

1 PETER

Chapter 1

Verse 1. [[@Bible:1 Peter 1:1]]{{field-on:Bible}}**To the strangers.** That is, to the provincial Jews. (*See Trapp on "James 1:1"*) These strangers were (probably) those that came up to Jerusalem at Pentecost, and were converted by St Peter, *Acts 2:7-11, 41*, to whom therefore he here writes, as to newly born babes, *1 Peter 2:2*, and such as met with manifold afflictions for Christ's sake, *1 Peter 3:14*, &c. He exhorts them therefore to steadfastness in the faith and constancy in trial. Christ's young plants need watering. {{field-off:Bible}}

Verse 2. [[@Bible:1 Peter 1:2]]{{field-on:Bible}}**Through sanctification unto obedience.** To the means as well as to the end, to sanctification as well as to salvation. Some there be (saith Mr Philpot in an epistle of his to the congregation) that for an extreme refuge in their evil doings, run to God's election, saying, If I be elected I shall be saved, whatever I do. But such be great tempters of God, and abominable blasphemers of his holy election; these cast themselves down from the pinnacle of the temple in presumption, that God may preserve them by his angels through predestination. God's election ought to be with a simple eye considered, to make us more warily walk according to his word, and not set cock in the hoop, and put all on God's back, to do wickedly at large. Thus he.

Grace unto you, and peace be multiplied. πληθυνθείη, or, enlarged to the utmost, filled up and accomplished. He prays for further measures, that they might be past the spoon and get to a well grown, fully grown age in Christ, *Ephesians 4:13*, until they came to be fathers, gray headed, experienced Christians, such as the Psalmist speaketh of, *Psalms 90:12-14*. {{field-off:Bible}}

Verse 3. [[@Bible:1 Peter 1:3]]{{field-on:Bible}}**Blessed be the God.** A stately proem, and such as can hardly be matched again, unless it be that of St Paul to the Ephesians, *Ephesians 1:3*.

Unto a lively hope. Sure and solid, clearing the conscience, and cheering the spirit. *Vivere spe vidi qui moriturus erat*. If it were not for hope, the heart would break; as they do whose lives and hopes end together. True hope lives when the man dies. It hath for its motto, *Dum expiro, spero*. The righteous hath hope in his death, as St Stephen had; who

"Ibat ovans animis, et spe sua damna levabat,"

Went with good cheer to take his end. (Bembus.) And many of the holy martyrs went as willingly to die as ever they did to dine; they called it their wedding day. They knew it was but winking only, and they should be in heaven immediately; hence their invincible courage at the hour of death. The ungodly are not so; their hopes are dying hopes, they are no better than as the giving up of the ghost, *Job 11:20*. {{field-off:Bible}}

Verse 4. [[@Bible:1 Peter 1:4]]{{field-on:Bible}}**Undefiled, and that fadeth not.** The two Greek words here used are also Latin; Amiantus is a precious stone (saith Dr Playfere out of Isidore), which though it be never so much soiled, yet it cannot be blemished. And Amaranthus is the name of a flower, which being a long time hung up in the house, yet still is fresh and green, as Clemens writeth (Paedagog. p. 8). To both these possibly the apostle might here allude: and it is as if he should say, The crown that you shall receive shall be studded with the stone Amiantus, which cannot be defiled; and it is garnished with the flower Amaranthus, which is fresh and green, &c. {{field-off:Bible}}

Verse 5. [[@Bible:1 Peter 1:5]]{{field-on:Bible}}**Who are kept.** φρουρούμενοι, as with a guard, or as in a garrison, that is, well fenced with walls and works, and so is made impregnable.

By the power of God. Much seen in the saints' perseverance. "My Father is stronger than all; none therefore can take you out of my hands, since I and the Father are one," *John 10:29-30*.
{{field-off:Bible}}

Verse 6. [[@Bible:1 Peter 1:6]]{{field-on:Bible}} **Wherein ye greatly rejoice.** Gr. ἀγαλλιᾶσθε, ye dance for joy, ye dance a galliard, or as children do about a bonfire; ye cannot but express your inward joy in your countenance, voice, and gesture.

If need be, ye are in heaviness. When our hearts grow a grain too light, God seeth it but needful to make us heavy through manifold temptations. When our water (as it were) looks but a little too high, our heavenly Father, a physician no less cunning than loving (saith Bayn), doth discern it, and quickly fits us, whom he most tendereth, with that which will reduce all to the healthful temper of a broken spirit. {{field-off:Bible}}

Verse 7. [[@Bible:1 Peter 1:7]]{{field-on:Bible}} **That the trial of your faith.** If affliction (which is the trial of our faith) be so exceeding precious, what is faith then, and the promises whereon faith lays hold? There are those who by the trial of faith understand here a well tried faith, which is called "gold tried in the fire," *Revelation 3:18*. {{field-off:Bible}}

Verse 8. [[@Bible:1 Peter 1:8]]{{field-on:Bible}} **Whom having not seen.** They had not been, belike, at the feast of the Passover (at which time our Saviour suffered), but came up to the feast of Pentecost, and were converted, *Acts 2:7-11, 41*.

And full of glory. Gr. δεδοξασμένη, glorified already; a piece of God's kingdom and heaven's happiness beforehand. Oh, the joy! the joy! the inexpressible joy that I find in my soul! said a dying saint. {{field-off:Bible}}

Verse 9. [[@Bible:1 Peter 1:9]]{{field-on:Bible}} **The end of your faith.** The period and perfection, the reward and meed of it, in all fulness. See *Psalms 19:12; Proverbs 22:4*. Some grapes of Canaan God gave them beforehand, to sustain them, not to satisfy them.
{{field-off:Bible}}

Verse 10. [[@Bible:1 Peter 1:10]]{{field-on:Bible}} **The prophets have inquired.** This highly sets forth the weight and worth of it, since such men took such pains upon it. Base spirits are busied about light matters; as Domitian spent his time in catching flies, Artaxerxes in making knife hafts; not so Caleb, "who had another spirit, and followed God wholly," *Numbers 14:24*. So did the ancient prophets, as Isaiah: while the merry Greeks were taken up at their Olympic games in the year 1590; from the Flood, the prophet Isaiah seeth that heavenly vision of Christ sitting on his throne, and heareth that thrice happy Trisagion, *Isaiah 6:1-3*. (Buchol. Chron.) And in this disquisition and scrutiny, the prophets with singular desire and industry exercised themselves, as the two compound Greek words, ἐκζητεῖν, ἐξερευνᾶν, used in the next verse, do import. {{field-off:Bible}}

Verse 11. [[@Bible:1 Peter 1:11]]{{field-on:Bible}} **Searching what, &c..** ἐρευνῶντες, with greatest sagacity and industry, as hunters seek for game, and as men seek for gold in the very mines of the earth.

The sufferings of Christ, &c.. Macarius was utterly out in saying that the prophets knew that Christ should be born for man's redemption, but that they knew nothing of his death and sufferings. *Isaiah* writes of them more like an evangelist than a prophet, and is therefore called the "evangelical prophet." {{field-off:Bible}}

Verse 12. [[@Bible:1 Peter 1:12]]{{field-on:Bible}} **Not unto themselves.** In regard of the accomplishment of those oracles that they uttered; and yet to themselves, in regard of their right and interest therein.

They did minister. None must hold themselves too good to serve the saints.

The angels desire to look into. To look wishly and intently, as the cherubims of old looked into the mercy seat, *Exodus 25:18-19*. παρακύψαι, *Prono capite et propenso cello accurate intropiscere*. {{field-off:Bible}}

Verse 13. [[@Bible:1 Peter 1:13]]{{field-on:Bible}} **Wherefore gird up, &c..** We are seldom comforted, but we have need to be exhorted. So apt are our hearts to security, and so apt is Satan to interrupt our joys with his base injections. How soon did Hezekiah fondly overshoot himself to the Babylonish ambassadors, after his sweet intercourse with God in holy duties! And how shamefully did Jonah forget himself and break out into a brawl with God, after his embassy faithfully discharged to the Ninevites, and the sweet comforts that came in to his soul thereupon!

Gird up the loins of your mind, &c.. Gird yourselves and serve God, *Luke 17:8*. A loose, discinct, and diffuent mind is unfit for God's service. Girding implies, 1. Readiness; 2. Nimbleness, handiness, and handsomeness. The main strength of the body is in the loins. Therefore some say, the strong purposes and resolutions of the mind are here meant.

Hope to the end. Gr. τελείως, hope perfectly or entirely; *q.d.* do it not by halves; let there not be any odd reckonings between God and you, but work out your salvation, *Philippians 2:12*. (See Trapp on "Philippians 2:12")

For the grace. That is, for the glory.

That is to be brought unto you. It must be brought unto us (such is our dulness), we will scarcely go seek it, hardly be persuaded to live happily, reign everlastingly. {{field-off:Bible}}

Verse 14. [[@Bible:1 Peter 1:14]]{{field-on:Bible}} **Not fashioning yourselves.** συσχηματιζόμενοι. As a player is fashioned to the obscene speeches and carriages of him whom he is impersonating.

