

THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO LVKE

THE ARGVMENT OF S. LVKES GHOSPEL.

S. Lukes Ghospel may be deuided into fiue partes.

The first part is, of the Infancie both of the Precurfour, and of Chrif himselfe: chap. 1. and 2.

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

The third, of Chrif manifesting himselfe, by preaching and miracles specially in Galilee: the other piece of the 4. chap. vnto the middes of the 17.

The fourth of his comming into Iurie towards his Pafsion: the other piece of the 17. chap. vnto the middes of the 19.

The fifth, of the Holy weeke of his Pafsion in Hierufalem: the other part of the 19. chap. vnto the end of the booke.

*Hier. in
Catalogo.*

S. Luke was Sectatour (faith S. Hierome) *that is, a Disciple of the Apostle Paul, and a companion of al his peregrination.* And the same we see in the Actes of the Apostles: Where, from the 16. chap. S. Luke putteth himself in the traine of S. Paul, writing thus in the storie. *Forthwith we fought to goe into Macedonia.* And in like manner, in the first perfon, commonly through the rest of that booke. Of him and his Ghospel, S. Hierom vnderftandeth this saying of S. Paul: We haue sent with him the brother, whose praise is in the Ghospel through al Churches. Where also he addeth: *Some suppose, so often as Paul in his Epistles faith, According to my Ghospel, that he meaneth of Lukes booke.* And againe: *Luke learned the Ghospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles; which himself also in the beginning of his booke declareth, saying: As they deliuered to vs who them felues from the beginning saw, & were Ministers of the Word.* It foloweth in S. Hierome:

2. Cor. 8, 18.

Luc. 1, 2.

Therefore he wrote the Ghospel, as he had heard; but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name to the Colossians: Luke the Phisician saluteth you. And to Timothie: Luke alone is with me. Finally of his end thus doth S. Hierom write: He liued fourescore and foure yeares, hauing no wife. He is buried at Constantinople; to which citie his bones with the Reliques of Andrew the Apostle were translated out of Achaia the twentieth yeare of 'Constantinus.' And of the same Translation also in an other place against Vigilantius the Heretike: It grieueth him that the Reliques of the Martyrs are couered with pretious couerings, and that they are not either tied in cloutes or throwen to the dunghil. Why, are we then sacrilegious, when we enter the Churches of the Apostles? Was 'Constantinus' the Emperour sacrilegious, who translated to Constantinople the holy Reliques of Andrew, Luke, and Timothie, at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feele their presence?

Col. 4, 14.
2. Tim. 4, 11.
Hier. in Catalogo.

Constantius.

Hier. con. Vigil.
c. 2.

Constantius.

The Heretike
so counted the
Catholikes for
their honouring of
Saints and Reliques.

His sacred body is now at Padua in Italie; Whither it was againe translated from Constantinople.

Chapter 1

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also him self. 39. The Visitation of our Ladie, where both the mothers doe Prophecie. 57. The Natiuitie and Circumcision of the Precursor, where his father doth prophecie. 80. The Precursor is from a child an Eremite.

The first part of
the Infancie both
of the Precursor
and of Christ himself.

Because many haue gone about to compile a Narration of the things that haue been accomplished among vs; ² according as they haue deliuered vnto vs, who from the beginning them selues saw and were Ministers of the Word; ³ it seemed good also vnto me ⁴hauing, diligently attained to all things from the beginning, to write to thee in order, Good

Act. 1, 1.

Theophilus, ⁴ that thou maist know the veritie of those wordes wherof thou hast been instructed.

⁵ There was in the daies of Herod the King of Iewrie, a certaine Priest named Zacharie, of the course of Abia; & his wife of the daughter of Aaron, and her name Elizabeth. ⁶ And they were both ^aiust before God, walking ^ain al the commandements ^aand iustifications of our Lord without blame, ⁷ and they had no sonne: for that Elizabeth was barren, and both were wel striken in their daies. ⁸ And it came to passe, when he executed the priestly function in the order of his course before God, ⁹ according to the custome of the Priestly function, he went forth by lot to offer incense, entering into the Temple of our Lord; ¹⁰ and al the multitude of the People was ^apraying without at the houre of the incense. ¹¹ And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense. ¹² And Zacharie was troubled, feeling him; and feare fel vpon him. ¹³ But the Angel said to him: Feare not Zacharie, for thy prayer is heard; and thy wife Elizabeth shall beare thee a sonne and thou shalt call his name Iohn: ¹⁴ and thou shalt haue ^aioy and exultation, and many shall reioyce in his natiuitie. ¹⁵ For he shall be great before our Lord; ^band wine and ficer he shall not drinke; and he shall be replenished with the Holy Ghost euen from his mothers womb. ¹⁶ And he shall conuert many of the children of Israel to the Lord their God. ¹⁷ And he shall goe before him in the spirit and vertue of Elias; that he may conuert the harts of the Fathers vnto the children, and the incredulous to the wisdom of the iust, to prepare vnto the Lord a perfect People. ¹⁸ And Zacharie said to the Angel: Whereby shall I know this? for I am old; and my wife is wel striken in her daies.

Exo. 3, 17.

Leu. 16, 16.

Mal. 4, 6.

Mt. 11, 14.

^a We see here that the Priest did his dutie within, the People in the meane time praying without; and that the Priests functions did profit them, though they neither heard nor saw his doings.

^b This abstinence foretold and prescribed by the Angel, sheweth that it is a worthie thing, and an act of religion in S. Iohn, as it was in the Nazarites.

¹⁹ And the Angel anfwering faid to him: I am Gabriel that affist before God; and am fent to fpeake to thee, and to Euangelize thefe things to thee. ²⁰ And behold, ^a)thou fhalt be dumme, and fhalt not be able to fpeake vntil the day wherein thefe things fhall be done; for becaufe thou haft not beleueed my wordes, which fhall be fulfilled in their time. ²¹ And the People was expecting Zacharie; and they marueled that he made tariance in the Temple. ²² And comming forth he could not fpeake to them, and they knew that he had feen a vifion in the Temple. And he made fignes to them, and remained dumme. ²³ And it came to paffe, after the daies of his office were expired, ^b)he departed into his houfe. ²⁴ And after thefe daies Elizabeth his wife conceaued; and hid herfelf fiue months, faying: ²⁵ For thus hath our Lord done to me in the daies wherein he had respect to take away my reproch among men.

²⁶ And in the fixt month, the Angel Gabriel was fent of God into a citie of Galilee, called Nazareth, ²⁷ to a Virgin espoufed to a man whofe name was Iofeph, of the houfe of Daud; and the Virgins name was MARIE.

Mt. 1, 18.

The beginning of
the AVE MARIE,
See the reft v. 42.

²⁸ And the Angel being entred in, faid vnto her: ^a)HAILE *ful of grace, our Lord is with thee: Bleffed art thou among women.* ²⁹ Who hauing heard, was troubled at his faying, and thought what manner of falutation this fhould be. ³⁰ And the Angel faid to her: Feare not MARIE, for thou haft found grace with God. ³¹ Behold thou fhalt conceive in thy womb, and fhalt beare a Sonne; and thou fhalt cal his name IESVS. ³² He fhall be great, and fhall be called the Sonne of the moft High, and our Lord God fhall giue him the feat of Daud his Father: ³³ and he fhall reigne in the houfe of Iacob for euer, and of his Kingdom there fhall be no end. ³⁴ And MARIE faid to the Angel: ^b)How fhall this be done, ^a)becaufe I know not man? ³⁵ And the Angel anfwering, faid to her: The Holy Ghofte fhall come vpon thee, and the power of

Efa. 7, 14.

Dan. 7, 14, 27.

^a Zacharie punished for doubting of the Angels word.

^b She doubted not of the thing as Zacharie, but enquired, of the meanes.

the moft High fhall ouerfhadow thee. And therefore alfo that which of thee fhall be borne Holy, fhall be called the Sonne of God. ³⁶ And behold ^aElizabeth thy cofin, ſhe alfo hath conceaued a Sonne in her old age; and this month, is the fixt to her that is called barren; ³⁷ becauſe there ſhall not be impoſſible with God any word. ³⁸ And MARIE ſaid, ^a)*BEHOLD the handmaid of our Lord, be it done to me according to thy word.* And the Angel departed from her.

