

# THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO MATTHEW

## THE ARGVMENT OF S. MATTHEWES GHOSPEL.

Matthewes Ghospel may be wel diuided into fiue partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1. and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of himselfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward of his Pafsion: chap. 19. and 20.

The fifth, of the Holy weeke of his Pafsion in Hierufalem: chap. 21. vnto the end of the booke.

Of S. Matthew we haue *Mat. 9. Mar. 2. Luc. 5.* How being before a Publican, he was called of our Lord, and made a Disciple. Then *Luk. 6. Mar. 3. Mat. 10.* How out of the whole number of the Disciples he was chosen to be one of the twelue Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangeliftes. Among which foure also, he was the first that wrote, about 8. or 10. yeares after Chriftes Ascension.

## Chapter 1

*Gen. 12. 22.* *2. Reg. 7.* *Pfa. 131.* *The pedegree of Iesus, to shew that he is Chrif, promised to Abraham and Dauid. 18. That he was conceiued and borne of a Virgin, as Esay prophecied of him.*

The first part of this Ghospel, of the Infancie of our Sauour Chrif.

*Luc. 3. 31.* **T**he booke of the generation of IESVS Chrif, the sonne of Dauid, the sonne of Abraham.  
*Gen. 21.* <sup>2</sup> Abraham begat Ifaac, And Ifaac, begat Iacob.  
*25. 29. 38.* And Iacob begat Iudas and his brethren: <sup>3</sup> And Iudas

begat Phares and Zaram of ♀Thamar. And Phares begat Efron. And Efron begat Aram. <sup>4</sup> And Aram begat Aminadab. And Aminadab begat Naaffon. And Naffon begat Salmon. <sup>5</sup> And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Ieffe. <sup>6</sup> And Ieffe begat Daud the King.

*1. Par. 2. 5.  
Ruth. 4. 18.*

And Daud the King begat Salomon of her that was the wife of Vrias. <sup>7</sup> And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa. <sup>8</sup> And Afa begat Iofaphat. And Iofaphat begat Ioram. And Ioram begat Ozias. <sup>9</sup> And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. <sup>10</sup> And Ezechias begat Manaffes. And Manaffes begat Amon. And Amon begat Iofias. <sup>11</sup> And Iofias begat Iechonias and his brethren in the Tranfmigration of Babylon.

*2. Re. 12. 24.  
1. Par. 3, 10.*

<sup>12</sup> And after the Tranfmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. <sup>13</sup> And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. <sup>14</sup> And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. <sup>15</sup> And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob. <sup>16</sup> And Iacob begat ♀Iofeph the ♀hufband of MARIE: of whom was borne IESVS, who is called CHRIST.

*4. Reg. 24.  
2. Par. 36.  
1. Par. 3.  
1. Efd. 3.*

*De qua*

<sup>17</sup> Therefore al the Generations from Abraham vnto Daud, fourteen Generations. And from Daud to the Tranfmigration of Babylon, fourteen Generations. And from the Tranfmigration of Babylon vnto CHRIST, fourteen Generations.

<sup>18</sup> And the Generation of CHRIST was in this wife. When his Mother MARIE was fpoufed to Iofeph, before they came together, fhe was found to be with child, by the Holy Ghof. <sup>19</sup> Whereupon Iofeph her hufband for that he was <sup>a</sup>)a iuft man, & would not put her to open fhame: was minded fecretly to dimiffe her. <sup>20</sup> But as

*Deu. 14, 1.*

<sup>a</sup> This word *Iuft*, founding that a man is iuft in deede, & not only fo imputed, Proteftants tranflate, *Righteous* in this and diuers other places.

he was thus thinking, behold the Angel of our Lord appeared to him in fleepe faying: Ioseph sonne of Daud, feare not to take MARIE thy wife, for that which is <sup>a</sup>borne in her, is of the Holy Ghoft. <sup>21</sup> And fhe fhall bring forth a Sonne: and thou fhalt cal his name <sup>a</sup>IESVS. For he fhall faue his people from their finnes. <sup>22</sup> And al this was done that it might be fulfilled which our Lord fpake by the Prophet faying. <sup>23</sup> *Behold <sup>a</sup>a Virgin shal be with childe, & <sup>a</sup>bring forth a sonne, and they shal cal his name Emmanuel*, which being interpreted is, *God with vs.* <sup>24</sup> And Ioseph rifing vp from fleepe, did as the Angel of our Lord commaunded him, & tooke his wife. And he knew her not <sup>a</sup>til fhe brought forth her first borne Sonne: & called his name IESVS.

*Efa. 7, 14.*

## ANNOTATIONS

3 Thamar) Chrift abhorred not to take flefh of some that were il, as he chose Iudas among his Apostles: Let not vs difdaine to receaue our fpiritual birth and fustenance of fuch as be not alwayes good.

*Nu. 36.* 16 Ioseph) Ioseph marrying our Lady as neere of kinne (for fo was the law) by his pedegree fheweth hers, and consequently Christs pedegree from Daud.

16 Hufband) True and perfect mariage, and continual liuing in the fame, without carnal copulation. *Aug. lib. 2. Confen. Euang. c. 1.*

20 Borne in her) The triple good or perfection of mariage accomplished in the parents of Chrift, to wit, Iffue, Fidelitie, Sacrament. *Aug. de nup. & cont. li. 1. c. 13.*

23 A virgin) Our Sauour borne in mariage, but yet of a Virgin, would honour both ftates: and withal, teacheth vs againft Iouinian the old Heretike and thefe of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. See *S. Hierom. adu. Ionin. & S. Greg. Nazianz. Ser. 20 de studio in pauperes, in initio.*

Virginities preferred.

23 A virgin) As our Ladie both a virgin and a mother, brought forth Chrift the head corporally: fo the Church a virgin and a mother, bringeth forth the members of this head fpiritually. *Aug. li. de virg. ca. 2.*

Our B. Ladies perpetual virginity.

<sup>a</sup> IESVS an Hebrew word, in Englifh SAVIOVR.

23 And bring forth) The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Chrif  
*Aug. har. 28. li. 2. con Iulian c. 2.*

Tradition.

24 Til Firft borne) Heluidius of old abufed thefe wordes, til, and firft borne, againft the perpetual virginity of our B. Ladie. *Hiero. cont. Helu.* which truth though not expreffed in Scripture, yet our Aduerfaries alfo do graunt, & Heluidius for denial therof was condemned for an heretike by tradition only. *Aug. har. 84.*

## Chapter 2

*The Gentils come vnto Chrif with their offerings, and that fo openly that the Iewes can not pretend ignorance. 3. The Iewes with Herode confpire againft him. 13. He thereupon flyeth from them into Ægypt. 16. They afterward, feeing their fubteltye preuailed not, imagined to opprefle him by open perfecution. 19. But they at length dyed and he returneth to the land of Ifrael: al according to the Scriptures.*

**W**hen IESVS therfore was borne in Bethlehem of Iuda in the dayes of Herod the King, <sup>1</sup>behold, there came Sages from the Eaft to Hierufalem, <sup>2</sup>faying, where is he that is borne King of the Iewes? For we haue feene his <sup>1</sup>ftarre in the Eaft, and are <sup>1</sup>come to adore him. <sup>3</sup> And Herod the King hearing this, was troubled, & al Hierufalem with him. <sup>4</sup> And affembling together al the high Prieftes and the Scribes of the people, he <sup>1</sup>enquired of them where Chrif fhould be borne. <sup>5</sup> But they fayd to him: In Bethlehem of Iuda. For fo it is written by the Prophet: <sup>6</sup> *And thou Bethlehem the land of Iuda art not the leaft among the Princes of Iuda: for out of thee fhall come forth the Capitaine that fhall rule my people Ifrael.* <sup>7</sup> Then Herod fecretly caling the Sages, learned diligently of them the time of the ftarre which appeared to them: <sup>8</sup> and fending them into Bethlehem, faid: Goe, & inquire diligently of the childe; and when you fhall finde him, make reporte to me, that I alfo may come and adore him.

*Luc. 2. 7.*

*Mich. 5, 3.*

*Pfal. 71, 10.* <sup>9</sup> Who hauing heard the king, went their way; and behold the ftarre which they had feen in the Eaft, went before them, vntil it came and ftood ouer, where the childe was. <sup>10</sup> And feing the ftarre they reioyced with exceeding great ioy. <sup>11</sup> And entring into the houfe, they found the childe with MARIE his mother, & faling downe ♦adored him; and opening their ♦treafures, they offered to him ♦guiftes; gold, frankincenfe, and myrrhe. <sup>12</sup> And hauing receiued an anfwer in fleepe that they fhould not returne to Herod, they went backe an other way into their contrey.

*Os. 11, 2.* <sup>13</sup> And after they were departed, Behold an Angel of our Lord appeared in fleepe to Iofeph, faying: Arife, & take the childe and his mother, and fly into Ægypt; and be ther vntil I fhall tel thee. For it wil come to paffe that Herod wil feeke the childe to deftroy him. <sup>14</sup> Who arofe, & tooke the childe and his mother by night, and retired into Ægypt: and he was there vntil the death of Herod: <sup>15</sup> that it might be fulfilled which was fpoken of our Lord by the Prophet, faying: ♦*Out of Ægypt haue I called my Sonne.*

*Iere. 31, 15.* <sup>16</sup> Then Herod perceauing that he was deluded by the Sages, was exceeding angrie; and fending ♦murdered al the men children that were in Bethlehem, & in al the borders therof, from two yaere old and vnder, according to the time which he had diligently fought out of the Sages. <sup>17</sup> Then was fulfilled that which was fpoken by Ieremie the Prophet faying: <sup>18</sup> *A voice in Rama was heard, crying out & much wayling: Rachel bewayling her children, & would not be comforted, becaufe they are not.*

The Martyrdō of the holy *Innocents* whose holy-day, is kept the 28 of December.

<sup>19</sup> But when Herod was dead, behold an Angel of our Lord appeared in fleep to Iofeph in Ægypt, <sup>20</sup> faying: Arife, and take the child & his mother, and goe into the land of Ifrael. For they are dead that fought the life of the child. <sup>21</sup> Who arofe, & took the child and his mother, and came into the land of Ifrael. <sup>22</sup> But hearing that Archelaus raigned in Iewrie for Herod his father, he feared to goe thither: and being warned in fleep retyred into the quarters of Galilee. <sup>23</sup> And coming he dwelt in

a citie called Nazareth: that it might be fulfilled which was fayd by the Prophetes: That he fhall be called a Nazarite.

## ANNOTATIONS

1 Behold) Our Lords apparition or Epiphanie to thefe Sages, being Gentils, their Pilgrimage to him, and in them the firft homage of Gentilitie done vnto him the twelfth day after his Natiuitie, and therefore is *Twelfth-day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptifme alfo and firft miracle are celebrated on the fame day.

2 Starre) Chrifts Natiuitie depended not vpon this ftarre, as the Prifcillianifts fallfely furnifed; but the ftarre vpon his natiuitie, for the feruice whereof it was created. *Grego. Ho. 10.*

Pilgrimage.

2 Come to adore) This coming fo farre of deuotion to vifit and adore Chrif in the place of his birth, was properly a Pilgrimage to his Perfon; & warranteth the Faithful in the like kind of external worfhip done to holy Perfons, places, and things.

4 Inquired of them) The high Priests were rightly confulted in queftion of their law and religion; and be they neuer fo il, are often forced to fay the truth by priuilege of their vnction; as here, and after, they did concerning the true Meffias.

Adoration of the  
B. Sacrament.

11 Adored him) This body (fayth S. Chryfoftom) the Sages adored in the crib. Let vs at the leaft imitate them; thou feeft him not now in the crib, but on the Altar; not a woman holding him, but the Prieft prefent, and the Holy-Ghoft powred out abundantly vpon the Sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de fancto Philogonio.*

11 Treafures) Thefe treafures are as it were the firft fruits of thofe riches, and guifts, which (according to the Prophecies of Dauid and Efay) Gentilitie fhould offer to Chrif and his Church, and now haue offered, fpecially from the time of Conftantine the Great. As alfo thefe three Sages, being principal men of their Countrey, repreſent the whole ftate of Princes, Kings, and Emperours, that were (according to the faid Prophecies) to beleue in Chrif, to humble themfelues to his croffe, to fofter, enrich, adorne and defend his Church. Whereupon it is alfo a very conuenient and agreable tradition of antiquitie, and a receiued opinion among the Faithful, not lacking teftimonies of ancient writers, and much for the honour of our Sauour, that thefe three alfo were kings: to wit, either according to the ftate of thofe Countreies, where the Princes were *Magi*; and *Magi* the greateft about the Prince; or as we read in the Scriptures, of Melchifedech King of Salem, & many other Kings that dwelt within a final compaffe: or as Iobes three friends are called Kings. Thefe are commonly called

*Pfal. 75. Efa. 60.*

*Chrys. Homil. 27. in Mat. ho. 1. Theo. Cic. de Diuinat. Plin. li. 20. Efther 1, 13, 14.*

*Tob. 2.*

The three kings.

*Amb. 1. off. c. 12.*

the three kings of Colen, becaufe their bodies are there, tranſlated thither from the Eaſt Countrie; their names are ſaid to haue been Gaſpar, Melchior, Baltazar.

11 Guiftes) The Sages were three, and their guiſts three, and each one offered euerie of the three, to expreſſe our Faith of the Trinitie. The Gold, to ſignifie that he was a King, the frankincenſe, that he was God, the myrrhh, that he was to be buried as man. *Aug. ſer. 1. de Epiph.*

15 Out of Ægypt) This place of the Prophet (and the like in the new Teſtament) here applied to Chriſt, whereas in the letter it might ſeeme otherwiſe; teacheth vs how to interprete the old Teſtament, and that the principal fence is of Chriſt, and his Church.

16 Murdered) By this example we learne how great credit we owe to the Church in Canonizing Saints, and celebrating their holy-daies: by whoſe only warrant, without any word of Scripture, theſe holy Innocents haue been honoured for Martyrs, and their holy-day kept euer ſince the Apoſtles time, although they died not voluntarily, nor al perhaps circumcised, and ſome the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diuerſos.*

Canonizing of  
Saints.

## Chapter 3

*Iohn Baptiſt by his Eremites life, by his preaching and Baptiſme, calleth al vnto pennance, to prepare them to Chriſt. 10. He preacheth to the Pharifees and Sadducees, threatning to them (vnles they truly doe penance) reprobation here, and damnation hereafter; and for ſaluation fendeth them to Chriſt and his Baptiſme. Which being far more excellent then Iohns, yet Chriſt himſelf among thoſe penitents vouchſafeth to come vnto Iohns Baptiſme. Where he hath teſtimonie from Heauen alſo.*

*Mr. 1, 4.  
Luc. 3.*

*Es. 40, 3.*

**A**nd in thoſe dayes cometh Iohn the Baptiſt preaching in the <sup>1</sup>deſert of Iewrie, <sup>2</sup> & ſaying: <sup>1</sup>Doe pennance: for the Kingdom of Heauen is at hand. <sup>3</sup> For this is he that was ſpoken of by Eſay the Prophet, ſaying: *A voyce of one crying in the deſert, prepare ye the way of our Lord, make ſtraight his pathes.* <sup>4</sup> And the ſaid Iohn had his garment of Camels heare,

The ſecond part of this Ghofpel, Of the Preparation that was made to the manifeſtation of Chriſt.

and a girdle of a skinne about his loynes: and his meate was locuftes & wilde honie.

<sup>5</sup> Then, went forth to him Hierufalem and al Iewrie, and al the countrey about Iordan: <sup>6</sup> & were baptized of him in Iordan, <sup>7</sup> confeffing their finnes. <sup>7</sup> And feeing many of the Pharifees and Sadducees coming to his Baptifme, he faid to them.

Ye vipers brood, who hath fhewed you to flee from the wrath to come? <sup>8</sup> Yeald therefore <sup>9</sup> fruit worthie of pennance. <sup>9</sup> And delight not to fay within your felues, we haue Abraham to our father. For I tel you that God is able of thefe ftones to raife vp children to Abraham. <sup>10</sup> For now <sup>10</sup> the axe is put to the roote of the trees. Euery tree therefore that doth <sup>a</sup>)not yeald good fruit, fhall be cut downe, & caft into the fire. <sup>11</sup> I indeed baptize you <sup>11</sup> in water vnto pennance, but he that fhall come after me, is ftronger then I, whose fhoes I am not worthy to beare, he fhall baptize you in the Holy Ghofte & fire. <sup>12</sup> Whofe fanne is in his hand, and he fhall cleane purge his <sup>12</sup> floore: and he wil gather his wheate into the barne, but the chaffe he wil burne with vnquenchable fire.

*Mr. 1, 8. Lu. 3, 16.  
Io. 1, 26. Act. 11, 16.  
19, 4.*

<sup>13</sup> Then cometh IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him. <sup>14</sup> But Iohn ftayed him, faying: I ought to be baptized of thee, and comeft thou to me? <sup>15</sup> And IESVS anfwering, fayd to him: Suffer me for this time. For fo it becommeth vs to fulfil al iuftice. Then he fuffered him. <sup>16</sup> And IESVS being baptized, forthwith came out of the water: and loe the Heauens were <sup>16</sup> opened to him: & he faw the Spirit of God defcending as a doue, & coming vpon him. <sup>17</sup> And behold a voice from Heauen faying: This is my beloued Sonne, in whom I am wel pleafed.

## ANNOTATIONS

Eremites. <sup>1</sup> Defert) Of this word *defert* (in Greeke *eremus*) cometh the name *Eremitages* & *Eremites*, that liue a religious and

<sup>a</sup> It is not only damnable, to doe il, but alfo, not to do good. *Aug. Ser. 6. de temp.*



auftere life in deferts and folitarie places, by the example of S. Iohn Baptift; whom the holy Doctours therfore cal the Prince and as it were the authour of fuch profeffion. *S. Chrys. ho. 1. in Marcum, & ho. de Io Baptifta. Hiero. ad Euftach. de custod. virg. Ifid. li. 2 c. 15. de diui. off. Bernardus de excel. Io. Baptifte.* Wherewith the Proteftants are fo offended that they fay, S. Chryfoftom fpake rafhly, and vntruely. And no maruel, for whereas the Euan-gelift himfelf in this place maketh him a perfect paterne of pen-nance, and Eremitical life, for defert or wildernes, for his rough and rude apparel, for abftayning from al delicate meates (accord-ing to our Sauours teftimonie alfo of him *Mt. 11, 8. Luc. 7, 33*) they are not afhamed to peruert al with this ftrange commentarie, that it was a defert ful of townes and villages, his garment was chamlet, his meate fuch as the countrey gaue, and the people there vfed: to make him thereby but a common man like to the reft, in his manner of life: cleane againft Scriptures, Fathers, & reafon.

*Magdeb. Cent. 5.  
c. 6. Pag. 711.  
Cent. 1. li. 1.  
c. 10.  
Cythraeus in  
3. c. Mat.  
Buferus ibid.*

2 Due pennance) So is the Latin, word for word, fo readeth al antiquitie, namely *S. Cyprian ep. 52.* often, and *S. Auguftin li. 13. Confes. c. 12.* and it is a very vfual fpeech in the New Testament, fpecially in the preaching of S. Iohn Baptift, Chrift himfelf, and the Apoftles; to fignifie perfect repentance, which hath not only confeffion and amendment, but contrition, or forow for the offence, and paineful fatisfaction: fuch as S. Cyprian fpeaketh of in al the forefaid epiftle. But the Aduerfaries of purpofe (as namely Beza protefteth) miflike that interpretation, becaufe it fauoureth Satisfaction for finne, which they cannot abide. Where if they pretend the Greeke word, we fend them to thefe places *Mat. 12, 21. Luc. 10, 23. 2. Cor. 7, 9.* Where it muft needes fignifie forowful, payneful, and fatisfactorie repen-tance. We tel them alfo that S. Bafil a Greeke Doctour calleth the Niniuites repentance with fafting, and hairecloth, and afhes, by the fame Greeke word *μετάνοιαν*. And more we wil tel them in other places.

Pennance.

*Mt. 4, 17.  
Lu. 13, 3. 5.  
Lu. 24, 47.  
Act. 2, 38. 26, 20.*

Annot. in  
hunc locum.

*Μετανοεῖν.  
Μετάνοια.*

*Serm. in fam.  
& ficitat.*

6 Confefling their finnes) Iohn did prepare the way to Chrift and his Sacraments, not only by his Baptifme, but by inducing the people to Cōfeffion of their finnes. Which is not to acknowledge themfelues in general to be finners, but alfo to vtter euery man his finnes.

8 Fruit worthie) He preacheth Satisfaction by doing wor-thy fruits or workes of penance, which are (as S. Hierom. faith in *2. Ioel*) fafting, praying, almes, and the like.

10 The axe) Here Preachers are taught to dehort from doing euil for feare of Hel, and to exhort to do good in hope of Heauen: which kind of preaching our Aduer. do condemne.

11 In water) Iohns Baptifme did not remit finnes, nor was comparable to Chrifts Baptifme, as here it is playne, & in manie other places. *Hiero. adu. Lucifer. Aug. de Bap. cont. Donat.*

Iohns baptifme  
and Chrifts.

*li. 5. c. 9. 10. 11.* Yet it is an article of our Adu. that the one is no better then the other which they fay not to extol Iohns, but to derogate from Chrifts baptifme, fo farre, that they make it of no more valure or efficacie for remiffion of finnes, & grace and iuftification, then was Iohns: thereby to maintaine their manifold herefies, that Baptifme taketh not away finnes; that a mã is no cleaner nor iufter by the Sacramēt of Baptifme then before; that it is not neceffarie for children vnto faluation, but it is enough to be borne of Chriftian parents; & fuch like erroneous pofitions wel known among the Caluinifts.

12 Floore) This floore is his Church militant here in earth, wherein are both good and bad (here fignified by corne and chaffe) til the feparation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to confift only of the good.

16 Opened) To fignifie that Heauen was fhut in the old Law, til Chrift by his Paffion opened it, and fo by his Afcenfion was the firft that entered into it; contrarie to the doctrine of the Heretikes. See *Hebr. 9, 8. and 11, 40.*

## Chapter 4

*Chrift going into the defert, to prepare himfelf before his Manifeftation, ouercometh the Diuels tentations. 12. Beginning in Galilee, as the Prophet faid he should; 18. he calleth foure Difciples; and with his preaching and miracles draweth vnto him innumerable folowers.*

**T**hen IESVS was led of the Spirit into the <sup>1</sup>defert, *Mr. 1, 12. Lu. 4, 21.* to be tempted of the Diuel. <sup>2</sup> And when he had <sup>1</sup>fafted fourtie daies and fourtie nights, afterward he was hungrie. <sup>3</sup> And the tempter approached and faid to him: If thou be Sonne of God, commaund that thefe ftones be made bread. <sup>4</sup> Who answered and faid: It is written, *Not in bread alone doth man liue, Deu. 8, 3. but in euery word that proceedeth from the mouth of God.*

<sup>5</sup> Then the Diuel tooke him vp into the holy citie, and fet him vpon the pinnacle of the Temple, <sup>6</sup> and faid to him: If thou be the Sonne of God, caft thy felf downe, for <sup>1</sup>it is written: *That he wil giue his Angels charge Ps. 90, 12. of thee, & in their hands shal they hold thee vp, leaft*

*perhaps thou knock thy foote againft a ftone.* <sup>7</sup> IESVS fayd to him againe: It is written, *Thou shalt not tempt the Lord thy God.*

<sup>8</sup> Againe the Diuel tooke him vp into a very high mountaine: and he fhewed him the Kingdoms of the world, and the glorie of them, <sup>9</sup> and fayd to him: Al thefe wil I giue thee, if faling downe thou wilt adore me. <sup>10</sup> Then IESVS faith to him: Auant Satan; for it is written, *The Lord thy God shalt thou adore, and <sup>¶</sup>him onely shalt thou ferue.* <sup>11</sup> Then the Diuel left him; and behold Angels came, and miniftred to him.

<sup>12</sup> And when IESVS had heard that Iohn was deliuered vp, he retired into Galilee: <sup>13</sup> and leauing the citie Nazareth, came and dwelt in Capharnaum a fea towne, in the borders of Zabulon of Nephthali, <sup>14</sup> that it might be fulfilled which was faid by Eſay the Prophet. <sup>15</sup> *Land of Zabulon & land of Nephthali, the way of the fea beyond Iordan of Galilee, of the Gentils: <sup>16</sup> the people that fate in darkneffe, hath ſeen great light: & to them that fate in a countrie of the shadow of death, light is riſen to them.* <sup>17</sup> From that time IESVS began to preach, and to fay: <sup>¶</sup>Doe pennance, for the Kingdom of Heauen is at hand.

<sup>18</sup> And IESVS walking by the fea of Galilee, ſaw two brethren, Simon who is called Peter, and Andrew his brother, caſting a net into the fea (for they were fiſhers) <sup>19</sup> and he fayth to them: Come ye after me, and I wil make you to be fiſhers of men. <sup>20</sup> But they incontinent leauing the nets, folowed him. <sup>21</sup> And going forward from thence, he ſaw other two brethren, Iames of Zebedee, and Iohn his brother, in a ſhip with Zebedee their father, repairing their nets: and he called them. <sup>22</sup> And they forthwith left their nets and father and folowed him.

<sup>23</sup> And IESVS went round about al Galilee, teaching in their Synagogues, & preaching the Ghospel of the Kingdom: and <sup>¶</sup>healing euery maladie, and euery infirmitie, in the people. <sup>24</sup> And the bruit of him went into al Syria, and they prefented to him al that were il at eaſe, diuerfly taken with diſeaſes and torments, and ſuch as

The third part of the Ghospel, of Chriſts manifeſting himſelf by preaching, & that in Galilee.

were poffeft, and Lunatikes, and fick of the palfey, and he cured them: <sup>25</sup> And much people folowed him from Galilee, and Decapolis, and Hierufalem, and from Iurie and from beyond Iordan.

## ANNOTATIONS

- Eremites.           1 Defert) As Iohn the Baptift, fo our Sauour by going into the defert, and there liuing in contemplation euen among brute beafts, and fubieft to the affaults of the Diuel for our finnes, giueth a warrant and example to fuch holy men as haue liued in wilderneffe for penance and contemplation, called Eremites.
- The Lent-faft.       2 Fafted fourtie daies) Elias and Moyfes (faith S. Hierom) by the faft of 40. daies, were filled with the familiaritie of God, and our Lord himfelf in the wilderneffe fafted as many to leaue vnto vs the folemne daies of faft (that is, Lent) *Hierom. in c. 58. Efa.* S. Auguftine alfo hath the very like words *ep. 119.* And generally al the ancient Fathers that by occafion, or of purpofe fpeake of the Lent-faft, make it not only an imitation of our Sauours faft, but alfo an Apoftolical tradition, and of neceffitie to be kept. *Contêne not Lent* (faith S. Ignatius) *for it containeth the imitation of our Lords conuerfation.* And S. Ambrofe faith plainely, that *it was not ordained by men but confecrated by God: nor inuented by any earthly cogitation but commaunded by the heauenly Maieftie.* And againe, that it is finne not to faft al the Lent. S. Hieroms words alfo be moft plaine: we (faith he) *faft fourtie daies, or, make one Lent in a yeare, according to the tradition of the Apoftles, in time conuenient.* This time moft conuenient is (as S. Auguftine faith *ep. 219.*) immediatly before Eafter, thereby to communicate with our Sauours Paffion: and (as other writers do adde) thereby to come the better prepared and more worthily, to the great folemnitie of Chrifts Refurrection: befide many other goodly reafons in the ancient Fathers which for breuitie we omit. See (good Chriftian Reader) 12. notable Sermons of S. Leo the Great *de Quadragefima*, of Lent: namely *Ser. 6. and 9.* where he calleth it the Apoftles ordinance by the doctrine of the Holy-Ghoft. See S. Ambrofe from the *23. Sermon* forward; in S. Bernard *7. Sermons*, and in many other Fathers the like. Laft of al, note wel the faying of S. Auguftine, who affirmeth that by due obferuation thereof, the wicked be feparated from the good, Infidels from Chriftians, Heretikes from faithful Catholikes.
- 6 It is written) Heretikes alleage fcriptures, as here the Deuil doth in the falfe fenfe; the Church vfeth them, as Chrift doth in the true fenfe, and to confute their falfehood. *Aug. cont. lit. Petil. lib. 2. c. 58. to 5.*

*Ignatius. ep. 5.*

*Ambrose. de Quadragefima. fer. 36. 34.*

*Hieronymus. ep. 54. ad Marcel. adu. Mōtanū.*

*Augustine. Ser. 69. de temp.*

10 Him only ferue) It was not fayd, faith S. Auguftine: The Lord thy God only fhalt thou adore, as it was faid: Him only *fhalt thou ferue*; in Greeke, λατρεύσεις *Aug. fup. Gen. q. 16.* Whervpon the Catholike Church hath alwayes vfed this moft true & neceffarie diftinction, that there is an honour dew to God only, which to giue vnto any creature, were idolatrie; and there is an honour dew to creatures alfo according to their dignitie, as to Saints, holy things, and holy places. See *Eufeb. Hift. Ec. li. 4. c. 14. S. Hierom cont. Vigil. ep. 53. Aug. lib. 10. Ciuit. c. 2. Li. 1. Trin. c. 6. Cont. Nic. 2. Damafc. li. 1 de Imag. Led. in 4. Luc.*

17 Doe penance) That penance is neceffarie alfo before Baptifme, for fuch as be of age; as Iohns, fo our Sauours preaching declareth, both beginning with penance.

23 Healing euery maladie) Chrift (faith S. Auguftine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the moft fond new rifting of Heretikes vſing deceitful wiles, but neither the drowfie old errours of the very Heathen with violence fetting againſt it, might in anie part fhake and caſt downe. *Aug. de vtil. cred. c. 14.*

## Chapter 5

*Firſt, 3. he promifeth rewardes, 13. and he layeth before the Apoſtles their offices. 17. Secondly, he proteſteth vnto vs that we muſt keep the commandements, and that more exactly then the Scribes & Pharifees, whole iuſtice was counted moſt perfit; but yet that it was vnſufficient, he ſheweth in the precepts of 21. Murder, 27. Aduoutrie, 31. Diuorce, 33. Swearing, 38. Reuenge, 42. Vfurie, 43. Enemies.*

*Luc. 6, 20.*

**A**nd ſeeing the multitudes, he went vp into a mountaine, and when he was ſet, his Diſciples came vnto him <sup>2</sup> and opening his mouth he taught them, ſaying.

<sup>3</sup> Bleſſed are the poore in Spirit: for theirs is the Kingdom of Heauen. <sup>4</sup> Bleſſed are the meek: for they ſhal poſſeſſe the land. <sup>5</sup> Bleſſed are they that mourne: for they ſhal be comforted. <sup>6</sup> Bleſſed are they that hunger and thirſt after iuſtice: for they ſhal haue their fil. <sup>7</sup> Bleſſed

The Sermon of Chriſt vpon the Mount; containing the paterne of a Chriſtiã life, in theſe three chapters following wherof S. Auguftine hath two goodly bookes *Io. 4.*

13 The eight Beatitudes; which are a part of the Catechiſme.

are the merciful: for they fhall obtayne mercie. <sup>8</sup> Bleffed are the cleane of hart: for they fhall fee God. <sup>9</sup> Bleffed are the peace-makers: for they fhall be called the children of God. <sup>10</sup> Bleffed are they that fuffer perfecution <sup>♣</sup>for iuftice: for theirs is the kingdom of Heauen. <sup>11</sup> Bleffed are ye when they fhall reuile you, and perfecute you, & fpeake al that naught is againft you, vntruly, for my fake: <sup>12</sup> be glad & reioyce, for your <sup>♣</sup>reward is very great in Heauen. For fo they perfecuted the Prophets, that were before you.

<sup>13</sup> You are the falt of the earth. <sup>14</sup> But if the falt leefe his vertue, wherewith fhall it be falted? It is good for nothing any more but to be caft forth, and to be troden of men. <sup>15</sup> You are <sup>♣</sup>the light of the world. A citie cannot be hid, fituated on a mountaine. <sup>16</sup> Neither do men light a candel and put it vnder a bufhel, but vpon a candleftike, that it may fhine to al that are in the houfe. <sup>17</sup> So let <sup>a</sup>your light shine before men, that they may fee your good workes, and glorifie your Father which is in Heauen.

*Mr. 9, 50.*

*Luc. 14, 34.*

*Mr. 4, 21. Lu. 8, 16.*

*11, 33.*

<sup>18</sup> Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. <sup>19</sup> For affuredly I fay vnto you, til Heauen and earth paffe, one iota, or one tittle fhall not paffe of the Law, til al be fulfilled. <sup>20</sup> He therfore that fhall breake <sup>♣</sup>one of thefe leaft commandements, and fhall fo teach men, fhall be caled the leaft in the Kingdom of Heauen. But he that fhall doe and teach, he fhall be called great in the Kingdom of heauen. <sup>21</sup> For I tel you, that vnles <sup>♣</sup>your iuftice abound more then that of the Scribes and Pharifees, you fhall not enter into the Kingdom of Heauen.

*Luc. 16, 17.*

*Ia. 2, 10.*

<sup>22</sup> You haue heard that it was faid to them of old: Thou fhalt not kil. And whofo killeth, fhall be in danger of iudgement. <sup>23</sup> But I fay to you, that whofoeuer is angrie with his brother, fhall be in danger of iudgment. And whofoeuer fhall fay to his brother, Raca, fhall be in

*Exo. 20, 13.*

*Deut. 5, 17.*

<sup>a</sup> The good life of the Clergie edifieth much, and is Gods great honor: whereas the contrarie difhonoureth him.

danger of a counсел. And whofoeuer shal fay, Thou foole, shal be guilty of the Hel of fire. <sup>24</sup> If therfore thou offer thy guift at the Altar, and there thou remember that thy brother hath ought againft thee; <sup>25</sup> leaue there thy offering before the Altar, and goe firft to be reconciled to thy brother: and then coming thou shalt offer thy guift.

*Luc. 12, 58.* <sup>26</sup> Be at agreement with thy aduerfarie betimes, whiles thou art in the way with him; lest perhaps the aduerfarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caft into a<sup>a</sup>prifon. <sup>27</sup> Amen I fay to thee, thou shalt not goe out from thence til thou repay the laft farthing.

<sup>28</sup> You haue heard that it was faid to them of old:

*Exo. 20, 14.* Thou shalt not commit aduoutrie. <sup>29</sup> But I fay to you, that whofoeuer shal fee a woman to luft after her, hath already committed aduoutrie with her in his hart. <sup>30</sup> And if thy right eye fcandalize thee, pluck it out, & caft it from thee. For it is expedient for thee that one of thy limmes perifh, rather then thy whole body be caft into Hel. <sup>31</sup> And if thy right hand fcandalize thee, cut it of, and caft it from thee: for it is expedient for thee that one of thy limmes perifh rather then that thy whole body goe into Hel.