In your ignorance. Men may remain grossly ignorant amidst abundance of means, as these Jews did. "Who is blind but my servant? or deaf as my messenger?" &c., *Isaiah 42:19-20*. {{field-off:Bible}}

Verse 15. [[@Bible:1 Peter 1:15]]{{field-on:Bible}} **In all manner of conversation.** Our very civilities must savour of sanctity, and our common conversation relish of religion. St Paul's civil conversation, πολίτευμα, was in heaven, *Philippians 3:20*. Holiness must be written upon our bridles when we war; upon our cups when we drink, *Zechariah 14:20-21*. It is said of a certain Scotch divine, that he did even eat, and drink, and sleep eternal life. {{field-off:Bible}}

Verse 16. [[@Bible:1 Peter 1:16]]{{field-on:Bible}} **Be ye holy.** *i.e.* Separate from sin, and dedicated to God, in conformity to whom stands our happiness. (See Trapp on "Matthew 5:48") {{field-off:Bible}}

Verse 17. [[@Bible:1 Peter 1:17]]{{field-on:Bible}} **Of your sojourning.** παροικία *inchoatns, commoratio*. Having your commoration on earth, but your conversation in heaven. *Fugiamus ad caelestem patriam, &c.*, could a heathen say.

In fear. Those that fear, of all others, are most likely to hold out, *Jeremiah 32:40*. It is a reverential, filial fear of God, as of a father, that is here required; causing us, 1. to have high and honourable conceptions of God in our hearts; "Sanctify the Lord God in your hearts, and let him be your dread, and fear ye him." 2. Making all honourable mention of him with our mouths, whether we speak to him, or of him, *Ecclesiastes 5:1; Deuteronomy 28:58*. Presume not in a sudden unmannerliness to blurt out the dreadful name of God; much less to

blaspheme it, and bore it through with hideous oaths and imprecations. To speak evil of one's father was death by Plato's law as well as by God's law; and Suidas testifieth of the same Plato and other heathens, that when they would swear by their Jupiter, out of the mere dread and reverence of his name, they for bear to mention him; breaking off their oath with a *μὰ τὸν*, as those that only dared to owe the rest to their thoughts. 3. Walking before him in our whole course with a holy bashful ness, being evermore in the sense of his presence and light of his countenance, in the "fear of the Lord, and in the comfort of the Holy Ghost," as those ancient Christians, **Acts 9:31**. {{field-off:Bible}}

Verse 18. [[@Bible:1 Peter 1:18]]{{field-on:Bible}}**Ye were not redeemed with silver and gold.** These are poor things to purchase a soul with (more likely they are to drown it in perdition and destruction, **1 Timothy 6:9**). Our Saviour, who only ever went to the price of souls, tells us that one soul is more worth than a world, **Matthew 16:26**.

Received by tradition. Children are very apt to follow their parents' example, whether of good or evil. *Me ex ea opinione quam a maioribus accepi de cultu Deorum, nullius unquam movebit oratio*, saith Cicero, I will never forsake that way of di vine service that I have received from my fore fathers. {{field-off:Bible}}

Verse 19. [[@Bible:1 Peter 1:19]]{{field-on:Bible}}**Without blemish.** Of original pollution.

And without spot. Of actual sin: or thus, without blemish, that is, sound within; and without spot, right in the outward parts. A lamb may be fair without that is rotten within. Christ was none such, but a complete sacrifice for sin. {{field-off:Bible}}

Verse 20. [[@Bible:1 Peter 1:20]]{{field-on:Bible}}**Who verily, &c..** So careful was God to make all sure concerning our redemption in Christ, saith one here. {{field-off:Bible}}

Verse 21. [[@Bible:1 Peter 1:21]]{{field-on:Bible}}**Might be in God.** And so in a safer hand than our own; he hath laid help upon one that is mighty. {{field-off:Bible}}

Verse 22. [[@Bible:1 Peter 1:22]]{{field-on:Bible}}**Ye have purified.** *Animabus vestris castificatis*. A metaphor from the legal purifications. {{field-off:Bible}}

Verse 23. [[@Bible:1 Peter 1:23]]{{field-on:Bible}}**Born again.** A man shall never have occasion to curse the day of his new birth.

By the word of God. Made prolific and generative by the Spirit, **1 John 3:9**. It is the Father that regenerateth us originally, **Titus 3:5**, the Son meritoriously and effectively, **John 14:19**; **Ephesians 5:26**; the Holy Ghost consummately and applicatorily, through faith wrought and increased in us by the word and sacraments, **James 1:18**; **Acts 22:16** "Be baptized, and wash away thy sins," *i.e.* be renewed. {{field-off:Bible}}

Verse 24. [[@Bible:1 Peter 1:24]]{{field-on:Bible}}**All flesh is grass.** To live is but to lie dying. Can a picture continue that is drawn upon the ice? *Faenea quadam faelicitate temporaliter florent*, saith Austin, after David, **Psalms 37:2**. The wicked flourish as grass, but they shall be cut down in their flourish. {{field-off:Bible}}

Verse 25. [[@Bible:1 Peter 1:25]]{{field-on:Bible}}**The Lord of the Lord, &c..** This sentence is the motto of the Dukes of Saxony. (Manlii, loc. com.) See **Psalms 119:89**. By the word of the Lord understand that which is written *in cordibus, non in codicibus*; in the heart, not in the book. {{field-off:Bible}}

Chapter 2

Verse 1. [[@Bible:1 Peter 2:1]]{{field-on:Bible}}**All malice and all guile.** Out with this leaven utterly, **1 Corinthians 5:7**. Howsoever we otherwise fail, let us not in these be found faulty at all. These are not the spots of God's children, **Numbers 32:5**. They are without gall, without guile, children that will not lie: they do not wallow or allow themselves in any kind of these evils; which are therefore plurally expressed. {{field-off:Bible}}

Verse 2. [[@Bible:1 Peter 2:2]]{{field-on:Bible}}**Desire the sincere.** ὁδολον, as in children all speak and work at once, hands, feet, mouth. See David's desire, **Psalms 42:1; 119:20, 40, 131**. The Greek word ἐπιποθήσατε signifieth vehemently to desire. See **Romans 1:11; 2 Corinthians 5:2; Philippians 1:8; 2:16**.

The sincere. Gr. Guileless, unmixed milk, not sugared or sophisticated with strains of wit, excellency of speech, &c., **1 Corinthians 2:1**.

That ye may grow thereby. After regeneration, **1 Peter 1:23**, augmentation. That word which breeds us, feeds us; as the same blood of which the babe is bred and fed in the womb, strikes up into the mother's breasts, and there, by a further concoction, becometh white, and nourisheth it. And as milk from the breast is more effectually taken than when it hath stood a while, and the spirits are gone out of it; so the word preached rather than read, furthereth the soul's growth. Let it be our care that we receive not the grace of God in vain; that we be not like the changeling Luther mentioneth, ever sucking, never batling; lest God repent him of his love and dry up the breasts; or send in the Assyrian to drink up our milk, **Ezekiel 25:4**; that we be not always learning, and never to know the truth, **2 Timothy 3:6**, as ants run to and fro about a molehill, but grow not greater. A Christian should go from the word, as Moses did from the mount, as Naaman did out of Jordan, or as the woman of Samaria came to the well *peccatrix*, sinful, went away *praedicatrix*, preaching, saith Ambrose. {{field-off:Bible}}

Verse 3. [[@Bible:1 Peter 2:3]]{{field-on:Bible}}**If so be ye have tasted.** As babes taste the milk they take down, **Isaiah 66:11**. We are bidden to suck and be satisfied with the breasts of consolation, to press and oppress the promises, till we have expressed, and even wrung the sweetness out of them. This will make us even sick of love; our sleep will be pleasant unto us, and our hearts filled with gladness. The saints taste how good the Lord is, and thence they so long after him. *Optima demonstratio est a sensibus*, as he that feels fire hot, and that tastes honey sweet, can best say it is so. {{field-off:Bible}}

Verse 4. [[@Bible:1 Peter 2:4]]{{field-on:Bible}}**As unto a living stone.** Living and all quickening, as **Acts 7:38**. Lively, that is, lifegiving oracles. He that hath the Son hath life, **1 John 5:12**.

Disallowed indeed of men. For the cock on the dunghill knoweth not the price of this jewel.

And precious. Far beyond that most orient and excellent stone Pantarbe, celebrated by Philostratus (in Vita Apol.); or that precious adamant of Charles Duke of Burgundy, sold for 20,000; ducats and set in the pope's triple crown. (Alsted Chron.) {{field-off:Bible}}

Verse 5. [[@Bible:1 Peter 2:5]]{{field-on:Bible}}**Ye also as lively stones.** God's house is built of growing stones, of green timber, **Solomon's Song 1:16-17**

To offer up spiritual sacrifices. Such as are prayers, **Psalms 141:2**; praises, **Hebrews 13:15**; alms, **Hebrews 13:16**; ourselves, **Romans 12:1**; our Saviour, whom we present as a propitiation for our sins, **1 John 2:1**, laying our hands on his head, seeing him bleed to death and consumed in the fire of his Father's wrath for our sins. {{field-off:Bible}}

Verse 6. [[@Bible:1 Peter 2:6]]{{field-on:Bible}} **Wherefore it is contained.** The Jews were so well versed in Scripture, that in quoting of texts there was need to say no more to them than, It is written, It is contained, **περιέχει**, they could tell where to turn to the place presently; and this was a great furtherance to the conversion of many of them, by the preaching of the apostles. Many among us are better seen in Sir Philip than in St Peter: in Monsieur Balzac's letters than in St Paul's Epistles; like that bishop of Dunkelden in Scotland, they know little or nothing either of the Old or New Testament; and therefore one may preach riff raff, Popery, or any error unto them, and they know not how to disprove it.