³⁹ And MARIE riſing vp in thoſe daies, went vnto the hill countrie with ſpeed into a citie of Iuda. ⁴⁰ And ſhe entred into the houſe of Zacharie, and ſaluted Elizabeth. ⁴¹ And it came to paſſe; as Elizabeth heard the ſalutation of MARIE, the ^b)infant did leap in her womb. And Elizabeth was replenished with the Holy Ghoſt: ⁴² and ſhe cried out with a loud voice, and ſaid, ^a)*BLESSED art thou among women, and Bleſſed is the fruit of thy womb.* ⁴³ And whence is this to me, that the ^a)mother of my Lord doth come to me? ⁴⁴ For behold as the voice of thy ſalutation founded in mine eares, the infant in my womb did leap for ioy. ⁴⁵ And Bleſſed is ſhe that beleueed becauſe thoſe things ſhall be accompliſhed that were ſpoken to her by our Lord. ⁴⁶ And MARIE ſaid:

MY OVLE *doth magnifie our Lord:*

⁴⁷ *And my ſpirit hath reioyced in God my Sauour.*

⁴⁸ *Becauſe he hath regarded the humilitie of his handmaid; for behold from hence forth ^c)al Generations ^a)ſhall call me Bleſſed.*

⁴⁹ *Becauſe he that is mightie hath done great things to me: and holy is his name.*

⁵⁰ *And his mercie from Generation vnto Generations, to them that feare him.*

Magnificat at
Euenſong.

^a At this very moment when the B. Virgin gaue conſent, ſhe conceived him perfect God and perfect man.

^b Iohn the Baptiſt being yet in his mothers womb, reioyced & acknowledged the preſence of Chriſt and his mother.

^c Haue the Proteſtants had alwaies Generations to fulfil this prophecy? or doe they call her Bleſſed, that derogate what they can from her graces, bleſſings and all her honour?

⁵¹ *He hath shewed might in his arme: he hath difperfed the proud in the conceit of their hart.*

⁵² *He hath depofed the mightie from their feat, & hath exalted the humble.*

⁵³ *The hungrie he hath filled with good things: and the rich he hath fent away emptie.*

⁵⁴ *He hath receaued Ifrael his child, being mindful of his mercie,*

⁵⁵ *As he fpake to our Fathers, to Abraham and his feed for euer.*

⁵⁶ *And MARIE taried with her about three months: and fhe returned into her houle.*

⁵⁷ *And Elizabeths ful time was come to be deliuered; and fhe bare a Sonne.* ⁵⁸ *And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her.* ⁵⁹ *And it came to paffe; on the eight day they came to circumcife the child, and they called him by his fathers name Zacharie.* ⁶⁰ *And his mother anfwering, faid: Not fo, but he fhall be called Iohn.* ⁶¹ *And they faid to her, That there is none in thy kinred that is called by this name.* ⁶² *And they made fignes to his father, what he would haue him called.* ⁶³ *And demanding a writing table, he wrote, faying: •Iohn is his name. And they al marueled.* ⁶⁴ *And forthwith his mouth was opened, and his tongue, and he fpake bleffing God.* ⁶⁵ *And feare came vpon al their neighbours; and al thefe things were bruited ouer al the hil-countrie of Iewrie: ⁶⁶ and al that had heard, laid them vp in their hart, faying: What an one, trow ye, fhall this child be? For the hand of our Lord was with him.* ⁶⁷ *And Zacharie his father was replenifhed with the Holy Ghoft; and he prophecied, faying:*

Luc. 1, 13.

Benedictus
at Laudes.

⁶⁸ *BLESSED BE OVR LORD God of Ifrael: becaufe he hath vifited and wrought the redemption of his People:*

⁶⁹ *And hath erected the horne of faluation to vs, in the houle of Daud his feruant.*

⁷⁰ *As he fpake by the mouth of his holy Prophets, that are from the beginning:*

⁷¹ *Saluation from our enemies, and from the hand
of al that hate vs:*

⁷² *To worke mercie with our Father; and to remem-
ber his holy Teftament,*

Gen. 22, 6. ⁷³ *The oth which he fware to Abraham our father,
⁷⁴ that he would giue to vs.*

*That without feare being deliuered from the hand
of our enemies, we may ferue him,*

⁷⁴ *In holines and [♠]iuftice before him, al our daies.*

Mal. 3, 1. ⁷⁵ *And thou child, shalt be called the Prophet of
the Higheft: for thou shalt goe before the face of our
Lord to prepare his waies.*

⁷⁶ *To giue knowledge of faluation to his People,
vnto remifion of their finnes,*

Zac. 3, 9. ⁷⁷ *Through the bowels of the mercie of our God, in
which [♠]the Orient, from on high, hath vifited vs.*

6, 12. ⁷⁸ *To illuminate them that fit in darkenes, and in
Mal. 4, 2. the shadow of death: to direct our feet into the way of
peace.*

⁷⁹ *And the child grew, and was ftrenghned in fpirit,
and was ^ain the deferts vntil the day of his manifeftation
to Ifrael.*

ANNOTATIONS

3 Hauing diligently attained) Hereby we fee, that though the Holy Ghoft ruled the penne of holy Writers that they might not erre, yet did they vse humane meanes to fearch out and find the truth of the things they wrote of. Euen fo doe Councils, and the Prefident of them, Gods Vicar, difcuffe and examine al caufes by humane meanes, the affiftance of the Holy Ghoft concurring and directing them into al truth, according to Chriftes promife *Io. 16, 13*: as in the very firft Council of the Apoftles them felues at Hierufalem is manifeft. *Act. 15. 7. and 28.* Again here we haue a familiar preface of the Authour as to his friend or to euery godly Reader (fignified by Theophilus) concerning the caufe and purpose & manner of his writing, and yet the very fame is confefled Scripture, with the whole booke folowing. Maruel not then if the

Sacred Writers &
holy Councils.

The fecond booke
of the Machabees.

^a Marke that he was a voluntarie Eremitte, and chofe to be folitarie from a child, til he was to preach to the People, in fo much that antiquitie counted him the firft Eremitte. *Hiero. in vit. Pauli.*

THE GHOSPEL ACCORDING TO LVKE

Authour of the fecōd booke of the Machabees vse the like humane speaches both at the beginning and in the later end; neither doe thou therfore reiect the booke for no Scripture, as our Heretikes doe; or not thinke him a sacred Writer.

2. Mac. 2. & 15.

6 Iuft before God) Againft the Heretikes of this time, here it is euident that holy men be iuft, not only by the eftimation of men, but in deed and before God.

True iuftification
by obferuing the
commandements.

6 In al the commandements) Three things to be noted directly againft the Heretikes of our time. firft, that good men doe keepe al Gods commandements: which (they fay) are impoffible to be kept. Againe, that men be iuftified not by only imputation of Chriftes iuftice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our iuftification.

Corrupt tranfla-
tion of Heretikes.

6 Iuftifications) This word is fo vfuall in the Scriptures (namely in the *Pfal. 118*) to fignifie the commandemēts of God, becaufe the keeping of them is iuftificatiō, and the Greeke is alwaies fo fully correfpondent to the fame, that the Heretikes in this place (otherwife pretending to efteeme much of the Greeke) blush not to fay, that they auoid this word of purpofe againft the iuftification of the Papifts. And therefore one vfeth Tullies word forfooth, in Latin *conftituta*: and his fcholars in their English Bibles fay, *Ordinances*.

δικαιώματα

Beza in Annot. no. Teft.
1556.

14 Ioy and exultation) This was fulfilled, not only when he was borne, but now alfo through the whole Church for euer, in ioyful celebrating of his Natiuitie.

The cōtinencie of Priests.

23 He departed) In the old Law (faith S. Hierom) they that offered Hoftes for the People, were not only not in their houfes, but were purified for the time, being feperated from their wiues, and they dranke neither wine nor any ftrong drinke, which are wont to prouoke concupifcence. Much more the Priests of the new Law that muft alwayes offer Sacrifices, muft alwaies be free from matrimonie. *Li. 1. c. 6. 19. adu. Iouin. and ep. 50. c. 3.* See *S. Ambrofe in 1. Tim. 3.* And therefore if there were any religion in Caluins Communion, they would at the leaft giue as much reuerence in this point, as they in the old Law did to their Sacrifices, and to the loaues of propofition, *1. Reg. 21.*

Minifters not fo perfect
as the Priests of the old
law.

Often faying of
the Ave Marie.

28 Haile ful of grace) Holy Church and al true Chriftian men doe much and often vse thefe wordes brought frō Heauen by the Archangel, as wel to the honour of Chrift and our B. Ladie, as alfo for that they were the wordes of the firft glad tidings of Chrifts Incarnation & our Saluation by the fame; and be the very abridgement and fumme of the whole Ghofpel. In fo much that the Greeke Church vfed it daily in the Maffe.

