:31 .

(♣) As concerning this life where he is punished.

19 (18) Wherefore let them that suffer according to the will of God, commit their souls *to him* in well doing, as unto a faithful Creator.

(18) The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward, notwithstanding in the way of holiness and well doing, commending themselves to God their faithful Creator, that is to say, their Father.

## 1 Peter 5

*1 He warneth the Elders not to usurp authority over the Church, 5 willing the younger sort to be willing to be taught, and to be modest, 8 to be sober and watchful to resist the cruel adversary.*

1 The (1) (\*) Elders which are among you, (2) I beseech which am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,

(1) He describeth peculiarly the office of the Elders, that is to say, of them that have the care of the Church.

(\*) By Elders he understandeth all them which preach, teach, or minister in the Church.

(2) He useth a preface touching the circumstance of his own person, that is, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doeth still take the same pains, and also hath one selfsame hope together with them.

2 (3) (a) Feed the (4) flock of (\*) God, (5) which (♣) dependeth upon you, (6) caring for it not by constraint, but willingly, not for filthy lucre, but of a ready mind;

(3) The first rule: He that is a shepherd, let him feed the flock.

(a) He saith not, Offer for the quick and dead, and sing patched shreds in a strange tongue, but (Feed.)

(4) The second: Let the shepherd consider, that the flock is not his, but God's.

(\*) Or, Christ.

(5) The third: Let not shepherds invade other men's flocks, but let them feed that which God hath committed unto them.

(♣) Or, which is committed unto you, or as much as in you lieth.

(6) Let the shepherds govern the Church with the word and example of godly and unblameable life, not by constraint but willingly, not for filthy lucre, but with a ready mind, not as lords over God's portion and heritage, but as his ministers.

3 Not as though ye were lords over God's (b) heritage, but that ye may be examples to the flock.

(b) Which is the Christian people.

4 (7) And when that chief Shepherd shall appear, ye shall receive an incorruptible crown of glory.

(7) That the shepherds' minds be not overcome either with the wickedness of men, or their cruelty, he warneth them to cast their eyes continually upon that chief Shepherd, and the crown which is laid up for them in heaven.

5 (8) Likewise ye younger, submit yourselves unto the Elders, and submit yourselves every man, one to another, (\*) deck yourselves inwardly in lowliness of mind, (9) for (♣) God resisteth the proud, and giveth grace to the humble.

(8) He commendeth many peculiar Christian virtues, and especially modesty; which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardness and pride of that age.

(\*) Romans 12:10 .

(9) Because pride seemeth to many, to be the way unto the glory of this life, the Apostle witnesseth on the contrary side, that ignominy and shame is the reward of pride, and glory the reward of modesty.

(♣) James 4:6 .

6 Humble (\*) yourselves therefore (10) under the mighty hand of God, that he may exalt you in due time.

(\*) James 4:10 .

(10) Because those proud and lofty spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vanity of proud men, and to hang wholly upon his providence.

7 (\*) Cast all your care on him, for he careth for you.

(\*) Psalm 55:22; Matthew 6:25; Luke 12:22 .

8 (11) Be sober, and watch, for (\*) your adversary the devil as a roaring lion walketh about, seeking whom he may devour;

(11) The cruelty of Satan, who seeketh by all means to devour us, is overcome by watchfulness and faith.

(\*) Luke 22:31 .

9 Whom resist steadfast in the faith, (12) knowing (\*) that the same afflictions are accomplished in your (c) brethren which are in the world.

(12) The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient times common to the whole Church, and therefore we must suffer that patiently wherein which we have such and so many fellows of our conflicts and combats.

(\*) Nothing cometh unto us, which we see not to appertain to the rest of Christ's members; and therefore we ought not to refuse that condition which is common to all the Saints.

(c) Amongst your brethren which are dispersed throughout the world.

10 (13) And the God of all grace, which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a little, make you perfect, confirm, strengthen and stablish *you*.

(13) He sealeth up as it were with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands of whom they had the beginning, and hope to have the accomplishment, to wit, of God the Father in Jesus Christ in whom we are sure of the glory of eternal life.

11 To him *be* glory and dominion forever and ever, Amen.

12 (14) By Silvanus a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

(14) Continuance and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian strength; Now the sum of the Apostles' doctrine, is salvation freely given of God.

13 (15) *The Church* that is at (d) Babylon elected together with you, saluteth you, and Marcus my son.

(15) Familiar salutations.

(d) In that famous city of Assyria, where Peter the Apostle of circumcision then was.

14 Greet ye one another with the (\*) kiss of love. Peace *be* with you all which are in Christ Jesus, Amen.

(\*) Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12 .