Shall not be confounded. The Hebrew text hath it, "shall not make haste," **Isaiah 28:16**. Haste makes waste, as we say, and often brings confusion. Children pull apples before they are ripe, and have worms bred of them. {{field-off:Bible}}

Verse 7. [[@Bible:1 Peter 2:7]]{{field-on:Bible}} **He is precious.** Gr. **τιμῇ**, he is a price, or an honour. If you had not found all worth in him, you would never have sold all for him. {{field-off:Bible}}

Verse 8. [[@Bible:1 Peter 2:8]]{{field-on:Bible}} **And a rock of offence.** Like that rock **Judges 6:21**, out of which comes fire to consume the reprobate.

Which stumble at the word. An ill sign, and yet an ordinary sin. A bridge is made to give us a safe passage over a dangerous river; but he who stumbleth on the bridge is in danger to fall into the river. The word is given as a means to carry us over hell into heaven; but he who stumbles and quarrels at this means, shall fall in thither, from whence otherwise he had been delivered by it. Few sins are more dangerous than that of picking quarrels at God's word, and taking up the bucklers against it, snuffing at it, **Malachi 1:13**; chatting against it, **Romans 9:19, 20**; enviously swelling against it, **Acts 13:45**; casting reproaches upon it, **Jeremiah 20:8, 9**; gathering odious consequences from it. Surely of such a man may say, as one doth of a hypocrite; I read not in Scripture, saith he, of a hypocrite's conversion; and what wonder? for whereas after sin, conversion is left as a means to cure all other sinners; what means to recover him who hath converted conversion itself into sin? so here; what hope that he shall be saved who stumbleth at the only ordinary means of his salvation? {{field-off:Bible}}

Verse 9. [[@Bible:1 Peter 2:9]]{{field-on:Bible}} **But ye are a chosen generation.** A picked people, the dearly beloved of God's soul; such as he first chose for his love, and then loves for his choice.

A royal priesthood. Or as Moses hath it, **Exodus 19:6**, a kingdom of priests. Priests God's people are in respect of God, kings in respect of men. The righteous are kings: "many righteous men have desired," &c., saith Matthew, **Matthew 13:17** "many kings," saith Luke, **Luke 10:24**. Indeed they are somewhat obscure kings here, as was Melchizedek in the land of Canaan; but princes they are in all lands, **Psalms 45:16**, and more excellent than their neighbours, let them dwell where they will, **Proverbs 12:26**.

A peculiar people. Gr. **λαὸς εἰς περιποίησιν**, a people of purchase: such as comprehend, as it were, all God's gettings, his whole stock that he makes any great reckoning of.

Show forth the praises. Gr. **ἐξαγγείλητε**, preach forth the virtues by our suitable practice. The picture of a dear friend should be hung up in a conspicuous place of the house; so should God's holy image and grace in our hearts.

*"Vile latens virtus; quid enim submersa tenebris
Proderit?"* (Claud.)

Jerome said that he did diligere Christum habitantem in Augustino, love Christ dwelling in Austin. So ought we to walk, that others may see and love Christ dwelling in us. He is *totus*

desiderabilis, saith the spouse in the Canticles, **Solomon's Song 5:16**, all over desirable; and there is in him that which may well attract all hearts unto him. {{field-off:Bible}}

Verse 10. [[@Bible:1 Peter 2:10]]{{field-on:Bible}}**Which in time past were not.** If Plato thought it such a mercy to him that he was a man and not a woman, a Grecian and not a barbarian, a scholar to Socrates and not to any other philosopher, what exceeding great cause have we to praise God that we are born Christians, not Pagans, Protestants, not Papists, in these blessed days of reformation, &c. {{field-off:Bible}}

Verse 11. [[@Bible:1 Peter 2:11]]{{field-on:Bible}}**As pilgrims and strangers.** Excellently doth Justin Martyr describe the Christians of his time: they inhabit their own countries, saith he, but as strangers; they partake of all as citizens, and yet suffer all as foreigners; every strange land is a country to them, and every country a strange land. (Epist. ad Diog.)

And strangers abstain. Thoughts of death will be a death to our lusts, **Lamentations 1:9**. Her filthiness is in her skirts, and all because she remembereth not her last end. As the stroking of a dead hand on the belly cureth a tympany, and as the ashes of a viper applied to the part that is stung draws the venom out of it; so the thought of death is a death to sin.

From fleshly lusts. Those parts in our bodies that are the chiefest and nearest both subjects and objects of lust and concupiscence, are like unto the dung gate, **1 Chronicles 26:16; Nehemiah 3:13**, whereby all the filth was cast out of the temple. God hath placed them in our bodies, like snakes creeping out of the bottom of a dunghill, and abased them in our eyes, that we might make a base account and estimation of the desires thereof, as one well observeth.

Which war against the soul. Only man is in love with his own bane (beasts are not so), and fights for those lusts that fight against the soul. And whereas some might say that other lusts fight against the soul, as well as fleshly lusts, it is answered that other lusts fight against the graces, but these more against the peace of the soul. (Capell on Temptation.) Take we up therefore that motto of Otho II, *Pacem cum hominibus, cum vitiis bellum*; Let us quarrel with our faults and not with our friends. {{field-off:Bible}}

Verse 12. [[@Bible:1 Peter 2:12]]{{field-on:Bible}}**Having your conversation honest.** Leading convincing lives, the best arguments against an atheist adversary.

They speak evil of you. (See Trapp on "**Matthew 5:11**")

Which they shall behold. Whiles they pry and spy into your courses (as the Greek word [ἐπιτοπτεῦοντες](#) imports) to see what evil they can find out and fasten on.

In the day of visitation. When God shall effectually call and convert them. (See Trapp on "**Matthew 5:16**") {{field-off:Bible}}

Verse 13. [[@Bible:1 Peter 2:13]]{{field-on:Bible}}**Submit to every ordinance.** That is, although the ordinance or government in the manner of its constitution be from man, yet because of the necessity of its institution it is from God; submit to it, though of man, for the Lord's sake. (Fuller's Answer to Dr Fern.) For although it is called here man's creature or ordinance, either in respect of man the subject, by whom it is exercised, or man the object, about whom it is conversant, or of man the end, to whose emolument it tendeth; yet it is still the gift and institution of God, the primary author and provident ordainer. *A Deo sane est sive iubente, sive sinente*, Of God it is surely, either so commanding or so suffering it to be, saith Augustine (contra Faust. Man xxii. 7.). {{field-off:Bible}}

Verse 14. [[@Bible:1 Peter 2:14]]{{field-on:Bible}}**Or unto governors.** In the kingdom of Christ, this is wonderful, saith Zanchy, that he wills and commands all princes and potentates to be subject to his kingdom, and yet he wills and commands likewise that his kingdom be

subject to the kingdoms of the world. {{field-off:Bible}}

Verse 15. [[@Bible:1 Peter 2:15]]{{field-on:Bible}}**Ye may put to silence.** Gr. **φίμοῦν**, muzzle, or halter up, button up their mouths, as we say. (*See Trapp on "Matthew 22:34"*) It is an old fetch of the devil to persuade the world that faithful people are anti-magistratical; these must be powerfully confuted by our contrary practice. {{field-off:Bible}}

Verse 16. [[@Bible:1 Peter 2:16]]{{field-on:Bible}}**As free.** (*See Trapp on "Galatians 5:13"*)

As free, and not using, &c.. Free in respect of our consciences, exempted from human powers, and yet, as servants of God, bound in conscience to obey him in obeying them, so far forth as he doth command us to obey them. (Downname.)

For a cloak. Or cover. This were to put light not under a bushel, but under a dunghill. Beza thinks the apostle here alludes to that old custom at Rome, that those that were manumitted or set free should go with their heads covered, who before used to go bareheaded. Religion is an ill cloak of maliciousness; and will surely serve hypocritical libertines as the disguise Ahab put on and perished. {{field-off:Bible}}

Verse 17. [[@Bible:1 Peter 2:17]]{{field-on:Bible}}**Honour all men.** As made in the image of God, as capable of heaven, and as having some special talent to trade with.