*Deu. 24, 1.* <sup>32</sup> It was faid alfo, whofoeuer fhall difmiffe his wife,  
*Mt. 19, 6.* let him giue her a bil of diuorcemēt. <sup>33</sup> But I fay to you, whofoeuer fhall difmiffe his wife, excepting the caufe of fornication, maketh her to commit aduoutrie: And he that fhall marie her that is difmiffed; committeth aduoutrie.

*Exo. 20, 7.* <sup>34</sup> Againe you haue heard that it was fayd to them  
*Leu. 19, 11.* of old, Thou fhalt not commit periurie: but thou fhalt performe thy othes to our Lord. <sup>35</sup> But I fay to you not to fweare at al: neither by heauen, becaufe it is the throne of God: neither by the earth, becaufe it is the foote-ftole of his feete: neither by Hierufalem, becaufe it is the citie of the great King. <sup>36</sup> Neither fhalt thou fweare by thy head, becaufe thou canft not make one

<sup>a</sup> This Prifon is takē of very anciēt Fathers, for Purgatorie: namely *S. Cypr. ep. 12. ad Anton. nu. 6.*

heare white or blacke. <sup>37</sup> Let your talke be yea, yea: no, no: and that which is ouer & aboue thefe, is of euil.

<sup>38</sup> You haue heard that it was fayd, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I fay to you <sup>a</sup>not to refift euil: but if one ftrike thee on thy right cheeke, turne to him alfo the other: <sup>40</sup> and to him that wil cõtend with thee in iudgement, and take away thy coate, let goe thy cloke alfo vnto him. <sup>41</sup> and whofoeuer wil force thee one mile, goe with him other twayne. <sup>42</sup> He that asketh of thee, giue to him: and to him that would borow of thee, turne not away. *Exo. 21, 24.*

<sup>43</sup> You haue heard that it was fayd, Thou fhalt loue thy neighbour, & <sup>a</sup>hate thine enemy. <sup>44</sup> But I fay to you loue your enemies, doe good to thẽ that hate you: and pray for thẽ that perfecute and abufe you: <sup>45</sup> that you may be the children of your father which is in heauen, who maketh his funne to rife vpon good & bad, and rayneth vpon iuft and <sup>b</sup>vniuft. <sup>46</sup> For if you loue them that loue you, what reward fhall you haue, do not alfo the Publicans this? <sup>47</sup> And if you falute your brethren only, what do you more, do not alfo the Heathen this? <sup>48</sup> Be you perfect therefore, as alfo your heauenly Father is perfect. *Deu. 15, 7.*

## ANNOTATIONS

Falfe Martyrs.

<sup>10</sup> For iuftice) Heretikes and other malefactours fometime fuffer willingly and ftoutly: but they are not bleffed, becaufe they fuffer not for iuftice. For (fayth S. Aug.) they can not fuffer for iuftice, that haue deuided the Church, and, where found faith or charitie is not, there cannot be iuftice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Pfal. 4. Cont. 2.* And fo by this fcripture are excluded al falfe Martyrs, as S. Auguftine often declareth, and *S. Cypr. de Vnit. Eccl. nu. 8.*

<sup>12</sup> Reward) In Latin and Greeke the word fignifieth very wages, and hire, due for workes, and fo prefuppofeth a meritorious deede. *Merces Μισθός*

<sup>a</sup> So taught the Pharifees, not the Law.

<sup>b</sup> We fee then that the tẽporal prosperitie of perfons and countries is no figne of better men of truer religion.



15 The light) This light of the world, and citie on a mountayne, and candle vpon a candlestick, signifie the Clergie, and the whole Church, so built vpon Chrifthe mountayne, that it muft needes be vifible, and cannot be hid nor vnknownen. *Aug. cont. Fulg. Dona. c. 18. Lib. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bufhel, but fhining to al in the houfe (that is) in the world, what fhall I fay more (fayth S. Auguftine) then that they are blind which fhut their eyes againft the candle that is fet on the candlestick? *Tract. 2. in ep. Io.*

The Church vifible

20 One of thefe) Behold how neceffarie it is, not only to beleue, but to keep al the commaundements, euen the very leaft.

True inherent iuftice.

21 Your iuftice) It is our iuftice, when it is giuen vs of God. *Aug. in Ps. 30. Conc. 1. De Sp. & lit. C. 9.* So that Chriftians are truly iuft, & haue in themfelues inherent iuftice, by doing Gods commaundements, without which iuftice of workes no man of age can be faued. *Aug. de fid. & oper. C. 16.* Whereby we fee faluation, iuftice, & iuftification, not to come of only faith, or imputation of Chriftes iuftice.

23 Hel of fyre) Here is a playne difference of finnes, fome mortal, that bring to Hel, fome leffe, and leffe punifhed, called venial.

Venial finnes.

24 Guift at the altar) Beware of coming to the holy altar or any Sacrament out of charitie. But be firft reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Chriftian men, *Heb. 13, 1.*

33 Excepting the caufe of fornication) This exception is only to fhew, that for this one caufe a man may put away his wife for euer: but not that he may marrie an other as it is moft plaine in S. Marke and S. Luke, who leaue out this exception, faying: *Whofoeuer difmiffeth his wife and marieth an other, committeth aduoutrie.* See the *Annot. Luc. 19, 9.* But if both parties be in one and the fame fault, then can neither of them not fo much as deuorce or put away the other.

*Mr. 10, 11.  
Lu. 16, 18.*

Mariage a Sacrament and is not diffolued by diuorce.

33 Committeth aduoutrie) The knot of Mariage is a thing of fo great a Sacrament, that not by feparation itfelf of the parties it can be loofed, being not lawful neither for the one part nor the other, to marie againe vpon deuorce. *Aug. de bo. Coniug. c. 7.*

35 Not to fweare) The Anabaptifts here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cafes) hold that there is no oath lawful, no not before a iudge, whereas Chrifthe fpeaketh againft rafh and vfual fwearing in common talke, when there is no caufe.

39 Not to Refift euil) Here alfo the Anabaptifts gather of the letter, that it is not lawful to go to law for our right; as Luther alfo vpon this place held, that Chriftians might not refift the Turke. Whereas by this, as by that which foloweth, patience only is fignified, & a wil to fuffer more, rather then to reuenge.

For neither did Chrift nor S. Paul folow the letter, by turning the other cheeke. *Io. 18. Act. 23.*

## Chapter 6

*In this fecond chapter of his Sermon, he controwleth the Pharifees iuftice (that is, their almes, prayer, and fafting) for the fcope and intention thereof, which was vaine glorie 19. Their end alfo was to be rich, but ours muft not be fo much as in neceffaries.*

**T**ake good heed that you doe not your <sup>♠</sup>iuftice before men, to be feen of them: otherwife reward you fhall not haue with your father which is in heauen.

The firft worke of  
iuftice.

<sup>2</sup> Therefore when thou doeft an almes-deed, found not a trompet before thee, as the Hypocrites do in the Synagogues and in the ftreetes, that they may be honoured of men: Amen I fay to you, they haue receiued their reward. <sup>3</sup> But when thou doeft an almes-deed, let not thy left hand know what thy right hand doeth: <sup>4</sup> that thy almes-deed may be in fecret, and thy father which feeth in fecret, wil <sup>♠</sup>repay thee.

The fecond  
worke of iuftice.

<sup>5</sup> And when ye pray, you fhall not be as the <sup>♠</sup>Hypocrites, that loue to ftand and pray in the Synagogues & corners of the ftreetes, that they may be feen of men: Amen I fay to you, they haue receiued their reward. <sup>6</sup> But thou when thou fhalt pray, enter into thy chamber, and hauing fhut the doore, pray to thy father in fecret: and thy father which feeth in fecret, wil repay thee. <sup>7</sup> And when you are praying, fpeake not much, as the Heathen. For they thinke that in their <sup>♠</sup>much-fpeaking they may be heard. <sup>8</sup> Be not you therefore like to them, for your father knoweth what is needeful for you, before you afke him.

The PATER NOSTER

<sup>9</sup> Thus therefore fhall you pray. OVR FATHER *Luc. 11, 2.*  
*which art in heauen, fanctified be thy name. <sup>10</sup> Let thy Kingdom come. Thy wil be done, as in heauen,*

in earth also. <sup>11</sup> Giue vs today our <sup>a)</sup>superfubftāial bread. <sup>12</sup> And forgiue vs our debtes, as we also forgiue our debtors, <sup>13</sup> And leade vs not into tentatiō. But deliuer vs from euil. Amen. <sup>14</sup> For if you wil forgiue men their offences, your heauenly father wil forgiue you also your offences. <sup>15</sup> But if you wil not forgiue men, neither wil your father forgiue you your offences.

*Mr. 11, 25.* <sup>16</sup> And when you faft, be not as the hypocrites, fad. For they disfigure their faces, that they may appeare vnto men to faft. Amen I fay to you, that they haue receiued their reward. The third worke of iuftice.

<sup>17</sup> But thou when thou doeft faft, anoynt thy head, and wafh thy face: <sup>18</sup> that thou appeare not to men to faft, but to thy father which is in fecret: and thy father which feeth in fecret, wil repay thee. <sup>19</sup> Heape not vp to your felues treafures on the earth: where the ruft & mothe do corrupt, & where theeues digge through and fteale. <sup>20</sup> But heape vp to your felues treafures in heauē: where neither the ruft nor mothe doth corrupt, and where theeues do not digge through nor fteale. *Luc. 12, 33.* <sup>21</sup> For where thy treafure is, there is thy hart also. <sup>22</sup> The candel of thy body is thine eye. If thine eye be fimple, thy whole body fhall be lightfome. <sup>23</sup> But if thine eye be naught: thy whole body fhall be darkefome. If then the light that is in thee, be darkenes: the darkenes it felf how great fhall it be? *Luc. 11, 34.*

<sup>24</sup> No man can ferue two mafters. For either he wil hate the one, and loue the other: or he wil fuftayne the one, and contemne the other. You cannot ferue God and Mammon. *Luc. 16, 13.*

<sup>25</sup> Therefore I fay to you, be not careful for your life, what you fhall eate, neither for your body what rayment you fhall put on. Is not the life more then the meate: and the body more then the rayment? <sup>26</sup> Behold the foules of the ayre, that they fow not, neither reape, nor gather into barnes: and your heauenly father feedeth thẽ. Are not you much more of price then they? <sup>27</sup> And *Luc. 12, 22.*

<sup>a</sup> In S. Luke, the Latin is *Panem quotidianum*, *dayly bread*, the Greeke being indifferent to both τὸν ἐπιούσιον.

which of you by caring, can added to his stature one cubite? <sup>28</sup> And for rayment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spinne. <sup>29</sup> But I say to you, that neither Salomon in all his glorie was arrayed as one of these. <sup>30</sup> And if the graffe of the field, which to day is, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of very final faith? <sup>31</sup> Be not careful therefore, saying, what shall we eate, or what shall we drinke, or wherewith shall we be covered? <sup>32</sup> for all these things the <sup>a</sup>Heathen do seeke after. For your father knoweth that you neede all these things. <sup>33</sup> Seeke therefore first the Kingdom of God, and the iustice of him, and all these things shall be giuen you besides. <sup>34</sup> Be not careful therefore for the morrow; for the morrow day will be careful for itself. Sufficient for the day is the euil thereof.

## ANNOTATIONS

Good workes iustice.

1 Iustice) Hereby it is plaine that good workes be iustice, and that man doing them doth iustice, and is thereby iust & iustified, & not by faith only. All which iustice of a Christian man, our Sauour here comprifeth in these three workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 8.* So that to giue almes, is to do iustice, and the workes of mercie are iustice. *Aug. in Psal. 49. v. 5.*

Merites.

4 Repay) This repaying and rewarding of good workes in heauen, often mentioned here by our Sauour, declareth that the fayd workes are meritorious, and that we may do them in respect of that reward.

Hypocrisie.

5 Hypocrites) Hypocrisie is forbidden in all these three workes of iustice, and not the doing of them openly to the glorie of God, and the profite of our neighbour, & our owne saluation: for Christ before (*c. 5.*) biddeth, saying: *Let your light so shine before men &c.* And in all such workes S. Gregories rule is to be followed. *The worke so to be in publike, that the intention remayne in secret, Ho. 11. in Euang. c. 10.*

7 Much speaking) Long prayer is not forbid, for Christ himself spent whole nights in prayer; and he sayth, we must pray

*Luc. 6, 12. 18, 1. 21, 36.*

<sup>a</sup> They seeke tēporal things only, and that not of the true God, but of their Idols, or by their owne industrie.

1. *Thef. 5, 17.*  
*Cypr. de orat.*  
*De. in fine.*

alwayes; and the Apofle exhorteth to pray without intermiffion; and the holy Church from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the Heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to perfuade God: wheras the Collects of the Church are moft breefe & moft effectual. See *S. Auguftine ep. 121, c. 8. 9. 10.*

τὸν ἐπιούσιον

11 Superfubftantial bread) By this bread fo called here according to the Latin word, & the Greeke, we aske not only al neceffarie futenance for the bodie, but much more al fpiritual food, namely the bleffed Sacrament itfelf, which is Chrift the true bread that came from Heauen, & the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121. c. 11.* And therefore it is called here Superfubftantial, that is, the bread that paffeth and excelleth al creatures *Hiero. in 2. Titus In 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. fer. 18. de Verb. Do. fec. Mat. S. Germanus in Theoria.*

The B. Sacrament.

12 Debts) Thefe debts do fignifie not only mortal finnes, but alfo venial, as S. Auguftine often teacheth: and therefore euery man be he neuer fo iuft, yet becaufe he can not liue without venial finnes, may very truly and ought to fay this prayer. *Aug. cont. duas ep. Pelag. li. 1. c. 14. li. 21. de Ciuit. c. 27.*

Venial finnes.

*In Expof.*  
*orat. Do.*  
*Iac. 1.*

13 Leade vs not) S. Cypr. readeth, *Ne patiaris nos induci* Suffer vs not to be led, as S. Auguftine noteth *li. de bo. perfeu. c. 6.* and fo the holy Church vnderftandeth it, becaufe God (as S. Iames fayth) tempteth no man: though for our finnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Beza's expofition vpon this place, who (according to the Caluinifts opinion) faith, that God leadeth them into tentation, into whom himfelf bringeth in Satan for to fil their harts: fo making God the authour of finne.

God is not author of euil.

14 If you forgiue) This poynt, of forgiuing our Brother, when we aske forgiuenes of God, our Sauour repeateth agayne, as a thing much to be confidered: and therefore commended in the parable alfo of the feruant that would not forgiue his fellow feruant, *Mat. 18.*

*Iud. 20, 26.*  
*2. Efd. 9.*  
*Ioel. 2, 15. Ion. 3.*

16 Faft) He forbiddeth not open and publike fafts, which in the Scriptures were commanded and proclaimed to the people of God; and the Niniuites by fuch fafting appeafed Gods wrath: but to faft for vaine glorie and praife of men, and to be defirous by the very face and look to be taken for a fafter, that is forbidden, & that is hypocrifie.

Publike faft.

20 Treafures in Heauen) Treafures layd vp in Heauen, muft needs fignifie, not faith only, but plentiful almes, and deeds of mercie, and other good workes, which God keeping, as in a booke, wil reward them accordingly: as of the contrarie the Apofle faith: *He that foweth fparingly, shal reape fparingly. 2. cor. 9.*

Meritorious workes.

24 Two Mafters) Two religions, God and Baal, Chrift and Caluin, Maffe and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this leffon of our Sauour, that thinke they may ferue al mafters, al times, al religions. Agayne, thefe two mafters do fignifie, God and the world, the flefh and the fpirit, iuftice and finne.

25 Careful) Prudent prouifion is not prohibited, but too much doubtfulnes and feare of Gods prouifion for vs: to whom we ought with patience to commit the reft, when we haue done fufficiently for our part.

## Chapter 7

*In his third and laft Chapter of his Sermō, becaufe we know not mens endes, he biddeth vs beware of iudging: 6. and neuer the leffe to take open dogs and fwine (fo he calleth them) as they be. 7. If thefe workes of iuftice feeme too hard, we muft pray instantly to him that giueth them. 12. In the conclufion, he giueth one short rule of al iuftice. 13. and then he exhorteth with al vehemencie to the ftraite way, both of the Catholike faith, 21. and alfo of good life; becaufe only faith wil not fuffice.*

**I**udge ¶not, that you be not iudged. <sup>2</sup> For in what iudgement you iudge, you fhall be iudged: and in what meafure you mete, it fhall be meafured to you againe. <sup>3</sup> And why feeft thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou feeft not? <sup>4</sup> Or how fayeft thou to thy brother: Let me caft out the mote of thine eye; and behold a beame is in thine owne eye? <sup>5</sup> Hypocrite, caft out firft the beame out of thyne owne eye; and then shalt thou fee to caft out the mote out of thy brothers eye.

*Luc. 6, 37.  
Mr. 4, 24.*

<sup>6</sup> Giue not that which is ¶holy to dogs: neither caft ye your pearles before fwine, left perhaps they treade them with their feete, & turning, al to teare you.

<sup>7</sup> Aske, and it fhall be giuen you: feek, and you fhall finde, knock, & it fhall be opened to you. <sup>8</sup> For ¶euery one that asketh, receiueth: and that feeketh, findeth: and to him that knocketh, it fhall be opened. <sup>9</sup> Or what

*Lu. 11, 9.*

man is there of you, whom if his childe fhall aske bread, wil he reach him a ftone? <sup>10</sup> Or if he fhall aske him fish, wil he reach him a ferpent? <sup>11</sup> If you then being naught, know how to giue good guifts to your children: how much more wil your Father which is in Heauen, giue <sup>a</sup>)good things to them that aske him?

*Luc. 6, 31.* <sup>12</sup> Al things therfore whatfoeuer you wil that men doe to you, doe you alfo to them. For this is the Law and the Prophets.

*Luc. 13, 24.* <sup>13</sup> Enter ye by the narrow gate: becaufe brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. <sup>14</sup> How narrow is the gate, and ftrait is the way, that leadeth to life: & few there are that find it!

*Luc. 6, 44.* <sup>15</sup> Take ye great heed of falfe Prophets, which come to you in the <sup>♣</sup>clothing of sheep, but inwardly are rauening wolues. <sup>16</sup> <sup>♣</sup>By their fruits you shal know thē. Do men gather grapes of thornes, or figs of thiftels? <sup>17</sup> Euen fo euery good tree yealdeth good fruits, and the euil tree yealdeth euil fruits. <sup>18</sup> A good tree can not yeald euil fruits, neither an euil tree yeald good fruits. <sup>19</sup> Euery tree that yealdeth not good fruit, shal be cut downe, and shal be caft into fire. <sup>20</sup> Therfore by their fruits you shal know them.

*Luc. 6, 47.* <sup>21</sup> Not euery one that fayth to me, <sup>♣</sup>*Lord, Lord*, shal enter into the Kingdom of Heauen: but he that doth the wil of my Father which is in Heauen, he shal enter into the Kingdom of Heauen. <sup>22</sup> Many shal fay to me in that day: *Lord, Lord*, haue not we prophecied in thy name, and in thy name caft out Diuels, and in thy name wrought many miracles? <sup>23</sup> And then I wil confesse vnto them, That I neuer knew you: depart from me you that worke iniquitie. <sup>24</sup> Euery one therfore that heareth thefe my words, and doth them, shal be likned to a wife man that built his houfe vpon a rock, <sup>25</sup> and the rayne fel, and the fluddes came, and the windes blew, and they beat agaynft that houfe, and it fel not, for it

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<sup>a</sup> These good things are grace and al fpiritual guifts, and whatfoeuer pertayneth to the health of the foule.

was founded vpon a rock. <sup>26</sup> And euery one that heareth theſe my words, and doth them not, ſhal be like a fooliſh man that built his houſe vpon the fand, <sup>27</sup> and the rayne fel, and the fluddes came, and the windes blew, and they beat againſt that houſe, and it fel, & the fal therof was great.

<sup>28</sup> And it came to paſſe, when IESVS had fully ended theſe wordes, the multitude were in admiration vpon his doctrine. <sup>29</sup> For he was teaching them as hauing power, and not as their Scribes and Pharifees.

*Mr. 1, 22.*  
*Luc. 4, 32.*

## ANNOTATIONS

1 Iudge not) It is no Chriſtian part to iudge il of mens actes, which be in them felues good, and may proceed of good meaning, or of mans inward meanings, and intentions, which we can not fee, of which fault they muſt beware, that are too ſuſpicious, and giuen to deeme alwayes the worſt of other men. But to ſay, that Iudas, or an Heretike euidently known to die obſtinatly in hereſie, is damned, and in al other playne and maniſeſt cafes, to iudge, is not forbidden.

Worthy receauing.

6 Holy to dogs) No holy Sacrament, and ſpecially that of our Sauours Bleſſed Body muſt be giuen wittingly to the vnworthie, that is, to them that haue not by confeſſion of al mortal finnes, examined and proued themſelues. See the *Annot. 1. Cor. 11, 27. 28. 29.*

8 Euery one that asketh) Al things that we aſke neceſſarie to ſaluation, with humilitie, attention, continuance, and other due circumſtances, God wil vndoubtedly grant when it is beſt for vs.

Heretikes wolues  
in ſheep ſkinnes.

15 Clothing of ſheep) Extraordinarie apparance of zeale, and holines, is the ſheeps cote, in ſome Heretikes: but theſe of this time weare not that garment much, being men of vnfatiable finne. This is rather their garment, common to them with al other Heretikes, to crake much of the word of the Lord, and by pretended allegations, & ſweet words of benediction, and ſpecially by promiſe of knowledge, light, and libertie of the Ghofpel, to ſeducer the ſimple and the ſinful.

*Rom. 16, 18.*

Heretikes known by their  
fruits.

16 Fruits) Theſe are the fruits which Heretikes are known by, diuiſion from the whole Church, diuiſion among themſelues, taking to themſelues new names and new maſters, inconfſtancie in doctrine, diſobedience both to others and namely to ſpiritual officers, loue and liking of themſelues, pride and intolerable vantiſg of their owne knowledge aboue al the holy Doctours, corruption, falſification and quite denying of the parts of Scriptures that ſpecially make agaynſt them, and theſe be common to al Heretikes



lightly. Otherfome are more peculiar to thefe of our time, as Inceftuous mariages of vowed perfons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other fpecial points of doctrine, directly tending to the corruption of good life in al ftates.

21 Lord Lord) Thefe men haue faith, otherwife they could not inuocate, *Lord, Lord Ro. 10.* But here we fee that to beleue is not enough, and that not only infidelitie is finne, as Luther teacheth. Yea Catholikes alfo that worke true miracles in the name of our Lord, and by neuer fo great faith, yet without the workes of iuftice fhall not be faued. *1. Cor. 13.* Againe confider here who they are that haue fo often in their mouth, *The Lord, the Lord,* and how litle it fhall auaille them, that fet fo litle by good workes, and contemne Chriftian iuftice.

Not only faith.

## Chapter 8

*Immediately after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5. But aboue him and al other Iewes, he comendeth the faith of the Centurion, who was a Gentil, and foretelleth by that occafion, the vocation of the Gentiles, and reprobation of the Iewes. 14. In Peters houfe he sheweth great grace. 18. In the way to the fea he fpeaketh with two, of folowing him: 23. and vpon the fea commandeth the tempeft: 28. and beyond the fea he manifetteth the Deuils malice againft man, in an heard of fwine.*

*Mr. 1, 40.  
Lu. 5, 12.*

**A**nd when he was come downe from the mountaine, great multitudes folowed him: <sup>2</sup> And behold a Leper came and adored him faying: Lord, if thou wilt, thou canft make me cleane. <sup>3</sup> And IESVS ftretching forth his hand, touched him faying: I wil. Be thou made cleane. And forthwith, his leprofie was made cleane. <sup>4</sup> And IESVS faith to him: See thou tel no body: but go, fhew thyfelf to the <sup>¶</sup>Prieft, and offer the <sup>¶</sup>guift which Moyfes commanded for a teftimonie to them.

*Leu. 14, 2.*

*Lu. 7, 11.*

<sup>5</sup> And when he was entred into Capharnaum, there came to him a Centurion, befeeching him, <sup>6</sup> and faying: Lord my boy lieth at home fick of the palfey, and is

fore tormented. <sup>7</sup> And IESVS faith to him: I wil come, and cure him. <sup>8</sup> And the Centurion making anſwer, ſaid: Lord, ¶I am not worthie that thou ſhouldeſt enter vnder my rooſe: but only ſay the word, & my boy ſhal be healed. <sup>9</sup> For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiars; and I ſay to this, goe, and he goeth, and to an other, come, and he cometh; and to my ſeruant, doe this, and he doth it. <sup>10</sup> And IESVS hearing this, marueled: and ſaid to them that folowed him: Amen I ſay to you, I haue not found ſo great faith in Iſrael. <sup>11</sup> And I ſay to you that manie ſhal come from the Eaſt and Weſt, and ſhal ſit downe with Abraham, and Iſaac, & Iacob in the Kingdom of Heauen: <sup>12</sup> but the children of the Kingdom ſhal be caſt out into the exteriour darkeneſſe: there ſhal be weeping and gnashing of teeth. <sup>13</sup> And IESVS ſaid to the Centurion: Goe, and as thou haſt beleueed, be it done to thee. And the boy was healed in the ſame houre.

<sup>14</sup> And when IESVS was come into Peters houſe, he ſaw ¶his wiues mother layd, and in a fit of feuer: <sup>15</sup> and he touched her hand, and the feuer left her, and ſhe aroſe, and miniſtred to him. <sup>16</sup> And when euening was come, they brought to him manie that had Diuels: and he caſt out the Spirits with a word: and al that were il at eaſe he cured: <sup>17</sup> that it might be fulfilled, which was ſpoken, by Eſay the Prophet, ſaying: *He tooke our infirmities, and bare our diſeaſes.*

<sup>18</sup> And IESVS feeing great multitudes about him, commanded to goe beyond the water. <sup>19</sup> And a certaine Scribe came, and ſaid to him: Maſter, I wil folow thee whitherſoeuer thou ſhalt goe. <sup>20</sup> And IESVS faith to him: The foxes haue holes, and the foules of the ayre neſtes: but the Sonne of man hath not where to lay his head. <sup>21</sup> And an other of his Diſciples ſaid to him: Lord, permit me firſt to goe and burie my Father. <sup>22</sup> But IESVS ſaid to him: Folow me, and ¶let the dead burie the dead.

<sup>23</sup> And when he entered into the boat, his Diſciples folowed him: <sup>24</sup> and loe a great tempeſt aroſe in the ſea, ſo that the boat was couered with waues, but he ſlept. <sup>25</sup> And they came to him, and raifed him, ſaying:

*Mr. 1, 19. Lu. 4, 38.*

*Eſa. 53, 4.*

*1. Pet. 2, 24.*

*Lu. 9, 57.*

*Luc. 9, 59.*

*Mar. 4, 36.*

*Lu. 8, 22.*

Lord, faue vs, we perifh. <sup>26</sup> And he faith to them: Why are you fearful, O ye of litle faith? Then rifing vp <sup>27</sup> he commanded the windes, and the fea, and there enfued a great calme. <sup>27</sup> Moreouer the men marueled, faying: What an one is this, for the windes and the fea obey him.

*Mr. 5, 1.*  
*Luc. 8, 26.*

<sup>28</sup> And when he was come beyond the water, into the countrey of the Gerafens, there met him two that had Diuels, coming forth out of the fepulcres, exceeding fierce, fo that none could paffe by that way. <sup>29</sup> And behold they cried faying: What is betweene vs & thee IESVS the Sonne of God? art thou come hither to torment vs before the time. <sup>30</sup> And there was not farre from them an heard of many fwine feeding. <sup>31</sup> And the Diuels befought him faying: If thou caft vs out, fend vs into the heard of fwine. <sup>32</sup> And he faid to them: Goe. But they going forth went into the fwine, and behold the whole heard went with a violence, headlong into the fea: and they dyed in the waters. <sup>33</sup> And the fwine-heardes fled: and comming into the citie, told al, and of them that had been poffeffed of Diuels. <sup>34</sup> And behold the whole citie went out to meete IESVS, and when they faw him, they befought him that he would paffe from their quarters.

## ANNOTATIONS

4 Priest) The Priests of the old law (faith S. Chrifoftom) had authoritie and priuilege only to difcerne who were healed of leprofie, and to denounce the fame to the people: but the Priests of the new law, haue power to purge in very deed, the filth of the foule. Therefore whofoeuer deſpifeth them, is more worthie to be puniſhed, then the rebel Dathan, and his complices. *S. Chryſo. li. 3. de Sacerd.*

4 Guift) Our Sauour willeth him to goe, and offer his guift or facrifice, according as Moyſes preſcribed in that caſe, becauſe the other ſacrifice, being the holieſt of al holies, which is his bodie, was not yet begune. So faith *S. Aug. li. 2. q. Euang. q. 3. & Con. Aduer. leg. Proph. li. 1. c. 19 20.*

DOMINE *nō*  
*fum dignus.*

8 Not worthie) *Orig. ho. 5. in diuerſ.* When thou eateſt (faith he) and drinkeſt the bodie & blood of our Lord, he entreth vnder thy rooſe. Thou alſo therfore humbling thyſelf, ſay: Lord

I am not worthie, &c. So said S. Chrysoftom in his Maffe, and fo doth the Cath. Church vse at this day in euery Maffe. See *S. Auguftine ep. 118. ad Ianu.*

*Liturg. Græc. fub finē.*

Priefts mariage.

14 His wiues mother) Of Peter fpecially among the reft, it is euident, that he had a wife, but (as S. Hierom faith) after they were called to be Apoftles, they had no more carnal companie with their wiues, as he proueth there by the very words of our Sauour:

*He that hath left wife, &c.* And fo in the Latin Church hath been alwayes vfed, that married men may be, and are daily made Priefts, either after the death of the wife, or with her confent, to liue in perpetual continencie. And if the Greeks haue Priefts that doe otherwife, S. Epiphanius a Greek Doctour telleth them, that they doe it againft the ancient Canons; and Paphnutius plainly fignifieth the fame in the firft Council of Nice. But this is moft plaine, that there was neuer either in the Greek Church or the Latin, authentical example of any that married after holy Orders.

*Lib. 1. adu. Iou. c. 14.  
Mt. 19, 29. Epiph.  
ho. 59.*

22 Let the dead) By this we fee that not only no worldly or carnal refpect, but no other laudable dutie toward our parents, ought to ftay vs from folowing Chrif, and choofing a life of greater perfection.

*Sozom. l. 1. c. 22. So-  
crat. li. 2. c. 8.*

26 He commanded) The Church (here fignified by the boate or fhip) and Catholikes, are often toffed with ftormes of perfecution, but Chrif who feemed to fleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

## Chapter 9

*The Maifters of the Iewes he confuteth both with reafons and miracles: defending his remitting of finnes, 9. his eating with finners, 14. and his condefcending to his weake Difciples, vntil he haue made them ftronger. 18. shewing alfo in two miracles, the order of his prouidence, about the Iewes and Gentils, leauing the one, when he called the other: 27. he cureth two blind men, and one poffeffed. 35. And hauing with fo many miracles togeather, confuted his enemies, and yet they worfe and worfe, vpon pitie toward the people, he thinketh of fending true pafours vnto them.*

**A**

nd entring into a boat, he paffed ouer the water, and came into his owne citie. <sup>2</sup> And behold they brought to him one fick of the

*Mr. 2, 3. Luc. 5, 18.*

palfeſſe lying in bed. And IESVS <sup>a)</sup>feeing their faith, ſaid to the ſick of the palfeſſe: Haue a good hart Sonne, thy finnes are forgiuen thee. <sup>3</sup> And behold certaine of the Scribes ſaid within themſelues: <sup>4</sup> He blaſphemeth. <sup>4</sup> And IESVS feeing their thoughtes, ſaid: Wherefore think you euil in your harts? <sup>5</sup> <sup>5</sup> Whether is eaſier, to ſay, thy finnes are forgiuen thee: or to ſay, ariſe and walk. <sup>6</sup> But that you may know that <sup>6</sup> the Sonne of man hath power in earth to forgiue finnes, (then ſaid he to the ſick of palfeſſe) Ariſe, take vp thy bed, and goe into thy houſe. <sup>7</sup> And he aroſe, and went into his houſe. <sup>8</sup> And the multitudes feeing it, were afrayd, and <sup>8</sup> glorified God that gaue ſuch power <sup>8</sup> to men.

*Mr. 2, 14.*  
*Luc. 5, 27.*

<sup>9</sup> And when IESVS paſſed forth from thence, he ſaw a man fitting in the cuſtome-houſe, named Matthew; And he ſaith to him: Folow me. And he aroſe vp, and folowed him. <sup>10</sup> And it came to paſſe as he was fitting at meate in the houſe, behold many Publicans and finners came, and ſate downe with IESVS and his Diſciples. <sup>11</sup> And the Pharifees feeing it, ſaid to his Diſciples: why doth your Maſter eate with Publicans and finners? <sup>12</sup> But IESVS hearing it, ſaid: They that are in health, need not a phyſicion, but they that are ill at eaſe. <sup>13</sup> But go your wayes & learne what it is, *I wil mercie, & <sup>13</sup> not ſacrifice.* For I am not come to cal the iuſt, but finners.

*Oſe. 6, 6.*

*Mar. 2, 18.*  
*Luc. 5, 33.*

<sup>14</sup> Then came to him the Diſciples of Iohn, ſaying: Why do we and the Pharifees <sup>14</sup> faſt often, but thy Diſciples do not faſt? <sup>15</sup> And IESVS ſaid to them: Can the children of the Bridegroome mourne, as long as the Bridegroome is with theſe? But the dayes wil come when the Bridegroome ſhal be taken away from them, and <sup>15</sup> then they ſhal faſt. <sup>16</sup> And no body putteth a peece of raw cloth to an old garment. For he taketh away the peece therof from the garment, and there is made a greater rent. <sup>17</sup> Neither do they put <sup>17</sup> new wine into

<sup>a</sup> We ſee that the faith of one helpeth to obtaine for an other.

<sup>b</sup> Chriſt ſignifieth that the Church ſhal vſe faſting-daies after his Aſcenſion. *Epiph. in Comp. fid. Cath. Aug. ep. 80.*

old bottels. Otherwife the bottels breake, and the wine runneth out, and the bottels perifh. But new wine they put into new bottels: and both are preferued togeather.

Mr. 5, 22. Lu. 8, 41.

