

stle general of Peter.

THE ARGUMENT.

The effect of the Apostle here is to exhorthe the which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace to wardes me...

CHAP. I.

4 Forasmuche as the power of God hathe giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts...

1 I MON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the righteousnes of our God and Sauour Iesus Christ:

- 2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,
3 According as his godlie power hathe giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hathe called vs vnto glorie and vertue.
4 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.
5 Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge:
6 And with knowledge, temperance: and with temperance, patience: and with patience, godliness:
7 And with godliness, brotherlie kindenes: and with brotherlie kindenes, loue.
8 For if these things be among you, and abunde, they will make you that ye neither shalbe ydle, nor vnfruitful in your knowledge of our Lord Iesus Christ.
9 For he that hathe not these things, is blinde, & scan not se farre of, & hathe forgottē that he was purged from his olde finnes.

- 10 Wherefore, brethren, giue rather diligence to make your calling & election sure: for if ye do these things, ye shal neuer fall.
11 For by this meanes an entring shalbe ministered vnto you abundantly into the euerallasting kingdome of our Lord & Sauour Iesus Christ.
12 Wherefore, I wil not be negligent to put you alway in remembrance of these things, thogh that ye haue knowledge, and be established in the present trueth.
13 For I thinke it mete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.
14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hathe shewed me.
15 I wil endeuour therefore alwaife, that ye also may be able to haue remembrance of these things after my departing.
16 For we folowed not deceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:
17 For he receiued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, This is my beloued Sonne, in whome I am wel pleased.
18 And this voyce we heard when it came from heauen, being with him in the holie mounte.
19 We haue also a moste sure worde of the Prophetes, to which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntil the day dawne, and the daye starre arise in your hearts.
20 So that ye first know this, that no prophete in the Scripture is of priuate motion.
21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake

h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
i For God wil euer vpholde you.
k In this bodie, 2. Cor. 5.3.

Ioh. 21. 19.

1. Cor. 1. 17.

Or. 2. 1. Or. spiritual and crastie.

Mat. 17. 5.

1 For by Christs presence it was for the time holie. m That is, the doctrine of the Prophetes. n A periter knowledge then vnder the Law. 2. Tim. 3. 16.

o Meaning, Christ the sunne of iustice, by his Gospell. p Cometh not of men. Or. 1. 1. 2. Cor. 1. 1.

a in that he declared him self iuste and faithful in accomplishing his promes by Christ.

b He speaketh of Christ as he is God and Sauiour. c That is, saluation. d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

e Or, through his glorie. f We are made partakers of his diuine nature, in that we flee the corruption of the worlde: or as Paul writeth, are dead to sinne. & are not in the flesh of Godlie manners.

g The Greeke worde signifieth him, that naturally can not se, except he holdeth nere his eyes. So Peter calleth suche as can not se heauēlie things which are farre of, pure blinde or sandblinde.

spake as they were moued by the holie 14 Hauing eyes ful of adulterie, and that
Gost. can not cease to sinne, beguiling vnstable
soules: they haue hearts exercised with co
uetousnes, cursed children,

CHAP. II.

*He prophesieth of false teachers, and sheweth their pu
nishment.*

*Act. 20, 29. 1
1. Tim. 4, 2.
Iude. 12.*

1 **B**ut there were false prophetes also
among the people, euē as there shal
be false teachers among you: which priue
ly shal bring in damnable heresies, euen
denying the Lord, that hathe boght them,
& bring vpon them selues swift dānation.

*20r. insolent & 2
wanton.*

2 And manie shal followe their damna
ble wayes, by whome the way of trueth
shal be euil spoken of,

*a This is eui
dently sene
in the Pope &
his Priests, w
by lies & flat
teries sel mens
soules, so that
it is certaine
that he is not
the successeur
of Simon Pe
ter, but of Si
mon Magus.
Iob. 4, 18.
Iude 6.
Gen. 7, 2.
Gen. 19, 24.*

3 And through couetousnes shal they with
fained wordes make marchandise of you,
whose iudgement long agone is not farre
of, and their damnation slepeth not.