Honour the king. i.e. the Roman emperor, who disclaimed the name of a king to avoid the hatred of the people, and yet sought the full right of kings, and so to destroy the liberty of the people. But kings that will be honoured must be just, "ruling in the fear of God," **2 Samuel 23:3.** {{field-off:Bible}}

Verse 18. [[@Bible:1 Peter 2:18]]{{field-on:Bible}}**To the froward.** Cross, crooked, trample, foolish. *Tortuosis, curvis.* The Greek word **σκολιός** comes of a Hebrew word **סולל** that signifies a fool. {{field-off:Bible}}

Verse 19. [[@Bible:1 Peter 2:19]]{{field-on:Bible}}**This is thankworthy.** **τοῦτο γὰρ χάρις ἔστι.** God accounts himself hereby gratified, as it were, and even beholden to such sufferers, this being the lowest subjection and the highest honour men can yield unto their Maker. God will thank such, which is *condescensio stupenda*, a wonderful condescension. {{field-off:Bible}}

Verse 20. [[@Bible:1 Peter 2:20]]{{field-on:Bible}}**For what glory is it.** In peace offerings there might be oil mixed, not so in sin offerings. In our sufferings for Christ there is joy; not so when we suffer for our faults. {{field-off:Bible}}

Verse 21. [[@Bible:1 Peter 2:21]]{{field-on:Bible}}**Leaving us an example.** Gr. **ὑπογραμμὸν**, a copy or pattern. Christ's actions were either moral, or mediatory. In both we must imitate him. In the former, by doing as he did. In the latter, by similitude, translating that to our spiritual life, which he did as mediator; as to die to sin, to rise to righteousness, &c., and this not only by example (as Petrus Abelardus held of old, and the Socinians at this day), but by virtue of Christ's death and resurrection working effectually in all his people i not as an exemplary cause only, or as a moral cause by way of meditation, but as having force obtained by it, and issuing out of it, even the Spirit that kills sin, and quickens the soul to all holy practice. There is a story of an earl called Eleazar, a passionate prince, that was cured of that disordered affection by studying of Christ and his patience. *Crux pendentis cathedra docentis*, Christ upon the cross is a doctor in his chair, where he reads unto us all a lecture of patience. The eunuch, **Acts 8:32**, was converted by this praise in Christ. It is said of Jerome, that having read the godly life and Christian death of Hilarion, he folded up the book, and said, Well, Hilarion shall be the champion whom I will follow. (*In Vita eius apud Surium.*) Should we not much more say so of Christ? {{field-off:Bible}}

Verse 22. [[@Bible:1 Peter 2:22]]{{field-on:Bible}}**Who did no sin.** St Paul saith, "He knew no sin," **2 Corinthians 5:21**, to wit, with a practical knowledge (we know no more than we practise); with an intellectual he did, for else he could not have reproved it.

Neither was guile found in his mouth. Which imports that they sought it. The wicked seek occasion against the godly. {{field-off:Bible}}

Verse 23. [[@Bible:1 Peter 2:23]]{{field-on:Bible}}**But committed himself.** Or, the whole matter. We also shall do ourselves no disservice, by making God our chancellor, when no law else will relieve us. And indeed the less a man strives for himself, the more is God his champion. He that said, I seek not mine own glory, adds, But there is one that seeketh it, and judgeth. God takes his part ever that fights not for himself. {{field-off:Bible}}

Verse 24. [[@Bible:1 Peter 2:24]]{{field-on:Bible}}**Who his own self.** Without any to help or uphold him, **Isaiah 63:5**; he had not so much as the benefit of the sunlight, when in that three hours' darkness he was set upon by all the powers of darkness.

Bare our sins. Gr. ἀνήνεγκεν, bare them aloft, viz. when he climbed up his cross, and nailed them thereunto. "Surely he hath borne our griefs, and carried our sorrows," **Isaiah 53:4**. He "taketh away the sins of the world," **John 1:29**.

That we being dead to sins. ἀπογενόμενοι, or, separated from sin, or uumade to it, cut off from it, the old frame being utterly dissolved.

By whose stripes. Or, welts. This he mentioneth to comfort poor servants, whipped and abused by their froward masters. *Sanguis medici factus est medicina phrenetici*. The physician's blood became the sick man's salve. We can hardly believe the power of sword salve. But here is a mystery that only Christian religion can assure us of, that the wounding of one should be the cure of another. {{field-off:Bible}}

Verse 25. [[@Bible:1 Peter 2:25]]{{field-on:Bible}}**As sheep.** Than the which no creature is more apt to stray, less apt and able to return. The ox knoweth his owner, &c. {{field-off:Bible}}

Chapter 3

Verse 1. [[@Bible:1 Peter 3:1]]{{field-on:Bible}}**Be in subjection to your husbands.** Yet with a limitation: subject the wife must be to her husband's lawful commands and restraints. It is too much that Plutarch lays as a law of wedlock on the wife, to acknowledge and worship the same gods, and none else but those whom her husband doth. Serena the empress suffered martyrdom under her cruel husband Diocletian; and Elizabeth, wife of Joachimus, the Prince Elector of Brandenburg, was forced to flee to the court of Saxony, A. D 1527, from the perpetual imprisonment provided for her by her Popish husband (for receiving the sacrament of the Lord's supper in both kinds), and died in banishment. (Luther in Epistol.)

Be won by the conversation. *κερδηθήσονται*, i.e. Be prepared for conversion, as Austin's father and himself were, by the piety of his mother Monica. The Greek word for won signifieth gained, *ἐποττεύοντες*; and seems to allude to those good servants, **Matthew 25:20-23**, who traded their talents, and doubled them with their good husbandry. {{field-off:Bible}}

Verse 2. [[@Bible:1 Peter 3:2]]{{field-on:Bible}}**Whiles they behold.** Curiously pry into. Carnal men watch the carriages of professors, and spend many thoughts about them.

Your chaste conversation. When Livia the empress was asked how had she got such a power over her husband that she could do anything with him? She answered, *Multa modestia*, By my much modesty. (Dio in Aug.) A prudent wife commands her husband by obeying.

Coupled with fear. Not slavish fear of blows, but reverent fear: 1. Of offending God, by using unlawful means to get their husband's love, as by plaiting of the hair, &c. 2. Of offending their husbands by immodesty or frowardness. {{field-off:Bible}}

Verse 3. [[@Bible:1 Peter 3:3]]{{field-on:Bible}}**Whose adorning.** *Mundus muliebris*. A woman's world. See **Isaiah 3:18**. Where the prophet as punctually inveighs against this noble vanity, as if he had viewed the ladies' wardrobes in Jerusalem.

Let it not be that outward. *Vestium curiositas, deformitatis mentium et morum indicium est*, saith Bernard. Excessive neatness is a sign of inward nastiness. It was a true saying of wise Cato, *Cultus magna cura, magna est virtutis iniuria*, They are never good that strive to be overly fine. Superfluous apparel, saith Cyprian, is worse than whoredom. Lysander would not suffer his daughters to wear gorgeous attire; saying it would not make them so comely as common. {{field-off:Bible}}

Verse 4. [[@Bible:1 Peter 3:4]]{{field-on:Bible}}**But let it be the hidden.** *Vestite vos serico pietatis, byssino sanctitatis, purpura pudicitiae. Taliter pigmentatae Deum habebitis amatorem*. It is Tertullian's counsel to young women, Clothe yourselves, saith he, with the silk of piety, with the satin of sanctity, with the purple of modesty; so shall you have God himself to be your suitor. (Lib. de Cult. Fem.) Plutarch speaks of a Spartan woman, that when her neighbours were showing their apparel and jewels, she brought out her children, virtuous and well taught, and said, These are my ornaments and jewels. (**Titus 2:4**).

In that which is not corruptible. Or, In the incorruption of a meek and quiet spirit, &c., a garment that will never be the worse for wearing, but the better. Some wives may seem to have been molten out of that salt pillar into which Lot's wife was transformed; these, as they please not God, so they are contrary to all men.

Of great price. God makes great reckoning of a quiet mind, because it is like himself. He promiseth earth to the meek, and heaven to the incorrupt or sincere, and pure in heart. {{field-off:Bible}}

Verse 5. [[@Bible:1 Peter 3:5]]{{field-on:Bible}}**Who trusted in God.** And therefore would not by unlawful means seek to get or keep their husband's love and favour; but trusted God for that. So Hezekiah trusted in God, and pulled down the brazen serpent, **2 Kings 18:4-5**, opposing his presence to all peril. {{field-off:Bible}}

Verse 6. [[@Bible:1 Peter 3:6]]{{field-on:Bible}}**Calling him lord.** See here, how in a great heap of sin, God can find out his own, and accept of it. There was no good word in all the whole sentence, but this, that she called her husband lord. God is pleased to single out this, and set it as a precious diamond in a gold ring to Sarah's eternal commendation. So, **Hebrews 11:31**, mention is made of Rahab's entertaining the spies, and not of the lie she told: God lays the finger of mercy on the scars of our sins, as that limner ⁽¹⁾ in the story.

And are not afraid, &c.. Fear they must, **1 Peter 3:2**, and yet they must not. Fear God, but not their husband's undeserved checks or threats for obeying God. One fear must expel another, as one fire drives out another.{{field-off:Bible}}

Verse 7. [[@Bible:1 Peter 3:7]]{{field-on:Bible}}**Likewise ye.** Officium ascendit, amor descendit.

According to knowledge. Where should wisdom be but in the head? This must be showed *Uxoris vitium aut tollendo, aut tolerando*, said Varro, either by curing or at least covering his wife's weaknesses.

As unto the weaker vessel. Glasses are to be tenderly handled; a small knock soon breaks them. So here. *Vipera virus ob venerationem nuptiarum evomit*, saith Basil, The viper, for the honour of coupling with his mate, casts up his poison; *et tu duritiem animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis?* and wilt not thou for the honour of marriage cast away thy harshness, roughness, cruelty to a consort?