Liturg. S. Iacobi &
Chryf.

Corrupt tranfla-
tion of Heretikes.

28 Ful of grace) Note the excellent prerogatiues of our B. Lady, and abhorre thofe Heretikes which make her no better then other vulgar women, and therefore to take from her fulnes of

κεχαριτωμένη grace, they say here *Haile freely beloued*, contrarie to al signifi-
 catiō of the Greeke word, which is at the leaft, *endued with grace*,
 ἐχαρίτωσε as S. Paul vseth it *Ephef. 1.* by S. Chrysoftoms interpretation: or
 S. Atha. de rather *ful of grace*, as both Greeke and Latin Fathers haue alwaies
 S. Deip. S. Ephrem. here vnderstood it, and the Latines also read it, namely S. Am-
 in orat. de brose thus, *wel is she only called ful of grace, who only obtained*
 laud. B. Virg. *the grace, which no other woman deserued, to be replenished with*
 Amb. in 1. Lu. *the authour of grace.* And if they did as wel know the nature of
 l. 2. Hier. these kind of Greeke words, as they would seeme very skilful, they
 ep. 140. in might easily obserue that they signifie fulnes, as when them selues
 exp. Pf. 44. tranflate the like word (*Luc. 16. 20.*) ful of fores Beza, *vlcerofus*.
 ἡλωμένους

34 I know not man) These words declare (faith S. Auguftine)
 that she had now vowed virginity to God. For otherwise neither
 would she say, *How shal this be done?* nor haue added, *because I*
know not man. Yea if she had said only the first words, *how shal*
this be done? it is euident that she would not haue asked such a
 questiō, how a woman should beare a sonne promised her, if she
 had married meaning to haue carnal copulatiō *c. 4. de Virg.* As if
 he should say, If she might haue knowen a man and so haue had
 a child, she would neuer haue asked, *How shal this be done;* but
 because that ordinarie way was excluded by her vow of virginity,
 therefore she asketh, *How?* And in asking, *How?* She plainly de-
 clareth that she might not haue a child by knowing man, because
 of her vow. See S. Grego. *Nyffene de sancta Christi Natiuitate.*

Our B. Lady
vowed virginity.

36 Elizabeth thy coffin) By this that Elizabeth and our
 Lady were coffins, the one of the Tribe of Leui the other of Iuda,
 is gathered that Christ came of both Tribes, Iuda and Leui, of
 the Kings and the Priests himself both a King & a Priest, and
 the Anointed (to wit) by grace spiritually, as they were with oile
 materially and corporally. *Auguft. li. 2. de Consenf. Euang.*
c. 1.

Christ came of
both Tribes, Iude
and Leui.

42 Bleffed art thou) At the very hearing of our Ladies voice,
 the infant and she were replenished with the Holy Ghost, and she
 sang praises not only to Christ, but for his sake to our B. Lady,
 calling her Bleffed and her fruit Bleffed, as the Church doeth also
 by her words and example in the AVE MARIE.

The Bleffed Virgin
Marie.

43 Mother of my Lord) Elizabeth being an exceeding iust
 and Bleffed woman, yet the worthines of Gods mother doth so far
 excel her and al other women, as the great light the little starres.
Hiero. Praef. in Sophon.

Her excellēcie.

48 Shal cal me Bleffed) This Prophecie is fulfilled, when
 the Church keepeth her Festiual daies, & when the Faithful in al
 Generations say the Aue Marie, and other holy Anthems of our
 Lady. And therefore the Caluinistes are not among those Genera-
 tions which cal our Lady Bleffed.

Her honour in al
the world.

63 Iohn is his name) We see that names are of significa-
 tion and importance, God him self changing or giuing names in
 both Testaments; as, Abraham, Israel, Peter, and the principal of

Myfterie and signi-
fication in names.

What names to be
giuen in Baptifme.

al others, IESVS; and here Iohn, which fignifieth, Gods grace or mercie, or, God wil haue mercie. For he was the Precurfour and Prophet of the mercie and grace that enfued by CHRIST IESVS. Note alfo that as then in Circumcifion, fo now in Baptifme (which anfwereth therevnto) names are giuē. And as we fee here & in al the old Teftamēt, great respect was had of names: fo we muft beware of ftrange, profane, & fecular names (now a daies too common) & rather according to the Catechifme of the holy Council of Trent, take names of Saints and holy men, that may put vs in mind of their vertues.

c. de Bap. in fine.

True iuftice, not impu-
tatiue.

74 Iuftice before him) Here alfo we fee that we may haue true iuftice, not only in the fight of men, or by the imputation of God, but indeed before him and in his fight and that the comming of Chrifft was to giue men fuch iuftice.

The Heretikes con-
trole both Greeke
and Latin text.

77 The Orient) Maruel not if Heretikes countrole the old authentical tranflation, as though it differed from the Greeke: wheras here they make fuch a doe to controle not only al the Greek Interpreters of the old Teftament, but alfo S. Luke him felf, for the word ἀνατολή, as differing from the Hebrew.

Beza.

Chapter 2

The Natiuitie of Chrifft, 8. and manifeftation thereof to the Shepheards by an Angel & by them to others. 21. His Circumcifion. 22. His Prefentation, togeather with Simeons (as alfo Annes) attestation and prophecyng of his Pafion, of the Iewes reprobation, and of the Gentils illumination. 41. His annual afcending to Hierufalem with his parents, to whom he was fubieft, and his fulnes of wifedom shewed among the Doctours at twelue of his age.

A

nd it came to paffe, ^a)in thofe daies there came forth an Edict from Cæfar Auguftus,

^a In the yeare, frō the creatiō of the world 5199. frō Noēs flud, 2957. from the Natiuitie of Abrahā, 2015. frō Moyfes & the coming forth of the People of Ifrael out of Ægypt, 1510. frō Dauid anointed King, 1032. from the firft Olympias, 800. from the building of Rome, 752. hebdomada 63 according to the prophecie of Daniel (*c. 9*) that is, in the yeare 440. or there about: in the fixt Age of the world, whē there was vniuerfal peace in al the world: the Eternal God the Sonne of the Eternal Father, meaning to confecrate & fanctifie the world with his moft bleffed comming,

that the whole world should be enroled. ² This first enrolling was made by the Prefident of Syria Cyrinus. ³ And al went to be enroled, euery one into his owne citie. ⁴ And Ioseph alfo went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Daudid that is called Beth-lehem: for becaufe he was of the houle and familie of Daudid, ⁵ to be enroled with MARIE his despoused wife that was with child. ⁶ And it came to paffe, when they were there, her daies were fully come that she should be deliuered. ⁷ And she brought forth her first begotten Sonne, and fwadled him in clothes, and laid him downe in a manger; becaufe there was not place for them in the inne.

⁸ And there were in the fame countrie shepheards watching, and keeping the night watches ouer their flock. ⁹ And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare. ¹⁰ And the Angel said to them: Feare not, for behold I euangelize to you great ioy, that shal be to al the People: ¹¹ becaufe this day is borne to you a SAVIOVR which is Chrift our Lord, in the citie of Daudid. ¹² And this shal be a signe to you; You shal find the infant fwadled in clothes, and laid in a manger. ¹³ And fodenly there was with the Angel a multitude of the heauenly armie, praifing God, and saying, ¹⁴ *Glorie in the higheft to God: and in earth peace to men of good wil.* ¹⁵ And it came to paffe, after the Angels departed frō them into Heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this Word that is done, which our Lord hath shewed to vs. ¹⁶ And they came with speed; and they found MARIE and Ioseph, and the infant laid in the manger. ¹⁷ And feeling it, they vnderstood of the Word that had been spoken to them concerning this child. ¹⁸ And al that heard, did maruel; and concerning

Gloria in excelsis at Maffe.

being conceaued of the Holy Ghoft nine moneths after his cōception, IESVS CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yeare of Cefar Auguftus 42. *Vfuard in Martyrol. Decéb. 25. according to the common ancient fupputation.*

thofe things that were reported to them by the shepheards. ¹⁹ But MARIE [♣]kept al thefe words, conferring them in her hart. ²⁰ And the shepheards returned, glorifying and praying God in al things that they had heard, and feen, as it was faid to them.

²¹ And after eight daies were expired, that the child should be circumcised; his name was called IESVS, which was called by the Angel, before that he was concealed in the womb. *Gen. 17, 12.*
Lu. 1, 31.

²² And after the daies were fully ended of her purification according to the law of Moyfes, they caried him into Hierufalem, to prefent him to our Lord (²³ as it is written in the law of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.*) *Leu. 12, 6.*
Exo. 13, 2.