<sup>18</sup> As he was fpeaking this vnto them, behold a certaine Gouvernour approched, and adored him, faying: Lord, my daughter is euen now dead; but come, lay thy hand vpon her, and fhe fhall liue. <sup>19</sup> And IESVS ryfing vp folowed him, and his Difciples. <sup>20</sup> And behold a woman which was troubled with an iffue of bloud <sup>a</sup>twelue yeares, came behind him, and touched the hemme of his garment. <sup>21</sup> For she faid within herfelf: If I fhall <sup>a</sup>touch only his garment, I fhall be fafe. <sup>22</sup> But IESVS turning and feeing her, faid: Haue a good hart daughter, <sup>a</sup>thy faith hath made thee fafe. And the woman became whole from that houre. <sup>23</sup> And when IESVS was come into the houle of the Gouvernour, & faw minftrels and the multitude keeping a fturre, <sup>24</sup> he faid: Depart, for the wench is not dead, but fleepeth. And they laughed him to fkorne. <sup>25</sup> And when the multitude was put forth, he entred in, and held her hand. And the maid arofe. <sup>26</sup> And this bruit went forth into al that countrie.

<sup>27</sup> And as IESVS paffed forth from thence, there folowed him two blind men crying and faying: Haue mercie on vs, O Sonne of Daud. <sup>28</sup> And when he was come to the houle, the blind came to him. And IESVS faith to them: <sup>a</sup>Do you beleeeue, that I can doe this vnto you? They fay to him: Yea Lord. <sup>29</sup> Then he touched their eyes, faying: According to your faith, be it donne to you. <sup>30</sup> And their eyes were opened, and IESVS threatned them, faying: See that no man know it. <sup>31</sup> But they went forth, and bruited him in al that countrie.

<sup>32</sup> And when they were gone forth, behold they *Mat. 12, 22.* brought him a dumme man, poffeffed with a Diuel. <sup>33</sup> And after the Diuel was caft out, the dumme man fpake, and the multitudes marueled faying: Neuer was the like feene

<sup>a</sup> Loe, her deuotion to the hemme of his garment, was not fuperftitiō, but a token of greater faith; fo is the deuout touching of holy relikes.

*Mt. 12, 24.* in Ifrael. <sup>34</sup> But the Pharifees faid: <sup>a)</sup>In the Prince of Diuels he caſteth out Diuels.

<sup>35</sup> And IESVS went about al the cities, and townes, teaching in their Synagogues, and preaching the Ghospel of the Kingdom, and curing euery diſeaſe, and euery infirmitie. <sup>36</sup> And ſeing the multitudes, he pitied them; becauſe they were vexed, and lay like ſheep that haue not a ſhepherd. <sup>37</sup> Then he ſaith to his Diſciples: The harueſt ſurely is great, but the workmen are few. <sup>38</sup> ♦Pray therefore the Lord of the harueſt, that he ſend forth workmen into his harueſt.

## ANNOTATIONS

3 He blaſphemeth) When the Iewes heard Chriſt remit finnes, they charged him with blaſphemie, as Heretikes now charge his Priests of the new Teſtament, for that they remit finnes; to whom he ſaid: *Whoe finnes you ſhal forgiue, they are forgiuen &c. Io. 20.*

5 Whether is eaſier) The faithleſſe Iewes thought (as Heretikes Men haue power now adaies) that to forgiue finnes was ſo proper to God, that it to forgiue finnes. could not be communicated vnto man; but Chriſt ſheweth, that as to worke miracles is otherwiſe proper to God only, and yet this power is communicated to men, ſo alſo to forgiue finnes.

6 The Sonne of man in earth) Chriſt had power to remit finnes, and often executed the ſame, not only as he was God, but alſo as he was a man, becauſe he was head of the Church, and our cheefe Biſhop & Prieſt according to his manhood, in reſpect wherof al power was giuen him in Heauen and earth. *Mat. 28. v. 18.*

8 Glorified) The faithful people did glorifie God, that gaue ſuch power to men, for to remit finnes, & to doe miracles, knowing that which God committeth to men, is not to his derogation, but to his glorie, himſelf only being ſtil the principal worker of that effect, men being only his miniſters, and ſubſtitutes working vnder him, and by his commiſſion and authoritie.

8 To men) Not only Chriſt as he was man, had this power to forgiue finnes, but by him and from him the Apoſtles, and conſequently Prieſts. *Mat. 28. Al power is giuen me. Mat. 18. Whatſoeuer you ſhal looſe in earth, ſhal be looſed in Heauen. Ioan. 20. whoe finnes you ſhal forgiue, they are forgiuen.*

<sup>a</sup> In like manner ſay the Heretikes, calling al miracles done in the Catholike Church, the lying ſignes of Antichriſt.

External Sacrifice.

13 Not sacrifice) These are the wordes of the Prophet, who spake them euen then when sacrifices were offered by Gods commandment; so that it maketh not against sacrifice: But he faith that sacrifice only without mercie, and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewly, but in the meane time they had no pitie nor mercie on their brethren; that is it, which God misliketh.

14 Fast often) By the often fasting of S. Iohns Disciples, we may gather that he appointed them a prescript manner of fasting: as it is certaine he taught them a forme of prayer. *Lu. 5. & 11.*

17 New wine) By this new wine, he doth plainly here signifie fasting, and the ftrait kind of life: by the old bottels, them that can not away therewith.

20 Twelue yeares) This woman a Gentil, had her disease twelue yeares, and the Gouerners daughter a Iewe (which is here rayed to life) was twelue yeares old. *Luc. 8.* Marke then the Allegorie hereof in the Iewes and Gentils. As that woman fel sick when the wench was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleueed. Againe, as Chrifte here went to raise the wench, and by the way the woman was first healed, and then the wench reuiued: so Chrifte came to the Iewes, but the Gentils beleueed first, and were saved; and in the end the Iewes shal beleue also. *Hiero. in Mat.*

Relikes and Images.

21 Touch only) Not only Chriftes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Person to them. Yea this woman returning home set vp an Image of Chrifte, for memorie of this benefit, and the hemme of the same Image did also miracles. This Image Iulian the Apostate threw downe, and set vp his owne in steed thereof, which was immediatly destroyed by fire from Heauen. But the image of Chrifte broken in peeces by the Heathen, the Chriftians afterward gathering the peeces together placed it in the Church: where it was, as Sozomenus writeth, vnto his time.

*Euseb. li. 7. c. 14. hist.*

*li. 5. c. 20.*

28 Do you beleue that I can?) We see here that to the corporal healing of these men he requireth only this faith, that he is able; which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places plead for their only iustificing faith? See the *Annot. Mar. 5, 36.*

38 Pray therefore) Therefore doth the Church pray and fast in the Ember dayes, when holy Orders are giuen, that is, when workmen are prepared to be sent into the harvest. See *Act. 13.*

## Chapter 10

*He giueth to the Twelue the power of Miracles, and so sendeth them to the lost sheep of the Iewes, 5. with*



*instructions accordingly: 10. and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40. and also exhorting the people to harbour his seruants in such times of persecution.*

*Mar. 3, 13.  
6, 7. Luc. 6, 13.  
9, 1.*

**A**nd hauing called his twelue Disciples together, he gaue them <sup>♣</sup>power ouer vncleane Spirits, that they should cast them out, & should cure al māner of diseafe, & al manner of infirmitie.

<sup>2</sup> And the names of the twelue Apostles be these: The <sup>♣</sup>first, Simon who is called Peter, and Andrew his brother, <sup>3</sup> Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, and Thaddæus, <sup>4</sup> Simõ Cananæus, & Iudas Ifcariote, who also betrayed him.

<sup>5</sup> These twelue did IESVS send; commanding them, saying: Into the way of the <sup>a</sup>)Gentiles goe ye not, and into the cities of the Samaritans enter ye not: <sup>6</sup> but goe rather to the sheep that are perished of the house of Israel. <sup>7</sup> And going preach, saying: That the Kingdom of Heauen is at hand. <sup>8</sup> Cure the sick, raife the dead, cleanse the lepers, cast out Diuels: gratis you haue receaued, gratis giue ye. <sup>9</sup> <sup>♣</sup>Do not possesse gold, nor siluer, nor money in your purses: <sup>10</sup> not a skrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthie of his meate. <sup>11</sup> And into whatsoeuer citie or towne you shal enter, inquire who in it is worthie: and there tarie til you goe forth. <sup>12</sup> And when ye enter into the house, salute it, saying: <sup>♣</sup>Peace be to this house. <sup>13</sup> And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal returne to you. <sup>14</sup> And whoeuer shal not receaue you, nor heare your wordes; going forth out of the house or the citie <sup>♣</sup>shake of the dust from your feet. <sup>15</sup> Amen I say to you, it shal be <sup>♣</sup>more tolerable for the land of the

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<sup>a</sup> They haue here commiffion to preach only in Israel: the time being not yet come to cal the Gentiles.

Sodomites and Gomorrheans in the day of iudgement, then for that citie.

<sup>16</sup> Behold I fend you as fheep in the middes of wolues. Be ye therfore <sup>a</sup>)wife as Serpents, and fimple as Doues. <sup>17</sup> And take heed of men. For they wil deliuer you vp in Councels, and in their Synagogues they wil fcourage you. <sup>18</sup> And to Prefidents and <sup>♠</sup>to Kings fhall you be led for my fake, in testimonie to them and the Gentiles. <sup>19</sup> But when they fhall deliuer you vp, take no thought how or what to fpeake: for <sup>♠</sup>it fhall be giuen you in that houre what to fpeake. <sup>20</sup> For it is not you that fpeake, but the Spirit of your Father that fpeaketh in you. <sup>21</sup> The brother alfo fhall deliuer vp the brother to death, and the Father the Sonne: and the children shall rife vp againft the parents, and fhall worke their death, <sup>22</sup> and you fhall be odious to al men for my name: but he that shall perfeuer vnto the end, he shall be faued.

*Mr. 13, 11.*

*Luc. 12, 11.*

*Luc. 21, 16.*

<sup>23</sup> And when they shall perfecute you in this citie, flee into an other. Amen I fay to you, you shall not finish al the cities of Ifrael, til the Sonne of man come.

<sup>24</sup> The Difciple is not aboue the Maifter, nor the Seruant aboue his Lord. <sup>25</sup> It fufficeth the Difciple that he be as his maifter, and the Seruant his Lord. If they haue called the Goodman of the houfe Beelzebub, <sup>♠</sup>how much more them of his houfhold? <sup>26</sup> Therfore feare ye not them. For nothing is hid, that shall not be reuealed: and fecret, that shall not be known. <sup>27</sup> That which I fpeake to you in the dark, fpeak ye in the light: and that which you heare in the eare, preach ye vpon the houfe tops. <sup>28</sup> And <sup>b</sup>)feare ye not them that kil the body, and are not able to kil the foul: but rather feare him that can deftroy both foul and body into Hel.

*Luc. 6, 40.*

<sup>29</sup> Are not two fparowes fold for a farthing: and not one of them shall fal vpon the ground without your

<sup>a</sup> Wifedom and fimplicitie both be neceffarie in Preachers, Bifhops, and Priefts.

<sup>b</sup> A goodly cōfort for Chriftians and Catholiks and al good men, in the perfecutiōs of Turkes, of Heretikes, of al wicked men.

Father? <sup>30</sup> But your very haire of the head are al numbered. <sup>31</sup> Feare not therfore: better are you then many sparowes. <sup>32</sup> Euery one therfore that shal <sup>♠</sup>confesse me before men, I also wil confesse him before my Father which is in Heauen. <sup>33</sup> But he that shal denie me before men, I also wil denie him before my Father which is in Heauen. <sup>34</sup> Do not ye think that I came to fend peace into the earth: I came <sup>♠</sup>not to fend peace, but the fword. <sup>35</sup> For I came to feparate man againft his father, and the daughter againft her mother, and the daughter in law againft her mother in law. <sup>36</sup> And a mans enemies, they of his owne houshold. <sup>37</sup> He that loueth father or mother <sup>♠</sup>more then me, is not worthy of me: and he that loueth sonne or daughter aboue me, is not worthy of me. <sup>38</sup> And he that taketh not his croffe, and foloweth me, is not worthy of me. <sup>39</sup> He that hath found his life, shal lose it: and he that hath lost his life for me, shal find it.

<sup>40</sup> He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. <sup>41</sup> He that receaueth a Prophet <sup>♠</sup>in the name of a Prophet, shal receaue the reward of a Prophet, and he that receaueth a <sup>♠</sup>iust man in the name of a iust man, shal receaue the reward of a iust man. <sup>42</sup> And whofoeuer shal giue drinke to one of these litle ones a cup of cold water, only in the name of a Disciple, amen I say to you, he shal not lose his reward.

## ANNOTATIONS

1 Power) Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Chrif himselfe did miracles, but also he gaue to his Apostles power to doe them.

2 Firft Simon) Peter the first, not in calling, but in preeminence. For (as S. Ambrose faith in *2. Cor. 12.*) *Andrew first folowed our Sauour before Peter and yet the Primacie Andrew receaued not, but Peter.* Which preeminence of S. Peter aboue

Peters Primacie.

<sup>a</sup> The reward for harbouring & helping any iust perfon suffering for his iustice & confcience.

the other Apostles is so plainly signified in this word, *first*, by the iudgement euen of Heretikes, that Beza, notwithstanding he confesseth the content of al copies both Latin & Greeke, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Whereby we haue also, that they care no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that al is corrupted.

*Beza in Annot. noui Test. 1556.*

9 Do not possesse) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deferue their temporal living at their hands for whom they labour spiritually.

Bishops blessing.

12 Peace be to this house) As Christ himself vsed these words, or this blessing often, *Peace be to you*, so here he biddeth his Apostles say the like to the house where they come. And so hath it been alwaies a most godly vse of Bishops to giue their blessing where they come; which blessing must needs be of great grace & profit, when none but worthy Persons (as here we read) might take good therof; and when it is neuer lost, but returneth to the giuer, when the other partie is not worthy of it. Among other spiritual benefits it taketh away venial finnes. *Am. in 9. Lu.*

*Aug. ciuit. li. 22. c. 8. Leo Imp. in vit. S. Shryf. Socrat. l. 6. c. 14.*

It remitteth venial finnes.

14 Shake off the dust) To contemne the true Preachers, or not to receaue the truth preached, is a very damnable finne.

15 More tolerable) Hereby it is euident, that there be degrees & differences of damnation in Hel fire, according to mens deserts. *Aug. li. 4. de Baps. c. 19.*

18 Kings) In the beginning Kings and Emperours persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. Afterward when the Emperours and Kings were themselves become Christians, they vsed their power for the Church, against Infidels and Heretikes. *Aug. ep. 48.*

19 It shal be giuen) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25 How much more) No maruel therefore if Heretikes call Christs vicar Antichrist, when their forefathers, the faithles Iewes, called Christ himselfe Beelzebub.

Confessing of Christ and his truth.

32 Confesse me) See how Christ esteemed the open confessing of him, that is of his truth in the Catholike Church. For as when Saul persecuted the Church, he sayd himself was persecuted; so to confesse him, and his Church, is al one. Contrariwise see how he abhorreth them that deny him before men, which is not only to deny any one litle article of the Catholike faith, commended to vs by the Church; but also to allow or consent to heresie by any meanes, as by subscribing, comming to their seruice and sermons, furthering them any way against Catholikes, and such like.

*Act. 9.*

34 Not peace but sword) Christ came to breake the peace of worldlings and finners; as when the sonne beleueeth in him,

and the father doth not; the wife is a Catholike, and the husband is not. For to agree togeather in infidelitie, heresie, or any other finne, is a naughty peace. This being the true meaning of Christs words, marke that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Ghospel breedeth. *Beza in no. Tef. an. 1565.*

37 More then) No earthly thing, nor dutie to Parents, wife, children, countrie, or to a mans owne body & life, can be any iuft excuse why a man fhould doe, or feine himself to doe or beleue any thing, againft Chrift or the vnitie and faith of his Church.

41 In the name) Reward for hofpitality, and fpecially for receauing an holy Perfon, as Prophet, Apoftle, Bishop, or Prieft perfecuted for Christs fake. For by receauing of him in that respect as he is fuch an one, he fhall be partaker of his merits, and be rewarded as for fuch an one. Whereas on the contrarie fide, he that receaueth an Heretike in to his houfe and a falfe Preacher, doth communicate with his wicked workes. *Ep. 2. Io.*

## Chapter 11

*Iohn the Baptift in prifon alfo doing his diligence, fendeth fome of his Difciples to Chrift: that as they heard, fo they might alfo fee his miracles with their eyes. 7. Afterward Chrift declareth how worthy of credit Iohns teftimonie was: 16. & inueigheth againft the Iewes, who with neither of their manners of life could be wonne: 20. no nor with Chriftes infinite miracles: 25. praying Gods wifedom in this behalfe, 27. and calling to himself al fuch as feele their owne burdens.*

**A**nd it came to paffe: when IESVS had done commanding his twelue Difciples, he paffed from thence, to teach & preach in their cities.

*Luc. 7, 18.*      <sup>2</sup> And when Iohn had heard in prifon the workes of Chrift; fending two of his difciples, he faid to him: <sup>3</sup> *Art thou he that art to come, or looke we for an other?* <sup>4</sup> And IESVS making anfwer faid to them: Goe and report to Iohn what you haue heard and feen. <sup>5</sup> The blind fee, the lame walke, the lepers are made cleane, the deafe heare, the dead rife againe, to the poore the Ghospel is preached: <sup>6</sup> and bleffed is he that fhall not be fcandalized in me.

*Efa. 35, 5.*  
*61, 1.*

<sup>7</sup> And when they went their way, IESVS began to fay to the multitudes of Iohn: ♣What went you out ♣into the defert to fee? a reed fhaken with the wind? <sup>8</sup> But what went you out to fee? a man clothed in foft garments? Behold they that are clothed in foft garments, are in Kings houfes. <sup>9</sup> But what went you out to fee? a Prophet? yea I tel you and more then a Prophet. <sup>10</sup> For this is he of whom it is written: *Behold I fend myne angel before thy face, which shal prepare thy way before thee.* *Mal. 3, 1.*

<sup>11</sup> Amen I fay to you, there hath not rifen among the borne of women a greater then Iohn the Baptift: yet he that is the leffer in the Kingdom of Heauen, is greater then he. <sup>12</sup> And from the dayes of Iohn the Baptift vntil now, the Kingdom of Heauen fuffereth violence, and the violent beare it away. <sup>13</sup> For al the Prophets and the Law prophecied vnto Iohn: <sup>14</sup> and if you wil receaue it, he is ♣Elias that is for to come. <sup>15</sup> He that hath eares to heare, let him heare. *Mal. 4, 5.*

<sup>16</sup> And wherevnto fhall I efteeme this Generation to be like? It is like to children fitting in the market place, <sup>17</sup> which crying to their companions, fay: we haue piped to you, and you haue not danced: we haue lamented, and you haue not mourned. <sup>18</sup> For Iohn came neither ♣eating nor drinking; & they fay: He hath a Diuel. <sup>19</sup> The Sonne of man came eating and drinking, and they fay: Behold a man that is a glotton and a winedrinker, a frend of Publicans and finners. And wifedom is iuftified of her children. *Luc. 7, 31.*

<sup>20</sup> Then began he to vpbraid the cities, wherin were done the moft of his miracles, for that they had not done pennance. <sup>21</sup> Woe be to thee Corozain, woe be to thee Beth-faïda: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done ♣pennance in heairecloth & afhes long agoe. <sup>22</sup> But neuertheleffe, I fay to you, it fhall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. <sup>23</sup> And thou Capharnaum, fhalt thou be exalted vp to Heauen? thou fhalt come downe euen vnto Hel. For if in Sodom had been wrought the miracles that haue been *Mt. 3, 4.* *Luc. 10, 13.*

wrought in thee, perhaps it had remained vnto this day.  
<sup>24</sup> But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

*Lu. 10, 21.* <sup>25</sup> At that time IESVS answered and said: I confesse to thee O Father Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to <sup>26</sup> little ones. <sup>26</sup> Yea Father; for so hath it wel pleased thee. <sup>27</sup> All things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it shal please the Sonne to reueale. <sup>28</sup> Come ye to me all that labour, and are burdened, and I wil refresh you. <sup>29</sup> Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shall find rest to your soules. <sup>30</sup> For my <sup>31</sup> yoke is sweet, and my burden light.

## ANNOTATIONS

3 Art thou he) Iohn himself doubted not, for he baptized him and gaue great testimonie of him before: *Io. 1.* But because his Disciples knew him not, nor esteemed of him so much as of Iohn their owne Maister, therefore did he send them vnto Chrif, that by occasion of Chrifs answer he might the better instruct them what he was, & so make them Chrifs Disciples, preferring them to a better Maister.

7 What went you out) High commendation of Iohns holines, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.

Eremitical life.

7 Into the desert) The faithful people in all ages resorted of deuotion into wildernes, to see men of special and rare holines, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counfel. See *S. Hierom. de vita Hilarionis.*

14 Elias) As Elias shal be the messenger of Chrifs latter coming, so was Iohn his messenger and Precurfour at his former cōming: & therefore is he called Elias; because of his like office and like spirit. *Luc. 1. Grego. ho. 7. in Euang.*

Elias.

18 Eating and drinking) The wicked quarrelers of the world misconftr eafely all the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed & counted hypocrites: if they conuerse with other men in ordinary manner, then they be counted diffolute.

Penance.

21 Penance in sackcloth) By this sackcloth and ashes added here, & in other places, we see evidently that Penance is not only leaving of former finnes, and change or amendment of life past, nor bare sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement of our Persons by these and such other means, as the Scriptures do elsewhere set forth. And therefore concerning the word also, it is rather to be called Penance, as in our translation; then (as the Adversaries, of purpose avoiding the word) Repentance or Amendment of life: & that according to the very usual signification of the Greeke word in the most ancient Ecclesiastical Greeke writers: who for *Penitents* (which in the primitive Church did publique Penance) say οἱ ἐν μετανοίᾳ ὄντες that is, *Men that are doing Penance*. And concerning that part of Penance which is Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the Penitents coming to confession, τοὺς μετανοοῦντας. *Sozom. li. 76. 16. Socrat. li. 5. c. 19.*

Μετάνοια

*Dionys. Eccl. hier. c. 3. in initio.*

25 Little ones) These little ones do not signifie here only the unlearned, as though Cobblers, and weavers, and women, & girls had this revelation, & therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or unlearned: as when he sayeth, *vnles you become as little ones, you shall not enter into the Kingdom of Heauen*. And so also the greatest Doctors (who as they were most learned, so most humbled themselves to the iudgement of the Catholike Church) are these little ones: and Heretikes, who although unlearned, yet want their knowledge & their spirit of understanding above all ancient Fathers and the whole Church, cannot be of these little and humble ones.

*Mt. 18, 3.*

The commandments possible.

30 Yoke sweet) What is this light burden and sweet Yoke, but his commandments, of which S. Iohn saith, *1. Ep. 5. His commandments are not heauy?* cleane contrary to the Adversaries that say, they are impossible to be kept.

## Chapter 12

*The blindness of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 14. and his death being therefore fought by them, he meekely goeth out of the way, according as Esay had Prophecied of him. 22. His casting out of Devils also he defendeth against them. 31. and setteth forth the danger they stand in for their horrible blasphemie. 38. And because they aske yet for a signe, he sheweth how worthily they shall be damned. 43. foretelling how the Diuel shall*



*poffesse their Nation, 66. and testifying that although he be of their bloud, yet not they for this, but such as keepe his commandements, are deare vnto him.*

*Mr. 2, 23.  
Luc. 6, 1.*

**A**t that time IESVS went through the corne on the Sabbath: and his Disciples being hungrie, began to pluck the eares, and to eate. <sup>2</sup> And the Pharisees seeing them, said to him: Loe, thy Disciples doe that which is not lawful for them to doe on the Sabbath-dayes. <sup>3</sup> But he said to them: Haue you not read what Dauid did when he was an hungred, and they that were with him: <sup>4</sup> how he entred into the house of God, and did eate the loaves of propofition, which it was not lawful for him to eate, nor for them that were with him, but for Priestes only? <sup>5</sup> Or haue ye not read in the Law, that on Sabbath-dayes the Priestes in the temple do breake the Sabbath, & are without blame? <sup>6</sup> But I tel you that there is here a greater then the temple. <sup>7</sup> And if you did know what it is, *I wil mercie, and not Sacrifice*: you would neuer haue condemned the innocentes. <sup>8</sup> For the Sonne of man is Lord of the Sabbath also.

*1. Re. 21, 4.*

*Leu. 24, 9.  
Nu. 28, 9.*

*Ofe. 6, 6.*

*See the annotation  
chap. 9, 13.*

<sup>9</sup> And when he had passed from thence, he came into their Synagogue. <sup>10</sup> And behold there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabbaths? that they might accufe him. <sup>11</sup> But he said to them: What man shal there be of you, that shal haue one sheep: and if the same fall into a ditch on the Sabbaths, wil he not take hold and lift it vp? <sup>12</sup> How much better is a man more then a sheep? Therefore it is lawful on the Sabbaths to doe a good deed. <sup>13</sup> Then he faith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health euen as the other.

*Mr. 3, 1.  
Lu. 6, 6.*

<sup>14</sup> And the Pharisees going forth made a consultation against him, how they might destroy him. <sup>15</sup> But IESVS knowing it, retired from thence: and many folowed him, and he cured them al. <sup>16</sup> and he charged them that they should not disclose him. <sup>17</sup> That it might be fulfilled which was spoken by Esay the Prophet, saying: <sup>18</sup>

*Esa. 42, 1.*

*Behold my feruant whom I haue chofen, my beloued in whom my foul hath wel liked. I wil put my ſpirit vpon him, and iudgement to the Gentiles ſhal he ſhew. <sup>19</sup> He ſhal not contend, nor crie out, neither ſhal any man heare in the ſtreetes his voyce. <sup>20</sup> The reede bruifed he ſhal not breake, & fomoking flaxe he ſhal not extinguiſh: til he caſt forth iudgement vnto victorie. <sup>21</sup> And in his name the Gentiles ſhal hope.*

<sup>22</sup> Then was offered to him one poſſeſſed with a Diuel, blind and dumme: and he cured him, ſo that he ſpake and faw. <sup>23</sup> And al the multitudes were amaſed, and ſaid: Whether this be the Sonne of Daud? <sup>24</sup> But the Pharifees hearing it, ſayd: This fellow caſteth not out Diuels but <sup>a</sup>in Beelzebub the Prince of the Diuels. <sup>25</sup> And IESVS knowing their cogitations, ſaid to them:

*Luc. 11, 14.  
Mar. 3, 22.*

Euery Kingdom <sup>a</sup>)deuided againſt itſelf ſhal be made defolate: and euery citie or houſe deuided againſt itſelf, ſhal not ſtand. <sup>26</sup> And if Satan caſt out Satan, he is deuided againſt himſelf: how then ſhal his Kingdom ſtand? <sup>27</sup> And if I in Beelzebub caſt out Diuels, your children in whom do they caſt out? Therefore they ſhal be your iudges. <sup>28</sup> But if I in the Spirit of God do caſt out Diuels, then is the Kingdom of God come vpon you. <sup>29</sup> Or how can a man enter into the houſe of the ſtrong, and rifle his veſſel, vnles he firſt binde the ſtrong? and then he wil rifle his houſe. <sup>30</sup> He that is <sup>a</sup>not with me, is againſt me: and he that <sup>a</sup>gathereth not with me, ſcattereth. <sup>31</sup> Therefore I ſay to you: Euery finne and blaſphemie ſhal be forgiuen men, but <sup>a</sup>the blaſphemie of the Spirit ſhal not be forgiuen. <sup>32</sup> And whoſoeuer ſhal ſpeake a word againſt the <sup>a</sup>Sonne of man, it ſhal be forgiuen him: but he that ſhal ſpeake againſt the Holie-Ghoſt, it ſhal not be forgiuen him neither in this world, <sup>a</sup>nor in the world to come. <sup>33</sup> Either <sup>b</sup>)make the

<sup>a</sup> Therefore the Kingdom of Heretikes can not poſſibly ſtand, becauſe it is alwayes ful of diuiſion and diffenſion.

<sup>b</sup> It is a mans owne free wil & election, to be a good tree or an il tree: to bring forth good fruits or bad. S. Auguſtine vpon this place. *li. 2. c. 4. de actis cum Felic. Manichæo.*

tree good, and his fruit good: or make the tree euil, and his fruit euil. For of the fruit the tree is knowen. <sup>34</sup> You vipers broods, how can you speake good things, whereas you are euil? for of the aboundance of the hart the moth speake. <sup>35</sup> A good man out of a good treafure bringeth forth good things: and an euil man out of an euil treafure bringeth forth euil things. <sup>36</sup> But I fay vnto you, that euery idle word that men shal speake, they shal render an account for it in the day of iudgement. <sup>37</sup> For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

<sup>38</sup> Then answered him certaine of the Scribes and Pharisees, saying: Maister, we would see a signe from thee. <sup>39</sup> Who answered, and said to them:

The wicked and aduouterous Generation seeketh a signe: and a signe shal not be giuen it, but the signe of  
*Ion. 2, 2.* Ionas the Prophet. <sup>40</sup> For as Ionas was in the whales belly three dayes and three nightes; so shal the Sonne of man be in the hart of the earth three dayes and three nightes. <sup>41</sup> The men of Niniuee shal rife in the iudgement with this Generation, and shal condemne it: becaufe they did pennance at the preaching of Ionas. And behold  
*Ion. 3, 5.* more then Ionas here. <sup>42</sup> The Queen of the South shal rife in the iudgement with this Generation, and shal condemne it: becaufe she came from the ends of the earth to heare the wifedom of Salomon, and behold more then  
*3. Reg. 10, 1.* Salomon here. <sup>43</sup> And when an vncleane Spirit shal goe out of a man, he walketh through dry places, seeking reft, and findeth not. <sup>44</sup> Then he faith: I wil returne into my houle whence I came out. And coming he findeth it vacant, swept with befoms, and trimmed. <sup>45</sup> Then goeth he, and taketh with him feuen other Spirits more wicked then himself, and they enter in and dwel there:  
*Luc. 11, 24.* and the laft of that man be made worfe then the first. So shal it be also to this wicked Generation.

<sup>46</sup> As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speake to him. <sup>47</sup> And one said vnto him: Behold thy mother and thy brethren stand without, seeking thee.  
*Mr. 3, 31.* <sup>48</sup> But he answering him that told him, said: Who is  
*Luc. 8, 20.*

my mother, and who are my brethren? <sup>49</sup> And ftretch-  
ing forth his hand vpon his Difciples, he faid: Behold my  
mother and my brethren. <sup>50</sup> For whofoeuer shal doe the  
wil of my Father, that is in Heauen: he is my brother,  
and fifter, and mother.

## ANNOTATIONS

24 In Beelzebub) The like blafphemie againft the Holy Ghoft  
is, to attribute the miracles done by Saints either dead or aliuie,  
to the Diuel.

Neuters in Religion.

30 Not with me) They that are indifferent to al religions,  
commonly and fitly caled Neuters, ioyning them felues to neither  
part, let them marke thefe words wel, and they fhall fee, that Chrift  
accounted al them to be againft him & his Church, that are not  
plainely and flatly with him and it.

30 Gathereth not with me) He fpeaketh not only of his  
owne Perfon, but of al to whom he hath committed the gouern-  
ment of his Church, and fpecially of the chiefe pafteurs fucceeding  
Peter in the gouernment of the whole; as S. Hierome writing to  
Damasus Pope of Rome, applieth thefe words vnto him, faying of  
al Heretikes: *He that gathereth not with thee, fcattereth: that is*  
*to fay, He that is not with Chrift, is with Antichrift.*

*Ep. 58.*

31 The blafphemie of the Spirit) He meaneth not that there  
is any finne fo great, which God wil not forgiue, or whereof a man  
may not repent in this life, as fome Heretikes at this day affirme:  
but that fome heinous finnes (as namely this blafphemie of the  
Iewes againft the eident workes of the Holy Ghoft, and likewise  
Archeheretikes who wilfully refift the known truth & workes of  
the Holy Ghoft in Gods Church) are hardly forgiuen, & feldom  
haue fuch men grace to repent. Otherwife among al the finnes  
againft the Holy Ghoft (which are commonly reckned fix) one only  
fhall neuer be forgiuen, that is, dying without repentance wilfully,  
called Final impenitence; which finne he committeth that dieth  
with contempt of the Sacrament of Pennance, obftinately refufing  
abfolution, by the Churches miniftrie: as S. Auguftine plainly de-  
clareth in thefe wordes: *Whofoeuer he be that beleueeth not*  
*mans finnes to be remitted in Gods Church, and therefore defpifeth*  
*the bountifulnes of God in fo mighty a work, if he in that obftinate*  
*mind continue til his liues end, he is guilty of finne againft the Holy*  
*Ghoft, in which Holy Ghoft Chrift remitteth finnes.* *Enchir. 83.*  
*Ep. 50. in fine.*

Final impenitence.

Remiffion of finnes in  
the Church.

32 Sonne of man) The Iewes in their wordes finned againft  
the Sonne of man, when they reprehended thofe things which he  
did as man, to wit, caling him a glutton, a great drinker of wine,  
a friend of the Publicans, a Samaritane, and taking offense becaufe

he kept company with finners, brake the Sabboth, and such like: and this finne might more easely be forgiven them, because they iudged of him, as they would have done, of any other man: but they finned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident workes of God in casting out Devils, to the Devil himself: & this finne shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posteritie vntil this day.

32 Nor in the world to come) S. Augustine & other Holy Doctours gather hereupon, that some finnes may be remitted in the next life, & consequently prove Purgatorie thereby. *De Civit. Dei li. 21, c. 13. D. Gregor. Dial. li. 4, c. 39.*

Purgatorie.

36 Idle word) If of every idle word we must make account before God in iudgement, and yet shall not for every such word be damned everlastingly: then there must needs be some temporal punishment in the next life.

48 Who is my mother) The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate love of them, to the hinderance of our service & duty toward God. Upon this place some old Heretikes denied Christ to have any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither ever, was there any heresie so absurd, but it would seeme to have Scripture for it.

All Heretikes allege Scriptures.