As being heirs. Souls have no sexes, **Galatians 3:28**.

That your prayers be not hindered. Isaac prayed in the presence of his wife. This course of praying together, apart from others, being taken up by married couples, will much increase and spiritualize their affection one to another. But jarring will make them leave praying, or praying leave jarring. {{field-off:Bible}}

Verse 8. [[@Bible:1 Peter 3:8]]{{field-on:Bible}}**Be courteous.** Gr. φιλόφρονες, friendly minded, ready to any good office. Christianity is no enemy to courtesy, but includes it. See the practice of it in Abraham and the Hittites, Boaz and his reapers, the angels' and apostles' salutations, the primitive Christians' holy kiss, in use in Irenaeus's time, and Tertullian's, till taken away from the abuse it grew rote; as likewise their love feasts. {{field-off:Bible}}

Verse 9. [[@Bible:1 Peter 3:9]]{{field-on:Bible}}**Railing for railing.** *Convitium convitio regerere, quid aliud est quam lutum luto purgare?* saith one. To render railing for railing, is to think to wash off dirt with dirt.

That ye should inherit a blessing. Blessings by words, properly, εὐλογία. They that will speak good words to men, shall hear good words from God; they shall have his good word for them in all places, and in the hearts of their greatest enemies, as Jacob and Job had. {{field-off:Bible}}

Verse 10. [[@Bible:1 Peter 3:10]]{{field-on:Bible}}**Love life.** Man is ζῶον φιλόζωον, a creature that loves life, saith Aristotle. Who is the man that willeth life? saith David, **Psalms 34:12**. And hereunto every man will be ready to answer, *Ego*, I do, as Austin observeth. But

¹ A painter, esp. a portrait painter. CED

when the condition shall be added, *Cohibe linguam, &c.*, Refrain thy tongue, &c., then, saith he, scarce any will appear or accept the motion.

And see good days. That is, prosperous and peaceable days; for all the days of the afflicted are evil, **Proverbs 15:15**, a joyless life is no life. Rebecca was weary of her life, and so was Elijah when he sat under the juniper. *Multi etiam magni viri sub Eliae iunipero sedent.* For many great men have sat under Elijah's juniper tree. It is many a good man's case. {{field-off:Bible}}

Verse 11. [[@Bible:1 Peter 3:11]]{{field-on:Bible}}**Seek peace and ensue it.** A contentious man never lacks woe. *Ut habeas quietum tempus, perde aliquid*, was a proverb at Carthage, as Austin relates it; *Et concedamus de iure ut careamus lite.* For a quiet life let a man part with his right sometimes. {{field-off:Bible}}

Verse 12. [[@Bible:1 Peter 3:12]]{{field-on:Bible}}**For the eyes of the Lord.** Should not God see as well as hear, his children should want many things. We apprehend not all our own wants, and so cannot pray for relief of all. He, of his own accord, without any monitor, is wont to aid us.

His ears are open unto, &c. Gr. His ears are unto their prayers; *q.d.* though their prayers are so faint that they cannot come up to God, God will come down to them. He can feel breath, when no voice can be heard, **Lamentations 3:56.** *Fletu saepe agitur non affatu.* {{field-off:Bible}}

Verse 13. [[@Bible:1 Peter 3:13]]{{field-on:Bible}}**And who is he that will, &c.** Natural conscience cannot but do homage to the image of God stamped upon the natures and works of the godly; as we see in the carriage of Nebuchadnezzar and Darius toward Daniel. I have known some (saith Mr Bolton) the first occasion of whose conversion was the observation of their stoutness under wrongs and oppressions, whom they have purposely persecuted with extremest hate and malice. {{field-off:Bible}}

Verse 14. [[@Bible:1 Peter 3:14]]{{field-on:Bible}}**But and if ye suffer.** *q.d.* Say you meet with such unreasonable men, made up of mere incongruities and absurdities, that will harm you for well doing, yet you shall be no losers, **2 Thessalonians 3:3.** {{field-off:Bible}}

Verse 15. [[@Bible:1 Peter 3:15]]{{field-on:Bible}}**Sanctify the Lord God.** Consider and conceive of him, as he stands described in the Scriptures, and as related to his people, resting upon his power and love, for safety here, and salvation hereafter.

Ready always to give an answer. Gr. To make apology, a bold and wise profession of the truth, with due observation of just circumstances. To dissemble is ever a fault; but not to profess is then only a fault, when a man is silent, *Intempestive et loco minime idoneo*, at an unfit time and place. Let me be counted and called proud, or anything, *Mode impii silentii non arguar*, said Luther, so I be not guilty of a sinful silence.

To every man that asketh. Christians should in this case stay till they are asked. Cyprian reproveth the rashness of those in his time, that would go of their own accord to the heathen magistrates, professing themselves Christians; whereby they were put to death. This made one of the persecutors cry out, *O miseri, si libet perire num vobis rupes aut restes desunt?* O wretches, can ye find no way else to despatch yourselves, but that I must be thus troubled with you Christ, saith Cyprian, would have us rather confess than profess our religion, Now, he confesseth, that doth it being asked; as he professeth, that doth it of his own free accord.

A reason of the hope. Not every trifling question or malicious cavil. Christ answered the governor not a word to some things, and yet he witnessed a good confession before Pontius Pilate, **1 Timothy 6:13.**

With meekness and fear. Lest you should dishonour a good cause by an ill carriage. Austin professeth this was that which heartened him, and made him to triumph in his former Manichism, that he met with feeble opponents, and such as his nimble wit was easily able to overturn. Carolostadius also had the right on his side, but was not able to make it out and maintain it against Luther. {{field-off:Bible}}

Verse 16. [[@Bible:1 Peter 3:16]]{{field-on:Bible}}**Having a good conscience.** Which you cannot have if you deny or but dissemble the truth. George Marsh, martyr, being examined before the Earl of Derby, kept himself close in the point of the sacrament. But after his departure, thus he writes: I departed much more troubled in my spirit than before, because I had not with more boldness confessed Christ, but in such sort as mine adversaries thereby thought they should prevail against me; whereat I was much grieved, for hitherto I went about, as much as in me lay, to rid myself out of their hands, if by any means, without openly denying Christ and his word, that could be done. (Acts and Mon.)

As of evildoers. Malefactors, not martyrs.

They may be ashamed that falsely accuse. This is an excellent way of stopping an open mouth. Oh, these real apologies are very powerful. Thus did the primitive Christians plead for themselves, *Non aliunde noscibiles quam de emendatione vitiorum pristinatorum*, saith Tertullian (ad Scapulam), known from all others by their reformed lives. Thus did those old Protestants the Waldenses; *In moribus sunt compositi et modesti, &c.*, said that Popish inquisitor their professed adversary. Their doctrine, said he, is naught, but their lives are unblameable. The man's life (saith Erasmus concerning Luther) is approved of all men; his worst adversaries cannot accuse him of anything in point of practice. Louis king of France, having received certain complaints against the Protestants of Merindol and Chabriers, sent certain to inquire into the business, and hearing what they related to him, he swore a great oath that they were better men than either himself was, or any other of his subjects. (A.D. 1513.)

That falsely accuse your good conversation. We should so carry ourselves, saith Jerome, *ut nemo de nobis male loqui absque mendacio possit*, that no man might speak evil of us without a manifest lie. *Nec hostes reperiant quod calumnientur.* {{field-off:Bible}}

Verse 17. [[@Bible:1 Peter 3:17]]{{field-on:Bible}}**That ye suffer for well doing.** The cause, and not the pain, makes the martyr. Together with the Lord Cromwell was beheaded (in Henry VIII's time) the Lord Hungerford, neither so Christianly suffering, nor so quietly dying for his offence committed against nature. (Speed's Chron.) What a sad thing was that related by Eusebius, that the cruel persecution under Diocletian was occasioned chiefly by the petulance, pride, and contentions of the pastors and bishops! which gave occasion to the tyrant to think that Christian religion was no better than a wretched device of wicked men. Lactantius to the like purpose crieth out, *Nunc male audiunt castiganturque vulgo Christiani, quod aliter quam sapientibus convenit vivant, et vitia sub obtentu nominis celent*: Christians are hardly spoken of, and deeply censured by the common people, because they live not as becometh wise men; but cover their vices under pretence of their religion. (De Opific. Dei, Proaem.) {{field-off:Bible}}

Verse 18. [[@Bible:1 Peter 3:18]]{{field-on:Bible}}**That he might bring us.** To reconcile and bring men again to God was the main end of Christ's coming and suffering. This is the wonderment of angels, torment of devils, &c.