²⁴ and to giue a facrifice Nu. 8, 16. Leu. 12, 8. according as it is written in the law of our Lord, a paire of turtles, or two yong pigeons. ²⁵ And behold there was a man in Hierufalem named Simeon, and this man was iuft and religious, expecting the confolation of Ifrael: and the Holy Ghofth was in him. ²⁶ And he had receaued an anfwer of the Holy Ghofth, that he fhould not fee death vnles he faw firft the ^a)CHRIST of our Lord. ²⁷ And he came in Spirit into the Temple. And when his parents brought in the child IESVS, to doe according to the cuftome of the Law for him, ²⁸ he alfo tooke him into his armes, and bleffed God, and faid:

Nunc dimit-
tis at Complin.

²⁹ NOW THOV *doeft dimiffe thy feruant O Lord,*
according to thy word in peace.

³⁰ *Becaufe mine eyes haue feen thy SALVATION,*

³¹ *Which thou haft prepared before the face of al Peoples:*

³² *A light to the reuelation of the Gentils, & the glorie of thy People Ifrael.*

³³ And his father and mother were marueling vpon thofe things which were fpoken concerning him. ³⁴ And Simeon bleffed them, and faid to MARIE his mother: Behold this is fet [♣]vnto the ruine, and vnto the refurrection

^a See *Iohn. 1, 22. and 41.*

of many in Ifrael, & for a figne which shal be contradicted, ³⁵ and ^a)thine owne foule shal a fword pearce, that out of many harts cogitations may be reuealed. ³⁶ And there was Anne a prophetiffe, the daughter of Phanuel, of the Tribe of Afer: she was farre ftriken in daies, and had liued with her husband feauen yeares from her virginitie. ³⁷ And she was [♣]a widdow vntil eightie and foure yeares; who departed not from the Temple, [♣]by faftings and praier ^b)feruing night and day. ³⁸ And she at the fame houre fodenly comming in, confeffed to our Lord; and fpake of him to al that expected the redemption of Ifrael. ³⁹ And after they had wholly done al things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.

ftrong in fpirit

Exo. 23, 15.

34, 17.

Deu. 16, 1.

⁴⁰ And the child grew, and waxed ‘ftrong’: ful of wifedom, and the grace of God was in him. ⁴¹ And his parents went euery yeare vnto Hierufalem at the folemne day of Pafche. ⁴² And when he was twelue yeares old, they going vp into Hierufalem according to the cuftome of the feftiual day; ⁴³ and hauing ended the daies, when they returned, the child IESVS remained in Hierufalem: and his parents knew it not. ⁴⁴ And thinking that he was in the companie, they came a daies iourney, and fought him among their kinsfolke and acquaintance. ⁴⁵ And not finding him, they returned into Hierufalem, feeking him. ⁴⁶ And it came to paffe, after three daies they found him in the Temple fitting in the middes of the Doctours, hearing them and asking them. ⁴⁷ And al were aftonifhed that heard him, vpon his wifedom & anfwers.

⁴⁸ And feeing him, they wondered. And his mother faid to him: Sonne, why haft thou fo done to vs? behold thy father and I forowing did feeke thee. ⁴⁹ And he faid to them: What is it that you fought me? did you not know, that I muft be about thofe things which are my

^a Simeon prophecied not only of Chrift but alfo our B. Lady: fpecially of her forowes, wherein she was alwaies partaker with our Sauour, from his flight into Ægypt euen to his death.

^b λατρεύουσα

Fathers? ⁵⁰ And they vnderftood not the word that he fpake vnto them. ⁵¹ And he went downe with them, and came to Nazareth; and was ſubiect to them. And his mother kept al thefe words in her hart. ⁵² And IESVS proceeded in wifedom and age, and grace with God and men.

ANNOTATIONS

Free wil.

14 Men of good wil) The birth of Chrift giueth not peace of mind or faluation but to fuch as be of good wil, becaufe he worketh not our good againft one willes, but our willes concurring. *Aug. quaest. ad Simplic. li. 1. q. 2. to. 4.*

Our B. Lady ful of deep contemplations.

19 Kept al) Our Lady though litle be fpoken of her concerning fuch matters in the Scriptures, becaufe she was a womā and not admitted to teach or difpute in publick of high myfteries: yet she knew al thefe myfteries, and wifely noted and contemplated of thofe things that were done and faid about Chrift, from the firft houre of his Conception til the end of his life and his Afcenfion.

Mens ruine and damnation is of them felues.

34 To the ruine) Therfore to the ruine of fome, becaufe they would not beleue in him, and fo were the caufe of their owne ruine, as he is elfwhere called *A ftumbling ftone*, becaufe many would ftumble at him and fo fal by their owne fault. Otherfome he raifed by grace from finne to iuftice, and fo he was the refurrection of many. The Apoftle vfeth the like ſpeech, faying: *We are to fome the odour of life, vnto life; to others, the odour of death vnto death.* Not that their preaching was to caufe death, but becaufe they that would not beleue their preaching, wilfully incurred deadly finne and damnation.

1. Pet. 2, 1.

2. Cor. 2, 16.

Holy widowhood.

37 A widow) Marke that widowhood is here mentioned to the commendation therof euen in the old Teftament alfo, and the fruit, and as it were the profeffion thereof, is here commended, to wit, fafting, praying, being continually in the Temple euen as S. Paul more at large for the ftate of the new Teftament ſpeaketh of widowhood & virginitie, as being profefsions more apt and commodious for the feruice of God.

1. Cor. 7. 1. Tim. 5.

Fafting an act of Religion.

37 By faftings and praiers ſeruing) Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worship vnto God, as by praier, fo alfo by fafting: fo that fafting is λατρεία, that is, an act of Religion whereby we doe worship God, as we doe by praier, and not vfed only to ſubdue our flesh, much leffe (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents.

51 Subiect to them) Al children may learne hereby, that great ought to be their ſubiection and obedience to their Parents, when Chrift himſelf, being God, would be ſubiect to his parents being but his creatures.

Chapter 3

Iohn, to prepare al to Chrifft (as Eſay had prophecied of him) baptizeth them to penance, 7. infinuating their reprobation, and the Gentils vocation. 10. teaching alſo & exhorting each ſort to doe their dutie. 15. That himſelf is not Chrifft, he ſheweth by the difference of their two Baptiſmes: 17. and faith that Chrifft wil alſo iudge his baptized. 19. Iohns imprifonment. 21. Chrifft being him ſelfe alſo baptized of Iohn, hath teſtimonie from Heauen, 23. as he whole Generation reduceth vs againe to God.

And in the fifteenth yeare of the empire of Tiberius Cæſar, Pontius Pilate being Gouverneur of Iewrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countie Trachonitis, and Lyſanias Tetrarch of Abilina, ² vnder the high Priests Annas and Caiphas: the Word of our Lord was made vpon Iohn the ſonne of Zacharie, in the deſert. ³ And he came into al the countie of Iordan, preaching the Baptiſme of ^a)penance vnto remiſſion of finnes; as it is written in the booke of the ſayings of Eſay the Prophet: ⁴ *A voice of one crying in the deſert; prepare the way of our Lord, make ſtraight his paths. ⁵ Euery valley ſhal be filled; and euery mountaine and hil ſhal be made low, and crooked things ſhal become ſtraight; and rough waies, plaine: ⁶ And al fleſh ſhal ſee the SALVATION of God.*

⁵ He ſaid therefore to the multitudes that went forth to be baptized of him: Ye vipers broods, who hath ſhewed you to flee from the wrath to come? ⁶ Yeald therefore ^b)fruits worthie of penance; and doe ye not begin to ſay, we haue Abraham, to our father. For I tel you, that God is able of theſe ſtones to raiſe vp children to Abraham. ⁷ For now the axe is put to the roote of

The ſecond part: The preparation that was made to the manifeſtation of Chrifft.

^a Pennance prepareth the way to Chrifft.

^b Fruits of pennance be works ſatisfactorie.

the trees. ^a)Euery tree therfore that yealdeth not good fruit, 'shal be' cut downe, and caft into fire. ⁸ And the multitudes asked him, faying: What shal we doe then? ⁹ And he anfwering, faid vnto them: ^b)He that hath two coats, let him giue to him that hath not; and he that hath meat, let him doe likewife. ¹⁰ And the Publicans alfo came to be baptized, and faid to him: Maifter, what shal we doe? ¹¹ But he faid to them: Doe nothing more then that which is appointed you. ¹² And the fouldiars alfo asked him, faying: What shal we alfo doe? And he faid to them: Vexe not, neither calumniat any man; and be content with your ftipends.