4 For if God spared not the Angels, that
had sinned, but caste them downe into hell
and deliuered them into chaines of dar
kenes, to be kept vnto damnation:

Gen. 19, 16.

5 Nether hathe spared the olde worlde, but
saued Noe the eight *persone* a preacher of
righteousnes, and broght in the flood vpō
the worlde of the vngodlie,

6 And turned the cities of Sodome and
Gomorrhe into ashes, condemned them
and ouerthrewe them, and made them an
ensample vnto them that after shulde liue
vngodlie,

7 And deliuered iuste Loth vexed with
the vnclenlie conuersation of the wicked,

8 (For he being righteous, and dwelling a
mong them, in seing and hearing, vexed
his righteous soule from day to day with
their vnlawful dedes.)

9 The Lord knoweth to deliuer the god
lie out of tentation, and to referue the
vniust vnto the day of iudgement to be
punished:

10 And chiefly them that walke after the
flesh, in the lust of vnclennes, and despise
the gouernement, which are presumptuous,
and stand in their owne conceite, and fea
re not to speake euil of thē that are in dig
nitie.

*1. King. 22, 22
Iob. 1, 12.*

*b Albeit the
Angels con
demne the
vices and ini
quities of wic
ked magistra
tes, yet they
blame not the
autoritie and
power which
is giuen them
of God.*

11 Where as the Angels which are greater
bothe in power and might, giue not brai
ling iudgement against them before the
Lord.

*c As beasts
without rea
son or wit fol
lowe whether
nature leadeth
them: so these
wicked men
destitute of
Spirit of God,
onely seke to
fulfil their sen
sualitie, and as
they are ves
sels made to
destruō, & appointed to this iudgement, so they fall into the snares of Satan
to their destrūō. d For in your holie feasts they sit as members of Church
where as in dede they be but spottes, & so deceiue you, read Iude 12.*

12 But these as brute beasts, led with sen
sualitie and made to be taken, and des
troyed, speake euil of those things which
they knowe not, and shal perish through
their owne corruption.

13 And shal receiue the wages of vnrighte
ousnes, as they which counte it pleasure to
liue deliciously for a season. Spottes they
are and blottes, deliting them selues in
their deceiuings, in feasting with you,

15 Which forsaking the right waye, haue
gone astraye, following the way of Ba
laam, the sonne of Bofor, which loued the
wages of vnrighteousnes.

*Nomb. 22, 23.
Iude 11.*

16 But he was rebuked for his iniquitie:
for the domme asse speaking with mans
voyce, forbade the foolishnes of the Pro
phet.

17 These are welles without water, and
cloudes caryed about with a tempest, to
whome the blacke darkenes is referued for
euer.

*Iude 12.
e They haue so
me appearece
outwarde, but
within they a
re drie and bar
ren, or at moste
they cause but
a tempest.*

18 For in speaking swelling wordes of va
nitie, they beguile with wantōnes through
the lustes of the flesh them that were clea
ne escaped from them which are wrapped
in errour,

19 Promising vnto them libertie, and are
them selues the seruants of corruption:
for of whome focuer a man is ouercome,
euen vnto the same is he in bondage.

*Iohn 8, 34.
Rom. 6, 20.*

20 For if they, after they haue escaped frō
the filthines of the worlde, through the
knowledge of the Lord, & of the Sauour
Iesus Christ, are yet tågled againe therein,
and ouercome, the latter end is worse with
them then the beginning.

*Mat. 12, 45.
Ebr. 6, 4.
E. 10, 26.
f Which commeth
by hearing the Gos
pel preached*

21 For it had bene better for them, not to
haue knowen the way of righteousness, thē
after they haue knowen it, to turne frō the
holie commandement giuen vnto them.

Or. doctrine.