The just for the unjust. Oh, the vile dulness of our hearts, that cannot be duly affected herewith! Behold, here was piety scourged for the impious man's sake, wisdom derided for the fool's sake, truth denied for the liar's sake, justice condemned for the unjust man's sake, mercy afflicted for the cruel man's sake; life dies for the dead man's sake. What a suffering was that, when the Just suffered for the unjust, with the unjust, upon unjust causes, under unjust judges,

and by unjust punishments, &c. Euripides saith it is but righteous that they that do things not good should suffer things not pleasant; but what had that innocent "Lamb of God" done? {{field-off:Bible}}

Verse 19. [[@Bible:1 Peter 3:19]]{{field-on:Bible}}**He went and preached.** Righteousness, *i.e.* repentance, **2 Peter 2:5**, and the faith of the gospel, **1 Peter 4:6**, whereby some of those many that perished in the waters arrived at heaven, *Nunquam sero, si serio*. Christ went to them as an ambassador sent by his Father, and spake to their hearts. {{field-off:Bible}}

Verse 20. [[@Bible:1 Peter 3:20]]{{field-on:Bible}}**Which sometimes were disobedient.** Gr. unpersuadable, uncounsellable. They jeered where they should have feared, and thought Noah no wiser than the prior of St Bartholomew's in London, who upon a vain prediction of an idle astrologer, went and built him a house at Harrow on the Hill, to secure himself from a supposed flood, foretold by that astrologer. (Holinshed.) {{field-off:Bible}}

Verse 21. [[@Bible:1 Peter 3:21]]{{field-on:Bible}}**Baptism doth also now save.** It is of permanent use, and effectual to seal up salvation whensoever a man believes and repents. Hence we are once baptized for all. See **Ephesians 5:26**; **Titus 3:5**. The pope's decree says, that confirmation is of more value than baptism, and gives the Holy Ghost more plentifully and effectually. How fitly might the gloss have set upon this decree *Palea*, or *Hoc non credo*, as they use to do, when anything in the decrees pleaseth them not!

Not the putting away. That none bear himself bold upon his Christendom. Unregenerate Israel is to God as Ethiopia, **Amos 9:7**. A man may go to hell with baptismal water on his face.

But the answer. ἐπερώτημα, the stipulation, or confident interrogation, such as is that of the apostle, **Romans 8:33-35**, and of Jeremiah pleading with God, **Jeremiah 12:1**, and reasoning the case with him. David from his circumcision promised himself victory over that uncircumcised Philistine; so may we from our baptism, against all spiritual wickednesses; bring but this confident answer of a good conscience, and the devil will never be able to abide by it. Luther maketh mention of a certain holy virgin, who usually quenched the devil's fiery darts with the water of baptism. For whensoever he tempted her to evil, she confidently answered *Christiana sum*, I am a Christian, I have been baptized, and therein promised to renounce the devil and all his works. ⁽²⁾ For to that custom of asking the party to be baptized, and taking his answer (*Credis? credo; abrenuncias? abrenuncio*), the apostle seemeth here to allude; or, as others are of the opinion, to the manner of John's baptism, wherein people confessed (renounced) their sins, and asked him what they should do, **Luke 3:10**.

(^a) {{field-off:Bible}}

Verse 22. [[@Bible:1 Peter 3:22]]{{field-on:Bible}}**Angels and authorities.** **Psalm 68:17**. The word rendered angels signifieth seconds, as being second to Christ, or next to him. See **Daniel 10:13**. {{field-off:Bible}}

² Intellexit hostis statim virtutem baptismi, &c., et fugit ab ea. Luther.

Chapter 4

Verse 1. [[@Bible:1 Peter 4:1]]{{field-on:Bible}}**Christ hath suffered. As 1 Peter 3:18.**

In the flesh. In human nature; so must we suffer in sinful nature, subduing it to God, and ceasing from sin, hailing it and nailing it to the cross of Christ. First have sin to the cross of Christ; force it before the tree on which he suffered: it is such a sight as sin cannot abide. It will begin to die within us upon the first sight of Christ upon the cross. For the cross of Christ accuseth sin, shameth it, and by a secret virtue feedeth upon the very heart of it. 2. Use sin as Christ was used when he was made sin for us; lift it up, and make it naked by confession to God. And then pierce, 1. The hands of it, in respect of operation, that it may work no more. 2. The feet of it, in respect of progression, that it go no further. 3. The heart, in respect of affection, that it may be loved no longer. {{field-off:Bible}}

Verse 2. [[@Bible:1 Peter 4:2]]{{field-on:Bible}}**That he no longer, &c..** To spend the span of his transitory life after the ways of one's own heart is to perish for ever. {{field-off:Bible}}

Verse 3. [[@Bible:1 Peter 4:3]]{{field-on:Bible}}**For the time past of our life may suffice us.** We may every one say with Austin, *Nimis sero te amavi Domine*. It should be a burden to our souls that we begin no sooner to love God.

In lasciviousness, lusts, &c.. The true picture of a pagan conversation, which yet is too common among those that call themselves Christians. The world is now grown perfectly profane, and can play on the Lord's day without book; making it as Bacchus' orgies, rather than God's holy day, with piping, dancing, drinking, drabbing, &c. We may say as once Alsted of his Germans, that if the Sabbath Day should be named according to their observing of it, *Daemoniacus potius quam Dominicus diceretur*, it should be called not God's day, but the devil's.

Excess of wine. οἶνοφλυγίαις, or, red and rich faces, as they call them.

Revellings. κώμοις, stinks, saith the Syriac; drunkards are stinkards; as Luther called the Swenckfeldians, stink-feldians, from the ill savour of their opinions. Tacitus tells us that among the old Germans, it was no disgrace counted to continue drinking and spewing night and day, *Diem noctemque continuare potando*.

Banquetings. Gr. πτότοις, comutations, or good fellow meetings; some render it bibbings, sippings, tipplings, sitting long at it, though not to an alienation of the mind. How much more when they leave not till they have drank the three "outs" first; viz. Wit out of the head, money out of the purse, and ale out of the pot!

And abominable idolatries. Some idolatries then, say the Papists, are not abominable. A sweet inference. That all Papists are idolaters, Dr Reynolds hath plainly and plentifully proved in his learned work *De idololatria Romana*, never yet answered. Weston writeth that his head ached in reading it. But what a poor shift is that of Vasquez, expressly to maintain that the second commandment belonged to the Jews only; as holding it impossible to answer our arguments against their image worship? Other Popish writers utterly disannul the second commandment, making it a member of the first; and so, retaining the words, they destroy the sense and interpretation. {{field-off:Bible}}

Verse 4. [[@Bible:1 Peter 4:4]]{{field-on:Bible}}**They think it strange.** Gr. ξενίζονται. That they think it a new world, marvelling what is come to you of late. It is I, said the harlot; but it is not I, said the convert, *At ego non sum*.

Into the same excess. Gr. ἀνάχυσιν, bubbling or boiling, as the raging sea foaming out its own

filth. {{field-off:Bible}}

Verse 5. [[@Bible:1 Peter 4:5]]{{field-on:Bible}}**Who shall give account.** Of their ungodly deeds and hard speeches, Jude 1:15. Angels did their first execution in the world upon luxurious Sodomites; they will be very active doubtless against such at the last day. See **2 Peter 2:10**, and mark that word, chiefly. {{field-off:Bible}}

Verse 6. [[@Bible:1 Peter 4:6]]{{field-on:Bible}}**For for this cause.** (*See Trapp on "1 Peter 3:19"*)

That they might be judged. Either by God chastising them, **1 Corinthians 11:32**, or by themselves, **1 Corinthians 11:31**. The gospel melts the hearts of God's elect with voluntary grief for sin, it makes them condemn themselves in the flesh.

But live according to God. The Father of spirits, with whom the spirits of just men departed are made perfect, **Hebrews 12:23**. Eusebius and Austin make mention of certain Arabians, who said that the soul dies with the body, and revives not again till the resurrection of the body. This old heresy is now, among many others, dug out of the grave, and held by certain sectarians among us. {{field-off:Bible}}

Verse 7. [[@Bible:1 Peter 4:7]]{{field-on:Bible}}**Be ye therefore sober, &c..** To be sober in prayer (saith one) is to pray with due respect to God's majesty, without trifling or vain babbling; to let our words be few, **Ecclesiastes 5:3**. Also it is to keep God's counsel, not to be proud or boast of success, or speak of the secret sweetness, of God's love without calling; it is to conceal the familiarity of God in secret. Or, it is to submit our will to the will of God; being well pleased that He is in any way glorified, though we be not every way gratified.

And watch unto prayer. Against dulness of body, drowsiness of spirit, Satanical suggestions, distractive motions, which else will muster and swarm in the heart like the flies of Egypt. {{field-off:Bible}}

Verse 8. [[@Bible:1 Peter 4:8]]{{field-on:Bible}}**Charity shall cover.** This is meant of mutual love, whereby we forgive offences one to another, and not that which should justify us before God in a Popish sense, as appears by the precedent words, and by **Proverbs 10:12**. {{field-off:Bible}}

Verse 9. [[@Bible:1 Peter 4:9]]{{field-on:Bible}}**Without grudgings.** Without shucking and hucking. **2 Corinthians 8:12** (*See Trapp on "2 Corinthians 8:12"*) {{field-off:Bible}}

Verse 10. [[@Bible:1 Peter 4:10]]{{field-on:Bible}}**Even so minister.** Clouds when full, pour down, and the spouts run, and the eaves shed, and the presses overflow, and the aromatical trees sweat out their precious and sovereign oils; and every learned scribe brings out his rich treasure, &c. "The manifestation of the Spirit is given to every man to profit withal," **1 Corinthians 12:7**. There are some that make it their chief work *proficere potius quam prodesse*, to inform themselves, rather than to instruct others; to know, than to teach. Synesius inveighs against a sort of such in his times, as, having a treasure of rare abilities in them, would as soon part with their hearts as with their conceptions, the canker of whose great skill shall be a swift witness against them. Cardan speaketh of one that had a receipt that would suddenly and certainly dissolve the stone in the bladder; and concludes of him that he was undoubtedly damned, because he never revealed it before he died, to any one. ⁽³⁾ Let men be ready to communicate the good they have, as the moon doth her borrowed light, as the stars are still in motion for the good of others; as the heart receiving spirits from the liver, ministereth them to the brain, and the brain to the other parts of the body.{{field-off:Bible}}

³ *Non dubito quin iste sit apud inferos.*

Verse 11. [[@Bible:1 Peter 4:11]]{{field-on:Bible}}**If any man speak.** *i.e.* Preach. Every sound is not music, so neither is every pulpit discourse preaching.