## Chapter 13

*Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Jewes:) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the hearers. 24. and yet, by the parable of good seed and cockle (as also of the Net) that his servants must not for all that, neuer while the world lasteth, make any Schisme or Separation. 31. And by parables of the little Mustard seed and Leaven, that notwithstanding the three parts perishing, and overflowing of cockle, yet that fourth part of the good seed shall spread over all the world. 44. And withal, what a treasure, and pearle it is. 53. After all which, yet his owne countrie wil not honour him.*

*Mr. 4, 1.  
Lu. 8, 4.*

**T**he same day IESVS going out of the house, fate by the sea side. <sup>2</sup> And great multitudes were

gathered together vnto him, in so much that he went vp into a boat & fate: and al the multitude ftood in the fhore; <sup>3</sup> and he fpake to them many things in parables, faying:

Behold the Sower went forth to fow. <sup>4</sup> And whiles he foweth, fome fel by the way fide, and the foules of the aire did come and eate it. <sup>5</sup> Other fome alfo fel vpon rockie places, where they had not much earth: and they fhot vp incontinent, becaufe they had not deepnes of earth, <sup>6</sup> and after the funne was vp, they parched: and becaufe they had not roote, they withered. <sup>7</sup> And other fel among thornes: and the thornes grew and choked them. <sup>8</sup> And other fome fel vpon good ground: and they yealded fruit, the <sup>a</sup>one an hundredfold, the other threefcore, and an other thirtie. <sup>9</sup> He that hath eares to heare, let him heare.

<sup>10</sup> And his Difciples came and faid to him: Why fpeakeft thou to them in parables? <sup>11</sup> Who answered and faid vnto them: Becaufe <sup>a</sup>to you it is giuen to know the myfteries of the Kingdom of Heauen: but to them it is not giuen. <sup>12</sup> For he that hath, to him fhall be giuen, and he fhall abound: but he that hath not, from him fhall be taken away that alfo which he hath. <sup>13</sup> Therefore in parables I fpeake to them: becaufe feeing they fee not, and <sup>a</sup>hearing they heare not, neither do they vnderftand; <sup>14</sup> and the Prophecie of Efay is fulfilled in them, which faith: *With hearing fhall you heare; and you fhall not vnderftand: and feeing fhall you fee, and you fhall not fee.* <sup>15</sup> *For the hart of this people is waxed groffe, and with their eares they haue heauily heard, and their eyes <sup>a</sup>they haue shut: left any time they may fee with their eyes, and heare with their eares, and vnderftand with their hart and be conuerted, and I may heale them.* <sup>16</sup> But bleffed are your eyes becaufe they doe fee, and your eares becaufe they do heare. <sup>17</sup> For,

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<sup>a</sup> When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: & they hearing do not heare, which heare by fefe of their body, & obey not by confent of their harts, *Auguft. de dona perfeu. c. 14.*

*Luc. 10, 23.* Amen I fay to you, that many Prophets and iuft men haue defired to fee the things that you fee, and haue not feen them: and to heare the things that you heare, and haue not heard them. <sup>18</sup> Heare you therfore the parable of the Sower.

<sup>19</sup> Euery one that heareth the Word of the Kingdom and vnderftandeth not, there cometh the wicked one, and catcheth away that which was fowen in his hart: this is he that was fowen by the way fide. <sup>20</sup> And he that was fowen vpō rockie places: this is he that heareth the Word, and incontinent receaueth it with ioy, <sup>21</sup> yet hath he not root in him felf, but is for a time: and when there falleth tribulation and perfecution for the Word, he is by and by fcandalized. <sup>22</sup> And he that was fowen among thornes, this is he that heareth the Word, and the carefulnes of this world and the deceitfulnes of riches choketh vp the Word, and he become fruitles. <sup>23</sup> But he that was fowen vpon good ground: this is he that heareth the Word, and vnderftandeth, and bringeth fruit, and yealdeth fome an hundred-fold, and other threefcore, and an other thirtie.

<sup>24</sup> An other parable he propofed to them, faying: The Kingdom of Heauen is refembled to a man that fowed good feed in his field. <sup>25</sup> But when men were afleep, his enemy came and ſouerfowed cockle amōg the wheat, and went his way. <sup>26</sup> And when the blade was fhoot vp, and had brought forth fruit, then appeared alfo the cockle. <sup>27</sup> And the feruants of the Goodman of the houfe comming faid to him: Sir, didft thou not fow good feed in thy field? whence then hath it cockle? <sup>28</sup> And he faid to them: The Enemie-mã hath done this. And the feruãts faid to him: Wilt thou we goe and gather it vp? <sup>29</sup> And he faid: Noe ſleft perhaps gathering vp the cockle, you may root vp the wheat alfo togeather with it. <sup>30</sup> Suffer both to grow vntil the harueft, and in the time of harueft I wil fay to the reapers: Gather vp firft the cockle, and bind it into bundels to burne, but the wheat gather ye into my barne.

<sup>31</sup> An other parable he propofed vnto them, faying:

*Mar. 4, 30.* The Kingdom of Heauen is like to a Muftardfeed, which  
*Luc. 13, 18.*

a man tooke and sowed in his field. <sup>32</sup> Which is the <sup>a</sup>least  
 surely of all feeds: but when it is grown, it is greater  
 than all herbs, and is made a tree, so that the fowles of  
 the aire come, and dwell in the branches thereof. <sup>33</sup> An  
 other parable he spake to them: The Kingdom of Heauen  
 is like to Leaven, which a woman tooke and hid in three  
 measures of meale, vntill the whole was leavened.

<sup>34</sup> All these things IESVS spake in parables to the  
 multitudes, and without parables he did not speake to  
 them: <sup>35</sup> that it might be fulfilled which was spoken by  
 the Prophet saying: *I wil open my mouth in parables, I* Pfa. 77, 2  
*wil vtter things hidden from the foundation of the world.*

<sup>36</sup> Then hauing dimissed the multitudes, he came  
 into the house, and his Disciples came vnto him, saying:  
 Expound vs the parable of the cockle of the field. <sup>37</sup> Who  
 made answer & said to them: He that soweth the good  
 seed, is the Sonne of man. <sup>38</sup> And the field is the world.  
 And the good feede: these are the children of the king-  
 dom. And the cockle: are the children of the wicked one.  
<sup>39</sup> And the enemy that sowed them, is <sup>a</sup>the Diuel. But  
 the harvest, is the end of the world. And the reapers,  
 are the Angels. <sup>40</sup> Euen as cockle therefore is gathered vp,  
 and burnt with fire: so shall it be in the end of the world.  
<sup>41</sup> The Sonne of man shall send his Angels, and they shall  
 gather out of his Kingdom all scandals, and them that  
 worke iniquitie: <sup>42</sup> and shall cast them into the furnace of  
 fire: There shall be weeping & gnashing of teeth. <sup>43</sup> Then  
 shall the iust shine as the sunne, in the Kingdom of their  
 Father. He that hath eares to heare, let him heare.

<sup>44</sup> The Kingdom of Heauen is like a treasure hidden  
 in a field. Which a man hauing found, did hide it, and  
 for ioy thereof goeth, and selleth all that he hath, and  
 buyeth that field. <sup>45</sup> Again the Kingdom of Heauen is  
 like to a merchant man, seeking good pearles. <sup>46</sup> And  
 hauing found one precious pearle, he went his way, and  
 sold all that he had, and bought it.

<sup>47</sup> Again the Kingdom of Heauen is like to a net  
 cast into the sea, and gathering together of all kind of

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<sup>a</sup> Not God then, but the Diuel is the authour of all euil.



fishes. <sup>48</sup> Which, when it was filled, drawing it forth, and fitting by the fhore, they chose out of the <sup>a</sup>good into vessels, but the bad they did cast out. <sup>49</sup> So shal it be in the confummation of the world. The Angels shal goe forth, and shal separte the euil from among the iust. <sup>50</sup> And shal cast them into the furnace of fire; there shal be weeping and gnawing of teeth. <sup>51</sup> Haue ye vnderstood al these things? They say to him, Yea. <sup>52</sup> He said vnto them: Therefore euery Scribe instructed in the Kingdom of Heauen, is like to a man that is an housholder, which bringeth forth out of his treasure new things and old.

*Mr. 6, 1.*  
*Luc. 4, 16.* <sup>53</sup> And it came to passe: when IESVS had ended these parables, he passed from thence. <sup>54</sup> And coming into his owne countrie, he taught them in their Synagogues, so that they marueled, and said: How came this fellow by this wisedom and vertues? <sup>55</sup> Is not this the Carpenter's Sonne? Is not his mother called MARIE, and his brethren Iames, and Ioseph, and Simon, and Iude: <sup>56</sup> and his sisters, are they not al with vs? whence therefore hath he al these things? <sup>57</sup> And they were scandalized in him. But IESVS said to them: There is not a Prophet without honour but in his owne countrie, and in his owne house. <sup>58</sup> And he wrought not many miracles there becaufe of their incredulity.

## ANNOTATIONS

8 one an hundred) This differēce of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuerfities of fates, or other differences. Of fates, as that the hundred-fold agreeth to virgins professed, threefold to religious widowes, thirtie-fold to the married. *Aug. li. de Virginis. c. 44. & seq.* which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merits or rewards *Hier. li. 2. adu. Iouin. Ambros. ep. 82. Aug. har. 82.*

Difference of merits and rewards.

11 To you it is giuen) To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods Word and mysteries is giuen, then to the common People. As also

<sup>a</sup> Here also are signified good and bad in the Church.

to Chriftiās generally, that which was not giuen to the obftinate Iewes.

God is not the authour  
of euil.

15 They haue shut) In faying that they fhut their owne eies, which S. Paul alfo repeateth *Act. 28.* he teacheth vs the true vnderftāding of al other places, where it might feeme by the bare words that God is the very authour and worker of this induration, & blindnes, and of other finnes: which was an old condemned blafphemie, & is now the Herefie of Caluin: whereas our Sauour here teacheth vs, that they fhut their owne eies, and are the caufe of their owne finne and damnation; God not doing, but permitting it, and fuffering them to fal further becaufe of their former finnes, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.*

*Iren. apud. Eufeb. li. 5.  
c. 19.  
Calu. l. 2. Inftit. c. 4.*

25 Ouerfowed) Firft by Chrift and his Apoftles was planted the truth, and falhood came afterward, and was ouerfowed by the enemy the Diuel, and not by Chrift, who is not the authour of euil. *Tertul. de praefcrips.*

29 Left perhaps) The good muft tolerate the euil, when it is fo ftrong that it can not be redreffed without danger and difturbance of the whole Church; and commit the matter to Gods iudgement in the later day. Otherwife where il men (be they Heretikes or other malefactours) may be punifhed or fuppreffed without difturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chaftified or executed.

Good and euil in the  
Church.

30 Suffer both to grow) The good and bad (wee fee here) are mingled together in the Church. Which maketh againft certaine Heretikes and Schifmatikes, which feuered themfelues of old from the reft of the whole world, vnder pretence that themfelues only were pure, and al others, both Priefts and People finners: and againft fome Heretikes of this time alfo, which fay that euil men are not of, or in the Church.

32 The leaft of al feeds) The Church of Chrift had a final beginning, but afterward became the moft glorious and known Common-welth in earth: the greateft powers and the moft wife of the world putting themfelues into the fame.

55 Carpenters Sonne) Herevpon Iulian the Apoftate and his flatterer Libanius tooke their fcoffe againft our Sauour, faying (at his going againft the Perfians) to the Chriftians, what doth the Carpenters Sonne now? and threatning that after his returne, the Carpenters Sonne fhould not be able to faue them from his furie. Wherevnto a godly man answered, by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters Sonne, is making a wodden coffin for him againft his death.* And indeed not long after, there came newes, that in that bataile he dyed miferably *Sozo. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like fcoffe vfe Heretikes that cal the body of Chrift in the B. Sacrament, bakers bread. It feemeth indeed to the fenfes to be fo, as Chrift feemed to be

Iosephs natural Sonne, but faith telleth vs the contrarie, as wel in the one, as in the other.

## Chapter 14

*Hearing the vnworthy Decollation of Iohn Baptift by Herod, 12. he betaketh him to his vfual folitarines in the defert, and there feedeth 5000. with fife loaues. 23. And then after the night fpent in the mountaine in prayer, he walketh vpon the fea (fignifying the wide world) 28. yea and Peter alfo: wherevpon they adore him as the Sonne of God. 35. And with the very touch of his garments hemme he healeth innumerable.*

*Mr. 6, 14.  
Lu. 9, 7. 3, 19.*

brother Philips

**A**t that time Herod the Tetrarch heard the fame of IESVS: <sup>2</sup> and faid to his feruants: This is Iohn the Baptift: he is rifen from the dead, & therfore vertues worke in him. <sup>3</sup> For Herod apprehended Iohn and bound him, & put him into prifon <sup>4</sup>because of Herodias, his ‘brothers’ wife. <sup>4</sup> For Iohn faid vnto him: It is not lawful for thee to haue her. <sup>5</sup> And willing to put him to death, he feared the People: because they eftemed him as a Prophet. <sup>6</sup> But on Herods birth-day, the daughter of Herodias danced before them: and pleafed Herod. <sup>7</sup> Wherevpon he promifed with an oth, to giue her whatfoeuer fhe would aske of him. <sup>8</sup> But fhe being instructed before of her mother faith: Giue me here in a difh the head of Iohn the Baptift. <sup>9</sup> And the King was ftroken fad: yet because of his <sup>a</sup>oth, and for them that fate with him at table, he commanded it to be giuen. <sup>10</sup> And he fent, and beheaded Iohn in the prifon. <sup>11</sup> And his head was brought in a difh: and it was giuen to the damfel, and fhe brought it to her mother. <sup>12</sup> And his Difciples came and took the body, and <sup>b</sup>buried it <sup>b</sup>and came and told IESVS.

<sup>a</sup> A wicked & rafh oth, and more wickedly fulfilled: because an vnlawful oth bindeth no mā.

<sup>b</sup> S. Iohns Difciples at this time had wel learned their duty toward Chrift.

<sup>13</sup> Which when IESVS had heard, he <sup>♠</sup>retired from thence by boat, into a desert place apart, and the multitudes hauing heard of it, folowed him on foot out of the cities. <sup>14</sup> And he cōming forth faw a great multitude, and pitied them, and cured their diseafed. <sup>15</sup> And when it was euening, his Difciples came vnto him, faying: It is a desert place, and the houre is now paft: dimiffe the multitudes, that going into the townes, they may buy themfelues victuals. <sup>16</sup> But IESVS faid to them: They haue no need to goe: giue ye them to eate. <sup>17</sup> They answered him: We haue not here, but fīue loaues, and two fishes. <sup>18</sup> Who faid to them: Bring them hither to me. <sup>19</sup> And when he had commanded the multitude to fit downe vpon the graffe, he took the fīue loaues and the two fishes, and looking vp vnto Heauen he bleffed, and brake, and gaue the loaues to his Difciples, and <sup>♠</sup>the Difciples to the multitudes. <sup>20</sup> And they did al eate, and had their fil. And they took the leauings, twelue ful baskets of the fragments. <sup>21</sup> And the number of them that did eate was, fīue thoufand men, befide women and children.

*Mr. 6, 31.*

*Luc. 9, 10. Io. 6, 2.*

<sup>22</sup> And forthwith IESVS commanded his Difciples to goe vp into the boat, and to goe before him ouer the water, til he dimiffed the multitudes. <sup>23</sup> And hauing dimiffed the multitude, he <sup>♠</sup>ascended into a mountaine alone to pray. And when it was euening, he was there alone. <sup>24</sup> But the boat in the middes of the fea was toffed with waues: for the wind was contrarie. <sup>25</sup> And in the fourth watch of the night, he came vnto them walking vpon the fea. <sup>26</sup> And feeing him vpon the fea <sup>♠</sup>walking, they were troubled faying: That it is a Ghoft: & for feare they cried out. <sup>27</sup> And immediatly IESVS fpake vnto them, faying: Haue confidence it is I, feare ye not. <sup>28</sup> And Peter making anfwer faid: Lord if it be thou, bid me come to thee vpon the waters. <sup>29</sup> And he faid, Come. And Peter defcending out of the boat, <sup>♠</sup>walked vpon the water to come to IESVS. <sup>30</sup> But feeing the wind rough, he was afraid: and when he began to be drowned, he cried out faying: Lord, faue me. <sup>31</sup> And

*Mr. 6, 46. Io. 2, 26.*

incontinent <sup>a)</sup>IESVS ftretching forth his hand took hold of him, and faid vnto him: O thou of litle Faith, why didft thou doubt? <sup>32</sup> And when they were gone vp into the boat, the winde ceafed. <sup>33</sup> And they that were in the boat, came and adored him, faying: Indeed thou art the Sonne of God.

<sup>34</sup> And hauing paffed the water, they came into the countrie of Genefar. <sup>35</sup> And when the men of that place vnderftood of him, they fent into al that countrie, and brought vnto him al that were il at eafe: <sup>36</sup> and they befought him that they might touch but the <sup>b)</sup>hemme of his garment, and whofoeuer did touch, were made hole.

## ANNOTATIONS

3 Becaufe of Herodias) It is too ordinarie in Princes to put them to death that freely tel them fuch faults: women, whom they fanfie, efpecially inciting them to fuch mifcheefe.

12 Buried it) An example of duty toward the dead bodies of the Faithful: wherein fee the difference of Catholike Chriftian men, & of al Infidels, be they Pagans, Apoftates, or Heretikes. For whereas the Chriftians had layd the body of this Bleffed Prophet and Martyr in Samaria with the Relikes of Elias and Abdias, by vertue wherof wonderful miracles were wrought in that place, in Iulian the Apoftates time, when men might doe al mifcheefe freely againft Chriftian religion, the Pagans opened the tombe of S. Iohn Baptift, burnt his bones, fcattered the afhes about the fields: but certaine religious Monkes coming thither a pilgrimage at the fame time, aduentured their life and faued as much of the holy Relikes as they could, and brought them to their Abbot Philip, a man of God: who efteeming them too great a treafure for him and his to keep for their priuate deuotion, fent them to Athanafius the B. of Alexandria; and he with al reuerence layd them in fuch a place (as it were by the Spirit of Prophecie) where afterward by occafion of them was built a goodly chappel. *Theod. li. 5. c. 6. Ruff. li. 2. c. 27, 28.* Marke here that the Heretikes of our time doe as thofe Pagans, to the bodies & Relikes of al Bleffed Saints that they can deftroy: and Catholikes contrariwife haue the religious deuotion

Sacrilege againft  
holy Relikes.

*Hiero. in Epitaph. Paulæ. c. 6.*

<sup>a</sup> Notwithftāding the infirmities of them that gouerne the Church, yet Chrift fustaineth them; and holdeth them vp, yea and by them, whofoeuer they are, he vpholdeth and preferueth his Church.

<sup>b</sup> See before, *Chap. 9, 20.*

of thofe old Chriftians, as appeareth by the honour done now to his head at Amians in France.

13 Retired) Chrift much eftemed Iohn, and withdrew himfelf afide, to giue example of moderate mourning for the departed, and to fhew the horror of that execrable murder: as in the Primitiue Church many good men feeling the miferable ftate of the world in time of perfecution, and the finnes that abounded withal, took an occafion to forfake thofe tumults, and to giue themfelues to contemplation; and for that purpofe retired into the deferts of Ægypt, and els where, to doe pennance for their owne finnes, and the finnes of the world. Wherevpon partly rofe that infinite number of Monkes & Eremites, of whom the Fathers and Ecclefiaftical hiftories make mention. *Hiero. 2. 10. in vis. Pauli Eremitæ. Sozo. li. 1. c. 12. 13.*

Eremites.

19 The Sifciples to the multitudes) A figure of the miniftrie of the Apoftles; who as they here had the diftribution and ordering of thefe miraculous loaues, fo had they alfo to beftow and difpenfe al the foode of our foules, in miniftring of the Word & Sacramẽts; neither may laimen challenge the fame.

26 Walking) When not only Chrift, but by his power Peter alfo walketh vpon the waters, it is euident that he can difpofe of his owne body aboue nature, and contrary to the natural condition therof, as to goe through a doore. *Io. 20. to be in the compaffe of a litle bread. Epiphan. in Anchorato.*

Peters Primacie.

29 Walked) Peter (faith S. Bernard) walking vpon the waters, as Chrift did, declared himfelf the only Vicar of Chrift, which fhould be Ruler not ouer one People, but ouer al. For many waters, are many peoples. *Bernard li. 2. de confid. c. 8.* See the place, how he deduceth from Peter the like authoritie and iurifdiction to his Succeffour the Bifhop of Rome.

## Chapter 15

*The Pharifees of Hierufalem coming fo farre to carp him, he chargeth with a tradition contrarie to Gods commandement. 10. And to the People he yealdeth the reafon of that which they reproued: 15. & againe to his Difciples, shewing the ground of the Pharifaical washing (to wit, that meates otherwife defile the foule) to be falle. 21. then he goeth afide to hide himfelf among the Gentils, where, in a woman he findeth fuch faith, that he is faine, left the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. where (al contrarie to thofe Pharifees)*

*the common People feeke wonderfully vnto him: and he after he hath cured their difeafed, feedeth 4000. of them with feauen loaves.*

*Mr. 7, 1.*

**T**hen came to him from Hierufalem Scribes and Pharifees, faying: <sup>2</sup> Why do thy Difciples tranfgrefle the tradition of the Ancients? For they wafh not their hands when they eate bread. <sup>3</sup> But he anfwering faid to them: Why do you alfo tranfgrefle the commandement of God for your tradition? For God faid: <sup>4</sup> *Honour father and mother.* And: *He that fhall curfe father or mother, dying let him dye.* <sup>5</sup> But you fay: whofoeuer fhall fay to father or mother, the giuft whatfoeuer proceedeth from me, fhall profit thee: <sup>6</sup> And fhall not honour his father or his mother: & you haue made frustrate the commandement of God for your own tradition. <sup>7</sup> Hypocrits, wel hath Efay Prophecied of you, faying: <sup>8</sup> *This People honoureth me ♪with their lips: but their hart is farre from me.* <sup>9</sup> *And in vaine do they worship me, teaching doctrines and ♪commandements of men.*

*Exo. 20, 12.*

*Leu. 20, 9.*

*Efa. 29. 13.*

<sup>10</sup> And hauing called together the multitudes vnto him, he faid to them: Heare ye and vnderftand. <sup>11</sup> ♪Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. <sup>12</sup> Then came his Difciples, and faid to him: Dofte thou know that the Pharifees, when they heard this word, were fcandalized? <sup>13</sup> But he anfwering faid: Al planting which my Heauenly Father hath not planted, fhall be rooted vp. <sup>14</sup> Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. <sup>15</sup> And Peter anfwering faid to him: Expound vs this parable. <sup>16</sup> But he faid: Are you alfo as yet without vnderftanding? <sup>17</sup> Doe you not vnderftand, that al that entreth into the mouth, goeth into the belly, and is caft forth into the priuy? <sup>18</sup> But the things that proceed out of the mouth, come forth from the hart, and thofe things ♪defile a man.

<sup>19</sup> For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, falfe teftimonies, blaſphemies. <sup>20</sup> Theſe are the things that defile a man. But to eate with vnwaſhen hands, doth not defile a man.

<sup>21</sup> And IESVS went forth from thence and retired into the quarters of Tyre and Sidon. <sup>22</sup> And behold a woman of Chanaan came forth out of thoſe coaſts, & crying out, ſaid to him: Haue mercie vpon me, O Lord the Sonne of Daud: my daughter is fore vexed of a Diuel. <sup>23</sup> Who answered her not a word. And his Diſciples came and befought him ſaying: Dimiſſe her, becauſe ſhe crieth out after vs. <sup>24</sup> And he answering ſaid: I was not ſent but to the ſheep that are loſt of the houſe of Iſrael. <sup>25</sup> But ſhe came and adored him, ſaying: Lord, help me. <sup>26</sup> Who answering, ſaid: It is not good to take the bread of the Children, and to caſt it to the dogs. <sup>27</sup> But ſhe ſaid: Yea Lord; for the whelps alſo eate of the crummes that fal from the table of their maiſters. <sup>28</sup> Then IESVS answering ſaid to her: O woman, <sup>a)</sup>great is thy faith: be it done to thee as thou wilt: And her daughter was made hole from that houre.

*Mr. 7, 25.*

<sup>29</sup> And when IESVS was paſſed from thence, he came beſide the ſea of Galilee: & aſcending into the mountaine, fate there. <sup>30</sup> And there came to him great multitudes, hauing with thẽ dumme perſons, blind, lame, feeble, and many others: and they caſt them downe at his feete, and he cured them: <sup>31</sup> ſo that the multitudes marueled ſeeing the dumme ſpeake, the lame walke, the blind ſee: and they magnified the God of Iſrael. <sup>32</sup> And IESVS called together his Diſciples, and ſaid: I pitie the multitude becauſe three dayes now they continue with me, & haue not what to eate: and dimiſſe them faſting I wil not, leſt they faint in the way. <sup>33</sup> And the Diſciples ſay vnto him: whence then may we get ſo many loaves

*Mar. 8, 1.*

<sup>a</sup> It were a ſtrange caſe that Chriſt ſhould commend in this woman a ſole faith without good workes, that is to ſay, a dead faith ſuch as could not worke by loue, and which S. Iames doubted not to cal the faith not of Chriſtians but of Diuels. *Aug. de Fid. & Op. c. 16.*



in the defert as to fil fo great a multitude? <sup>34</sup> And IESVS laid to them: How many loaues haue you? But they laid: Seauen, & a few litle filhes. <sup>35</sup> And he commanded the multitude to fit downe vpon the ground. <sup>36</sup> And taking the Seauen loaues & the filhes, and giuing thankes, he brake, & gaue to his Disciples, and <sup>a</sup>)the Disciples gaue to the People. <sup>37</sup> And they did al eat, and had their fill. And that which was left of the fragments they tooke vp, feauen baskets ful. <sup>38</sup> And there were that did eate, foure thousand men, beside children & women.

<sup>39</sup> And hauing dimiffed the multitude, he went vp into a boate, and came into the coastes of Magedan.

## ANNOTATIONS

8 With their lips) This is to be vnderstood properly of fuch as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Ghospel, but in their hart and al their life be in deed Godles. It may be applied alfo to fuch as fay their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that faith them. For many a poore Chriftian man that vnderftandeth not the wordes he fpeaketh, hath his hart neerer Heauen, more feruor & deuotion, more edification to himself, more profit in fpirit (as the Apoftle fpeaketh) & leffe diftractions, then not only al Heretikes which haue no true feeling of fuch things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknown tongues, as Heretikes fometime expound it, farre wide from the circumftance of the place and Chriftes intention, fpeaking of the hypocritical Iewes.

9 Commandements of men) Such only are here called traditiōs, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the leaft be friuolous, vnprofitable, and impertinent to pietie or true worfhip, as that other fort of fo often wafhing hands, and veffels, without regard of inward puritie of hart and mind. Let no man therefore be abufed with the Proteftants peruerfe application of this place againft the

The difference between the Iewifh traditions here reprehended, and the Churches Apoftolical traditions.

<sup>a</sup> Here we fee againe that the People muft not be their owne caruers, nor receaue the Sacraments or other fpiritual futenance immediatly of Chrift, or at their owne hand, but of their fpiritual gouerners.

holy lawes, canons, and precepts of the Church, and our fpiritual Gouvernours, concerning faftes, feftiuities, and other rules of difcipline, and due order in life, and in the feruice of God. For fuch are not repugnant but confonant to Gods Word & al pietie, & our Lord is truly honoured, worfhiped, and ferued both by the making and alfo by the obferuing of them. S. Paul gaue commandement both by his epiftles, and by word of mouth, euen in fuch matters wherin Chrift had prefcribed nothing at al, & he chargeth the Faithful to obferue the fame. The Apoftles & Priefts at Hierufalem made lawes, and the Chriftiās were bound to obey them. The keeping of Sunday in fteed of the Sabboth is the tradition of the Apoftles: and dare the Heretikes deny the due obferuation therof to be an acceptable worship of God? They prefcribed the Feaftes of Eaſter, and whitfontide, and other Solemnities of Chrift, and his Saints, which the Proteſtants them felues obferue. They appointed the Lent & Imber faftes and other, as wel to chaſtife the concupiſcence of man, as to ferue and pleaſe God therby, as is plaine in the faſting of Anna, Tobie, Iudith, Eſther; who ferued and pleaſed God therby. Therefore neither theſe, nor other fuch Apoſtolike Ordinances, nor any precepts of the holy Church, or of our lawful Paſtours, are implied in theſe Pharifaical traditions here reprehended; nor to be counted or called the doctrines and commandements of men, becauſe they are not made by mere humane power, but by Chriſtes warrant and authoritie, and by ſuch as he hath placed to rule his Church, of whō he ſaith: *He that heareth you, heareth me: he that diſpiſeth you deſpiſeth me.* They are made by the Holy Ghoſt, ioyning with our Paſtours in the regimēt of the Faithful. They are made by our Mother the Church, which whoſoeuer obeieſh not, we are warned to take him as an Heathē. But on the other fide, al lawes, doctrines, feruices, and iniunctions of Heretikes, how foeuer pretended to be confonant to the Scriptures, be commandements of men: becauſe both the things by them prefcribed are impious, and the Authours haue neither ſending nor commiſſion from God.

Difference of meates.

11 Not that which entereth) The Catholikes doe not abſtaine from certaine meates, for that they eſteeme any meate vncleane, either by creation, or by Iudaical obſeruation: they abſtaine, for chaſtifement of their concupiſcences *Aug. li. de mor. Ec. Cath. c. 33.*

Catholike abſtinance.

18 Defile a man) It is finne only, which properly defileth man, and meates of them felues or of their owne nature doe not defile, but ſo farre as by accidēt they make a man to finne, as the diſobedience of Gods commandement, or of our Superiours, who forbid ſome meates for certaine times, and cauſes, is a finne. As the apple which our firſt parēts did eate of, though of itſelf it did not defile them, yet being eaten againſt the precept, it did defile. So neither fleſh nor fiſh of itſelf doth defile, but the breach of the Churches precept defileth.

*2. Theſ. 2, 15. 1. Cor. 11.*

*Act. 15.*

*Aug. ſer. de tep. 251.*

*See 1. Cor. 16, 2.*

*Epiph. har. 75.*

*Jiero. ep. 54. ad Marcel. contra Mont.*

*Lu. 2, 37. Tob. 12. Iud. c. 8. Eſt. 4.*

*Lu. 10, 16.*

*Mat. 18, 17.*

*Gen. 3.*

## Chapter 16

*The obftinate Pharifees and Sadducees, as though his forefaid miracles were not fufficient to proue him to be Chrift, require to fee fome one from Heauen. 5. whervpon forfaking them, he warneth his Difciples to beware of the leauen of their doctrine: 13. and Peter (the time now approaching for him to goe into Iurie to his Pafsion) for confefsing him to be Chrift, he maketh the Rock of his Church; giuing fulnes of Ecclefiaftical power accordingly. 21. And after he fo rebuketh him for diffuading his Crosse and pafsion, that he alfo affirmeth the like fuffering in euerie one, to be neceffarie to faluation.*

*Mr. 8, 12.  
Luc. 12, 54.*

**A**nd there came to him the Pharifees and Sadducees tempting: and they demanded him to fhew them a figne from Heauen. <sup>2</sup> But he answered & faid to them: When it is euening, you fay: It wil be faire-weather, for the element is red. <sup>3</sup> And in the morning: This day there wil be a tempeft, for the element doth glow and lowre. The face therfore of the element you haue fkil to difcerne: & the fignes of times can you not? <sup>4</sup> The naughtie and aduouterous Generation feeketh for a figne: and there fhall not a figne be giuen it, but the figne of Ionas the Prophet. And he left them and went away.

*Mr. 6, 14.  
Luc. 12, 1.*

<sup>5</sup> And when his Difciples were come ouer the water, they forgot to take bread <sup>6</sup> Who faid to them: Looke wel and beware of the leauen of the Pharifees & Sadducees. <sup>7</sup> But they thought within them felues faying: Becaufe we tooke not bread. <sup>8</sup> And IESVS knowing it, faid: why do you thinke within your felues, O ye of litle faith, for that you haue not bread? <sup>9</sup> Do you not yet vnderftand, neither do you remember the fise loaves among fife thoufand men, and how many baskets you tooke vp? <sup>10</sup> neither the feauen loaves, among foure thoufand men, and how many maundes you tooke vp? <sup>11</sup> Why do you not vnderftand that I faid not of bread to you: Beware of the leauen of the Pharifees, & Sadducees? <sup>12</sup> Then they vnderftood that he faid not they

*Mt. 14, 17.*

*Mt. 15, 34.*

should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

<sup>13</sup> And IESVS came into the quarters of Cæsarea Philippi: and he asked his Disciples, saying: *Whom say men that the Sonne of man is?* <sup>14</sup> But they said: Some Iohn the Baptift, & otherfome Elias, and others Hieremie, or one of the Prophets. <sup>15</sup> IESVS faith to them: But whom do you say that I am? <sup>16</sup> Simon Peter answered & said: *Thou art Chrift the Sonne of the liuing God.* <sup>17</sup> And IESVS answering, said to him: *Blessed art thou Simon Bar-Iona: because flesh & blood hath not reuealed it to thee, but my Father which is in Heauen.* <sup>18</sup> And I say to thee: *That thou art <sup>a</sup>Peter; and vpon this rock I will build my Church, and the gates of Hel shall not preuaile againft it.* <sup>19</sup> And I will giue to thee *the keyes of the Kingdom of Heauen. And what soeuer thou shalt bind vpon earth, it shall be bound also in Heauen: and what soeuer thou shalt loose in earth, it shall be loosed also in Heauen.* *Mr. 8, 27. Lu. 9, 18.*

<sup>18</sup> And I say to thee: *That thou art <sup>a</sup>Peter; and vpon this rock I will build my Church, and the gates of Hel shall not preuaile againft it.* *Io. 1, 42.*

<sup>19</sup> And I will giue to thee *the keyes of the Kingdom of Heauen. And what soeuer thou shalt bind vpon earth, it shall be bound also in Heauen: and what soeuer thou shalt loose in earth, it shall be loosed also in Heauen.* *Io. 21, 15.*

<sup>20</sup> Then he commanded his Disciples, that they should tel no body that he was IESVS CHRIST.

<sup>21</sup> From that time IESVS began to shew his Disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes and Cheefe-Priefts, and be killed, and the third day rise againe. <sup>22</sup> And Peter taking him, began to rebuke him, saying: Lord, be it farre from thee, this shall not be vnto thee. <sup>23</sup> Who turning said to Peter: Goe after me <sup>b</sup>Sathan, thou art a scandal vnto me: because thou fauourest not the things that are of God, but the things that are of men. <sup>24</sup> Then IESVS said to his Disciples: If any man wil come after me, let him denie himself, and take vp his croffe, and follow me. <sup>25</sup> For he that wil saue his life, shall lose it, and he that shall lose his life for me, shall find it. <sup>26</sup> For what doth it profit a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shall a man giue for his

<sup>a</sup> That is, a Rock.