22 But it is come vnto them, according to
the true prouerbe, The dogge is retur
ned to his owne vomit: and, The sowe
that was washed, to the wallowing in the
myer.

Prou. 29, 10

CHAP. III.

*He sheweth the impietie of them which mocke at Gods
promises. 7 After what sorte the end of the worlde
shalbe. 8 That they prepare them selues thereunto.
16 Who they are which abuse the writings of S. Paul,
and the rest of the Scriptures, 18 Concluding with
eternal thanks to Christ Iesus.*

1 **T**his seconde Epistle I now write vn
to you, beloued, wherewith I stirre
vp, and warne your pure mindes,

*a For we fall
quickly aslee
pe and forget
that which we
are taught.*

2 To call to remēbrance the wordes, which
were tolde before of the holie Prophetes,
and also the commandement of vs the A
postles of the Lord and Sauour.

3 This first vnderstand, that there shal come
in the last dayes, mockers, which wil
walke after their lustes,

*1. Tim. 4, 20
2. Tim. 3, 1.
Iude 18.*

4 And say, Where is the promes of his cō
ming, for since the fathers dyed, all things
continue a like from the beginning of the
creation.

*b He meaneth
thē which had
once professed
Christian reli
gion, but beca
me afterwar
de contemners
& mockers, as
Epicurians &
atheistes.*

5 For this they willingly knowe not, that
the heauens were of olde, and the earth

that was of the water and by the water, by the worde of God.

As touching the beautie thereof, & things which were therein, except them which were in the arke.

6 Wherefore the world that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

Psal. 90. 4.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, & a thousand yere, as one day.

Eccl. 33. 39.

1 Tim. 2. 4. He speaketh not here of the secret & eternal counsell of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel where by all are called and bidde to the banquet. Mat. 24. 44. 1. thes. 5. 2. genl. 3. 3. & 16. 15.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is pacient toward vs, and wolde haue no man to perish, but wolde all men to come to repentance.

10 * But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

12 Loking for, and hasting vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat?

13 But we loke for * new heauens, and a new earth, according to his promes, wherein dwelleth righteousnes.

1sa. 65. 17. & 66. 22. reuel. 21. 1.

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in peace, without spotte and blameles.

In quiet conscience.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to you,

Albeit his epistles were writ to peculiar Churches, yet they contayne a general doctrine appertaining to all men.

16 As one, that in all his Epistles speaketh of these things: among the which some things are hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

As no man condemneth the brightness of the sunne because his eye is not able to susteine the clearnes thereof: so the hardness of we can not some time compass or perfectly vnderstande in the Scriptures, ought not to take away from vs the vie of Scriptures.

17 Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

THE FIRST EPI- stle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorte them vnto brotherly loue, and to beware of deceiuers.

Iohn 8. 12.

The frutes of our faith must declare whether we be ioyed in God or no: for God being very pure & light will not haue fellowship with them which are in sinne and darkenes.

CHAP. I.

2 True witness of the euerlasting words of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be full.

5 This then is the message which we haue heard of him, and declare vnto you, that God is light, & in him is no darkenes.

6 If we say y we haue fellowship with him, and walke in darkenes, we lye, & do not truly.

7 But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceiue our selues, and truth is not in vs.

9 If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

In an euil conscience, & without the feare of God. That is, Christ with vs and we with our selues.

1. Cor. 9. 14.

1. pet. 1. 9.

reuel. 1. 6.

1. King 8. 46.

1. chro. 6. 36.

pro. 20. 9.

eccl. 7. 20.

If we be not ashamed, earnestly & openly to acknowledge our selues before God to be sinners.



That which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of y Wor-

de of life, (For the life appeared, and we haue sene it, and beare witness, and shewe vnto you the eternal life, which was with the Father, and appeared vnto vs.)

That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

a That is, Christ God eternal. b That is, Christ being man.

c Which giueth life and had it in him self, Ioh 14. d Before all be ginning. e The effect of the Gospels, y we all being ioyned together in Christ by faith, shal be the sonnes of God.

10 If