¹³ And ^c)the People imagining, and al men thinking in their harts of Iohn, left perhaps he were Chrif:

¹⁴ Iohn anfwered, faying vnto al: I indeed baptize you with water; ^d)but there 'shal come' a mightier then I, whose latchet of his shoes I am not worthie to loofe; he shal baptize you in the Holy Ghof and fire: ¹⁵ whose fanne is in his hand, and he wil purge his floore; and wil gather the wheat into his barne, but the chaffe he wil burne with vnquencheable fire.

¹⁶ Many other things alfo exhorting did he euangelize to the People.

¹⁷ And Herod the Tetrarch, when he was rebuked of him for Herodias his 'brothers' wife, and for al the euils which Herod did: ¹⁸ [•])He added this alfo aboue al, and shut vp Iohn into prifon. ¹⁹ And it came to paffe when al the People was baptized, IESVS alfo being baptized and praying, Heauen was opened: ²⁰ And the Holy Ghof defcended in corporal shape as a doue vpon him: and a voice from Heauen was made: Thou art my beloued Sonne, in thee I am wel pleafed. ²¹ And IESVS him felf was beginning to be about thirtie yeares old: as it was

Mt. 3, 11. Mr. 1, 8.
commeth
Io. 1, 26. Act. 1, 5.
11, 16. 19, 4.

Mt. 14, 3. Mar. 6, 17.
brother Philips

Mt. 3, 13. Mr. 1, 9.
Io. 1, 32.

^a A man without good works is vnfruitful, and shal be caft into euerlafting fire.

^b Almes counfeled or enioyned for finnes and to auoid damnation.

^c Iohn was fo holy that many might by error eafily thinke he was Chrif.

^d How fay then the Heretikes that the Baptifme of Chrif is of no greater vertue then Iohns?

thought, the sonne of Ioseph, who was ¹of Heli, ²² who was of Matthat, who was of Leui, who was of Melchi, who was of Ianne, who was of Ioseph, ²³ who was of Matthatthias, who was of Amos, who was of Naum, who was of Hefli, who was of Nagge, ²⁴ who was of Mahath, who was of Matthatthias, who was of Semei, who was of Ioseph, who was of Iuda, ²⁵ who was of Iohanna, who was of Refa, who was of Zorobabel, who was of Salathiel, who was of Neri, ²⁶ who was of Melchi, who was of Addi, who was of Cofam, who was of Elmadan, who was of Her, ²⁷ who was of Iesus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui, ²⁸ who was of Simeon, who was of Iudas, who was of Ioseph, who was of Iona, who was of Eliacim, ²⁹ who was of ‘Melcha,’ who was of Menna, who was of Matthattha, who was of Nathan, who was of Daudid, ³⁰ who was of Ieffe, who was of Obed, who was of Booz, who was of Salmon, who was of Naaffon, ³¹ who was of Aminadab, who was of Aram, who was of Efron, who was of Phares, who was of Iudas, ³² who was of Iacob, who was of Ifaac, who was of Abraham, who was of Thare, who was of Nachor, ³³ who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, ³⁴ ^{a)}who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noë, who was of Lamech, ³⁵ who was of Mathufale, who was of Henoch, who was of Iared, who was of Malaleel, who was of Cainan, ³⁶ who was of Henos, who was of Seth, who was of Adam, who was of God.

Melca
Mt. 1, 5.

ANNOTATIONS

18 He added this about al) The fault of Princes and other great men, that can not only not abide to heare their faults, but also punish by death or imprisonment such as reprehend them for

^a Beza boldly wipe out of this Ghospel, these wordes, *who was of Cainan*: though al the Greeke copies both of the old Testament & of the new, haue them with full consent. Whereby we learne the intolerable faucines of the Caluinists, and their contempt of holy scripture, that dare so deale with the very Ghospel it self.

the fame (fpecially if they warne them, as Prophets & Priefts doe, from God) is exceeding great.

The reconciliation of Matthew and Luke in our Sauours pedegree.

21 Of Heli) Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Efcha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Iacob his brother, according to the Law married his wife, and begat Ioseph, and so raised up seed to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph which was (as S. Matthew faith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Eufeb. li. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. & 3. de conf. Euang.*

Chapter 4

Christ going into the Desert to prepare himself before his manifestation, overcoming the temptations of the Diuel. 24. then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. insinuating by occasion the Jewes his countermens reprobation. 31. In Capharnaum his doctrine is admired, 33. specially for his miracle in the Synagogue. 38. from which going to Peters house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

And IESVS full of the Holy Ghost, returned from Iordan, & was driven in the spirit into the desert. ² ^afourtie daies, and was tempted of the Diuel. And he did eate nothing in those daies; and when they were ended, he was an hungred. ³ And the Diuel said to him: If thou be the Sonne of God, say to this stone that it be made bread. ⁴ And IESVS made answer vnto him: It is written, *That not in bread alone shall man live, but in every word of God.* ⁵ And the

Mr. 4, 1. Mt. 1, 12.
Deu. 8, 3.

^a The Churches fast of 40. daies (called Lent) commeth of this, & is an Apostolical Tradition. *Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcel. adu. erro. Mōtani. Leo ser. 6. et. 9. de Quadrages.*

Diuel brought him into an high mountaine, and shewed him al the Kingdoms of the whole world in a moment of time; ⁶ and he faid to him: To thee wil I giue this whole power, and the glorie of them; for to me they are deliuered, and to whom I wil, I doe giue them. ⁷ Thou therfore if thou wilt adore before me, they shal al be thine. ⁸ And IESVS anfwering faid to him: It is written, *Deu. 6, 13. ^{a)}Thou shalt adore the Lord thy God & him only shalt thou ferue.* ⁹ And he brought him into Hierufalem, & fet him vpon the pinnacle of the Temple; and he faid to him: If thou be the Sonne of God, cast thy felf from hence downward. ¹⁰ For ^{b)}it is written, that *Pfa. 90, 11. He hath giuen his Angels charge of thee, that they preferue thee: ¹¹ and that in their hands they shal beare thee vp, left perhaps thou knock thy foote againft a ftone.* ¹² And IESVS anfwering faid to him: It is faid, *Deut. 6, 16. Thou shalt not tempt the Lord thy God.* ¹³ And al the tentation being ended, the Diuel ^ddeparted from him vntil a time.

¹⁴ And IESVS returned in the force of the Spirit into Galilee, and the fame went forth through the whole countrie of him. ¹⁵ And he taught in their Synagogues, and was magnified of al.

¹⁶ And he came to Nazareth where he was brought vp: and he entred ^{e)}according to his cuftom on the Sabboth day into the Synagogue; and he rofe vp to read. ¹⁷ And the booke of Eſay the Prophet was deliuered vnto him. And as he vnfolded the booke, he found the place where it was written: ¹⁸ *The Spirit of the Lord vpon me, for which he anointed me, to euangelize vnto the poore he ſent me, to heale the contrite of hart, ¹⁹ to preach to the captiues remiſſion, and fight to the blind, to dimiſſe the bruifed vnto remiſſion, to preach the acceptable yeare of the Lord, and the day of retribution.* ¹⁹ And when he had folded the booke, he rendred it to the miniſter, and fate downe. And the eyes of al in the

The third part:
of Chriſtes
maniſteſting
himſelf by
preaching and
miracles, ſpe-
cially in Galilee.

^a See the Annot. in *S. Matthew c. 4, 11.*

^b If the Diuel himſelf alleage Scripture againſt Chriſt, no maruel that Heretikes doe ſo againſt Chriſts Church.

^c Our Sauour vſed to preach in their Synagogues.

Synagogue were bent vpon him. ²⁰ And he began to fay vnto them: That this day is fulfilled this scripture in your eares. ²¹ And al gaue testimonie to him; and they ^amarueled in the words of grace that proceeded from his mouth, and they said: Is not this Iosephs sonne? ²² And he said to them: Certes you wil fay to me this fimilitude, *Phyfiction, cure thy self*: as great things as we haue heard ^adone in Capharnaum, doe also here in thy countrie. ²³ And he said: Amen I fay to you, that no Prophet is accepted in his owne countrie. ²⁴ In truth I fay to you, there were many widowes in the daies of Elias in Ifrael, when the Heauen was shut three yeares and fix moneths, when there was a great famine made in the whole earth: ²⁵ And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. ²⁶ And there were many lepers in Ifrael vnder Elifæus the Prophet; and none of them was made cleane by Naaman the Syrian. ²⁷ And al in the Synagogue were filled with anger, hearing these things. ²⁸ And they rose, and cast him out of the citie: and they brought him to the edge of the hil, where vpon their citie was built, that they might throw him downe headlong. But he ^apassing through the middes of them, went his way.