As the oracles of God. Those lively and life giving oracles, the Holy Scriptures. These he must expound with all gravity and sincerity, not seeking himself, nor setting forth his own wit and eloquence, so putting the sword of the Spirit into a velvet scabbard, that it cannot prick and pierce the heart. *Loquamur verba Scripturae* (saith Ramus) *utamur sermone Spiritus sancti; denique divinam sapientiam et linguam nostra infantia et sophistica ne corrigamus:* *i.e.* Let us speak the very words of the Scripture, let us use the speech of the Holy Spirit; and not think to correct the divine wisdom and eloquence with our babbling and sophistry. It is not for us to witwanton it with God; his holy things must be handled *sancte magis quam scite* (as he once told the wanton vestal), that is, with fear and reverence rather than with wit and dalliance.

Which God giveth. Χορηγεῖ, liberally and magnificently. {{field-off:Bible}}

Verse 12. [[@Bible:1 Peter 4:12]]{{field-on:Bible}}**Think it not strange.** *Ne tanquam hospites percellamini.* Stand not wondering, and as if struck into a maze. Fain would this flesh make strange that which the spirit doth embrace, saith Mr Saunders, martyr, in a letter to his wife. O Lord, how loth is this loitering sluggard to pass forth in God's path. It fantasieth forsooth much fear of fray-bugs. ⁽⁴⁾ And were it not for the force of faith which pulleth it forward by the rein of God's most sweet promise, and of hope which pricks on behind, great adventures there were of fainting by the way. But blessed and everlastingly blessed be our heavenly Father, &c.

Concerning the fiery trial. John Brown of Ashford, through the cruel handling of Archbishop Warham, and Fisher, bishop of Rochester, was so piteously intreated (saith Mr Fox) that his bare feet were set upon the hot burning coals, to make him deny his faith; which notwithstanding he would not do, but patiently abiding the pain, continued in the Lord's quarrel unremovable. See the like of Rose Allen, Acts and Mon. 1820.

As though some strange thing. Forecast afflictions, which being foreseen come no whit the sooner, but far the easier, it is a labour well lost, if they come not, well spent if they do; whereas coming upon the sudden, they find weak minds secure, make them miserable, leave them desperate. Bishop Latimer ever affirmed, that the preaching of the gospel would cost him his life, to the which he no less cheerfully prepared himself, than certainly was persuaded that Winchester was kept in the Tower for the same purpose; and the event did too truly prove the same. Being sent for to London by a pursuivant, and coming through Smithfield, he merrily said, "That Smithfield had long groaned for him." To the lieutenant of the Tower he said, "You look, I think, that I should burn; but except you let me have some fire, I am like to deceive your expectation; for I am like here to starve for cold."{{field-off:Bible}}

Verse 13. [[@Bible:1 Peter 4:13]]{{field-on:Bible}}**But rejoice.** As the apostles did, **Acts 5:41.** (**See Trapp on "Acts 5:41"**)

inasmuch as ye are partakers of Christ's sufferings. So they are called: 1. Because they are for his sake. 2. Because he suffereth with us; though not with a sense of pain, yet with a sense of pity; for in all our afflictions he is afflicted. 3. We fill up that which is behind of the sufferings of Christ, &c., **Colossians 1:24.** (**See Trapp on "Colossians 1:24"**)

With exceeding joy. Gr. ἀγαλλιώμενοι, dancing a galliard, leaping levaltos, lifting up your heads, because your redemption draweth nigh. Vincentius, laughing at his tormentors, said that death and tortures were to Christians *iocularia et ludicra*, matters of sport and pastime; and walking upon hot burning coals, he boasted that he walked upon roses. Other martyrs said that they felt no more pain in the fire than if they lay upon a bed of down. Constantine

⁴ An object of fear; a boggy, spectre. (ED)

embraced Paphnutius, and kissed his lost eye; so will Christ deal at the last day by his suffering servants. {{field-off:Bible}}

Verse 14. [[@Bible:1 Peter 4:14]]{{field-on:Bible}}**Happy are ye.** μακάριοι. (*See Trapp on "Matthew 5:11"*) (*See Trapp on "Matthew 5:12"*) The word signifies, ye are out of harm's way; out of the reach of danger.

Resteth upon you. ἀναπέταται, with great delight and content. How strangely were the holy martyrs spiritualized and elevated, carried out of themselves and beyond themselves, as were easy to instance. We read of some godly men so overwhelmed with joy, that they have cried out, Hold, Lord; stay thine hand, I can bear no more! like weak eyes that cannot bear too great a light. "The Spirit of glory and of God" is by the Syriac interpreter rendered "the glorious Spirit of God."

Resteth upon you. sc. by divine abode or dwelling, which the Hebrews call Shechinah. The heart of a believer reproached for the name of Christ is no private place; but a place where God taketh pleasure. It is the house of God; and opposite it is the gate of heaven. He seems here to allude to *Isaiah 4:5*. {{field-off:Bible}}

Verse 15. [[@Bible:1 Peter 4:15]]{{field-on:Bible}}**As a busybody.** Gr. A bishop in another man's diocese, a pragmatic person that meddleth with other men's matters without call or commendation. {{field-off:Bible}}

Verse 16. [[@Bible:1 Peter 4:16]]{{field-on:Bible}}**Suffer as a Christian.** Under the Emperor Antoninus the philosopher, there happened a very bitter storm of persecution in France, which swallowed up sundry martyrs, as Maturus, Pothenus, Attalus, and Blandina; which good woman, in the midst of all her sufferings, often cried out, *Christiana sum*, I am a Christian. By which word she gathered new strength, and became more than a conqueress. (Bucholcer.) So Sabina, another glorious Roman martyr, crying out when she was in prison, and being asked by the jailor how she would endure the fire next day, that made now so much ado in her travail? "Very well," said she, "I doubt not: for now I suffer as a sinner, but then I shall suffer as Christian." (John Manl.) They were wont to say of cowards in Rome, that there was nothing Roman in them. I would we had not cause to say of many Christians, that there is nothing Christian in them. He and he only is a right Christian, and can quit himself accordingly both in doing and dying for Christ (if called thereunto), whose person is united to Christ by the ligament of a lively faith, and whose nature is elevated by the Spirit of regeneration; and whose principles, practices, and aims are divine and supernatural.

Let him not be ashamed. He need not; Christ is not a Master that a man need be ashamed of. He was not ashamed of us, when we had never a rag to our backs, nay, when we were "in our blood, in our blood, in our blood," and no eye pitied us, *Ezekiel 16:5-6*.

Let him glorify God. viz. for his great preferment, *Philippians 1:28*. (*See Trapp on "Philippians 1:28"*) {{field-off:Bible}}

Verse 17. [[@Bible:1 Peter 4:17]]{{field-on:Bible}}**Judgment must begin.** The mortality at Corinth began at the believers, *1 Corinthians 11:30*. Infidels escaped scotfree. God's cup is first sent to Jerusalem. There was bread in Moab, when there was none in Israel, *Ruth 1:1*. The stormy shower lighteth first on the high hills, and having washed them, settleth with all the filth in the valleys. {{field-off:Bible}}

Verse 18. [[@Bible:1 Peter 4:18]]{{field-on:Bible}}**Scarcely be saved.** Hard and scarce; not at all from outward miseries (whereof he is sure to have his back's burden), and not without somewhat ado from hell's torments. The wise virgins had no oil to spare; the twelve tribes served God instantly and constantly day and night, and all little enough, *Acts 26:7*.

Where shall the ungodly, &c.. Surely nowhere: not before saints and angels, for holiness is their trade. Not before God, for he is of "more pure eyes," &c. Not before Christ, for he shall come in flaming fire rendering vengeance. Not in heaven, for it is an undefiled inheritance, &c. {{field-off:Bible}}

Verse 19. [[@Bible:1 Peter 4:19]]{{field-on:Bible}} **Commit the keeping.** As a precious depositum. So did our Saviour both in his lifetime, **1 Peter 2:23**, and at his death, **Luke 23:46**. So did Stephen and all the holy martyrs after him. Archbishop Cranmer often repeated these words in the flame, "Lord Jesus, receive my spirit." A certain Spanish monk that stood by and heard him, ran to a nobleman there present, and cried out that Cranmer died in great desperation, *ratus desperationis fuisse voces*, as conceiving those to be words of despair.