<sup>b</sup> This word in Hebrew signifieth an aduerfarie, as *3. Reg. 5, 4.* and so it is taken here.

foule? <sup>27</sup> For the Sonne of man fhall come in the glorie of his Father with his Angels: and then wil he render to euery man according to his <sup>¶</sup>workes. <sup>28</sup> Amen I fay to you, there be fome of them that ftand here, that fhall not tafte death, til they fee the Sonne of man comming in his Kingdom.

*Mar. 9, 1.*  
*Luc. 9, 27.*

## ANNOTATIONS

13 Whom fay men) Chrift intending here to take order for the founding, regiment, & ftabilitie of his Church after his deceafe, & to name the Perfon to whom he meant to giue the general charge thereof, would before by interrogatories draw out (& namely out of that one whom he thought to make the cheefe) the profeffion of that high and principal Article: that he was the Sonne of the liuing God, which being the ground of the Churches faith, was a neceffarie qualitie and condition in him that was to be made Head of the fame Church, and the perpetual keeper of the faid faith, and al other points thereon depending.

OF PETERS PRIMACIE.

14 But they faid) When Chrift asked the Peoples opiniõ of him, the Apoftles al indifferently made anfwer: but when he demanded what themfelues thought of him, then loe Peter the mouth and head of the whole felowfhip answered for al. *Chryfoftom. homil. 35. in Mat.*

17 Bleffed art thou) Though fome other (as Nathanael *Io. 1, 49.*) feemed to haue before beleueed and professed the fame thing, for which Peter is here counted bleffed, yet it may be plainly gathered by this place, & fo S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruitie and Chriftes fpecial appointment, that he vpon whom he intended to found his new Church, & whose faith he would make infallible, fhould haue the preeminence of this firft profeffion of Chriftes natural diuinitie, or, that he was by nature the very Sonne of God; a thing fo farre aboue the capacitie of nature, reafon, flefh, and bloud, and fo repugnant to Peters fenfe and fight of Chriftes humanitie, flefh, and infirmities, that for the beleefe and publik profeffion thereof he is counted bleffed, as Abrahã was for his faith; and hath great promifes for himfelf and his pofteritie, as the faid Patriarch had for him and his feed. According as S. Bafil faith: Becaufe he excelled in faith, he receaued the building of the Church committed to him.

*Hilar. can. 6. in*  
*Mat. & li. 6. de*  
*Trinit. Chryf.*  
*ho. 55. in Mat.*

*Bafil. li. 2.*  
*adu. Eunom.*

18 And I fay to thee) Our Lord recompenseth Peter for his confeffion, giuing him a great reward, in that vpon him be builded his Church. *Theophilactus. vpon this place.*

18 Thou art Peter) Chrift (in the *first of Iohn v. 42.*) foretold and appointed that this man thē named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rock*; not then vttering the cause, but now expreffing the same, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rock his Church should be builded.* Wherevnto S. Hilarie agreeing faith: *O happie foundation of the Church in the imposing of thy new name &c.* And yet Chrift here doth not so much call him by the name Peter or Rock, as he doth affirme him to be a rock; signifying by that Metaphore, both that he was designed for the foundation and groundwork of his house, which is the Church, & also that he should be of invincible force, firmity, durableness, and stability, to withstand all the winds, waues, and stormes that might fall or beate against the same. And the Adversaries objecting against this, that Chrift only is the Rock or foundation, wrangle against the very expresse Scriptures, & Chriftes owne wordes, giving both the name & the thing to this Apostle. And the simple may learne by S. Bafil's wordes, how the case standeth. *Though (faith he) Peter be a rock, yet he is not a rock as Chrift is. For Chrift is the true unmovable rock of himself. Peter is unmovable by Chrift the rock. For Iesus doth communicate and impart his dignities, not voiding himself of them, but holding them to himself, bestoweth them also vpon others. He is the light, and yet You are the light: he is the Priest, and yet he maketh Priests; he is the rock, and he made a rock.*

*Cyr. l. 8. c. 12. Cō. in Io.  
Hilar. in hunc locū.*

*Bafil li. de pœnit.*

*Mt. 5, 14.  
Luc. 22, 19.*

Thou art *Cephas*, and  
vpon this *Cephas*.

18 And vpon this rock) Vpon that which he said Peter was, will he build his Church; and therefore by most evident sequence he foundeth his Church vpon Peter. And the Adversaries wrangling against this, doe against their owne conscience & knowledge; specially seeing they know and confesse that in Chriftes wordes speaking in the Syriake tongue, there was no difference at all between *Petrus* and *Petra*; yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, a *rock*, or *stone*, as themselves also translate it. *Io. 1, 42.* So that they which professe to follow the Hebrew, or Syriake, & the Greeke, & to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Chriftes wordes: *Thou art a rock, & vpon this rock*; or, *Thou art Peter, and vpon this Peter will I build my Church.* For so Chrift spake by their owne confession without any difference. Which doth expressly stop them of all their vaine evasions, that *Petrus*, the former word is referred to the Apostles, and *Petra* the later word, either to Chrift only, or to Peters faith only; neither the said original tongues bearing it, nor the sequence of the wordes, *vpon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before; neither the wordes following which are directly addressed to Peters Person, nor Chriftes intention by any means admitting it, which was not to make himself or to promise himself to be the

πέτρος, πέτρα, rock

head or foundation of the Church. For his Father gaue him that dignitie, & he took not that honour to himself, nor fent himself, nor took the keies of Heauen of himself, but al of his Father. He had his commiffion the very houre of his incarnation. And though

*Aug. li. 1.  
retr. c. 21.*

S. Aug. fometimes referre the word (*Petra*) to Chrift in this fentence (which no doubt he did becaufe the terminations in Latin are diuers, and becaufe he examined not the nature of the original wordes which Chrift fpake, nor of the Greek, and therfore the Aduerfaries which otherwife flee to the tōgues, should not in this cafe alleage him) yet he neuer denieth but Peter alfo is the Rock & head of the Church, faying that himfelf expounded it of Peter

*In Pfal. 66. De.  
verb. Do. fec. Io.  
fer. 49. fer. 15,  
16, 26, 29. de  
Sanctis. Annot.  
in Iob. c. 30.*

in many places, and alleageth alfo S. Amb. for the fame in his Hymne which the Church fingeth. And fo do we alleage the holy Councel of Chalcedon, *Act 3 pag.118. Tertul. de præfcrip. Origin, Ho. 5. in evo. S. Cyprian, De vnit. Ec. S. Hilarie, Can. 16. in Mat. S. Ambrofe, Ser. 47. 68. li. 6. in c. 9. Lucæ. S. Hierom, li. 1. in Iouin. & in c. 2. Effa. & in c. 16. Hier. S. Epiphanius, in Anchor. S. Chrysoftum, Ho. 55. in Mat. S. Cyril, li. 2. c. 12. com in Io. S. Leo. ep. 89. S. Gregorie, Li. 4. ep. 42. ind. 13.*

*Theod. li. 5.  
har. Fabul.  
c. de pœnit.*

and others; euery one of them faying exprefly, that the Church was founded and builded vpō Peter. For though fometimes they fay the Church to be builded on Peters faith, yet they meane not (as our Aduerfaries fo vnlearnedly take them) that it should be builded vpon faith either feparated from the man, or in any other man; but vpon faith as in him who here confeffed that faith.

18 Rock) The Aduerfaries hearing alfo the Fathers fometimes fay, that Peter had thefe promifes and prerogatiues, as bearing the Perfon of al the Apoftles or of the whole Church, deny abfurdly that himfelf in Perfon had thefe prerogatiues. As though Peter had been the Proctour only of the Church or of the Apoftles, confeffing the faith and receauing thefe things in other mens names. Where the holy Doctours meane only, that thefe prerogatiues were not giuen to him for his owne vfe, but for the good of the whole Church, and to be imparted to euery vocation according to the meafure of their callings; and that thefe great priuileges giuen to Peter should not decay or die with his Perfon, but be perpetual in the Church in his fucceffours. Therefore S. Hierom to Damafus taketh this Rock not to be Peters Perfon only,

*Hier. ep. 7. to. 2.*

but his fucceffours and his Chaire. *I (faith he) folowing no cheefe or principal but Chrift, ioyne myfelf to the communion of Peters chaire, vpō that rock I know the Church was built.* And of that fame Apoftolike Chaire S. Auguft. faith: *That fame is the Rock which the proud gates of Hel do not ouercome.* And S. Leo, *Our Lord would the Sacramēt or myfterie of this guift fo to pertaine vnto the office of al the Apoftles, that he placed it principally in Bleffed S. Peter the cheefe of al the Apoftles, that from him as from a certaine head he might poure out his guiftes, as it were through the whole body; that he might vnderftand himfelf to be*

*Pfa. cōt. part.  
Donat. to. 7.  
Leo ep. 89.*

*an aliene from the diuine myfterie that should prefume to reuolt from the foliditie or ftedfaftnes of Peter.*

18 Build my Church) The Church or houfe of Chrifft was only promifed here to be builded vpon him (which was fulfilled. *Io. 21, 15.*) the foundation, ftone, & other pillars or matter being yet in preparing; and Chrifft himfelf being not only the fupereminent foundation but alfo the founder of the fame; which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning fpecially the Church of the new Teftament. Which was not perfectly formed and finished, and diftincted from the Synagogue til Whitfunday, though Chrifft gaue Peter and the reft their commiffions actually before his Afcenfion.

18 Gates of Hel) Becaufe the Church is reffembled to a houfe or a citie, the aduerfarie powers alfo be likened to a contrarie houfe or towne, the gates wherof, that is to fay, the fortitude, or impugnations fhall neuer preuaile againft the citie of Chrifft. And fo by this promife we are affured that no herefies nor other wicked attempts cā preuail againft the Church builded vpon Peter, which the Fathers cal Peters See and the Romane Church. *Count (faith S. Auguftine) the Priests from the very See of Peter, and in that order of Fathers confider who to whom hath fucceeded: that fame is the rock which the proud gates of Hel do not ouercome. And in an other place, that is it which hath obtained the top of authoritie, Heretikes in vaine barking round about it.*

*Pfa. cõt. part. Donat.*

*De vtil. cred. c. 17.*

19 To thee) In faying, *to thee wil I giue*, it is plaine that as he gaue the keies to him, fo he builded the Church vpon him. So faith S. Cyprian: *To Peter firft of al, vpon whom our Lord built the Church, and from whom he intituted and shewed the beginning of vnitie, did he giue this power, that that should be loofed in the Heauens, which he had loofed in earth.* Wherby appeareth the vaine cauil of our Aduerfaries, which fay the Church was built vpon Peters Confeffion only, common to him and the reft, and not vpon his Perfon, more then vpon the reft.

*Cypr. Epift. 73.*

*Greg. l. 4. ep. 32. ind. 13.*

The dignities of the keies.

19 The keies) That is, the authoritie or Chaire, of doctrine, knowledge, iudgement and difcretion between true, and falfe doctrine: the height of gouernement, the power of making lawes, of calling Councels, of the principal voice in them, of confirming thẽ, of making Canons, & holefom decrees, of abrogating the contrarie, of ordaining Bifhops and Pafours, or depofing and fufpending them: finally the power to difpenfe the goods of the Church both fpiritual and temporal. Which fignification of preeminent power and authoritie by the word, *keies*, the Scripture expreffeth in many places: namely fpeaking of Chrifft: *I haue the keies of death and Hel, that is, the rule.* And Againe: *I wil giue the key of the houfe of Dauid vpon his shoulder.* Moreouer it fignifieth that men cannot come into Heauen but by him, the keies fignifying alfo authoritie to open and fhut, as it is faid *Apoc. 3.* of Chrifft: *Who hath the key of Dauid, he fhutteth and no man openeth.*

*Apoc. 1.*

*Efa. 22, 22.*



By which words we gather that Peters authoritie is maruelous, to whom the keies, that is, the power to open and shut Heauen, is giuen. And therefore by the name of keies is giuen that supereminent power which is called, in comparifon of the power granted to other Apoftles, Bifhops, and Pafours, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de confiderat. c. 8.*

19 Whatfoeuer thou shalt bind) Al kind of difcipline and punifhment of offenders, either fpiritual (which directly is here meant) or corporal fo farre as it tendeth to the execution of the fpiritual charge, is comprifed vnder the word, *bind*. Of which fort be Excommunications, Anathematifmes, Sufpenfions, degradations, and other cenfures, & penalties, or penāces enioyned either in the Sacrament of Confeflion, or in the exterior Courts of the Church, for punifhment both of other crimes, and fpecially of herefie & rebellion againft the Church, and the cheefe pafours therof.

19 Loofe) To loofe, is as the caufe and the offenders cafe requireth; to loofe them of any former bandes, and to reftore them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon alfo either al, or part of the pennance enioyned, or what debts foeuer man oweth to God, or the Church, for the fatisfaction of his finnes forgien. Which kind of releafing or loofing is called *Indulgence*: finally this, *whatfoeuer*, exepteth nothing that is punifhable or pardonable by Chrift in earth, for he hath committed his power to Peter. And fo the validitie of Peters fentence in binding or loofing whatfoeuer, fhall by Chriffs promife be ratified in Heauē. *Leo Ser. de Transfig. & Ser. 2. in aniuerf. affump. ad Pontif. Hilar. can. 15. in Matt. Epiph. in Anchorato prope initium.* If now any temporal power can fhew their warrant out of Scripture for fuch foueraigne power, as is here giuen to Peter, & cōfequently to his fucceffours, by thefe words, *whatfoeuer thou shalt bind*, and by the very keies, wherby greateft foueraigntie is fignified in Gods Church as in his familie and houfhould, and therefore principally attributed and giuen to Chrift who in the Scripture is faid to haue the key of Dauid, but here communicated alfo vnto Peter as the name of Rock: if I fay any temporal Poteftate can fhew authoritie for the like foueraigntie, let thē chalenge hardly to be head, not only of one particular, but of the whole vniuerfal Church.

*Efa. 22. Apoc. 3.*

27 Workes) He faith not, to giue euery man according to his mercie (or their faith) but according to their workes. *Auguft. de verb. Apoft. Ser. 35.* And againe; How fhould our Sauour reward euery one according to their works, if there were no free wil *Auguft. lib. 2. cap. 4. 5. 8. de Act. cum Fælic. Manich.*

Good workes.

Freewill.

## Chapter 17

*As he promised, he giueth them a fight of the glorie, vnto which Suffering doth bring; 9. and then againe doth inculcate his Pafsion. 14. A Diuel alfo he cafteth out which his Difciples could not for their incredulitie, and lack of praying and fafting. 22. Being yet in Galilee, he reuealeth more about his Pafsion 24. and the tribute that the Collectours exacted for al, he payeth for himself and Peter; declaring yet withal his freedom by word, and miracle.*

The Transfiguration  
of our Lord.

**A**nd after fix dayes IESVS taketh vnto him *Mr. 9, 2. Lu. 9, 28.* Peter, and Iames, & Iohn his brother, & bringeth *Ma. 16, 17.* thē into a high mountaine apart: <sup>2</sup> And he was <sup>♠</sup>transfigured before thē. And his face did fhine as the funne: & his garments became white as fnow. <sup>3</sup> And behold there <sup>♠</sup>appeared to them Moyfes and Elias talking with him. <sup>4</sup> And Peter anfwering, faid to IESVS: Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyfes, and one for Elias. <sup>5</sup> And as he was yet fpeaking, behold a bright cloud ouerfhadowed them. And loe a voice out of the cloud, faying: This is my welbeloued Sonne, in whom I am wel pleafed: heare ye him. <sup>6</sup> And the Difciples hearing it, fel vpon their face, and were fore afraid. <sup>7</sup> And IESVS came and touched them: and he faid to them: Arife, and feare not. <sup>8</sup> And they lifting vp their eyes, faw nobody, but only IESVS. <sup>9</sup> And as they defcended from the <sup>♠</sup>mount, IESVS commanded them, faying: Tel the vifion to no body, til the Sonne of man be rifen from the dead.

<sup>10</sup> And his Difciples asked him, faying: what fay the Scribes then, that Elias muft come firft? <sup>11</sup> But *Ma. 4, 8.* he anfwering, faid to them: <sup>♠</sup>Elias in deed fhall come, and reftore al things. <sup>12</sup> And I fay to you, that Elias is already come, and they did not know him, but wrought on him whatfoeuer they would. So alfo the Sonne of man fhall fuffer of them. <sup>13</sup> Then the Difciples vnderftood, that of Iohn the Baptift he had fpoken to them.

*Mar. 9, 14.*  
*Luc. 9, 37.*

<sup>14</sup> And when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him, <sup>15</sup> faying: Lord haue mercie vpon my Sonne, for he is lunatike, and fore vexed: for he falleth often into the fire, and often into the water. <sup>16</sup> And I offered him to thy Disciples, and they could not cure him. <sup>17</sup> IESVS answered and said: O faithles and peruerse Generation, how long shal I be with you? How long shal I suffer you? bring him hither to me. <sup>18</sup> And IESVS rebuked him, and the Diuel went out of him, and the child was cured from that houre. <sup>19</sup> Then came the Disciples to IESVS secretly, and said: <sup>a</sup>why could not we cast him out? <sup>20</sup> IESVS said to them, because of your incredulitie: For, Amen I say to you, if you haue <sup>a</sup>faith as a mustard seed, you shal say to this mountaine, Remoue from hence thither, and it shal remoue; and nothing shal be impossible to you. <sup>21</sup> But this kind is not cast out but by <sup>a</sup>prayer and fasting.

*Mr. 9, 31.*  
*Luc. 9, 44.*

<sup>22</sup> And when they conuerfed in Galilee, IESVS said to them: The Sonne of man is to be betraied into the hands of men: <sup>23</sup> and they shal kil him, and the third day he shal rife againe. And they were ftroken sad exceedingly.

<sup>24</sup> And when they were come to Capharnaum, there came they that receaued the didrachmes, vnto Peter, and said to him: Your maister doth he not pay the <sup>a</sup>didrachmes? <sup>25</sup> He faith, Yes. And when he was entered into the houle, IESVS preuēted him, faying: What is thy opinion Simon? The kings of the earth, of whom receaue they tribute or cenfe? of their children, or of ftrangers? <sup>26</sup> And he said: Of ftrangers. IESVS said to him: Then <sup>a</sup>the children are free. <sup>27</sup> But that we may not scandalize them, goe thy waies to the fea, and cast a hooke: and that fifh which shal firft come vp, take: and when thou haft opened his mouth, thou shalt find a <sup>b</sup>ftater: take that, and giue it them for <sup>a</sup>me and thee.

<sup>a</sup> These didrachmes were peeces of money which they payed for tribute.

<sup>b</sup> This ftater was a double didrachme, & therfore was payed for two.

ANNOTATIONS

- Chrift can exhibit  
his body vnder  
what forme he lift.
- 2 Transfigured) Mark in this Transfiguration many maru-  
elous points: as, that he made not only his owne body, which  
then was mortal, but also the bodies of Moyfes & Elias, the one  
dead, the other to die, for the time as it were immortal; therby to  
represent the ftate and glorie of his body and his Saints in Heauen.  
By which maruelous transfiguring of his body, you may the leffe  
maruel that he can exhibit his body vnder the forme of bread and  
wine, or otherwife as he lift.
- Saints after their  
death deale with,  
and for the liuing.
- 3 Appeared Moyfes) By this that Moyfes personallly ap-  
peared and was present with Chrif, it is plaine that the Saints  
departed may in Perfon be present at the affaires of the liuing.  
*Auguft. de cura pro mora. c. 15. 16.* For euen as Angels els  
where, fo here the Saints also ferued our Sauour; and therefore as  
Angels both in the old Testament & the new, were present often  
at the affaires of men, fo may Saints.
- Holy places.
- 9 Mount) This mount (commonly esteemed and named  
of the ancient Fathers Thabor) S. Peter calleth *the holy Mount*  
becaufe of this wonderful vifion, like as in the old Testament, where  
God appeared to Moyfes in the bush, and els where to others, he  
calleth the place of fuch Apparitions, *holy ground*. Wherby  
it is euident that by fuch Apparitions, places are sanctified, and  
thervpon groweth a religion and deuotion in the Faithful toward  
fuch places, and namely to this Mount Thabor (called in S. Hierom  
*Itabirium Ep. 17.*) there was great Pilgrimage in the Primitiue  
Church, as vnto al thofe places which our Sauour had sanctified  
with his prefence and miracles; and therefore to the whole land of  
promife, for that caufe called the holy Land. See *S. Hierom. in*  
*Epitap. Paulæ. & ep. 17. & 18. ad Marcellam.*
- Deuotion and Pil-  
grimage to the fame.
- The holy land.
- Elias.
- 11 Elias shal come) He diftinguifheth here plainly between  
Elias in Perfon, who is yet to come before the iudgement; and  
Elias in name, to wit, Iohn the Baptift, who is come already in  
the fpirit and vertue of Elias. So that it is not Iohn Baptift only,  
nor principally of whom Malachie prophecieth (as our Aduerfaries  
fay) but Elias also himfelf in Perfon.
- True miracles only  
in the Cath. Church.
- 19 Why could not we) No maruel if the Exorcifts of the  
Catholike Church which haue power to caft out Diuels, yet doe  
it not alwayes when they wil, and many times with much a doe;  
wheras the Apoftles hauing receaued this power before ouer vn-  
cleane Spirits, yet here cannot caft them out. But as for Heretikes,  
they can neuer doe it, nor any other true miracle, to confirme their  
falle faith.
- 20 Faith as a mustard feed) This is Catholike faith, by which  
only al miracles are wrought; yet not of euery one that hath the  
Catholike faith, but of fuch as haue a great and forcible faith,  
and withal the gift of miracles. Thefe are able, as here we fee by  
Chriftes warrant, not only to doe other wonderful miracles here
2. Pet. 1, 18.
- Exo. 3, 5.
- Luc. 1, 17.
- Mal. 4, 5.
- Mat. 10.

1. Cor. 13.  
*Hiero. in vita*  
*S. Hilarionis. Niceph.*  
*li. 6. c. 17.*  
*Greg. Niff. de*  
*vit. Gregorij.*

fignified by this one, but alfo this very fame, that is, to moue mountaines indeed, as S. Paul alfo prefuppofeth, and S. Hierom. affirmeth, and Ecclefiaftical hiftories namely telleth of Gregorius Neocæfarienfis, that he moued a mountaine to make roome for the foundation of a Church; called therfore, and for other his wonderful miracles, Thaumaturgus. And yet faithleffe Heretikes laugh at al fuch things and beleue them not.

Gregorius Thaumaturgus.

21 Prayer and fafting) The force of fafting and praying; wherby alfo we may fee that the holy Church in Exorcifmes doth according to the Scriptures, whẽ fhe vfeth befide the name of IESVS, many prayers, and much fafting, to driue out Diuels, becaufe thefe alfo are here required befide faith.

Prayer & Fafting.

26 The Children free) Though Chrift to auoid fcandal, payed tribute, yet indeed he fheweth that both himfelf ought to be free from fuch payments (as being the Kings Sonne, afwel by his eternal birth of God the Father, as temporal of Dauid) and alfo his Apoftles, as being of his familie, and in them their fucceffours the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature itfelf, and therfore practifed euen among the Heathen (*Gen. 42. 27.*) good Chriftian Princes haue confirmed and ratified by their lawes, in the honour of Chrift, whofe minifters they are, and as it were the Kings Sonnes, as S. Hierom declareth plainly in thefe words: *We for his honour pay not tributes, and as the Kings Sonnes, are free from fuch payments. Hiero. vpon this place.*

The priuileges & exemptions of the Clergie.

27 Me and thee) A great myfterie in that he payed not only for himfelf, but for Peter bearing the Perfon of the Church, and in whom as the cheefe, the reft were contained. *Aug. q. ex. no. Teft. q. 75. Io. 4.*

Peters preeminence.

## Chapter 18

*To his Difciples he preacheth againft ambition the mother of Schifme: 7. foretelling both the authour whofoeuer he be, and alfo his folowers, of their woe to come. 10. and shewing on the contrary fide, how precious Chriftian foules are to their Angels, to the Sonne of man, and to his Father. 15. charging vs therfore to forgiue our brethren, when alfo we haue iuft caufe againft them, be it neuer fo often, and to labour their faluation by al meanes poffible.*

**A**t that houre the Difciples came to IESVS, *Mr. 9, 34. Lu. 9, 46.*  
 faying: ¶Who, thinkeft thou, is the greater in  
 the Kingdom of Heauen? <sup>2</sup> And IESVS call-  
 ing vnto him a litle child, fet him in the middes of them,  
<sup>3</sup> and faid: Amen I fay to you, vnles you be conuerted,  
 and become as litle children, you fhall not enter into the  
 Kingdom of Heauen. <sup>4</sup> Whofoeuer therefore fhall humble  
 himself as this <sup>a</sup>litle child, he is the greater in the King-  
 dom of Heauen. <sup>5</sup> And he that fhall receaue one fuch  
 litle child in my name, receaueth me. <sup>6</sup> And he that  
 fhall fcandalize one of thefe litle ones that beleue in me,  
 it is expedient for him that a milftone be hanged about  
 his neck, and that he be drowned in the depth of the  
 fea.

<sup>7</sup> Woe be to the world for ¶fcandals. For it is  
 neceffary that fcandals do come: but neuertheleffe woe  
 to that man by whom the fcandal commeth. <sup>8</sup> And if  
 thy ¶hand, or thy foot fcandalize thee, cut it of, and caft  
 it from thee. It is good for thee to goe into life maimed  
 or lame, rather then hauing two hands or two feet, to be  
 caft into euerlafting fire. <sup>9</sup> And if thine eye fcandalize  
 thee, pluck him out, and caft him from thee: It is good  
 for thee hauing one eye to enter into life, rather then  
 hauing two eyes to be caft into the Hel of fire. <sup>10</sup> See  
 that you defpife not one of thefe litle ones: for I fay to  
 you, that ¶their Angels in Heauen alwaies do fee the face  
 of my Father which is in Heauen. <sup>11</sup> For the Sonne of  
 man is come to faue that which was perifhed. <sup>12</sup> How  
 thinke you? If a man haue an hundred fheep, and one of  
 them fhall goe aftray; doth he not leaue ninetie nine in  
 the mountaines, and goeth to feek that which is ftraied?  
<sup>13</sup> And if it chance that he find it: Amen I fay to you,  
 that he reioyceth more for that, then for the ninetie nine  
 that went not aftray. <sup>14</sup> Euen fo it is not the wil of your  
 Father, which is in Heauen, that one perifh of thefe litle  
 ones.

*Mt. 5, 30. Mar. 9, 43.*

*Luc. 19, 10.*

*Lu. 15, 4.*

<sup>a</sup> Humility, innocencie, fimplicity, cōmēded to vs in the ftate &  
 Perfon of a child.

- Luc. 17, 3.*           <sup>15</sup> But if thy brother shal offend againſt thee, goe, and rebuke him between thee and him alone. If he shal heare thee, thou shalt gaine thy brother. <sup>16</sup> And if he wil not heare thee, ioine with thee besides, one or two: *Deu. 19, 15.* that in the mouth of two or three witneſſes euery word may stand. <sup>17</sup> And if he wil not heare them, <sup>a</sup>)tel the Church. *And if he wil not heare the Church, let him be to thee as the Heathen and Publican.* <sup>18</sup> Amen I say to you, whatſoeuer thou shalt bind vpon earth, shall be bound also in Heauen: and whatſoeuer you shall looſe vpon earth, shall be looſed also in Heauen. <sup>19</sup> Againe I say to you, that if two of you shall <sup>b</sup>)conſent vpon earth, concerning euery thing whatſoeuer they shall aſke, it shall be done to them of my Father which is in Heauen. <sup>20</sup> For where there be two or three gathered in my name, there am I in the middes of them.
- Lu. 17, 4.*           <sup>21</sup> Then came Peter vnto him and ſaid: Lord, how often shall my brother offend againſt me, & I forgiue him? vntill ſeauen times? <sup>22</sup> IESVS ſaid to him: I say not to thee vntill ſeauen times but vntill <sup>a</sup>)ſeuentie times ſeauen times. <sup>23</sup> Therefore is the Kingdom of Heauen likened to a man being a King, that would make an account with his ſeruants. <sup>24</sup> And when he began to make the account, there was one preſented vnto him that owed him ten thouſand talents. <sup>25</sup> And hauing not whence to repay it, his Lord commanded that he ſhould be ſold, and his wife and children, and al that he had, and it to be repaid. <sup>26</sup> But that ſeruāt falling downe, beſought him, ſaying: Haue patience toward me, and I wil repay thee al, <sup>27</sup> And the Lord of that ſeruant moued with pitie, diſmiſſed him, and the debt he forgaue him. <sup>28</sup> And when that ſeruant was gone forth, he found one of his fellow-ſeruants that did owe him an hundred pence: and laying

<sup>a</sup> That is (as S. Chryſoſtō here expoūdeth it) Tel the Prelates & cheefe Paſtours of the Church; for they haue iuriſdiction to bind & looſe ſuch offenders, by the wordes folowing *v. 18.*

<sup>b</sup> Al ioyning together in the vnity of Chriſtes Church in Councils, and Synods, or publike prayers, is of more force then of any particular man.

hands vpon him thratled him, faying: Repay that thou oweft. <sup>29</sup> And his felowferuant falling downe, befought him, faying: Haue patiēce toward me, and I wil repay thee al. <sup>30</sup> And he would not: but went his way, and caft him into prifon, til he repayed the debt. <sup>31</sup> And his felow-feruants feeing what was done, were very forie, and they came, and told their Lord al that was done. <sup>32</sup> Then his Lord called him; and faid vnto him: Thou vngratious feruant, I forgaue thee al the debt, becaufe thou befoughteft me: oughteft not thou therfore alfo to haue mercie vpon thy felow-feruant, euen as I had mercie vpon thee? <sup>33</sup> And his Lord being angrie deliuered him to the tormenters, vntil he repayed al the debt. <sup>34</sup> So alfo fhall my Heauenly Father doe to you, if you forgiue not euery one his brother from your harts.

## ANNOTATIONS

1 Who is the greater) The occafion of this queftion, & of their contention for Superioritie, among the reft of their infirmities, which they had before the comming of the Holy Ghoft, was (as certaine holy Doctours write) vpon emulation toward Peter, whom only they faw preferred before the reft, in the payment of the tribute, by thefe wordes of our Sauour: Giue it them for me and thee. *Chrys. ho. 59. Hier. in Matth. Vpon this place.*

*C. 17. v. 27.*

7 Scandals) The fimple be moft annoyed by taking fcandal of their Preachers, Priests, and elders il life: and great damnation is to the guides of the People, whether they be temporal or fpiritual, but fpecially to the fpiritual, if by their il example and fcandalous life, the People be fcandalized.

8 Hand, foot, eye) By thefe parts of the body fo neceffarie and profitable for a man, is fignified, that whatfoeuer is neereft and deereft to vs, wife, children, friendes, riches, al are to be contemned and forfaken for to faue our foule.

Protection of Angels.

10 Their Angels) A great dignitie, and a maruelous benefit, that eueryone hath from his Natiuitie an Angel for his cuftodie and patronage, againft the wicked, before the face of God. *Hier. vpon this place.* And the thing is fo plaine, that Caluin dare not deny it, and yet he wil needes doubt of it. *lib. 1. Inft. c. 14. feft. 7.*

Difobedience to the  
Church.

17 Not heare the Church) Not only Heretikes, but any other obftinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, & fo made as an Heathen or Publican was to the Iewes, by the difcipline of the fame, cafting him out of the felowfhip of Catholikes. Which Excommunication

Excommunication.



is a greater punishment, then if he were executed by sword, fire, & wild beasts. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he faith: Man is more sharply & pitifully bound by the Churches Keies, then with any iron or adamantine manicles or fetters, in the world. *Aug. ibidem.*

17 Heathen) Heretikes therefore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then Heathen men and Publicans were esteemed among the Jewes.

*Mt. 16, 19.*

18 You shal bind) As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church; so here not only to Peter, and in him to his successors, but also to the other Apostles, & in them to their successors, euery one in their charge. *Hierom lib. 1 c. 14. aduers. Iovin. and Epist. ad Heliod. Cyprian. de vnit. Eccl. nu. 3.*

Power to bind and loose.

*li. 1. de pœnit. c. 2.*

18 Shal loose) Our Lord giueth no lesse right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to bind, but not to loose.

20 In the middes of them) Not al assemblies may challenge the preference of Christs, but only such as be gathered together in the vnitie of the Church, and therefore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place. *Cyp. de vnit. Eccl. nu. 7. 8.*

Catholike Assemblies.

22 Seauentie times feauen) There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.

## Chapter 19

*He answereth the tempting Pharisees, that the case of a man with his wife shal be (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced. 10. And therevpon to his Disciples he highly commendeth single life for Heauen. 13. He wil haue children come vnto him. 16. He sheweth what is to be done to enter into life euerlasting; 20. what also, for a rich man to be perfect; 27. As also what passing reward they shal haue which follow that his counsel of perfection: 25. yea though it be but in some one peece.*

The fourth part of this Gospel, Christs coming into Iurie toward his Passion.

*Mr. 10, 1.*

**A**

nd it came to passe, when IESVS had ended these wordes, he departed from Galilee, and

came into the coastes of Iurie beyond Iordan,  
<sup>2</sup> and great multitudes folowed him; and he cured them there.

<sup>3</sup> And there came to him the Pharifees tempting him, and faying: Is it lawful for a man to dimiffe his wife for euey caufe? <sup>4</sup> Who anfwering, faid to them: Haue ye not read, that he which did ‘make’ from the beginning, *made them male & femal?* And he faid: <sup>5</sup> *For this caufe, man shal leaue father & mother, & shal cleaue to his wife, and they two shal be in one flesh.* <sup>6</sup> Therefore now they are not two, but one flesh. That therfore which God hath ioyned togeather, let <sup>7</sup> not man feparate. <sup>7</sup> They fay to him: Why then did Moyfes command to giue a bil of diuorce, and to dimiffe her? <sup>8</sup> He faith to them: Becaufe Moyfes for the hardnes of your hart permitted you to dimiffe your wiues: but from the beginning it was not fo. <sup>9</sup> And I fay to you, that whofoeuer fhall dimiffe his wife, <sup>10</sup> but for fornication, and fhall mary an other, doth commit aduoutrie: and he that fhall mary her that is dimiffed, committeth aduoutrie. <sup>10</sup> His Difciples fay vnto him: If the cafe of a man with his wife be fo, it is not expedient to mary. <sup>11</sup> Who faid to them: <sup>12</sup> Not al take this word, but they to whom it is giuen. <sup>12</sup> For there are Eunuches which were borne fo from their mothers wombe: and there are Eunuchs which were made by men: and there are Eunuches, which haue <sup>13</sup> gelded thēfelues for the Kingdom of Heauē. <sup>14</sup> He that can take, let him take.

make man  
*Gen. 1, 27.*  
*Gen. 2, 24.*

*Deut. 24, 1.*

*Mt. 5, 32. Mr. 10, 11.*  
*Luc. 16, 18.*  
*1. Cor. 7, 11.*

χωροῦσι. capiunt.