3. Reg. 7, 9.

4. Reg. 5, 14.

²⁹ And he went downe into Capharnaum a citie of Galilee; and there he taught thē on the Sabbathes. ³⁰ And they were astonished at his doctrine; because his talke was in power. ³¹ And in the Synagogue there was a man hauing an vncleane Diuel, and he cried out with a loud voice. ³² Saying: Let be, what to vs and thee IESVS of Nazareth? art thou come to deftroy vs? I know thee who thou art, *the Sainct of God*. ³³ And IESVS, rebuked him, faying: Hold thy peace, & goe out of him. And when the Diuel had throwen him into the middes, he went out of him, and hurt him nothing. ³⁴ And there came feare vpon al, and they talked togeather one with another, faying: What word is this, that in power and vertue he commandeth the vncleane Spirits, and they

Mt. 4, 13. 7, 28.

Mt. 1, 21.

^a He had a maruelous grace, and an extraordinarie force in mouing the harts of his hearers.

goe out? ³⁵ And the fame of him was published into euery place of the countrie.

Mat. 8, 14. ³⁶ And IESVS rifting vp out of the Synagogue, entred into Simons houfe. And ^aSimons wiues mother was holden with a great feuer; and they befought him for her. ³⁷ And ftanding ouer her, he commanded the feuer, and it left her. And incontinent rifting, she miniftred to them. ³⁸ And when the funne was downe, al that had difeafed of fundrie maladies, brought them to him. But he ^aimpofing hands vpon euery one, cured them. ³⁹ And Diuels went out from many, crying and faying: That thou art the Sonne of God. And rebuking them he fuffred them not to fpeake, that they knew he was Chrif.

⁴⁰ And when it was day, going forth he went into a defert place; & the multitudes fought him, and came euen vnto him; and they held him that he should not depart from them. ⁴¹ To whom he faid: That to other cities alfo muft I euangelize the Kingdom of God; becaufe therefore I was fent. ⁴² And he was preaching in the Synagogues of Galilee.

ANNOTATIONS

13 Departed vntil a time) No maruel if the Diuel be often or alwaies bufie with Chriftian men, feeing after he was plainly ouercome by Chrif, yet did he not giue him ouer altogether, but for a time.

The Diuels tentations.

22 Done in Capharnaum) God maketh choife of perfons and places where he worketh miracles or doeth benefits, though he might doe the fame elfwhere, if it liked his wifedom. So doth he in doing miracles by Saints, not in al places, nor towards al perfons, but as it pleafeth him. *Aug. ep. 137.*

Miracles at one place and not at another.

28 Pafing through the middes of them) Either by making himfelf inuifible, or alfo more wonderfully, penetrating the multitude and pafing through them, as he did through the doore, his body either being without fpace of place, or with other bodies in one place. By al which & the like doings mentioned in the Ghofpel, it is euident that he can alter and order his body as he lift, aboue the natural conditions of a body.

Chriffs body contained in place aboue nature.

^a See *Mar. 8, 22. in margine.*

The Apoftles left their
wiues.

36 Simons wiues mother) It is euident that Peter had a wife, but after his calling to be an Apoftle, he left her, as S. Hierom writeth in many places *ep. 34. c. 2. ad Iulianum. Li. 1. adu. Ionin.* See the *Annot. Matth. 19, 29.*

Chapter 5

Hauing taught the People out of Peters ship, 4. he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He cureth a leper by touching him, and fendeth him to the Priest in witneffe that he is not againft Moyfes. 15. The People flocking vnto him, he retireth into the wilderneffe. 17. To the Pharifees in a folemne affembly he proueth by a miracle his power to remit finnes in earth. 27. He defendeth his eating with finners, as being the Phyficion of foules. 33. and his not prefcribing as yet of any faftes to his Difciples.

And it came to paffe, when the multitudes preffed vpon him to heare the word of God, and him felf ftood befide the lake of Genefareth.

² And he faw two fhips standing by the lake: and the fifhers were gone downe, and wafhed their nets. ³ And he going vp into ¹one fhip that was Simons, defired him to bring it back a litle from the land. And fitting, he taught the multitudes out of the ship.

Mt. 4, 18. Mr. 1, 16.

⁴ And as he ceafed to fpeake, he faid to Simon: Launch forth into the deep, and let loofe your nets to make a draught. ⁵ And Simon anfwering, faid to him: Maifter, labouring al the night, we haue taken nothing, but in thy word I wil let loofe the net. ⁶ And when they had done this, they inclofed ¹a very great multitude of fifhes, and their net was broken. ⁷ And they ¹beckned to their fellowes that were in the other fhip, that they fhould come and help them. And they came and filled both fhips, fo that they did finke. ⁸ Which when Simon Peter did fee, he fel downe at IESVS knees, faying: Goe forth from me, becaufe I am a finful man, O Lord. ⁹ For he was wholly aftonifhed and al that were with him, at the draught of fifhes which they had taken. ¹⁰ In like

manner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And IESVS said to Simon: Feare not; from this time now, ^athou shalt be taking men. ¹¹ And hauing brought their ships to land, leauing all things they folowed him.

Mt. 8, 2.
Mr. 1, 40.

¹² And it came to passe, when he was in one of the cities, & behold a man full of leprosie, and seeing IESVS, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane. ¹³ And stretching forth the hand he ^atouchd him, saying: I wil. Be thou made cleane. And immediatly the leprosie departed from him. ¹⁴ And he commanded him that he should tel no body, but, Goe, ^bshew thy self to the Priest, and offer for thy cleansing as Moyse commanded, for a testimony to them.

Leu. 14, 2.

¹⁵ But the bruit of him went abroad the more, and great multitudes came together to heare, and to be cured of their infirmities. ¹⁶ And he retired into the desert, and praied.

Mt. 9, 2.
Mr. 2, 3.

¹⁷ And it came to passe one day, and he fate teaching. And there were Pharisees fitting and Doctours of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem; and the vertue of our Lord was to heale them. ¹⁸ And behold men carying in a bed a man that had the palsy: and they fought to bring him in, and to lay him before him. ¹⁹ And not finding on which side they might bring him in for the multitude, they ^awent vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, before IESVS. ²⁰ ^aWhose faith when he saw, he said: Man, thy finnes are forgiven thee. ²¹ And the Scribes and Pharisees began to thinke, saying: Who is this that speaketh blasphemies? Who can forgive finnes, but only God? ²² And when IESVS knew their cogitations, answering he said to them: What doe you thinke in your hartes? ²³ Which is easier to say, Thy finnes are forgiven thee; or to say, Arise, and walke? ²⁴ But that you may know that ^athe Sonne of man hath

^a Our Sauour often healeth by touching.

^b See *S. Mat. Annot. c. 8, 4.*

power in earth to forgiue finnes (he faid to the fick of the palfey) I fay to thee, Arife, take vp thy bed, and goe into thy houfe. ²⁵ And forthwith rifing vp before them, he tooke that wherein he lay; and he went into his houfe, magnifying God. ²⁶ And al were aftonished: and they magnified God. And they were replenifhed with feare, faying: That we haue feen maruelous things today.

²⁷ And after thefe things he went forth, and faw a Publican called Leui, fitting at the Cuftome-houfe, and he faid to him: Follow me. ²⁸ And ¶leauing al things, he rofe and followed him. ²⁹ And Leui made him a great feaft in his houfe; and there was a great multitude of Publicans; and of others that were fitting at the table with them. ³⁰ And their Pharifees and Scribes murmured, faying to his difciples: Why doe you eate and drinke with Publicans and finners? ³¹ And IESVS anfwering faid to them: They that are whole, need not the Phyficion: but they that are il at eafe. ³² ^a)I came not to cal the iuft, but finners to pennance.

Mt. 9, 9. Mr. 2, 14.

³³ But they faid to him: Why doe the Difciples of Iohn ^b)faft often, and make obfecrations, and of the Pharifees in like manner; but thine doe eate and drinke? ³⁴ To whom he faid: Why, can you make the children of the bridegroom feaft whiles the bridegroom is with them? ³⁵ But the daies wil come; and when the bridegroome fhall be taken away from them, then they fhall faft in thofe daies. ³⁶ And he faid a fimilitude alfo vnto them: That no man putteth a peece from a new garment into an old garment; otherwife both he breaketh the new, and the peece from the new agreeth not with the old. ³⁷ And no bodie putteth new wine into old bottels; otherwife the new wine wil breake the bottels, and it felf wil be fhed, and the bottels wil be loft. ³⁸ But new wine is to be put into new bottels: and both are

*Mat. 9, 14.
Mar. 2, 18.
Lu. 5, 33.*

^a Chrifft came not to cal thofe who perfume of their owne iuftice, and that count themfelues to haue no need of Chrifft.