As unto a faithful. Who will rather unmake all than we shall miscarry. And doth still manage all occurrences to the glory of his name and the good of those that trust in him, **Psalms 124:8**. {{field-off:Bible}}

Chapter 5

Verse 1. [[@Bible:1 Peter 5:1]]{{field-on:Bible}} **Who am also an elder.** Gr. A fellow elder, not a commander, a lord paramount, a compeer and consort to the blessed Trinity, as Pope Leo I ⁽⁵⁾ and Nicolas III blasphemously said he was.{{field-off:Bible}}

Verse 2. [[@Bible:1 Peter 5:2]]{{field-on:Bible}} **Feed the flock.** Being both learned and loving. The Greek word for a shepherd (ποιμήν, as if οίμην, from οἶς, sheep and μάω) signifieth one that earnestly desireth after his sheep.

Feed the flock. That is, rule them, say the pope's janizaries. True it is the word signifieth sometimes to govern; usually to feed; but they catch at government, led go feeding.

Not by constraint, but willingly. It is with the pastors of Germany for the most part, saith Melancthon, as with him in Plautus, that said, *Ego non servio libenter: herus meus me, non habet, libenter tamen utitur me ut lippis oculis.* I serve of no good will, my master also hath as little good will to use my service; and yet he makes such use of me as he doth of some eyes, which we must have or none.

Not for filthy lucre. As your church choppers and money changers, that take up the ministry only as a trade to pick a living out of it. We preach the gospel among us, saith a Popish writer, *tantum ut nos pascat et vestiat*, merely for food and raiment. Christ's faithful undershepherds, though as men they have natural necessities and relations, and as labourers in the word and doctrine they have need of "communicating with others by way of giving and receiving" of this world's good, yet they have higher aims, which of ready mind they duly prosecute, &c. There is a worm called *clerus*, that destroyeth honeycombs; so doth the Popish clergy the Lord's inheritance. But *Clerus Angliae* was wont to be *stupor mundi*, the world's wonder for height of holiness and depth of learning. {{field-off:Bible}}

Verse 3. [[@Bible:1 Peter 5:3]]{{field-on:Bible}} **Neither as being lords.** About the year 1620; the clergy and laity of England set themselves against the pope's exactions; and when the envoy alleged that all churches were the pope's, Magister Leonardus made answer, *Tuitione non fruitione, defensione non dissipatione.* Protect not fleese, defend not scatter. (Jac. Revius in Vit. Pontiff) {{field-off:Bible}}

Verse 4. [[@Bible:1 Peter 5:4]]{{field-on:Bible}} **Ye shall receive a crown.** A crown imports perpetuity, plenty, dignity, the height of human ambition. *Quarta perennis erit* It will be the fourth part of eternity, was Sir Thomas Bodly's posy. *Manet ultima caelo* It remains by the greatest heaven, was Henry III's of France, who was first crowned king of Poland. (*See Trapp on "James 1:12"*) {{field-off:Bible}}

Verse 5. [[@Bible:1 Peter 5:5]]{{field-on:Bible}} **Yea, all of you be subject.** In regard of love and modesty, not of change and confusion of offices.

Be clothed with humility. The Greek word ἐγκομβώσασθε imports that humility is the riband or string that ties together all those precious pearls, the rest of the graces; if this string break, they are all scattered. Humility, as charity, is the band of perfection; yea, the word κόμβος here used signifies not only *alligare*, to bind, but *innodare*, say some; to tie knots as delicate and curious women used to do of ribbons to adorn their heads or bodies, as if humility were the knot of every virtue and the grace of every grace. Contrariwise, how ugly and unseemly is pride on the back of honour and head of learning, face of beauty, &c. Chrysostom calleth humility the root, mother, nurse, foundation, and band of all virtues. Basil, the storehouse, treasury of all good, θεσαυροφυλάκιον.

⁵ Leo I Petrum in consortium individuae Trinitatis assumptum iactavit.

God resisteth. (*See Trapp on "James 4:6"*) As pride resisteth God in a special manner, so God in a special manner resisteth it.

And giveth grace. *i.e.* Honour and respect; as appears by the opposition, and by **Proverbs 3:34-35**. {{field-off:Bible}}

Verse 6. [[@Bible:1 Peter 5:6]]{{field-on:Bible}} **Under the mighty hand of God.** If God can blow us to destruction, **Job 4:9**, nod us to destruction, **Psalms 18:16**, what is the weight of that mighty hand of his that spans the heavens and holds the earth in the hollow of them?

That he may exalt you. The lower the ebb, the higher is the tide. A deluge of sorrows may assault us, but they shall exalt us. And the lower the foundation of virtue is laid, the higher shall the roof of glory be overlaid.

In due time. In the opportunity of time, in a fit season. The very Turks, though remorseless to those that bear up, yet receive humiliation with much sweetness. {{field-off:Bible}}

Verse 7. [[@Bible:1 Peter 5:7]]{{field-on:Bible}} **Casting all your care.** Your carking care, your care of diffidence. I will now with you sing away care, said John Careless, martyr, in a letter to Mr Philpot, for now my soul is turned to her old rest again, and hath taken a sweet nap in Christ's lap. I have cast my care upon the Lord which careth for me, and will be careless, according to my name. It is our work, saith another, to cast care; it is God's work to take care. Let us not, by our soul dividing thoughts, take his work out of his hand. {{field-off:Bible}}

Verse 8. [[@Bible:1 Peter 5:8]]{{field-on:Bible}} **Your adversary the devil.** Satan envies our condition that we should enjoy that paradise that he left, the comforts he once had. Hence he disturbs us, and is restless out of his infinite hatred of God and goodness; as the scorpion still puts forth his sting, and as the leopard bears such a natural hatred against men, that if he see but a man's picture, he flies upon it, and tears it. Hannibal, whether he conquered, or was conquered, never rested. Satan is over overcome, and yet he walks up and down seeking to devour: he commits the sin against the Holy Ghost every day, and shall lie lowest in hell; every soul that he drew thither by his temptation shall lie upon him, and press him down as a millstone under the insupportable wrath of God. The word ἀντίδικος, here rendered an adversary, properly signifies an adversary at law. Against whom we have an advocate, Jesus Christ, the just one, **1 John 2:2**, who appears for us, **Hebrews 9:24**, to non-suit all accusations, and to plead our cause. The devil, the accuser, often makes that to be treason in the saints that is but petty larceny. In prosperity he makes us lay our hearts too near it; in adversity, to lay it too near our hearts. He is ever assaulting us, and is therefore called ὁ πειράζων, the tempter, in the present tense; not lazy at his business, but ever in motion for some mischief to us. *Si per anticam eiecias, per posticam denuo solet irrepere*, If you throw him out at the street door, he will creep in again at the backdoor. Watch him therefore. *Non enim unquam dormitat vigil ille Synagogae suae Episcopus*, as Amama calleth him. *Ut teipsum serves non experglscere?* (Horat.)

Whom he may devour. Gr. καταπίη, whom he may drink up at one draught. {{field-off:Bible}}

Verse 9. [[@Bible:1 Peter 5:9]]{{field-on:Bible}} **Stedfast in the faith.** Gr. στερεοί, stiff, solid, settled.

That the same afflictions. Art not thou glad to fare as Phocion? said he to one that was to die with him. (Plutarch.) Ignatius, going to suffer, triumphed in this, that his blood should be found among the mighty worthies, and that when the Lord maketh inquisition for blood, he will recount from the blood of righteous Abel not only to the blood of Zacharias, son of Barachias, but also to the blood of mean Ignatius. {{field-off:Bible}}

Verse 10. [[@Bible:1 Peter 5:10]]{{field-on:Bible}} **But the God of all grace.** Thus the apostle divides his time between preaching and prayer, according to his own advice, **Acts 6:4**, and the

practice of those ancient ministers, **Numbers 33:10**. {{field-off:Bible}}

Verse 11. [[@Bible:1 Peter 5:11]]{{field-on:Bible}}**To him be glory, &c..** *Non loquendum de Deo sine lumine*, said the heathen; we may not mention God but with praise to his name, say we. {{field-off:Bible}}

Verse 12. [[@Bible:1 Peter 5:12]]{{field-on:Bible}}**I have written briefly.** Gr. In few. The Holy Scripture hath fulness of matter in fewness of words, the whole counsel of God shut up in a narrow compass. The Lord knows that much reading is a weariness of the flesh, **Ecclesiastes 12:12**, and hath therefore provided for our infirmity. {{field-off:Bible}}

Verse 13. [[@Bible:1 Peter 5:13]]{{field-on:Bible}}**The Church that is at Babylon.** At Rome, say the Papists, that they may prove Peter to have been bishop of Rome. But though this be far fetched, yet here they grant us that mystical Babylon mentioned in the Revelation. It is probable that St Peter meant no other Babylon than the metropolis of Chaldaea, where he, being the apostle of the circumcision, preached to those dispersed Jews, and other Gentiles that he had converted. {{field-off:Bible}}

Verse 14. [[@Bible:1 Peter 5:14]]{{field-on:Bible}}**With a kiss of charity.** So called, because their love to one another was by this symbol or ceremony both evidenced and increased. {{field-off:Bible}}