<sup>13</sup> Then were litle children prefented to him, that he fhould <sup>14</sup> impofe hands vpon them & pray. And the Difciples rebuked them. <sup>14</sup> But IESVS faid to them: Suffer the litle children, and ftay them not from comming vnto me: for the Kingdom of Heauen is for fuch. <sup>15</sup> And when he had impofed hands vpon them, he departed from thence.

*Mr. 10, 13.*  
*Luc. 18, 15.*

<sup>16</sup> And behold one came and faid to him: Good Maifter, what good fhall I doe that I may haue life eu-erlafting? <sup>17</sup> Who faid to him: what askeft thou me of

*Mr. 10, 17.*  
*Luc. 18, 18.*

good? One is good, God. But <sup>a)</sup>if thou wilt enter into life keep the cōmandements. <sup>18</sup> He faith to him, which?  
*Exo. 20, 13.* And IESVS faid: *Thou shalt not murder, Thou shalt not cōmit aduoutrie, Thou shalt not fteale, Thou shalt not beare falſe witnes.* <sup>19</sup> *Honour thy father & thy mother,*  
*Leu. 19, 18.* *Thou shalt loue thy neighbour as thyſelf.* <sup>20</sup> The yong man faith to him: Al theſe haue I kept frō my youth; what is yet wāting vnto me? <sup>21</sup> IESVS faid to him: ♪If thou wilt be perfect, goe, fel the things that thou haſt, & giue to the poore, and thou ſhalt haue treaſure in Heauen: and come, ♪folow me. <sup>22</sup> And when the yong man had heard this word, he went away ſad: for he had many poſſeſſions. <sup>23</sup> And IESVS faid to his Diſciples: Amen I ſay to you, that a rich man ſhal hardly enter into the Kingdom of Heauen. <sup>24</sup> And againe I ſay to you, it is eaſier for a camel to paſſe through the eye of a needle, <sup>b)</sup>then for a rich man to enter into the Kingdom of Heauen. <sup>25</sup> And when they had heard this, the Diſciples marueled very much, ſaying: who then can be ſaued? <sup>26</sup> And IESVS beholding, faid to them: With men this is impoſſible: but with God ♪al things are poſſible. <sup>27</sup> Then Peter anſwering, faid to him: Behold we haue ♪left al things, & haue folowed thee: ♪what therfore ſhal we haue? <sup>28</sup> And IESVS faid to them: Amen I ſay to you, that you which haue folowed me, in the regeneration, when the Sonne of man ſhal ſit in the ſeat of his maieſtie, ♪you alſo ſhal ſit vpon twelue ſeats, iudging the twelue Tribes of Ifrael. <sup>29</sup> And euery one that hath left houſe, or brethren, or ſifters, or Father, or mother, or <sup>c)</sup>wife, or children, or landes for my names ſake: ſhal receaue an hundred-fold, & ſhal poſſeſſe life euerlaſting.

<sup>a</sup> I ſee not (faith S. Auguſtine) why Chriſt ſhould ſay, If thou wilt haue life euerlaſting, keep the commandements, if without obſeru- ing of thē, by only faith one might be ſaued. *Aug. de Fid. & Op. c. 15.*

<sup>b</sup> S. Marke expoundeth it thus, rich men truſting in their riches. *c. 10, 24.*

<sup>c</sup> Hereof is gathered that the Apoſtles among other things, left their wiues alſo to folow Chriſt. *Hier. li. 1. aduerſ. Iouin.*

<sup>30</sup> And many shal be first, that are last; and last, that are first.

*Mr. 10, 31.*  
*Lu. 13, 30.*

## ANNOTATIONS

6 Not man separte) This infeparability betwixt man and wife rifeth of that, that wedlock is a Sacrament. *Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupif. li. 1. c. 10.*

Mariage after di-  
uorce vnlawful.

9 But fornication) For aduoutrie one may dimiffe an other. *Mat. 5.* But neither party can mary againe for any caufe during life. *Aug. li. 21. de adult. coniug. c. 21. 22. 24.* For the which vnlawful act of marying againe, Fabiola that noble matrone of Rome albeit she was the Innocent part, did publike pennance, as S. Hierom writeth in her high commendation therfore. And in *S. Paul Ro. 7.* it is plaine that she which is with an other man, her husband yet liuing, shal be called an aduoutrefe: contrary to the doctrine of our Aduerfaries.

*In Epitaph. Fabiola.*

11 Not al take) Whofoeuer haue not this guift giuen them it is either for that they wil not haue it, or for that they fulfil not that which they wil; & they that haue this guift or attaine to this word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit c. 4.* So that it is euident no man is excluded from this guift, but (as Origen here faith) it is giuen to al that afke for it; contrarie to our Aduerfaries that fay it is impoffible, & that for excufe of breaking their vowes, wickedly fay, they haue not the guift.

*Origen. tract. 7. in Mat.*

Vow of chaftitie.

12 Gelded them felues) They geld themfelues for the Kingdom of Heauen which vow chaftity. *Aug. de virginitate c. 24.* Which proueth thofe kind of vowes to be both lawful, and alfo meritorious, and more fure to obtaine life euerlafting, then the ftate of wedlock, contrarie to our Adu. in al refpects.

Counfels not Precepts.

12 He that can) It is not faid of the Precepts, keepe them who can, for they be neceffarie vnder paine of damnation to be kept; but of Counfels only (as of virginity, abftaining from flefh and wine, of giuing al a mans goods away to the poore) it is faid: He that can attaine to it, let him doe it; which is counfel only, not a commandement. Contrary to our Adu. that fay there are no Counfels, but only precepts.

*Aug. fer. 6. de temp.*

Bishops and Reli-  
gious mēs bleffing.

13 Impofe) They knew the valour of Chrifts bleffing, and therfore brought their children to him; as good Chriftian people haue at al times brought their children to Bishops to haue their bleffing. See *Annotation before Chap. 10. 12.* And of Religious mens bleffings fee *Ruffin. li. 2. c. 8. hift. s. Hierom in Epitaph. Paula c. 7, & in vit. Hilarionis. Theodoret. in hiftoria Sanctorum Patrum num. 8.*

21 If thou wilt be perfect) Loe, he maketh a plaine difference between keeping the commandements, which is neceffary for euery

man: and being perfect, which he counfeleth only to them that wil. And this is the ftate of great perfection which Religious men doe professe, according to Chriftes counfel here, leauing al things and folowing him.

21 Folow me) Thus to folow Chrift is to be without wife and care of children, to lack proprietie, and to liue in common, and this hath great reward in Heauen aboue other ftates of life: which S. Auguftine faith, the Apoftles folowed, and himfelf, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103. Conc. 3. poft med.*

The Religious  
ftate of perfection.

26 All things poffible) This of the camel through a needels eye, being poffible to God, although he neither hath done it, nor by like wil doe it: maketh againft the blafphemous infidelitie of our Aduerfaries that fay, God can doe no more then he hath done, or wil doe. We fee alfo that God cā bring a camel through a needels eye, & therfore his body through a doore, and out of the fepulchre shut, and out of his mother a virgin, and generally aboue nature doe with his body as he lift.

27 Left al) This perfection of leauing al things the Apoftles vowed. *Aug. li. 17. de Ciuit. Dei. c. 4.*

27 What shal we haue) They leaue al things in respect of reward, and Chrift doeth wel allow it in them by his anfwer.

Vow of pouertie in  
respect of reward.

28 You alfo shal fit) Note that not only Chrift, who is the principal and proper Iudge of the liuing and the dead, but with him the Apoftles and al perfect Saints shal iudge; and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

*Aug. in Pfa. 121.*

## Chapter 20

*To shew how through Gods grace the Iewes shal be ouer-runne of the Gentils, although they beginne after, he bringeth a parable of men working fooner and later in the vinyard, but the later rewarded in the end euen as the firft. 17. He reuealeth more to his Difciples touching his pafsion: 20. Bidding the ambitious two fuiters to thinke rather of fuffering with him: 24. And teaching vs (in the reft of his Difciples) not to ge greeued at our Ecclefiaftical Superiours, confidering they are (as he was himfelf) to toile for our faluation. 29. Then going out of Iericho, he giueth fight vnto two blind.*

**T**he Kingdom of Heauen is like to a man that is an Houfholder which went forth early <sup>1</sup>in the morning to hire workemen into his vineyard. <sup>2</sup> And hauing made couenant with the workemen for a penie a day, he fent them into his vinyard. <sup>3</sup> And going forth about the third houre, he faw other ftāding in the market place idle, <sup>4</sup> and he faid to them: Goe you alfo into the vineyard, and that which fhall be iuft, I wil giue you. <sup>5</sup> And they went their way. And againe he went forth about the fixt & the ninth houre: and did likewife. <sup>6</sup> But about the eleuenth houre he went forth and found other ftanding, & he faith to them: What ftand you here al the day idle? <sup>7</sup> They fay to him: Becaufe no man hath hired vs. He faith to them: Goe you alfo into the vineyard.

<sup>8</sup> And when euening was come, the Lord of the vineyard faith to his Bailife: Cal the workmen, and pay them their hire, beginning from the laft euen to the firft. <sup>9</sup> Therefore when they were come that came about the eleuenth houre, they receaued euerie one <sup>10</sup>a penie. <sup>10</sup> But when the firft alfo came, they thought that they fhould receaue more: and they alfo receaued euerie one a penie. <sup>11</sup> And receauing it they <sup>a</sup>murmured againft the Good-man of the houfe, <sup>12</sup> faying: Thefe laft haue continued one houre, and thou haft made them equal to vs that haue borne the burdē of the day & the heats. <sup>13</sup> But he anfwering faid to one of thē Freind, I do thee no wrong: didft thou not couenāt with me for a penie? <sup>14</sup> Take that is thine, and goe: I wil alfo giue to his laft euen as to thee alfo. <sup>15</sup> Or is it not lawful for me to doe that I wil? is thine eye naught, becaufe I am good? <sup>16</sup> So fhall the laft be firft, and the firft, laft. For many be called, but <sup>17</sup>few elect.

<sup>17</sup> And IESVS going vp to Hierufalem, tooke the twelue Difciples fecretly, and faid to them: <sup>18</sup> Behold we goe vp to Hierufalem, and the Sonne of man fhall be deliuered to the chiefe Priests and to the Scribes, and

*Mr. 10, 32.  
Luc. 18, 31.*

<sup>a</sup> The Iewes are noted for enuying the vocatiō of the Gentils, and their reward, equal with thē felues.

they fhall condemne him to death, <sup>19</sup> and fhall deliuer him to the Gentils to be mocked, and fcourged, and crucified, and the third day he fhall rife againe.

*Mr. 10, 35.*  
*Luc. 22, 35.*

<sup>20</sup> Then came to him the mother of the fonnes of Zebedee with her fonnes, adoring and defiring fome thing of him. <sup>21</sup> Who faid to her: What wilt thou? She faith to him: Say that thefe my two fonnes may fit, one at thy right hand, & one at thy left hand in the Kingdō. <sup>22</sup> And IESVS anfwering, faid: You know not what you defire. Can you drinke of the cup that I fhall drinke of? They fay to him: We can. <sup>23</sup> He faith to them: My cup indeed you fhall drinke of: but to fit at my right hand and left, is not mine to giue to you, but <sup>♠</sup>to whom it is prepared of my Father.

*Mr. 10, 41.*  
*Luc. 22, 25.*

<sup>24</sup> And the ten hearing it, were difpleafed at the two brethren. <sup>25</sup> And IESVS calleth them vnto him, and faid: You know that the Princes of the Gentils <sup>a</sup>ouerrule them: and they that are the greater, exercife power againft them. <sup>26</sup> It fhall not be fo among you, but whofoeuer wil be the greater among you, let him be your minifter: <sup>27</sup> And he that wil be firft among you, fhall be your feruant. <sup>28</sup> Euen <sup>♠</sup>as the Sonne of man is not come to be miniftred vnto, but to minifter, and to giue his life a redemption for many.

*Mr. 10, 46.*

<sup>29</sup> And when they went out from Iericho, a great multitude folowed him. <sup>30</sup> And behold two blind men fitting by the way fide, heard that IESVS paffed by, and they cried out faying: Lord, haue mercie vpon vs, Sonne of Dauid. <sup>31</sup> And the multitude rebuked them that they fhould hold their peace. But they cried out the more, faying: Lord, haue mercie vpon vs, Sonne of Dauid. <sup>32</sup> And IESVS ftood, and called them, and faid: What wil ye that I doe to you? <sup>33</sup> They fay to him: Lord, that our eyes may be opened. <sup>34</sup> And IESVS hauing compaffion on

<sup>a</sup> Superioritie is not here forbidden among Chriftiās, neither Ecclefiaftical nor temporal; but heathenish tyrannie is forbidden, and humilitie commended.

them, <sup>a</sup>)touched their eyes. And immediatly they faw,  
and folowed him.

## ANNOTATIONS

1 In the morning) God calleth fome in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iuft and faithful of the firft Age; at the third houre, Abraham, Ifaac, and Iacob, and the reft of their Age; at the 6. houre of the day, Moyfes, Aaron, and the reft; at the 9. houre, the Prophets; at the eleuenth, that is, at the later end of the world, the Chriftian Nations. *Aug. de verb. Domini fer. 59.* Briefly, this calling at diuerfe houres signifieth the calling of the Iewes from time to time in the firft Ages of the world, and of the Gentils in the later Age thereof. It signifieth alfo that God calleth countries to the faith fome fooner, fome later; and particular men to be his feruants, fome yonger, fome elder, of diuerfe ages.

Diuerfitie of glorie in  
Heauen.

9 Penie) The penie promifed to al, was life euerlafting, which is common to al that fhall be faued. But in the fame life there be degrees of glorie, as betwixt ftarre and ftarre in the element. *Aug. li. de virginis. c. 26.*

*1. Cor. 15.*

16 Few elect) Thofe are elect which defpifed not their caller, but folowed and beleueed him; for men beleuee not but of their owne free wil. *Aug. li. 1. ad Simplic. q. 2.*

23 To whom it is prepared) The Kingdom of Heauen is prepared for them that are worthie of it and deferue it by their wel doing; as in holy Scripture it is very often: That *God wil repay euery man according to his workes.* And, *Come ye bleffed, poffeffe the Kingdom prepared for you. Why? Becaufe I was hungrie, and you gaue me meate; thirtie, and you gaue me drinke &c.* Therefore doth Chrift fay here: *It is not mine to giue.* Becaufe he is iuft and wil not giue it to euerie man without respect of their deferts; yea nor alike to euerie one, but diuerfly according to greater or leffer merits; as here S. Chryfofto. maketh it plaine, when our Sauour telleth them, that although they fuffer martyrdom for his fake, yet he hath not to giue thẽ the two cheefe places. See *S. Hier. vpon this place,* and *li. 2. adu. Iouin. c. 15.* This alfo is a leffon for them that haue to beftow Ecclefiaftical benefices, that they haue no carnal respect to kindred &c. but to the worthines of the perfons.

*Mat. 16, 27.*

*Ro. 2, 6.*

*Mt. 25, 34.*

Difference of mer-  
its and reward.

*Chryf. ho. 66. in Mt.*

Purianes.

28 As the Sonne of man) Chrift himfelf as he was the Sonne of man, was their and our Superiour, and Lord & Maifter,

*Io. 13, 13.*

<sup>a</sup> Our Sauour who alwaies could, and often did cure the difeafed, by his only wil, or word, here gaue fight to thefe blind men, by touching their eyes with his holie hand.



notwithftanding his humilitie, and therfore it is pride and haughtines which is forbidden, and not Superioritie or Lordfhip, as fome Heretikes would haue it.

## Chapter 21

*Being now come to the place of his pafsion, he entreth with humilitie and triumph together: 12. Sheweth his zeale for the houle of God ioyned with great maruels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curfeth alfo that fruitles leafie tree: 23. auoucheth his power by the witnes of Iohn: 28. and foretelleth in two parables their reprobation (with the Gentils vocation) for their wicked deferts, 42. and confequently their irreparable damnation that shal enfue therof.*

The fifth part  
of this Ghofpel.  
Of the Holy  
week of his  
Paffion in  
Hierufalem.

*Mr. 11, 1.  
Luc. 19, 20.  
Io. 12, 15.*

**A**nd when they drew nigh to Hierufalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS fent two Difciples, <sup>2</sup> faying to them: Goe ye into the towne that is againft you, and immediatly <sup>1</sup>you fhall find an affe tied and a colt with her: loofe them & bring them to me: <sup>3</sup> And if any man fhall fay ought vnto you, fay ye, that our Lord hath need of them: and forthwith he wil let them goe. <sup>4</sup> And this was done that it might be fulfilled which was fpoken by the Prophet, faying: <sup>5</sup> *Say ye to the daughter of Sion: Behold thy King commeth to thee, meeke, & fitting vpon an affe and a colt the fole of her that is vfed to the yoke.* <sup>6</sup> And the Difciples going, did as IESVS commanded them. <sup>7</sup> And they brought <sup>1</sup>the affe and the colt: and laid their garments vpon them, and made him to fit thereon. <sup>8</sup> And a very great multitude fpred their <sup>1</sup>garments in the way: and others did cut boughs from the trees, and ftrawed them in the way: <sup>9</sup> and the multitudes that went before and that folowed, cried, faying: <sup>1</sup>*Hofanna to the Sonne of Daud: Bleffed is he that commeth in the name of our Lord. Hofanna in the higheft.*

*Efa. 62. 11.  
Zach. 9, 9.*

*Ps. 117, 26.*

PALME SVN-  
DAY.

<sup>10</sup> And when he was entred Hierufalem, the whole citie was moued, faying: who is this? <sup>11</sup> And the People

faid: This is IESVS the Prophet, of Nazareth in Galilee.

<sup>12</sup> And IESVS, entred in the temple of God, and caft out al that <sup>a</sup>fold and bought in the temple, and the tables of the bankers, & the chaires of them that fold pigeons he ouerthrew: <sup>13</sup> and he faith to them: It is written, *My houfe ſhal be called the <sup>h</sup>houfe of prayer: but you haue made it a denne of theeues.* <sup>14</sup> And there came to him the blind, and the lame in the temple; and he healed them. <sup>15</sup> And the cheefe Priefts & Scribes feeing the maruelous things that he did, and the children crying in the tẽple, & faying, *Hofanna to the Sonne of Dauid*; they had indignation, <sup>16</sup> and faid to him: Heareft thou what theſe fay? And IESVS faid to them: Very wel, haue you neuer read: *That out of the <sup>h</sup>mouth of infants and fucklings thou haſt perfited praife?* <sup>17</sup> And leauing thẽ, he went forth out of the citie into Bethania, and remained there.

*Mr. 11, 15.  
Lu. 12, 45.*

*Efa. 56, 7.  
Ier. 7, 11.*

*Pf. 8, 3.*

MVNDAY.

<sup>18</sup> And in the morning returning into the citie, he was an hungred. <sup>19</sup> And feeing a certaine <sup>b</sup>figtree by the way fide, he came to it, and found nothing on it but leaues only, and he faith to it: Neuer grow there fruit of thee for euer. And incontinent the figtree was withered.

*Mr. 11, 13.*

TVESDAY.

<sup>20</sup> And the Difciples feeing it marueled faying: How is it withered incontinent? <sup>21</sup> And IESVS anſwering faid to them: Amen I fay to you, if you ſhal haue faith, and ftagger not, not only that of the figtree ſhal you doe, but and if you ſhal fay to this mountaine, Take vp and throw thyſelf into the ſea, it ſhal be done. <sup>22</sup> And al things whatfoeuer you ſhal aſke in prayer <sup>h</sup>beleeuing, you ſhal receaue.

*Mt. 17, 20.*

<sup>23</sup> And when he was come into the temple, there came to him as he was teaching, the cheefe Priefts and Ancients of the People, faying: <sup>h</sup>In what power doeft

*Mr. 11, 28.  
lu. 20, 2.*

<sup>a</sup> How much the abuſe of Churches by merchādifying, walking, or other profane occupying of them, difpleafeth God, here we may ſee.

<sup>b</sup> The Iewes hauing the wordes of the law, and not the deedes, were the figtree ful of leaues, and void of fruit. *Aug. de verb. Do. Serm. 44.*

thou theſe things? and who hath giuen thee this power?  
<sup>24</sup> IESVS anſwering ſaid to them: I alſo wil aſke you one word, which if you ſhal tel me, I alſo wil tel you in what power I doe theſe things. <sup>25</sup> The Baptiſme of Iohn whence was it? from Heauen, or from men? But they thought within themſelues, ſaying: <sup>26</sup> If we ſhal ſay from Heauen, he wil ſay to vs, why then did you not beleue him? But if we ſhal ſay from men, we feare the multitude, for al hold Iohn as a Prophet. <sup>27</sup> And anſwering to IESVS they ſaid: We know not. He alſo ſaid to them: Neither do I tel you in what power I doe theſe things.

<sup>28</sup> But what is your opinion? A certaine man had two ſonnes; and comming to the firſt, he ſaid: Sonne, goe worke today in my vineyard. <sup>29</sup> And he anſwering, ſaid: I wil not. But afterward moued with repentance he went. <sup>30</sup> And comming to the other, he ſaid likewiſe. And he anſwering, ſaid: I goe Lord, and he went not: <sup>31</sup> which of the two did the fathers wil? They ſay to him: The firſt. IESVS faith to them: Amen I ſay to you, that the Publicans and whoores goe before you into the Kingdom of God. <sup>32</sup> For Iohn came to you in the way of iuſtice, and you did not beleue him. But the publicans and whoores did beleue him: but you feeing it, neither haue ye had repentance afterward, to beleue him.

<sup>33</sup> An other parable heare ye: A man there was an houſholder who planted a vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a towre, and let it out to husbandmen: and went forth into a ſtrange countrie. <sup>34</sup> And when the time of fruits drew nigh, he ſent his ſeruants to the husbandmen, to receaue the fruits therof. <sup>35</sup> And the husbandmen apprehending his ſeruants, one they beat, an other they killed, and an other they ſtoned. <sup>36</sup> Againe he ſent other ſeruants more then the former: and they did to them likewiſe. <sup>37</sup> And laſt of al he ſent to them his ſonne, ſaying: They wil reuerence my ſonne. <sup>38</sup> But the husbandmen feeing the ſonne, ſaid within themſelues: This is the Heire, come, let vs kil him, and we ſhal haue his inheritance. <sup>39</sup> And apprehending him they caſt him forth

*Pf. 5, 1.*  
*Mr. 12, 1.*  
*Lu. 20, 9.*

out of the vineyard, & killed him. <sup>40</sup> When therfore the Lord of the vineyard fhall come, what wil he doe to thofe husbandmen? <sup>41</sup> They fay to him: The naughtie men he wil bring to naught: and his vineyard he wil let out to other hufbandmen, that fhall render him the fruit in their feafons.

<sup>42</sup> IESVS faith to them: Haue you neuer read in the Scriptures: *The ftone which the builders reiected, the fame is made into the head of the corner? By our Lord was this done, and it is maruelous in our eyes.* *Pfa. 117, 21.* <sup>43</sup> Therfore I fay to you, that the Kingdom of God fhall be taken away from you, and fhall be giuen to a Nation yealding the fruits therof. <sup>44</sup> And he that falleth vpon this ftone, fhall be broken: and on whom it falleth, it fhall al to bruiſe him. <sup>45</sup> And when the cheefe Priests and Pharifees had heard his parables, they knew that he fpake of them. <sup>46</sup> And feeking to lay hands vpon him, they feared the multitudes: becaufe they held him as a Prophet.

## ANNOTATIONS

2 You ſhal find) Chriſt by diuine power both knew where theſe beaſts were, being abſent, and commanded them for his uſe, being an other mans, and ſuddenly made the colt fit to be ridden on, neuer broken before.

7 The aſſe and the colt) This aſſe vnder yoke ſignifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient People: the yong colt now firſt ridden on by Chriſt, ſignifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receaue our Sauours yoke. And therfore the three laſt Euangelifts writing ſpecially to the Gentils, make mention of the colt only.

*Hiero. in Mat. Aug. li. 12. cont. Fauſt. c. 41.*

Proceſſion on Palme-funday with the B. Sacrament.  
Al deuout offices in that kinde, exceeding grateful.

8 Garments in the way) Theſe offices of honour done to our Sauour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a ſolemne Proceſſion euery yeare vpon this day, ſpecially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Chriſt vpon the aſſe, and ſtrawing of ruſhes and floures, bearing of Palmes, ſetting vp boughes, ſpreading and hanging vp the richeſt clothes, the quire and querifters ſinging, as here the children and the People; al done in a very goodly ceremonie to the honour of Chriſt, and the memorie of his triumph vpon this day. The like ſeruiſe and

the like duties done to him in al other folemne Procefsions of the B. Sacrament, and otherwife, be vndoubtedly no leffe grateful.

9 Hofanna) Thefe very wordes of ioyful crie and triumphant voice of gratulations to our Sauour, holy Church vfeth alwaies in the Preface of the Maffe, as it were the voice of the Prielt and al the People (who then fpecially are attent and deuout) immediatly before the Confecration & Eleuation, as it were expecting, & reioycing at his cōming.

HOSANNA

13 Houfe of prayer) Note here that he calleth external Sacrifice (out of the Prophet Efay) prayer. For he fpeaketh of the Temple, which was builded properly and principally for Sacrifice.

16 Mouth of infants) Yong childrens prayers proceeding from the infinct of Gods Spirit, be acceptable: and fo the voices of the like, or of other fimple folke now in the Church, though them felues vnderftand not particularly what they fay, be maruelous grateful to Chrift.

Prayers not vnderftood of the partie, are acceptable.

22 Beleeuing) In refpect of our own vnworthineffe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we fhall obtaine or no: but on Gods part we muft beleue, that is, we muft haue no diffidence or miftruft either of his power or of his wil, if we be worthie, and the thing expedient.

Mr. 11, 22.

And therfore S. Marke hath thus: *Haue ye faith of God.*

23 In what power?) The Heretikes prefumptuoufly thinke themfelues in this point like to Chrift, becaufe they are asked, in what power they come, and who fent them: but when they haue answered this queftion as fully as Chrift did here, by that which he infinuateth of Iohns teftimonie for his authority, they fhall be heard, and til then they fhall be ftill takē for thofe of whom God fpeaketh by the Prophet: *They ranne, and I fent thē not.*

Iere. 23.

Heretikes runne, not fent.

28 The firft) The firft fonne here is the People of the Gentils, becaufe Gentilitie was before there was a peculiar and chofen People of the Iewes, and therfore the Iewes here as the later, are fignified by the other fonne.

## Chapter 22

*Yet by one other parable he foresheweth the moft deferued reprobation of the earthly & perfecuting Iewes, and the gracious vocation of the Gentils in their place. 15. Then he defeateth the fnare of the Pharifees and Herodians about paying tribute to Cæfar. 23. He answereth alfo the inuention of the Sadducees againft the Refurrection: 34. and a queftion that the Pharifees afke to pofe him: turning and pofing them againe, becaufe they imagined*

*that Chrifft should be no more then a man: 46. and fo he putteth al the bufy fects to filence.*

**A**nd IESVS anfwering, fpake againe in parables to them, faying: <sup>2</sup> The Kingdom of Heauen is likened to a man being a King, which made a marriage to his fonne. <sup>3</sup> And he fent his feruants to cal them that were inuited to the mariage: and they would not come. <sup>4</sup> Againe he fent other feruants, faying: Tel them that were inuited, Behold I haue prepared my dinner; my beeuies & fatlings are killed, and al things are ready: come ye to the mariage. <sup>5</sup> But they neglected, and went their waies, one to his farme, and an other to his merchādife: <sup>6</sup> and the reft laid hands vpon his feruants, and fpitefully intreating them, murdered them. <sup>7</sup> But when the King had heard of it, he was wroth, and fending his hofts, deftroied thofe murderers, and burnt their citie. <sup>8</sup> Then he faith to his feruants: The mariage indeed is ready: but they that were inuited, were not worthie. <sup>9</sup> Goe ye therfore into the high wayes; and whofoeuer you fhall find, cal to the mariage. <sup>10</sup> And his feruants going forth into the wayes, gathered together al that they found, <sup>a</sup>bad and good: and the mariage was filled with ghefts. <sup>11</sup> And the King went in to fee the ghefts: and he faw there a man not attired in a wedding garment. <sup>12</sup> And he faith to him: Freind, how cameft thou in hither not hauing a wedding garment? But he was dumme. <sup>13</sup> Then the King faid to the waiters: Bind his hands and feet, and caft him into the vtterdarkenes: there fhall be weeping & gnashing of teeth. <sup>14</sup> For many be called, but few elect.

<sup>15</sup> Then the Pharifees departing, confulted among them felues for to entrap him in his talke. <sup>16</sup> And they fend to him their Difciples with the Herodians, faying: Maifter, we know that thou art a true fpeaker, and teacheft the way of God in truth, neither careft thou

*Mr. 12, 13.  
Lu. 20, 20.*

<sup>a</sup> Not only good men be within the Church, but alfo euil men: againft the Heretikes of thefe daies.

for any man. For thou dost not respect the person of men: <sup>17</sup> Tel vs therefore what is thy opinion, is it lawful to giue tribute to Cæsar, or not? <sup>18</sup> But IESVS knowing their naughtines, said: What do you tempt me Hypocrites? <sup>19</sup> Shew me the tribute coine. And they offred him a penie. <sup>20</sup> And IESVS faith to them: Whose is this image and superscription? <sup>21</sup> They fay to him: Cæsars. Then he faith to them: Render therefore the things that are Cæsars, to Cæsar: and the things that are Gods, to God. <sup>22</sup> And hearing it they marueled, and leauing him went their wayes.

*Mr. 12, 18.*

*Luc. 29, 27.*

*Act. 23, 6.*

*Deu. 25, 5.*

<sup>23</sup> That day there came to him the Sadducees, that fay there is no Refurrection, and asked him, <sup>24</sup> saying: Maister, Moyfes said, *If a man die not hauing a child, that his brother marie his wife, and raise vp seed to his brother.* <sup>25</sup> And there were with vs seauen brethren: and the first hauing married a wife, died; and not hauing issue, left his wife to his brother. <sup>26</sup> In like manner the second and the third euen to the seauenth. <sup>27</sup> And laft of al the woman died also. <sup>28</sup> In the Refurrection therefore whose wife of the seauen shal she be? for they al had her. <sup>29</sup> And IESVS answering, said to them: You doe erre, not knowing the Scriptures, not the power of God. <sup>30</sup> For in the Refurrection neither shal they marie nor be married: but are as the Angels of God in Heauen. <sup>31</sup> And concerning the Refurrection of the dead, haue you not read that which was spoken of God saying to you. <sup>32</sup> *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God of the dead, but of the liuing. <sup>33</sup> And the multitudes hearing it, marueled at his doctrine.

*Exo. 3, 6.*

*Mr. 12, 28.*

<sup>34</sup> But the Pharisees hearing that he had put the Sadducees to filce, came together: <sup>35</sup> and one of them a Doctour of law asked of him, tempting him: <sup>36</sup> Maister, which is the great commandement in the law? <sup>37</sup> IESVS said to him: *Thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind.* <sup>38</sup> This is the greatest & the first commandement.

*Dut. 6, 5.*

*Lu. 19, 18.*

<sup>39</sup> And the second is like to this: *Thou shalt loue thy*

*neighbour as thy felf.* <sup>40</sup> ¶ On theſe two commandements dependeth the whole Law and the Prophets.

<sup>41</sup> And the Pharifees being affembled, IESVS asked them <sup>42</sup> ſaying: What is your opinion of Chriſt? whoſe ſonne is he? They ſay to him, Dauids. <sup>43</sup> He ſaith to them: How then doth Dauid in ſpirit cal him Lord, ſaying: <sup>44</sup> *The Lord ſaid to my Lord, ſit on my right hand, vntil I put thine enemies the foot-ftole of thy feet?* <sup>45</sup> If Dauid therfore cal him Lord, how is he his ſonne? <sup>46</sup> And no man could anſwer him a word: neither durſt any man from that day ask him any more.

*Mr. 12, 35.*  
*Luc. 20, 41.*

*Pf. 109, 1.*

## ANNOTATIONS

2 Mariage) Then did God the Father make this mariage, when by the myſterie of the Incarnation he ioyned to his Sonne our Lord, the holy Church for his ſpouſe. *Greg. hom. 38.*

3 Seruants) The firſt ſeruants here ſent to inuite, were the Prophets, the ſecond, were the Apoſtles, and al that afterward conuerted Countries, or that haue and doe reconcile men to the Church.

Worldly excuſe  
againſt reconciliation.

5 One to his farme) Such as refuſe to be reconciled to Chriſtes Church, alleage often vaine impediments, and worldly excuſes, which at the day of iudgement wil not ſerue them.

11 A man not attyred) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for ſuch an one ſhal be dāned, becauſe with faith he hath not good workes, as is euident by the example of this man, who was within, & at the feaſt as the reſt, but lacked the garment of charitie & good workes. And by this man are repreſented al the bad that are called. And therfore they alſo are in the Church as this man was at the feaſt: but becauſe he was called, and yet none of the elect, it is euident that the Church doth not conſiſt of the elect only, contrarie to our Aduerſaries.

The Church conſiſteth  
of good and bad.

Neither muſt tēporal  
Princes exact, nor their  
Subjects giue vnto thē,  
Eccleſiaſtical iuriſdiction.

21 To Cæſar) Temporal duties and payments exacted by worldly Princes muſt be payd, ſo that God be not defrauded of his more ſoueraigne dutie. And therfore Princes haue to take heed how they exact, and others how they giue to Cæſar, that is, to their Prince, the things that are due to God, that is, to his Eccleſiaſtical miniſters. Wherevpon S. Athanaſius reciteth theſe goodly wordes out of an epistle of the ancient & famous Confeſſour Hofius Cordubenſis to Conſtantius the Arian Emperour: Ceafe I beſeech thee and remember that thou art mortal, feare the day of iudgement, intermedle not with Eccleſiaſtical matters, neither doe thou command vs in this kind but rather learne them of vs. To



thee God hath committed the Empire, to vs he hath committed the things that belong to the Church. And as he that with malicious eyes carpeth thine Empire, gaine-faieth the ordinance of God: fo doe thou also beware, left in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is writtē: Giue ye the things that are Cæsars, to Cæsar, and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither haft thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vitam agentes.* And S. Ambrose to Valentinian the Emperour (who by the il counfel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) faith: We pay that which is Cæsars, to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verily be yealded to Cæsar: because the Temple of God can not be Cæsars right. Which no man can denie but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the fōne of the Church? For a good Emperour is within the Church, not aboute the Church. *Ambr. l. 5. Epist. Orat. de Bafil. trad.*

30 As Angels) As Chrift proueth here, that in Heauen they neither marie nor are married, because there they shal be as Angels; by the very same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre of; because the Angels do so, and in euery moment are present where they lift, and need not to be neer vs, when they heare, or help vs.