^b See *S. Mat. Annot. c. 9, 14.*

preferued together. ³⁹ And no man drinking old, wil new by and by, for he faith, The old is better.

ANNOTATIONS

3 One ship Simons) It is purpofely expreffed that there were two ships, and that one of them was Peters, and that Chrifft went into that one, and fate downe in it, and that fitting he taught out of that fhip: no doubt to fignifie the Church refembled by Peters fhip, and that in it is the chaire of Chrifft, and only true preaching.

Peters ship.

6 A great multitude of fishes) Likewife by this fignificatiue miracle wrought about Peters fifhing, is evidently forfhewed what wonderful fucceffe Peter fhould haue in conuerting men to Chrifft, both Iewes and Gentils: as when at one draught, that is to fay, at one Sermon he drew into his fhip, which is Chriftes Church, a great number of men, as he did now fifhes: and fo continually by himfelf and his Succelfours vnto the worlds end.

Peters fifhing.

Act. 2, 41. 4, 4.

7 Beckened to their fellowes) Peter had fo much worke that he called for help & ioyned vnto him the other fhip repreffenting to vs his Copartners in the preaching of the Ghofpel, and the coniunction of the Synagogue and the People of Gentilitie vnto Peters fhip, that is, to the Church of Chrifft. *Ambro. li. 4. in Luc. c. vlt.*

Peters coadiutours.

10 Thou fhalt be taking men) That al this aforefaid did properly meane Peters trauailles to come, in the cōuerfion of the world to Chrifft, and his prerogatiue before al men therin, it is euident by Chrifts fpecial promife made to him feuerally and apart in this place, that he should be made the taker of men, though to other he giueth alfo, as to Peters cooperatours and coadiutours the like office. *Mat. 4, 19.*

Peters preeminēce in fifhing for mēs foules.

19 Went vp vpon the rooffe) A ftrange diligence in procuring corporal health of & by Chrifft: and an example for vs of the like or greater, to obtaine faluation of him either for our felues or our friends, and to feeke to his Church & Sacraments with what extraordinarie paine foeuer.

Zeale of foules.

20 Whofe faith) Great is God (faith S. Ambrofe) and pardoneth one fort through the merites of others. Therefore if thou doubt to obtaine forgiueneffe of thy great offenses, ioyne vnto thy felf interceffours, vfe the Churches help, which may pray for thee and obtaine for thee that which our Lord might denie to thyfelf. *Amb. li. 5. in Luc.*

The interceffiō of others.

*In catena
S. Thomæ.*

24 The Sonne of man in earth) By which act (faith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit finnes; which he faid both for himfelf and vs. For he, as God being made man & Lord of the Law, forgiueth finnes. And we alfo haue obtained by him that wōderful grace. For it is faid to

Priefts doe remit finnes.

his Difciples: *Whofe finnes you shal remit, they are remitted to them.* And how should not he be able to remit finnes, who gaue others power to doe the fame?

Forfaking al, and following Chrif.

28 Leauing al followed him) The profane Iulian charged Matthew of too much lightnes, to leaue al and follow a ftranger, at one word. But indeed hereby is feen the maruelous efficacie of Chrifts Word and internal working, that in a moment can alter the hart of a man, and caufe him nothing to efteeme the things moft deere vnto him. Which he did not only then in prefence, but alfo daily in the Church. For fo S. Antonie, S. Francis, and others, by hearing only the Word of our Sauour read in the Church forfooke al, and followed him.

Io. 20, 23.

Hiero. in Mt. 9.

Athan. in Vit. S. Antonij. Auguft. confeſ. li. 2. c. 12.

Bonau. in vit. S. Frãcifci.

Chapter 6

For reprobuing by Scripture and miracle (as alfo by reaſon) the Pharifees blindnes about the obferuation of the Sabbath, 11. they feeke his death. 12. Hauing in the mountaine prayed al night, he choofeth twelue Apoftles, 17. and after many miracles vpon the difeafed, 20. he maketh a fermon to his Difciples before the people: propoſing Heauen to ſuch as wil fuffer for him, 24. and woe to ſuch as wil not. 27. Yet with al exhorting to doe good euen to our enemies alfo. 39. and that the Maifters muſt firſt mend themſelues. 46. finally to doe good works, becauſe only faith wil not fuffice.

And it came to paſſe on the ^a)Sabboth ſecõd- firſt, when he paſſed through the corne, his Difciples did pluck the eares, & did eate rubbing them with their hands. ² And certaine of the Pharifees ſaid to them: Why doe you that which is not law- ful on the Sabbath? ³ And IESVS anſwering thẽ, ſaid: •Neither this haue you read which Dauid did, when himſelf was an hungred & they that were with him: ⁴

Mt. 12, 1. Mar. 2, 23.

1. Re. 21, 4.

^a S. Hierom (*ep. 2. ad Nepotian.*) writeth of himſelf, that being at Conſtãtinople, he aſked his maiſter Gregorie Naziãzene the famous Doctour, then Biſhop there, what Sabbath this was. Who by his anſwer declared that it was very hard to tel: neither is it yet knowẽ to the beſt learned. Yet the Proteſtants are wont to ſay, Al is very eaſie.

how he entred into the houle of God, and tooke the
Leu. 24, 9. loaves of Propofition, and did eate, and gaue to them
 that were with him, which it is not lawful to eate but
 only for Priests? ⁵ And he faid to them: That the Sonne
 of man is Lord of the Sabboth alfo.

⁶ And it came to paffe on another Sabboth alfo,
Mt. 12, 10. that he entred into the Synagogue, and taught. And
Mr. 3, 1. there was a man, and his right hand was withered. ⁷ And
 the Scribes and Pharifees watched if he would cure on
 the Sabboth; that they might find how to accufe him.
⁸ But he knew their cogitations; and he faid to the man
 that had the withered hand: Arife, and ftand forth into
 the middes. And rifing he ftood. ⁹ And IESVS faid to
 them: I aske you, if it be lawful on the Sabboths to
 doe wel or il; to [♠]faue a foule or to deftroy? ¹⁰ And
 looking about vpon thẽ al, he faid to the mã: Stretch
 forth thy hãd. And he ftretched it forth; & his hand was
 reftored. ¹¹ And they were replenifhed with madnes; &
 they communed one with another what they might doe
 to IESVS.

¹² And it came to paffe in thofe daies, he went forth
 into the mountaine to pray, and he paffed [♠]the whole
Mt. 10, 1. night in the prayer of God. ¹³ And when day was come,
Mr. 3, 1. he called his Difciples; and he chofe twelue of them (
6, 7. Lu. 9, 1. [♠]whom alfo he named *Apostles*) ¹⁴ [♠]Simon whom he fur-
 named Peter, and Andrew his brother, Iames and Iohn,
 Philippe and Bartholomew, ¹⁵ Matthew and Thomas,
 Iames of Alphæus and Symon that is called Zelotes,
¹⁶ and Iude of Iames, and Iudas Ifcariote which was the
 traitour. ¹⁷ And defcending with them he ftood in a
 plaine place, and the multitude of his Difciples, and
 a very great companie of People from al Iewrie and
 Hierufalem, and the fea coaft both of Tyre & Sidon,
¹⁸ which were come to heare him, and to be heaed of
 their maladies. And they that were vexed of vncleane
 Spirits, were cured. ¹⁹ And al the multitude ^afought
 to touch him, becaufe vertue went forth from him, and

^a See *S. Mar. Annot. c. 5, 28.*

healed al. ²⁰ And he lifting vp his eyes vpon his Difciples, faid:

Bleffed are ye poore: for yours is the Kingdom of God. ²¹ Bleffed are you that now are an hungred: becaufe you fhall be filled. Bleffed are you that now doe weepe: becaufe you fhall laugh. ²² Bleffed fhall you be when men fhall hate you, and when they fhall feparate you, and vpbraid you, and abandon your name as euil, for the Sonne of mans fake. ²³ ¶ Be glad in that day and reioyce; for behold, your reward is much in Heauen. For according to thefe things did their Fathers to the Prophets. ²⁴ But woe to you that are rich: becaufe you haue your confolation. ²⁵ Woe to you that are filled: becaufe you fhall be hungrie. Woe to you that now doe laugh: becaufe you fhall mourne and weep. ²⁶ Woe, when al men ¶ fhall bleffe you: For according to thefe things did their Fathers to the falfe-Prophets.