The Saints heare our prayers.

30 As Angels) Not to marie nor be married, is to be like to Angels: therefore is the state of Religious men, and women, and Priests, for not marrying, worthily called of the Fathers an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

Religious fingle life, Angelical.

32 Of the dead) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.

40 On these two) Hereby it is euident that all dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God, and of our neighbour, which is the summe of all the law and the Prophets, because he that hath this double charitie expressed here by these two principal commandments, fulfilleth and accomplisheth all that is commanded in the Law and the Prophets.

Not only faith.

## Chapter 23

*The Scribes and Pharisees after all this, continuing still incorrigible, although he will haue the doctrine of their Chaire obeyed, yet against their workes (and namely*

*their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrisie and blindnes: 34. and fo concluding with the moft worthy reprobation of that perfecuting Generation and their mother citie Ierufalem, with her Temple.*

**T**hen IESVS fpake to the multitudes and to his Difciples, <sup>2</sup> faying: Vpon <sup>♠</sup>the chaire of Moyfes haue fitten the Scribes & the Pharifees. <sup>3</sup> Al things therfore <sup>♠</sup>whatfoeuer they fhall fay to you, obferue ye and doe ye: but according to their workes doe ye not, for they fay and doe not. <sup>4</sup> For they bind heauie burdens & importable: & put them vpon mens fhoulders: but with a finger of their owne they wil not moue them. <sup>5</sup> But they doe al their workes for to be feen of men. For they make brode their <sup>a</sup>)phylacteries, and enlarge their fringes. <sup>6</sup> And they <sup>♠</sup>loue the firft places at fuppers, and the firft chaires in the Synagogues, <sup>7</sup> and falutations in the market-place, and to be called of men, Rabbi. <sup>8</sup> But be not you called Rabbi. For <sup>♠</sup>one is your Maifter, and al you are brethren. <sup>9</sup> And call none Father to yourfelf vpon earth: for one is your Father, he that is in Heauen. <sup>10</sup> Neither be ye called <sup>♠</sup>Maifters: for one is your Maifter, Chrift. <sup>11</sup> He that is the greater of you, fhall be your feruitour. <sup>12</sup> And he that exalteth himfelf, fhall be humbled: and he that humbleth himfelf, fhall be exalted.

*Lu. 11, 46.*

*Act. 15, 10.*

*Deu. 22, 12.*

*Nu. 15, 38.*

*Mr. 12, 38.*

*Ia. 3, 1.*

<sup>13</sup> But woe to you <sup>♠</sup>Scribes & Pharifees, Hypocrites: becaufe you fhut the Kingdom of Heauen before men. For your felues do not enter in: & thofe that are going in, you fuffer not to enter.

<sup>14</sup> Woe to you Scribes and Pharifees, Hypocrites: becaufe you deuoure widowes houfes, <sup>♠</sup>praying long

*Luc. 20, 47.*

<sup>a</sup> Thefe phylacteries were peeces of parchment, wherein they wrote the ten commandements, and folded it, and caried it on their forehead before their eyes, imagining grofly and fuperftitioufly, that fo they fulfilled that which is faid *Deu. 6. They fhall be immoueable before thine eyes. Hiero. in 23. Mat.*

prayers. For this you shal receaue the greater iudgement.

<sup>15</sup> Woe to you Scribes and Pharisees, Hypocrites: because you goe round about the sea and the land to make one Profelyte: and when he is made, you make him the child of Hel ♫double more then yourselues.

<sup>16</sup> Woe to you blind guides, that say, whofoeuer shal sweare by the temple, it is nothing: but he that shal sweare by the gold of the temple, is bound. <sup>17</sup> Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup> And whofoeuer shal sweare by the Altar, it is nothing: but whofoeuer shal sweare by the guift that is vpon it, is bound. <sup>19</sup> Ye blind; for whether is greater, the guift, or the Altar that ♫sanctifieth the guift? <sup>20</sup> He therefore that sweareth by the Altar, sweareth by it, and by al things that are vpon it: <sup>21</sup> And whofoeuer shal sweare by the temple, sweareth by it and ♫by him that dwelleth in it: <sup>22</sup> And he that sweareth by Heauē, sweareth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Woe to you Scribes and Pharisees, Hypocrites: because you tithe mint, and anise, and cummin, and haue left the weightier things of the law, iudgement, and mercie, and faith. These things you ought to haue done, & not to haue omitted those. <sup>24</sup> Blind guides, that straine a gnat, and swallow a camel.

<sup>25</sup> Woe to you Scribes and Pharisees, Hypocrites: because you make cleane that on the outside of the cup and dish, but within, ‘you are ful’ of rapine and vncleannes. <sup>26</sup> Thou blind Pharisee, first make cleane the inside of the cup and the dish that the outside may become cleane.

<sup>27</sup> Woe to you Scribes and Pharisees, Hypocrites: because you are like to whited sepulchres, which outwardly appeare vnto men beautiful, but within are ful of dead mens bones, and al filthines. <sup>28</sup> So you also outwardly indeed ♫appeare to men iust; but inwardly you are ful of hypocrisie and iniquitie.

<sup>29</sup> Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets sepulchres, and ♫garnish

the monimēts of iuft men, <sup>30</sup> and fay: If we had been in our Fathers dayes, we had not been their felowes in the bloud of the Prophets. <sup>31</sup> Therefore you are a teftimonie to your owne felues, that you are the fonnes of them that killed the Prophets. <sup>32</sup> And fil you vp the meafure of your Fathers. <sup>33</sup> You ferpents, vipers broods, how wil you flee from the iudgemēt of Hel? <sup>34</sup> Therefore behold I fend vnto you Prophets, and wife men, and Scribes, and of them you fhall kil & crucifie, and of them you fhall fcourge in your Synagogues, and perfecute from citie into citie: <sup>35</sup> that vpon you may come al the iuft bloud that was fhed vpon the earth, from the bloud of Abel the iuft, euen vnto the bloud of Zacharias the fonne of Barachias, whom you murdered between the temple & the Altar. <sup>36</sup> Amen I fay to you, al thefe things fhall come vpon this Generation. <sup>37</sup> Hierufalem, Hierufalem, which killeft the Prophets, and ftoneft them that were fent to thee, how often would I gather togeather thy children as the henne doth gather togeather her chickens vnder her wings, and thou <sup>a</sup>wouldeft not? <sup>38</sup> Behold, your houfe fhall be left defert to you. <sup>39</sup> For I fay to you, you fhall not fee me from hence forth til you fay: Bleffed is he that commeth in the name of our Lord.

*Gen. 4, 8.*

*2. Par. 24, 22.*

*Lu. 13, 34.*

## ANNOTATIONS

The See of Rome preferred in truth.

2 Chaire of Moyfes) God preferueth the truth of Chriftian Religion in the Apoftolike See of Rome, which is in the new Law anfwerable to the chaire of Moyfes, notwithstanding the Bifhops of the fame were neuer fo wicked of life: yea though fome traitour as il as Iudas were Bifhop thereof, it fhould not be prejudicial to the Church and innocent Chriftians, for whom our Lord providing faid: Doe that which they fay, but doe not as the doe. *Auguft. Epift. 165.*

The dignitie of the See of Rome, notwithstanding fome euil Bifhops therof.

3 Whatfoeuer they fhall fay) Why (faith S. Auguftin) doeft thou cal the Apoftolike Chaire the Chaire of peftilence? If for the men, Why? Did our Lord Iefus Chrift for the Pharifees, any wrong to the Chaire wherein they fate? Did he not commend that chaire of Moyfes, and preferuing the honour of the Chaire, reprove them? For he faith: They fit vpon the Chaire of Moyfes,

*Contra lit. Petil. l. 2. c. 51.*

<sup>a</sup> Free wil.

*Contra lit.  
Petil. l. 2. c. 6.*

that which they say doe ye. These things if you did wel confider, you would not for the men whom you defame, blaspheme the See Apostolike wherwith you doe not communicate. And againe he saith: Neither for the Pharisees (to whom you compare vs not of wisdom but of malice) did our Lord command the Chaire of Moyfes to be forsaken, in which Chaire verily he figured his owne, for he warned the People to doe that which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no case forsaken, nor the vnity of the flock deuied, for the naughty Pastours.

6 Loue the first places) He condemneth not due places of Superiority giuen or taken of men according to their degrees, but ambitious seeking for the fame, and their proud hart and wicked intention, which he saw within them, and therefore might boldly reprehend them.

8 One is your Maister) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom all Catholike Doctours and teachers are one, because they teach all one thing. But in Archheretikes it is not so; where euery one of them is a diuerse Maister, and teacheth contrarie to the other, and will be called Rabbi & Maister, euery one, of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.

Many Maisters  
are many Arch  
heretikes.

10 Maisters) Wickefe, and the like Heretikes of this time, doe hereupon condemne degrees of Schoole & titles of Doctours and Maisters where they might as wel reprove S. Paul for calling himself *Doctour and Maister of the Gentiles*: and for saying that there should be alwayes *Doctours* in the Church. And whereas they bring the other words following, against Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious diuision and partiality of such as make themselves Ringleaders of Schismes & Sects, as Donatus, Arius, Luther, Caluin.

Doctours,  
Maisters, and spiri-  
tual Fathers.

13 Scribes and Pharisees) In all these reprehensions it is much to be noted, that our Sauour for the honour of Priesthood neuer reprehendeth Priests by that name. *Cypr. ep. 65.* whereas our Heretikes vse this name of purpose in reproach and despite.

The honour of  
Priesthood.

14 Praying long prayers) They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making Profelytes, garnishing the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes. *Mat. 6.*

The intention.

15 Double more) They that teach that it is enough to haue only faith, doe make such Christians, as the Iewes did Profelytes children of Hell farre more then before. *Aug. lib. de fide & oper. cap. 26.*

Not only faith.

The Altar is sanctified by our Lords body therevpon.

19 Sanctifieth) Note that donaries and gifts bestowed vpon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacrament of Christs body and blood, by touching the same, and the Altar itself wherevpon it is consecrated. Whereof Theophylact writeth thus vpon this place:

*Theoph. 23. in Mat.*

*In the old law Christ, permitteth not the gifts to be greater then the Altar; but with vs, the Altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therefore is the Altar also sanctified by them.*

21 By him that dwelleth in it) By this we see that swearing by creatures, as by the Gospel, by Saints, is all referred to the honour of God, whose Gospel it is, whose Saints they are.

28 Appeare to men) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their hearts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocrisie: but iudge of men as we see, and know.

29 Garnish) Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in shedding his blood, as their Fathers did the blood of the Prophets.  
*Hilar.*

## Chapter 24

*To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 4. what things shall be before the consummation of the world, as specially 14. the Churches full preaching vnto all Nations: 15. then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. then incontinent, the Day of iudgement, to our great comfort in those miseries vnder Antichrist. 35. As for the moment, to vs it pertaineth not to know it, 37. but rather euery man to watch, that we be not vnprovided when he cometh to each one particularly by death.*

**A**nd IESVS being gone out of the temple, went.  
And his Disciples came to shew him the buildings of the temple. <sup>2</sup> And he answering

*Mr. 13, 1.*

*Luc. 21, 5.*

faid to them: Doe you fee al thefe things? Amen I fay to you, there fhall not be left here a ftone vpon a ftone that fhall not be deftroied.

*Mt. 10, 17.* <sup>3</sup> And when he was fitting vpon Mount-oliuet, the Difciples came to him fecretly, faying: Tel vs when fhall thefe things be? and what fhall be the figne of thy comming, and of the confummation of the world? <sup>4</sup> And IESVS anfwering, faid to thẽ: Beware that no man feduce you: <sup>5</sup> for many fhall come in my name faying, I am Chrift; and they fhall feduce many. <sup>6</sup> For you fhall heare of warres, & bruits of warres. See that ye be not troubled. For thefe things muft be done, but the end is not yet. <sup>7</sup> For Nation fhall rife againft Nation, and Kingdom againft Kingdom; and there fhall be peftilences, and famines, and earth-quakes in places; <sup>8</sup> and al thefe things are the beginnings of forowes. <sup>9</sup> Then fhall they deliuer you into tribulation, and fhall kil you: and you fhall be odious to al Nations for my names fake. <sup>10</sup> And then many fhall be fcandalized: and they fhall deliuer vp one an other: and they fhall hate one an other. <sup>11</sup> And many <sup>a</sup>Falfe-Prophets fhall rife, and fhall feduce many. <sup>12</sup> And becaufe iniquitie fhall abound, the charitie of many fhall waxe cold. <sup>13</sup> But he that fhall perfeuer to the end, he fhall be faued. <sup>14</sup> And this Ghofpel of the Kingdom fhall be preached in the whole world, for a teftimonie to al Nations, and then fhall come the confummation.

*Dan. 9, 27.* <sup>15</sup> Therefore when you fhall fee the abomination of defolation, which was fpoken of by Daniel the Prophet, ftanding in the holy place (he that readeth, let him vnderftand) <sup>16</sup> then they that are in Iewrie, let them flee to the mountaines: <sup>17</sup> and he that is on the houfe-top let him not come downe to take any thing out of his houfe: <sup>18</sup> and he that is in the field, let him not goe back to take his coate. <sup>19</sup> And woe to them that are with child, and that giue fuck in thofe dayes. <sup>20</sup> But pray that your flight be not in the winter, or on the Sabbath. <sup>21</sup> For there fhall be then great tribulatiõ, fuch as hath not

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<sup>a</sup> There were in the People falfe Prophets, as among you alfo fhall be lying Maifters, which fhall bring in Sects of perdition. *2. Pet. 2.*

been from the beginning of the world vntil now, neither  
shal be. <sup>22</sup> And vnles thofe daies had been shortned, no  
flesh should be faued: but for the Elect the daies <sup>a</sup>shal  
be shortned. <sup>23</sup> Then if any man shal fay vnto you: Loe  
<sup>a</sup>here is Chrif, or there; doe not beleue him. <sup>24</sup> For  
there shal rife falfe Chriftes and falfe-Prophets, and shal  
shew <sup>a</sup>great signes and wonders, fo that the Elect alfo  
(if it be poffible) may be induced into errour. <sup>25</sup> Loe I  
haue foretold you. <sup>26</sup> If therfore they shal fay vnto you:  
Behold he is in the defert; goe ye not out: Behold <sup>a</sup>in  
the clofets, beleue it not. <sup>27</sup> For as lightning commeth  
out of the eaft, and appeareth euen into the weft, fo shal  
alfo the aduent of the Sonne of man be. <sup>28</sup> Wherfoeuer  
the body is, thither shal the Egles alfo be gathered to-  
geather.

<sup>29</sup> And <sup>a</sup>immediatly after the tribulation of thofe  
dayes the funne shal be darkned, and the moone shal  
not giue her light, and the ftarres shal fal from Heauen,  
and the powers of Heauen shal be moued: <sup>30</sup> and then  
fhall appeare <sup>b</sup>the figne of the Sonne of man in Heauen:  
and then fhall al Tribes of the earth bewaile: and they  
shal fee the Sonne of man comming in the cloudes of  
Heauen with much power and maieftie. <sup>31</sup> And he shal  
fend his Angels with a trumpet, and a great voice: and  
they shal gather togeather his Elect from the foure windes,  
from the furtheft parts of Heauen euen to the ends thereof.  
<sup>32</sup> And of the figtree learne a parable: When now the  
bough thereof is tender, and the leaues come forth, you  
know that fommer is nigh. <sup>33</sup> So you alfo, when you  
fhall fee thefe things, know ye that it is nigh euen at the  
doores. <sup>34</sup> Amen I fay to you, that this Generation fhall  
not paffe til al thefe things be done. <sup>35</sup> Heauen and earth  
fhall paffe, but my words fhall not paffe.

*Eze. 12, 7.*  
*Ioel. 3, 15.*  
*Dan. 7, 15.*

<sup>a</sup> Whofoeuer draweth Chrif, or his Church from the Communion  
& felowfhip of al Nations Chriftened, to one corner, towne, or  
Countrie, beleue him not. *Aug. de vnit. Ec. c. 3.*

<sup>b</sup> This figne of the Sonne of mā, is the holy Croffe, which thē fhall  
appeare to the Iewes to their confufion. *Chrys. in Mat. hom. 77.*  
It fhall be no leffe confufion to Heretikes that can not abide the  
figne thereof.



36 But of that day and houre nobody knoweth, neither the Angels of Heauen, but the Father alone. 37 And as in the dayes of Noe, so shal also the comming of the Sonne of man be. 38 For as they were in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke, 39 and knew not til the floud came, & tooke thẽ al: so also shal the comming of the Sonne of mā be. 40 Then two shal be in the field: one shal be taken, & one shal be left. 41 Two woman grinding in the mill: one shal be taken, & one shal be left. 42 Watch therefore because you know not what houre your Lord wil come. 43 But this know ye, that if the Good-man of the houle did know what houre the theefe would come, he would surely watch, and would not suffer his houle to be broken vp. 44 Therefore be you also ready, because at what houre you know not, the Sonne of man wil come.

1. *Thef. 5, 1.*

45 Who, thinkest thou, is a faithful and wife seruant whom his Lord hath appointed ouer his familie, to giue them meate in seafon? 46 Bleffed is that seruant, whom when his Lord commeth, he shal find so doing. 47 Amen I say to you, that ouer al his goods shal he appoint him. 48 But if that naughtie seruant shal say in his hart: My Lord is long a comming: 49 and shal begin to strike his fellow-seruants, and eateth, & drinketh with drunkards: 50 the Lord of that seruant shal come in a day that he hopeth not, & an houre that he knoweth not, 51 and shal deuide him, & appoint his portion with the Hypocrites: there shal be weeping and gnaſhing of teeth.

## ANNOTATIONS

2 Not left) This was fulfilled 40. yeares after Chriftes Aſcenſion by Veſpaſian the Emperour and his ſonne Titus. *Euseb. li. 3. c. 6. & seq. ex Iosepho.* Vpon which words, *There shal not be left &c.* which threaten the destruction of the Iewes Temple; and those words, *vpon this Rock I wil build my Church*, which promise the building of the Catholike Church of al Nations; S. Chryſoſtome making a long compariſon of theſe two Prophecies of Chriſt, faith thus: Thou ſeeſt in both, his great and vnſpeakable power, in that that he increaſed and built vp them that worſhipped him,

The Church cā  
neuer faile.

*Mat. 16.  
Li. adu. Gentes  
quod Chriſtus ſit  
Deus, prope finum.*

and thofe that ftumbled at him, he abafed, deftroied, and plucked them vp by the root. Doeft thou fee how whatfoeuer he hath built, no man fhall deftroie: and whatfoeuer he hath deftroied, no man fhall build? He builded the Church, and no man fhall be able to deftroie it; he deftroied the Temple, and no man is able to build it, and that in fo long time: For they haue endeauoured both to deftroie that, and could not: and they haue attempted to build vp this, and they could not doe that neither, &c.

3 The figne) Our Maifter knowing that it was not profitable nor feemly for them to know thefe fecrets, gaue them by way of Prophecie warning of diuers miferies, fignes, and tokens, that fhould fal, fome further of, and fome neerer the later day: by which the Faithful might alwayes prepare them felues, but neuer be certaine of the houre, day, month, nor yeare, when it fhould fal. *Aug. ep. 80.*

Heretikes feduce  
vnder faire titles.

4 Seduce) The firft and principal warning, needful for the faithful from Chriftes Afcenfion to the very end of the world, is, that they be not deceaued by Heretikes, which vnder the titles of true teachers, and the name of Chrift and his Ghofpel, wil feduce many.

5 I am Chrift) Not only fuch as haue named them felues Chrift, as Simon, Menander, and fuch like; but al Arch-heretikes be Chrifts to their folowers, Luther to the Lutherans, Caluin to the Caluinifts, becaufe they beleeeue them, rather then Chrift fpeaking in his Church.

12 Iniquity abound) When Herefie and falfe teachers raigne in the world, namely toward the later day, wicked life aboundeth, and charitie decayeth.

The Ghofpel now  
preached to Infidels.

14 Shal be preached) The Ghofpel hath been preached of late yeares, and now is, by holy Religious men of diuers Orders in fundry great Countries which neuer heard the Ghofpel before, as it is thought.

The abomination of  
defolation.

15 Abomination of defolation) This abomination of defolation foretold, was firft partly fulfilled in diuerfe prophanations of the Temple of Hierufalem, when the Sacrifice and feruice of God was taken away, but fpecially it fhall be fulfilled by Antichrift and his Precurfours, whē they fhall abolifh the holy Maffe, which is the Sacrifice of Chriftes body and bloud, & the only foueraigne worfhip due to God in his Church: as S. Hypolitus writeth in thefe words: The Churches fhall lament with great lamentations, becaufe there fhall neither Oblation be made, nor incenfe, nor worfhip grateful to God. But the facred houfes of Churches fhall be like to cottages, and the pretious body and bloud of Chrift fhall not be extant (openly in Churches) in thofe dayes, the Liturgie (or Maffe) fhall be extinguished, the Pfalmodie fhall ceafe, the reciting of the Scriptures fhall not be heard. *Hippol. de Antichrifto.* By which it is plaine, that the Heretikes of thefe daies be the fpecial fore-runners of Antichrift.

The abolifhing of the  
holy Sacrifice of the  
Maffe by Antichrift,  
and his minifters.

22 Shal be shortned) The raigne of Antichrift shal be short, that is, three yeares and a half. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that fay, Chriftes Vicar is Antichrift, who hath fitten thefe 1500. yeares.

Antichrift.

2. *Thef. 2.* 24 Great signes) Thefe signes and miracles shal be to the outward appearance only: for S. Paul calleth them lying signes, to feduce them only that shal perish. Wherby we fee that if Heretikes could worke feyned and forged miracles, yet we ought not to beleue them, much leffe when they can not fo much as feeme to doe any.

26 In clofets) Chrift hauing made the Churches authority bright and cleare to the whole world, warneth the Faithful to take heed of Heretikes and Schifmatikes, which haue their cōuenticles afide in certaine odd places and obfcure corners, alluring curious Perfons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the comming together of Catholikes to ferue God in fecret places, that is a neceffarie thing in time of perfecution, and was vfed of Chriftians for three hundred yeares together after Chrift; & the Apoftles alfo and Difciples came fo together in Hierufalem for feare of the Iewes. And Catholikes doe the fame at this day in our countrie, not drawing religion into corners from the fociety of the Catholike Church; but practifing fecretly the fame faith, that in al Chriftendom shineth and appeareth moft glorioufly.

The fecret cōuenticles of Heretikes.

Catholike Chriftians fecretly affembling in time of perfecution.

29 Immediatly) If the later day shal immediatly folow the perfecution of Antichrift, which is to endure but three yeares and a halfe, as is aforefaid, then it is mere blafphemie to fay, Gods Vicar is Antichrift, & that (by their owne limitation) thefe thoufand yeares almoft.

Antichrift.

## Chapter 25

*Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domefday with the Faithful that prepare, and that prepare not them felues. 31. Then alfo without parables he sheweth that fuch Faithful as doe workes of mercy, shal haue for them life euerlafting: and fuch as doe not, euerlafting damnation.*

**T**hen fhall the Kingdom of Heauen be like to ten Virgins, which taking their lamps went forth to meet the Bridegrome and the Bride.  
<sup>2</sup> And fve of them were foolifh, and fve wife. <sup>3</sup> But the fve foolifh, hauing taken their lamps, did not take oile

with them: <sup>4</sup> but the wife did take oile in their veffels with the lamps. <sup>5</sup> And the Bridegrome tarying long they flumbered al and flept. <sup>6</sup> And at midnight there was a clamour made: Behold the Bridegrome commeth, goe ye forth to meet him. <sup>7</sup> Then arofe al thofe Virgins, and they trimmed their lamps. <sup>8</sup> And the foolifh faid to the wofe: Giue vs of <sup>a</sup>)your oile, becaufe our lamps are going out. <sup>9</sup> The wife anfwered, faying: Left peradventure there fuffice not for vs and you, goe rather to them that fel, and buy for your felues. <sup>10</sup> And whiles they went to buy, the Bridegrome was come: and they that were ready, entred with him to the mariage, and the gate was fhut. <sup>11</sup> But laft of al come alfo the other Virgins faying: Lord, Lord, open to vs. <sup>12</sup> But he anfwering faid: Amen I fay to you, I know you not. <sup>13</sup> Watch ye therfore, becaufe you know not the day nor the houre.

<sup>14</sup> For euen as a man going into a ftrange countrie, *Lu. 10, 12.* called his feruants, and deliuered them his goods. <sup>15</sup> And to one he gaue five talents, and to an other two, and to an other one, to euery one according to his proper facultie: and immediatly he tooke his iourney. <sup>16</sup> And he that had receaued the five talents, went his way, and occupied with the fame, and gained other five. <sup>17</sup> Likewife alfo he that had receaued the two, gained other two. <sup>18</sup> But he that had receaued the one, going his way digged into the earth, and hid his Lords money. <sup>19</sup> But after much time the Lord of thofe feruāts cōmeth, & made acount with thẽ. <sup>20</sup> And there came he that had receaued the five talents, & offred other five talẽts, faying: Lord five talẽts thou didft deliuer me, behold <sup>b</sup>)I haue gained other five befides. <sup>21</sup> His Lord faid vnto him: Wel-fare thee good & faithful feruant, becaufe thou haft been faithful ouer a few things I wil place thee ouer many things: enter into the ioy of thy Lord. <sup>22</sup> And there came alfo he that had receaued the two talents, & faid: Lord two talents thou

<sup>a</sup> If we be not in the fauour of God, and haue not our owne merits, we fhall not be holpen by other mens deferts at the day of iudgement.

<sup>b</sup> Free wil with Gods grace doth merit.

didst deliuer me: behold I haue gained other two. <sup>23</sup> His Lord said to him: Wel-fare thee good & faithful seruāt: because thou hast been faithful ouer a few things, I will place thee ouer many things, enter into the ioy of thy Lord. <sup>24</sup> And he also that had receaued the one talēt, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou sowed not: <sup>25</sup> and being afraid I went, and hid thy talent in the earth: behold here thou hast that which thine is. <sup>26</sup> And his Lord answering, said to him: <sup>a</sup>)Naughtie and floughful seruant, thou didst know that I reape where I sow not, & gather where I sowed not: <sup>27</sup> thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receaued mine owne <sup>♠</sup>with vsurie. <sup>28</sup> Take ye away therefore the talent from him, and giue it him that hath ten talents. <sup>29</sup> For to euery one that hath shal be giuen, and he shal abound: but from him that hath not, <sup>♠</sup>that also which he seemeth to haue, shal be taken away from him. <sup>30</sup> And the vnprofitable seruant cast ye out into the vtter darknes. There shal be weeping and gnashing of teeth.

*Mr. 13, 12.*  
*Luc. 8, 18.*

<sup>31</sup> And when the Sonne of man shal come in his maiestie, and al the Angels with him, then shal he sit vpon the feat of his maiestie: <sup>32</sup> and al Nations shal be gathered together before him, and he shal <sup>♠</sup>separate them one from an other, as the paster separeteth the sheep from the goats: <sup>33</sup> and shal set the sheep at his right hand, but the goats at his left. <sup>34</sup> Then shal the King say to them that shal be at his right hand: <sup>♠</sup>Come ye Bleffed of my Father, possesse you the Kingdom <sup>b</sup>)prepared for you from the foundation of the world. <sup>35</sup> For I was an hungred, and <sup>♠</sup>you gaue me to eate: I was a thirft, and you gaue me to drinke. <sup>36</sup> I was a stranger, and you tooke me in: naked, and you couered me: sick, and you visited

<sup>a</sup> A terrible example for al such as doe not employ the very least gift of God, to his glorie.

<sup>b</sup> This Kingdō then is prepared for those only that doe good works: as Christ also signifieth els where, saying that it is not in his power to giue it otherwise. See the annot. *c. 20, 23.*

me. I was in prifon, and you came to me. <sup>37</sup> Then fhall the iuft anfwer him, faying: Lord, when did we fee thee an hungred, and fed thee, a thirft, and gaue thee drinke? <sup>38</sup> and when did we fee thee a ftranger, and tooke thee in? or naked, and couered thee? <sup>39</sup> or when did we fee thee fick or in prifon, and came to thee? <sup>40</sup> And the King anfwering, fhall fay to them: Amen I fay to you, as long as you did it to one of thefe my leaft brethren, you did it to me. <sup>41</sup> Then he fhall fay to them alfo that fhall be at his left hand: Get ye away from me you curfed into fire euerlafting, which was prepared for the Diuel and his Angels. <sup>42</sup> For I was an hungred, & you gaue me not to eat; I was a thirft, & you gaue me not to drinke. <sup>43</sup> I was a ftranger, and you tooke me not in: naked, and you couered me not: fick, & in prifon, and you did not vifit me. <sup>44</sup> Then they alfo fhall anfwer him, faying: Lord, when did we fee thee an hungred, or a thirft, or a ftranger, or naked, or fick, or in prifon, & did not minifter to thee? <sup>45</sup> Then he fhall anfwer them, faying: Amen I fay to you, as long as you did it not to one of thefe leffer, neither did you it to me. <sup>46</sup> And thefe fhall goe into punifhment euerlafting: but the iuft, into life euerlafting.

## ANNOTATIONS

Good works neceffarie.

1 Virgins) Thefe Virgins fue wife, and fue foolifh, fignifie that in the Church militant there be good and bad: which bad fhall be fhut out at the later day, although they haue lamps (that is faith) as the other, becaufe their lamps are out: that is, their faith is dead without charitie and good works to lighten them. *Greg. ho. 12.*

1 Lamps) Thefe lamps lighted, be good works, namely of mercy, and the laudable conuerfation which fhineth before men. *Aug. ep. 120. c. 23.*

Right intētiō.

3 oyle) This oyle is the right inward intention directing our works to Gods glorie, and not to the praife of our felues in the fight of men. *Aug. ep. 120. c. 33.*

27 With vfurie) Vfurie is here taken for the lawful gaine that a man getteth by wel employing his goods. When God giueth vs any talent or talents, he looketh for vfurie, that is, for fpiritual increafe of the fame by our diligence and induftrie.

29 That which he feemeth to haue) He is said to haue Gods guifts, that vfeth them, and to fuch an one God wil increafe his guifts. He that vfeth them not, feemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

We muft vse Gods guifts.

32 Separate) Loe here is the feparation; for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and feparated them felues, and therefore are not to be feparated here, as being iudged already.

Good and bad in the Church.

34 Come ye. 41. Get ye away) It is no incongruitie that God should fay: Goe into euerlafting fire, to them that by their free wil haue repelled his mercie; and to the other: Come ye Bleffed of my Father, take the Kingdom prepared for you, that by their free wil haue receaued faith, and confeffed their finnes, and done penance. *Aug. li. 2. act cum Fel. Manich. c. 8.*

Heauen is the reward of good workes, and Hel of the contrarie.

35 You gaue me) Hereby we fee how much almes-deeds and al works of mercy preuaile towards life euerlafting, and to blot out former finnes. *Aug. in Ps. 49.*

42 Gaue me not) He chargeth them not here that they beleueed not, but that they did not good works. For fuch did beleue but they cared not for good works, as though by dead faith they might haue come to Heauen. *Aug. de fid. & op. c. 15. & Dulcit. q. 2. to 4.*

## Chapter 26

*To the Councel of the Iewes, Iudas by occafion of Marie Magdalens ointment, doth fel him for litle. 17. After the Pafchal lamb, 26. he giueth them that bread of life (promifed Io. 6.) in a myftical Sacrifice or Separation of his Body and Bloud. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine: and forfaken of the other eleuen for feare: 57. is fallfely accused, and impioufly condemned of the Iewes Councel, 67. and shamefully abufed of them: 69. and thrife denied of Peter: Al, euen as the Scriptures and himfelf had often foretold.*

*Mr. 14, 1.  
Luc. 22, 1.*

**A**nd it came to paffe, when IESVS had ended al thefe wordes, he said to his Difciples: <sup>2</sup> You know that after two dayes shal be Pafche, and the Sonne of man fhall be deliuered to be crucified. <sup>3</sup> Then were gathered together the cheefe Priests and Ancients of the People into the court of the high Priest,

TENEBRE-  
wenefday.

who was called Caiphas: <sup>4</sup> and they confulted how they might by fome wile apprehend IESVS, and kil him. <sup>5</sup> But they faid: Not on the feftiual day, left perhaps there might be a tumult among the People.

<sup>6</sup> And when IESVS was in Bethania in the houfe of Simon the Leper <sup>7</sup> there came to him a woman hauing an alabafter-boxe of pretious ointment, and powred it out vpon his head as he fate at the table. <sup>8</sup> And the Difciples feeling it, had indignation faying: Where to is this waifte? <sup>9</sup> For this might haue been fold for much, and giuen to the poore. <sup>10</sup> And IESVS knowing it, faid to them: Why doe you moleft this woman? for ſhe hath wrought a good worke vpon me. <sup>11</sup> For the poore you haue alwayes with you: but me you haue not alwayes. <sup>12</sup> For ſhe in powring this ointment vpon my body hath done it to burie me. <sup>13</sup> Amen I fay to you, wherefoeuer this Ghofpel ſhal be preached in the whole world, that alfo which ſhe hath done, <sup>a</sup> ſhal be reported for a memorie of her. <sup>14</sup> Then wēt one of the Twelue, which was called Iudas Ifcarioth, to the cheefe Priefts, & faid to them: What wil you giue me, and I wil deliuer him vnto you? But they appointed vnto him thirtie peeces of filuer. <sup>15</sup> And from thenceforth he fought opportunitie to betray him.

*Mr. 14, 1.*

*Io. 12, 3.*

*Mr. 14, 10.*

*Luc. 22, 3.*

MAVNDY-thurſday.

<sup>16</sup> And the firſt day of the Azymes the Difciples came to IESVS faying: Where wilt thou that we prepare for thee to eate the Paſche? <sup>17</sup> But IESVS faid: Goe ye into the citie to a certaine man, and fay to him: The Maifter faith, my time is at hand, with thee doe I make the Paſche with my Difciples. <sup>18</sup> And the Difciples did as IESVS appointed thē, and they prepared the Paſche. <sup>19</sup> But when it was Euen, he fate downe with his <sup>a</sup>twelue Difciples. <sup>20</sup> And while they were eating, he faid: Amen I fay to you, that one of you ſhal betray me. <sup>21</sup> And they being very ſad, began euery one to fay: Is it I Lord? <sup>22</sup> But he anſwering faid: He that dippeth his hand

*Mr. 14, 12.*

*Lu. 22, 7.*

*Pf. 40. 10.*

<sup>a</sup> Hereby we learne that the good works of Saints are to be recorded and ſet forth to their honour in the Church after their death. Whereof rife their holy daies & Commemorations.



with me in the difh, he fhall betray me. <sup>23</sup> The Sonne of man indeed goeth as it is written of him: but woe be to that man, by whom the Sonne of man fhall be betrayed. It were good for him, if that man had not been borne. <sup>24</sup> And Iudas that betrayed him, anfwering faid: Is it I Rabbi? He faith to him: Thou haft faid.

1. Cor. 11, 14.

<sup>25</sup> And whiles they were at fupper, IESVS tooke bread, and bleffed, and brake: and he gaue to his Difciples, and faid: Take ye, and eate: THIS IS MY BODY. <sup>26</sup> And taking the chalice, he gaue thanks: and gaue to them, faying: Drinke a)ye al of this. <sup>27</sup> FOR THIS IS MY BLOVD OF THE NEW TESTAMENT WHICH SHALL BE SHED FOR MANY VNTO REMISSION OF SINNES. <sup>28</sup> And I fay to you, I wil not drinke from henceforth of this fruit of the vine, vntil that day when I fhall drinke it with you new in the Kingdom of my Father. <sup>29</sup> And an hymne being faid, they went forth vnto Mount-oliuet.

Zac. 13, 7.

<sup>30</sup> Then IESVS faith to them: Al you fhall be fcandalized in me in this night. For it is written: *I wil ftrike the Paftor, and the sheep of the flock fhall be difperfed.*

THVRSDAY  
night

Io. 13, 38.

<sup>31</sup> But after I fhall be rifen againe, I wil goe before you into Galilee. <sup>32</sup> And Peter anfwering, faid to him: Although al fhall be fcandalized in thee, I wil neuer be fcandalized. <sup>33</sup> IESVS faid to him: Amen I fay to thee, that in this night before the cock crow, thou fhalt denie me thrife. <sup>34</sup> Peter faith to him: Yea though I fhould die with thee, I wil not denie thee. Likewife alfo faid al the Difciples.

<sup>35</sup> Then IESVS commeth with them into a village called Gethfemani: and he faid to his Difciples: Sit you here til I goe yonder, and pray. <sup>36</sup> And taking to him Peter and the two fonnes of Zebedee, he began to waxe forowful and to be fad. <sup>37</sup> The he faith to them: My foul is forowful euen vnto death: ftay here, and watch with me. <sup>38</sup> And being gone forward a litle, he fel vpon his face, praying, and faying: My Father, if it be poffible, let this chalice paffe from me. Neuertheleffe not as I wil, but as thou. <sup>39</sup> And he commeth to his Difciples,

<sup>a</sup> See the margēt note *Mar. 12, 23.*

and findeth them fleeping, and he faith to Peter: Euen fo? Could you not watch one houre with me? <sup>40</sup> watch ye, & pray that ye enter not into tentation. The Spirit in deed is prompt, but the flefh weak. <sup>41</sup> Againe the fecond time he went, and prayed, faying: My Father, if this chalice may not paffe, but I muft drinke it, thy wil be done. <sup>42</sup> And he commeth againe, and findeth them fleeping, for their eyes were become heauy. <sup>43</sup> And leauing them, he went againe: and he prayed the third time, faying the felffame word. <sup>44</sup> Then he commeth to his Difciples, and faith to them: Sleepe ye now and take reft. Behold the houre approacheth, and the Sonne of man fhall be betrayed into the hands of finners. <sup>45</sup> Rife, let vs goe: behold he approacheth that fhall betray me.

<sup>46</sup> As he yet fpake, behold Iudas one of the Twelue came, and with him a great multitude with fwordes and clubs, fent from the cheefe Priests and the Ancients of the People. <sup>47</sup> And he that betrayed him, gaue them a figne, faying: Whomfoeuer I fhall kiffe, that is he, hold him. <sup>48</sup> And forthwith comming to IESVS, he faid: Haile Rabbi. And he kiffed him. <sup>49</sup> And IESVS, faid to him: Freind, wherto art thou come? Then they drew nere, and laid hands on IESVS, and held him. <sup>50</sup> And behold one of them that were with IESVS, ftretching forth his hand, drew out his fword; and ftriking the feruant of the high Prieft, cut of his eare. <sup>51</sup> Then IESVS faith to him: Returne thy fword into his place: for al that take the fword fhall perifh with the fword. <sup>52</sup> Thinkeft thou that I can not aske my Father, and he wil giue me prefently more then twelue legions of Angels? <sup>53</sup> How then fhall the fcriptures be fulfilled, that fo it muft be done? <sup>54</sup> In that houre IESVS faid to the multitudes: You are come out as it were to a theefe with fwordes and clubs to apprehend me. I fate daily with you teaching in the temple, and you laid no hands on me. <sup>55</sup> And al this was done, that the fcriptures of the Prophets might be fulfilled. Then the Difciples al leauing him, fled.

<sup>56</sup> But they taking hold of IESVS, led him to Caiphaz the high Prieft, where the Scribes and Ancients were affembled. <sup>57</sup> And Peter folowed him a farre off, euen

*Io. 18, 3.*

to the court of the high Priest. And going in he fate with the feruants, that he might see the end. <sup>58</sup> And the cheefe Priests and the whole Councel fought false witness against IESVS, that they might put him to death: <sup>59</sup> and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; <sup>60</sup> and they said: This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. <sup>61</sup> And the high Priest rising vp, said to him: Answerest thou nothing to the things which these doe testify against thee? <sup>62</sup> But IESVS held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the Sonne of God. <sup>63</sup> IESVS faith to him: Thou hast said. Neuertheles I say to you, hereafter you shall see the Sonne of man sitting on the right hand of the power of God, and coming in the clouds of Heauen. <sup>64</sup> Then the high Priest rent his garments, saying: He hath blasphemed, what need we witnesses any further? Behold, now you haue heard the blasphemie; <sup>65</sup> how thinke you? But they answering said: He is guilty of death. <sup>66</sup> Then did they spit on his face, and buffeted him, & other smote his face with the palmes of their hands, <sup>67</sup> saying: Prophecie vnto vs O Christ; who is he that trook thee?

*Io. 2, 19.*

*Dan. 7, 13.*

<sup>68</sup> But Peter fate without in the court; and there came to him one *swench*, saying: Thou also wast with IESVS the Galilean. <sup>69</sup> But he denied before them all, saying: I wot not what thou sayest. <sup>70</sup> And as he went out of the gate, another wench saw him, and she faith to them that were there: And this fellow also was with IESVS the Nazarite. <sup>71</sup> And againe he denied with an oath: That I know not the man. <sup>72</sup> And after a litle they came that stood by, and said to Peter: Surely thou also art of them: for euen thy speech doth bewray thee. <sup>73</sup> Then he began *to* curse and to sweare that he knew not the man. And incontinent the cock crew. <sup>74</sup> And Peter remembred the word of IESVS which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, *he* wept bitterly.

ANNOTATIONS

- Coft vpon Churches,  
Altars &c. 8 This waſte) Coft beſtowed vpon Chriſts body then aliue,  
being to the ſame not neceſſary, ſeemed to the Diſciples loſt and  
fruitles: ſo the like beſtowed vpon the ſame body in the Sacra-  
ment, vpon Altars, or Churches, ſeemeth to the ſimple loſt, or  
leſſe meritorious, then if the ſame were beſtowed vpon the poore.
- Releeſe of the poore. 10 Good worke) Coft beſtowed for religion, deuotion, &  
ſignification, is a meritorious worke, and often more meritorious  
then to giue to the poore; though both be very good, and in  
ſome caſe the poore are to be preferred: yea in certaine caſes  
of neceſſity, the Church wil breake the very confecrated veſſels &  
iewels of ſiluer, and gold, and beſtow them in works of mercy. But  
we may remember very wel, and our Fathers knew it much better,  
that the poore were then beſt releued, when moſt was beſtowed  
vpon the Church.
- Chriſt alwaies with vs  
in the B. Sacrament. 11 Haue not) We haue him not in viſible manner as he  
conuerſed on the earth with his Diſciples, needing releeſe like other  
poore men; but we haue him after an other fort in the B. Sacra-  
ment, and yet haue him truly and really the ſelf ſame body. Ther-  
fore he faith, they ſhould not haue him, becauſe they ſhould not  
ſo haue him, but after an other manner. As when he ſaid *Luc. 24.*  
*When I was with you;* as though he were not then with them.
- A wonderful myſterie  
in the inſtitution of  
the B. Sacrament. 19 Twelue) It muſt needs be a great myſterie that he was  
to worke in the inſtitution of the new Sacrifice by the maru-  
elous tranſmutation of bread and wine into his body and bloud:  
whereas he admitted none (although many preſent in the citie)  
but the twelue Apoſtles, which were to haue the adminiſtration  
and confecration thereof by the Order of Prieſthood, which alſo  
was there giuen them to that purpoſe. Whereas at the eating of  
the Paſchal lamb al the familie was wont to be preſent.
- The holy Eucharift  
is both a Sacrifice  
and a Sacrament. 25 He tooke bread) Here at once is inſtituted, for the con-  
tinuance of the external office of Chriſtes eternal Prieſthood, ac-  
cording to the order of Melchizedech, both a Sacrifice, and a Sacra-  
ment, though the Scriptures giue neither of theſe names to this  
action, and our Aduerſaries without al reaſon or religion accept  
in a fort the one, and vtterly deny the other. A Sacrifice, in that  
it is ordained to continue the memory of Chriſtes death and obla-  
tion vpon the Croſſe, and the application of the general vertue  
thereof to our particular neceſſities, by confecrating the feueral  
elements, not into Chriſtes whole Perſon as it was borne of the  
Virgin, or now is in Heauen, but the bread into his body apart, as  
betrayed, broken, and giuen for vs, the wine into his bloud apart,  
as ſhed out of his body, for remiſſion of finnes, and dedication of  
the new Teſtament; which be conditions of his Perſon as he was in  
Sacrifice and Oblation. In which myſtical and vnſpeakable man-  
ner, he would haue the Church to offer and Sacrifice him daily,  
and he in myſterie and Sacrament dyeth, though now not only in

*Ambr. l. 2. c. 28.*

Mt. 22, 29.

Heauen, but alfo in the Sacrament, he be indeed *per Concomitantiam* (as the Church calleth it; that is, by fequele of al his partes to each other) whole, aliue, and immortal. Which point becaufe our aduerfaries vnderftand not, *not knowing the Scriptures nor the power of God*, they blafpheme, and abufe the People to their damnation. It is alfo a Sacrament, in that it is ordained to be receaued into our bodies, and to feede the fame to refurrection and immortality, & to giue grace and faluation to our foules, if we worthily receaue it.

25 Bleffed) Our Aduerfaries for the two wordes that are in Greeke and Latin, *benedixit*, and *gratias egit*, *he bleffed, he gaue thanks*, vfe only the later, of purpofe, to fignifie that Chrift bleffed not nor confecrated the bread and the wine, & fo by that bleffing wrought any effect vpon them, but gaue thanks only to his Father, as we doe in faying grace. But the truth is that the word, εὐλογεῖν, fignifieth properly to bleffe, and is referred to the thing that is bleffed, as *Luc. 9.* of the fifhes, εὐλόγησεν αὐτοὺς, *benedixit eis, he bleffed them*: and thereby wrought in them that wonderful multiplication. So the bleffing of God is alwayes affectual, and therfore here alfo he bleffed the bread, and by that bleffing with the wordes folowing, made it his body. *Ambro. li. de his qui initi. myft. c. 9. Aug. ep. 55. ad Paulinum.* Now whereas taking the cup it is faid: *he gaue thanks*. We fay that it is al one with bleffing, and that he bleffed the cup, as before the bread: as it is euident by thefe wordes of S. Paul, *Calix cui benedicimus*, the cup which we bleffe: and therfore he calleth it, *Calicem benedicimus*, the cup of bleffing, vſing the fame Greeke word that is ſpoken of the bread. But why is it then faid here, he gaue thanks? becaufe we tranſlate the wordes faithfully as in the Greeke and the Latin, and becaufe the fenſe is al one, as we are taught by S. Paul before alleaged, and by the Fathers, which cal this giuing of thanks ouer the cup or ouer the bread, the bleffing therof. *S. Iuſtin. In fin. 2. Apol. Panem Euchariftifatum. S. Irene li. 4. c. 34. Panem in quo gratia acta funt. S. Cyprian de cæn. Do. Calix folemni benedictione ſacratus.* that is, *The bread bleffed by giuing thākes vpon it, The cup confecrated by folemne bleffing.*

τὸν ἄρτον εὐ-  
χαριστηθέντα

The bleffing of Chrift referred to the creatures and working an effect in them.

Consecration.

25 This is) The bread and the wine be turned into the body and bloud of Chrift by the fame omnipotent power by which the world was made, and the Word was incarnate in the wombe of the Virgin. *Damaſc. li. 4. c. 14. Cypr. de cæn. Domini. Amb. li. de myft. init. c. 9.*

Transubstantiation.

25 My body) He faid not: *This bread is a figure of my body*; or, *This wine, is a figure of my bloud*, but, *This is my body*, and, *This is my bloud*. *Damaſc. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, to. 4. eiusdem actionis in fine.* When ſome Fathers cal it a figure or figne, they meane the outward formes of bread and wine.

No figurative but a real preſence.

## THE GHOSPEL ACCORDING TO MATTHEW

27 Bloud of the new Teftament) As the old Teftament was dedicated with bloud in thefe words: *This is the bloud of the Teftament &c. Heb. 9.* fo here is the inftitution of the new Teftament in Chrifts bloud, by thefe wordes: *This is the bloud of the new Teftament &c* Which is here myftically shed, and not only afterward vpon the Croffe: for the Greeke is the prefent tenfe in al the Euangeliftes, and S. Paul: and likewife fpeaking of the body *1. Cor. 11.* it is in the Greeke the prefent tenfe, and *Luc. 22.* and there alfo in the Latin. And the Heretikes them felues fo put it in their tranflations.

The elements after  
consecration  
called bread & wine.

28 Fruit of the vine) S. Luke putteth thefe words before he come to the confecration, wherby it feemeth that he fpeaketh of the wine of the Pafchal lamb; and therefore nameth it, the fruit of the vine. But if he fpeake of the wine which was now his bloud, he nameth it notwithstanding wine, as S. Paul nameth the other bread, for three caufes. Firft becaufe it was fo before: as Eue is called Adams bone, and *Aarons rod deuoured their rods.* Whereas they were not now rods, but ferpents. And: *He tafted the water turned into wine.* Whereas it was now wine & not water; and fuch like. Secondly, becaufe it keepeth the formes of bread & wine, and things are called as they appeare, as when Raphael is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. Thirdly, becaufe Chrift in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & foule to euerlafting life.

*Gen. 2.*  
*Exo. 7.*  
*Io. 2.*

38 Not as I wil) A perfect example of obedience & fubmitting our felf and our willes to Gods wil and ordinance in al aduerfity; and that we should defire nothing temporal, but vnder the condition of his holy pleafure and appointment.

Vigils and Nocturnes.

40 Watch and pray) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vfed in the Primitiue Church of al Chriftians, as is plaine by S. Cyprian and S. Hierom; but afterward & vntil this day, fpecially of Religious Perfons.

*De orat. Do. nu. 15.*  
*Adu. Vigilent. ep. 53.*

The vertue of the holy  
Ghoft.

68 Wench) S. Gregorie declaring the difference of the Apoftles before the receauing of the Holy Ghoft and after, faith thus: *Euen this very Pafteur of the Church himfelf, at whole moft facred body we fit, how weake he was, the wench can tel you, but how ftrong he was after, his anfwer to the high Prieft declareth, Act. 5. 29. We muft obey God rather then men. Greg. ho. 20. Io. Euang.*

Mans infirmitie.

73 To curfe) A goodly example and warning to mans infirmity, to take heed of prefumption, and to hang only vpon God in tentations.

Peters teares & repen-  
tance.

74 Wept bitterly) S. Ambrofe in his Hymne that the Church vfeth at Laudes, fpeaking of this, faith *Hoc ipfa Petra ecclefia canente, culpam diluit.* When the Cock crew, the Rock of the Church him felf wafhed away his fault. *S. Auguft. 1. Retract. c. 21.*

## Chapter 27

*The cheefe of the Iewes accufe him to Pilat the Gentil (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifoldly his innocencie:) 20. and perfwade the common People alfo, not only to preferre the murderer Barabbas, but alfo to crie, CRV-CIFIGE: (Al, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures) 27. After many illufions, 31. he is crucified by the Gentils. 38. Which the Iewes feeing, doe triumph as if they had now the victorie. 45. But euen then by many wonderful works he declareth his might, to their confufion. 57. Finally being buried, they to make al fure, fet fouldiars to keepe his fepulcher.*

*Mr. 15, 1.  
Lu. 23, 1.  
Io. 18, 28.*

**A**nd when morning was come, al the cheefe Priests and Ancients of the People confulted together againft IESVS, that they might put him to death. <sup>2</sup> And they brought him bound and deliuered him to Ponce Pilate the Prefident.

GOOD friday

<sup>3</sup> Then Iudas that betrayed him, feeing that he was condemned <sup>4</sup>repenting him, returned the thirtie filuer peeces to the cheefe Priests and Ancients, <sup>4</sup> faying: I haue finned, betraying iuft blood. But they faid: What is that to vs? looke thou to it. <sup>5</sup> And cafting downe the filuer peeces in the temple, he departed: and went and <sup>6</sup>hanged himfelf with an halter. <sup>6</sup> And the cheefe Priests hauing taken the filuer peeces, faid: It is not lawful to caft them into the <sup>a</sup>)Corbana, becaufe it is the price of blood. <sup>7</sup> And after they had confulted together, they bought with them the potters field, to be a burying place for ftrangers. <sup>8</sup> For this caufe that field was called *Haceldama*, that is, *the field of blood*, euen to this prefent day. <sup>9</sup> Then was fulfilled that which was fpoken by Ieremie the Prophet, faying: *And they tooke the thirtie peeces of filuer, the price of the priced, whom*

*Zac. 11, 12.*

<sup>a</sup> This Corbana was a place about the Tēple, which receaued the Peoples giufts, of offerings. See *Mar. 12, v. 42.*

*they did price of the children of Ifrael.* <sup>10</sup> *And they gaue them into the potters field, as our Lord did appoint to me.*

<sup>11</sup> And IESVS flood before the Prefident, and the Prefident asked him, faying: Art thou the King of the Iewes? IESVS faith to him: Thou fayeft. <sup>12</sup> And when he was accused of the cheefe Priests and Ancients, he answered nothing. <sup>13</sup> Then Pilate faith to him: Doeft thou not heare how great teftimonies they alleage againft thee? <sup>14</sup> And he answered him not to any word: fo that the Prefident did maruel exceedingly.

<sup>15</sup> And vpon the folemne day the Prefident had accuftomed to releafe vnto the People one prifoner, whom they would. <sup>16</sup> And he had then a notorious prifoner, that was called Barabbas. <sup>17</sup> They therfore being gathered together, Pilate faid: whom wil you that I releafe to you, Barabbas, or IESVS that is called Chrif? <sup>18</sup> For he knew that for enuie they had deliuered him. <sup>19</sup> And as he was fitting in place of iudgement, his wife fent vnto him, faying: Haue thou nothing to doe with that iuft man. For I haue fuffred many things this day in my fleep for him. <sup>20</sup> But the cheefe Priests and Ancients perfuaded the People, that they fhould aske Barabbas, and make IESVS away. <sup>21</sup> And the Prefident answering, faid to them: Whether wil you of the two to be releafed vnto you? But they faid, Barabbas. <sup>22</sup> Pilat faith to them: What fhall I doe then with IESVS that is called Chrif? They fay al: Let him be crucified. <sup>23</sup> The Prefident faid to them: Why what euil hath he done? But they cried the more, faying: Let him be crucified. <sup>24</sup> And Pilat feeing that he nothing preuailed, but rather tumult was toward; taking water he wafhed his hands before the People, faying: I am •innocent of the bloud of this iuft man: looke you to it. <sup>25</sup> And the whole People answering, faid: His bloud be vpon vs, and vpon our children. <sup>26</sup> Then he releafed to them Barabbas, and hauing fcourged IESVS, deliuered him vnto them for to be crucified.

<sup>27</sup> Then the Prefidents fouldiars taking IESVS into the Palace, gathered together vnto him the whole band:



*Io. 19, 2.* 28 and ftripping him, put a fcarlet cloke about him,  
 29 and platting a crowne of thornes, put it vpon his head,  
 and a reed in his right hand. And bowing the knee  
 before him, they mocked him, faying: Haile King of the  
 Iewes. 30 And fpitting vpon him, they tooke the reed,  
 and fmote his head. 31 And after they had mocked him,  
 they tooke of the cloke from him, and put on him his  
 owne garments, and led him away to crucifie him. 32 And  
 in going they found a man of Cyrene, named Simon: him  
 they forced to take vp his Croffe. 33 And they came into  
 the place that is called Golgatha, which is the place of  
 Caluarie. 34 And they gaue him wine to drinke mingled  
 with gal. And when he had tafted, he would not drinke.

35 And after they had crucified him, they deuided  
 his garments, cafting lots; that it might be fulfilled which  
*Pfa. 21, 19.* was fpoken by the Prophet, faying: *They deuided my  
 garments among them; and vpon my vefture they did  
 caft lots.* 36 And they fate and watched him. 37 And  
 they put ouer his head his caufe written: THIS IS IESVS  
 THE KING OF THE IEWES. 38 Then were crucified with  
 him two theeues; one on the right hand, and one on the  
 left. 39 And they that paffed by, blaſphemed him wag-  
 ging their heads, 40 and faying: Vah, thou that deſtroyeſt  
 the Temple of God and in three daies doeſt reedifie it;  
 faue thine owne ſelf: ¶if thou be the Sonne of God,  
 come downe from the Croffe. 41 In like manner alfo the  
 cheefe Prieſts with the Scribes and Ancients mocking,  
 faid: 42 He faued other; himſelf he can not faue: if he  
 be the King of Ifrael, let him now come downe from the  
 Croffe, and we wil beleue him. 43 He truſted in God;  
*Pf. 21, 9.* let him now deliuer him if he wil: for he faid that I am  
*Sap. 2, 18.* the Sonne of God. 44 And the ſelf fame thing the theeues  
 alfo that were crucified with him, reproched him withal.

45 And from the fixt houre there was darkeneſſe  
 made vpon the whole earth, vntil the ninth houre. 46 And  
 about the ninth houre IESVS cried with a mighty voice,  
 faying: *Eli, eli, lamma-fabacthani?* that is, *My God, my  
 God, ¶why haſt thou forfaken me?* 47 And certaine that  
 ſtood there and heard, faid: He calleth Elias. 48 And in-  
 continent one of them running, tooke a ſponge, & filled

it with vinegre; and put it on a reed, and gaue him to drinke. <sup>49</sup> And other faid: Let be, let vs see whether Elias come to deliuer him. <sup>50</sup> And IESVS againe crying with a mighty voice, yealded vp the ghofte. <sup>51</sup> And behold the vele of the Temple was rent in two peece, from the top euen to the botome, and the earth did quake, and the rocks were rent, <sup>52</sup> and the graues were opened: and many bodies of the Saints that had flept, rofe. <sup>53</sup> And they going forth out of the graues after his Refurrection, came into the holy citie; and appeared to many. <sup>54</sup> And the Centurion and they that were with him watching IESVS, hauing feen the earth-quake and the things that were done, were fore afraid, faying: In deed this was the Sonne of God.

<sup>55</sup> And there were there many women a farre of which had folowed IESVS from Galilee, miniftring vnto him: <sup>56</sup> among whom was Marie Magdalene, and Marie the mother of Iames and Iofeph, and the mother of the Sonnes of Zebedee. <sup>57</sup> And when it was euening, there came a certaine rich man of Arimathæa, named Iofeph, who alfo him felf was Difciple to IESVS. <sup>58</sup> He went to Pilate, and asked the body of IESVS. Then Pilate cōmanded that the body fhould be deliuered. <sup>59</sup> And Iofeph taking the body, ⁊ wrapt it in cleane findō, <sup>60</sup> & laid it in his owne new monumēt, which he had hewed out in a rock. And he roled a great ftone to the doore of the monument, & went his way. <sup>61</sup> And there was there Marie Magdalene, & the other Marie fitting ouer againft the fepulchre.

SATVRDAY called  
Sabbatum fanctum.

<sup>62</sup> And the next day, which is after the Paraſceue, the cheefe Priefts and the Pharifees came together to Pilate, <sup>63</sup> faying: Sir, we haue remembred, that the feducer faid yet liuing, After three dayes I wil rife againe. <sup>64</sup> Command therefore the fepulchre to be kept vntil the third day; left perhaps his Difciples come, and fteale him, & fay to the People, he is rifen from the dead: and the laft errorr fhall be worfe then the firft. <sup>65</sup> Pilat faid to them: You haue a gard: goe, gard it as you know. <sup>66</sup> And they departing, made the fepulchre fure; fealing vp the ftone, with watchmen.

## ANNOTATIONS

3 Repenting him) Note how speedily the plague of God falleth after finne; and specially men muſt note what torment of conſcience, and deſperation often foloweth the ſhedding of innocent blood.

Horror of  
conſcience.

5 Hanged himſelf) If he had rightly repented, notwithstanding his horrible treaſon, he might haue obtained mercy: but by hanging himſelf he tooke away al meanes of mercy and ſaluation, becauſe he died finally impenitent.

Deſperation.

24 Innocent of his blood) Though Pilate was much more innocent then the Iewes, and would haue been free frō the murder of our Sauour, ſeeking al the meanes that he could (without offending the People & the Emperours lawes) to dimiſſe him: Yet he is dāned for being the miniſter of the Peoples wicked wil againſt his owne cōſcience. Euen as al Officers be, and ſpecially the Iudges and Iuries which execute lawes of temporal Princes againſt Catholike men: for al ſuch be guilty of innocent blood, and be nothing excuſed by that they execute other mens wil according to the lawes, which be vniuſt. For they ſhould rather ſuffer death them ſelues, then put an innocent man to death.

They that execute  
lawes againſt their  
conſcience, are like  
to Pilate.

40 If thou be the Sonne) Maruel not, when thou heareſt our Sauour in the B. Sacrament mocked at, or ſeeſt him abouſed of wicked men that he ſtraight reuengeth not ſuch blaſphemies: or he ſheweth not him ſelf there viſibly and to the ſenſes, when faithles Heretikes wil ſay: Let me ſee him, taſt him, &c. for he ſuffered here the like on the Croſſe, when he might at his wil haue come downe with as much eaſe as he roſe when he was dead.

Chriſt derided in  
the B. Sacrament,  
euen as vpō the  
Croſſe.

*Catech. Calu. &  
Inſtit. l. 2. 16.  
§. 10.*

46 Why haſt thou forſaken me) Beware here of the deteftable blaſphemie of Caluin and the Caluinists, who thinking not the bodily death of Chriſt ſufficient, ſay, that he was alſo here fo forſaken and abandoned of his Father, that he ſuſtained in foule and conſcience, the very feares and torments of the damned. Which ſtrange doctrine we find alſo auouched in an Engliſh Catechiſme ſet forth by *R. H. Anno. 1583.* in theſe words: *Queſt. By what meanes hath Chriſt appeaſed his Father wrath, and ransomed vs? Anſwer. By ſuffering death of the Croſſe, and the torment of Hel in foule, and conſcience.* Quite contrary to the holie Scriptures, which alwayes attribute our Redemption to Chriſts death, and ſhedding of his moſt precious blood, as to a moſt ſufficient, & onlie ranſom for al mankind. *Ro. 5, 20. Heb. 9, 14. 1. Pet. 1, 19. 1. Io. 1, 7.* and in innumerable other places. But Caluin and his Diſciples hold this wicked paradox, to take away the Article of Chriſts deſcending into Hel after his death, ſaying that his deſcending was nothing els, but that his foule (remaining as yet in his bodie) ſuffered the very paines of Hel vpon the Croſſe. Whereas indeed his deſcending was in foule (parting forth of the bodie) into that place, where the Fathers of the old Teſtament

Deteftable  
blaſphemie of  
Caluin. And other  
Miniſters of his  
ſchoole.

were detained, expecting his comming to deliuer them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon *S. Luke. c. 16, 22. Act. 2, 27. 1. Pet. 3, 19.* and in other places. And concerning the true fenfe of thefe words: *Why haft thou forfaken me?* as wel by conferring them with other holie Scriptures, as by the vniforme confent of the ancient Fathers, our Sauour would fignifie hereby, that his paines (being now fo long on the Croffe, and readie to die) were very great; and therfore according to the infirmitie of his humane nature, for very anguifh (as before in the garden he fweat blood, when he was but toward his Paffion) he faith, he was forfaken, for two caufes. Firft becaufe it was the wil of God not to deliuer him, but that he fhould die. Secondly, becaufe his diuine nature did fo repreffe itfelf for the time, that he felt no comfort thereof at al, but was left to die in extreme paines, as a mere man. Yea deftitute of fuch confolation, as his holie Martyrs commonly haue in their laft agenie. See *Origen. Tract. 35. in Mat. S. Hilarie li. 80. de Trinit. S. Leo fer. 17. de Paffione. S. Bede* and others vpon this place.

Reuerent v'fing of  
our Lords Body.

Corporals.

59 Wrapped) This honour and duty done to Chrifts body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane findon may fignifie by *S. Hierom*, that the body of our Lord is to be wrapped not in gold, pretious ftones, and filke, but in pure linnen. And fo in the whole Church it is obferued by *S. Siluefters* conftitution, that the Corporal whereupon our Lordes body lieth on the Altar, muft be pure and plaine linnen.

*S. Hiero. in hunc locum.*

*to. 1. Concil.*

## Chapter 28

*He rifeth againe the third day, & (the blind moft obftinate Iewes by bribery working to their owne reprobation) he appeareth to his Difciples in Galilee (as both before his Pafsion he foretold them Mat. 26. and now after his Refurrection, firft the Angel, then alfo himfelf appointed by the women) 18. and fendeth them to al Nations, to build his Church among the Gentils.*

EASTER day.

**A**nd in the euening of the Sabboth which dawneth on the firft of the Sabboth, came Marie Magdalene, and the other Marie <sup>1</sup>to fee the fepulchre. <sup>2</sup> And behold there was made a great earth-quake. For an Angel of our Lord defcended from Heauen: and comming, roled back the ftone, and fate

*Mr. 16, 1.*

*Luc. 24, 1. Io. 20, 1.*

vpon it: <sup>3</sup> and his countenance was as lightning, and his garment as fnow. <sup>4</sup> And for feare of him, the watchmen were frighted, and became as dead. <sup>5</sup> And the Angel anfwering faid to the women: Feare not you. For I know that you feeke IESVS that was crucified. <sup>6</sup> He is not here, for he is rifen, as he faid. Come and fee the place where our Lord was laid. <sup>7</sup> And going quickly tel ye his Difciples that he is rifen: and behold he goeth before you into Galilee: there you fhall fee him. Loe I haue foretold you.

*Mt. 24, 32.*

<sup>8</sup> And they went forth quickly out of the monument with feare and great ioy, running to tel his Difciples. <sup>9</sup> And behold IESVS met them, faying: Al haile. But they came neere and tooke hold of his feet, and adored him. <sup>10</sup> Then IESVS faid to them: Feare not. Goe, tel my brethren that they goe into Galilee, there they fhall fee me.

<sup>11</sup> Who when they were departed, behold certaine of the watchmen came into the citie, and told the chiefe Priefts al things that had been done. <sup>12</sup> And being affembled together with the Ancients, taking counfel, they gaue a great fumme of money to the fouldiars, <sup>13</sup> faying: Say you, that his Difciples came by night, and ftole him away when we were afleep. <sup>14</sup> And if the Prefident fhall heare of this, we wil perfuade him, and make you fecure. <sup>15</sup> But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes, euen vnto this day.

<sup>16</sup> And the eleuen Difciples went into Galilee, vnto the mount where IESVS had appointed them. <sup>17</sup> And feeing him they adored, but fome doubted. <sup>18</sup> And IESVS comming neere fpake vnto them, faying: Al power is giuen to me in Heauen and in earth. <sup>19</sup> ¶going therfore teach ye al Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOT, <sup>20</sup> teaching them to obferue al things whatfoeuer I haue cōmanded you: and behold I am ¶with you al daies, euen to the confummation of the world.

ANNOTATIONS

The holy Sepulcher, and  
Pilgrimage therunto.

1 To see the Sepulcher) The deuout women came to vifit our Sauours fepulcher, and for their deuotion firft deferued to know the Refurrection, and to see him rifen. The honour of the which Sepulcher, and the Pilgrimage thereunto in the Primitiue Church, S. Hierom declareth in thefe wordes: *The Iewes sometime honoured Sancta Sanctorum, becaufe there were the Cherubs & the Propitiatorie, & the Arke of the Teftament, Manna, Aarons rod, & the golden Altar. Doth not the Sepulcher of our Lord feeme vnto thee more honorable? Which as often as we enter into fo often doe we fee our Sauour lie in the findon & ftaying there a while, we fee the Angel againe fit at his feet, & at his head the napkin wrapped togeather. The glorie of whole Sepulcher, we know was long prophecied before Iofeph hewed it out, by Eſay faying: And his reft ſhal be honour, to wit, becaufe the place of our Lordes burial ſhould be honoured of al men.* And at this preſent, notwithstanding the Turkes dominion, yet doe the Religious Chriftian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Chriftians come out of al the world in Pilgrimage to it.

*In Ep. 17. Paulæ & Euftoch. ad Marcel. to. 1.*

The Catholike Church  
to be gathered of al Na-  
tions.

19 Going therfore) Commiffion to baptize and preach to al Nations giuen to the Apoftles, and grounded vpon Chriſts foueraigne authority, to whom was giuen al power in Heauen and in earth.

*Eſa. 11.*

Chriſts continual protec-  
tion of the fame Church.

20 With you al daies) Here Chriſt doth promiſe his concurrence with his Apoftles & their Succeffours, as wel in preaching as miniſtring the Sacraments, and his protection of the Church neuer to ceaſe til the worlds end: contrary to our Aduerſaries, faying that the Church hath failed many hundred yeares til Luther and Caluin.