²⁷ But to you I fay that doe heare: Loue your enemies, doe good to them that hate you. ²⁸ Bleffe them that curfe you, and pray for them that calumniat you. ²⁹ And he that ftriketh thee on the cheeke, offer alfo the other. And from him that taketh away from thee thy robe, prohibit not thy coate alfo. ³⁰ And ^ato euery one that asketh thee, giue, and of him that taketh away the things that are thine, aske not againe. ³¹ And according as you wil that men doe to you, doe you alfo to the in like manner. ³² And if you loue them that loue you, what thanke is to you? for finners alfo loue thofe that loue them. ³³ And if ye doe good to them that doe you good: what thanke is to you? for finners alfo doe this. ³⁴ And if ye lend to them of whom ye hope to receaue; what thanke is to you? for finners alfo lend vnto finners, for to receaue as much. ³⁵ But loue ye your enemies; doe good and ¶ lend, hoping for nothing thereby: and your reward fhall be much, and you fhall be the Sonnes of the Higheft, becaufe him felf is beneficial vpon the

^a That is, to euery one iuftly afking. For that which is vniuftly afked, may be iuftly denied. *Aug. li. 1. c. 40. de Serm. Do. in monte.*

vnkind and the euil. ³⁶ Be ye therefore merciful as also your Father is merciful. ³⁷ Iudge not, & you shal not be iudged. Condemne not, & you shal not be condemned. Forgiue, and you shal be forgiuen. ³⁸ Giue, and there shal be giuen to you. Good meafure & preffed downe and fhaken together and running ouer shal they giue into your bofome. For with the fame meafure that you doe mete, it shal be meafured to you againe.

³⁹ And he faid to them a fimilitude also: Can the blind lead the blind? doe not both fal into the ditch? ⁴⁰ The Difciple is not aboue his Maifter: but euery one shal be perfect, if he be as his Maifter. ⁴¹ And why feeft thou the mote in thy brothers eye: but the beame that is in thine owne eye thou confidereft not? ⁴² Or how canft thou fay to thy brother: Brother, let me caft out the mote out of thine eye: thy felf not feeing the beame in thine owne eye? Hypocrite, caft firft the beame out of thine owne eye; and then fhalt thou fee clerely to take forth the mote out of thy brothers eye.

⁴³ For there is no good tree that yealdeth euil fruits; nor euil tree, that yealdeth good fruit. ⁴⁴ For euery tree is knowen by his fruit. For neither doe they gather figges of thornes; neither of a bufh doe they gather the grape. ⁴⁵ The good man of the good treafure of his hart bringeth forth good; and the euil man of the il treafure bringeth forth euil. For of the aboundance of the hart the mouth fpeaketh.

⁴⁶ And why cal you me, Lord, Lord: and doe not the things which I fay? ⁴⁷ Euery one that commeth to me, and heareth my words, and doeth them, I wil fhew you to whom he is like. ⁴⁸ He is like to a man ^{a)}building a houfe, that digged deep, and laid the foundation vpon a rock. And when an inundation rofe, the riuer beatt againft that houfe, and it could not moue it; for it was founded vpon a rock. ⁴⁹ But he that heareth, and doeth not; is like to a man building his houfe vpon the earth

^a He buildeth right & furely, that hath both faith and good works: he buildeth on fand, that truetheth to his faith or reading or knowledge of the fcripture, & doth not worke or liue accordingly.

without a foundation: againft the which the riuer did beat; and incontinent it fel, and the ruine of that houfe was great.

ANNOTATIONS

Heretikes vnderftād
not the Scriptures.

3 Neither this haue you read) The Scribes and Pharifees boafed moft of their knowledge of the Scripture; but our Sauour often fheweth their great ignorance. Euen fo the Heretikes that now adaies vaunt moft of the Scriptures and of their vnderftanding of them, may foone be proued to vnderftand litle or nothing.

9 Saue a foule) Hereby it feemeth that Chrifft (as at other times lightly alwaies) did not only heale this man in body, but of fome correfpondent difeafe in his foule.

The Churches praieris
at the times of giu-
ing holy orders.

12 The whole night) Our Sauour instantly prayed, alone in the mount without doore, al night long, as a preparation to the defignement of his Apoftles the day after: to giue example to the Church of praying instantly when Priests are to be ordered, and a leffon to vs al what we fhould doe for our owne neceffities, when Chrifft did fo for other mens.

The name and dig-
nitie of Apoftles.

13 Whom he named Apoftles) Here it is to be noted againft our Aduerfaries that deceitfully meafure to the fimple the whole nature and qualitie of certaine facred functions, by the primitive fignification & compaffe of the names or words whereby they be called; with whom as a Priefft is but an elder, and a Bifhop, a watchman or Superintendent, fo an Apoftle is nothing but a Legate or Meffenger, and therefore (as they argue) can make no Lawes nor prefcribe or teach any thing not expreffed in his *mandatum*. Know therefore againft fuch deceiuers, that fuch things are not to be ruled by the vulgar fignification of the word or calling, but by vfe and application of the holy writers, and in this point by Chriffts owne exprefse impofition. And fo this word *Apoftle*, is a calling of Office, gouernement, authoritie, and moft high dignitie giuen by our Maifter, fpecially to the College of the Twelue: whom he indowed aboue that which the vulgar etymologie of their name requireth, with power to bind and loofe, to punifh and pardon, to teach and rule his Church. Out of which roome and dignitie (which is called in the Pfalme and in the Actes a Bifhoprike) when Iudas fel, Mathias was chofen to fupply it, & was numbred among the reft, who were as founders or foundations of our religion, as the Apoftle termeth them. Therefore to that college this name agreeth by fpecial impofition & prerogatiue, though afterward it was by vfe of the Scriptures extended to S. Paul and S. Barnabas, and fometimes to the Apoftles Succelfours: as alfo (by the like vfe of Scriptures) to the firft conuerters of countries to the faith, or their coadiutours in that function. In which fenfe

Cal. Inft. li. 4. c. 8.

Pf. 108, 8.

Act. 1, 20.

Eph. 2, 20.

Act. 14.

1. Cor. 12. Eph. 4, 11.

1. Cor. 9, 2. Phil. 2, 25.

S. Paul chalengeth to be the Corinthians Apofte, and nameth Epaphroditus the Philipians Apofte: as we cal S. Gregorie & his Difciple S. Auguftin, our Apoftles of England. In al which taking, it euer fignifieth Dignitie, Regiment, Paternitie, Principallitie, and Primacie in the Church of God: according to S. Paul *1. Cor. 12. He hath placed in his Church, firft indeed Apoftles, &c.* Whereby we may fee that S. Peters dignitie was a wonderful eminent prerogatiue and foueraigntie, when he was the Head not only of other Chriftian men, but the Head of al Apoftles, yea euen of the College of the Twelue. And if our Aduerfaries lift to haue learned any profitable leffon by the word Apofte, more profitably and truely they might haue gathered, that Chrift called thefe his principal officers, *Apoftles*, or *Sent*, him felf alfo fpecially and aboue al other being *Miffus*, that is, *Sent*, and called alfo Apofte in the Scriptures; to warne vs by the nature of the word, that none are true Apoftles, Pafours, or Preachers, that are not fpecially fent and called, or that can not fhew by whom they be fent, & that al Heretikes therfore be rather Apoftates then Apoftles, for that they be not fent, not duely called, nor chofen to preach.

Lu. 4, 18.
Heb. 3, 1.

14 Simon) Peter in the numbering of the Apoftles, alwaies firft named and preferred before Andrew his elder brother and fenior by calling. See *Annotat. Mt. 10, 2.*

Peters preeminence.

23 Be glad) The common miferies that fal to the true preachers and other Catholike men for Chriffs fake, as pouertie, famin, mourning, & perfecutions, be indeed the greateft bleffing that can be, and are meritorious of the reward of Heauen. Contrariwife, al the felicities of this world without Chrift, are indeed nothing but woe, and the entrance to euerlafting miferie.

Al perfecution for Chrift is a bleffing.

26 Shal bleffe you) This woe pertaineth to the Heretikes of our daies, that delight to haue the Peoples praifes and bleffings & fhouts, preaching pleafant things of purpofe to their itching eares: as did the Falfe-Prophets, when they were magnified and commended therfore of the carnal Iewes.

The vanitie of Heretical preachers.

35 Lend, hoping nothing) In that we may here feeme to be moued to lend to thofe whom we thinke not able nor like euer to repay againe, it muft be holden for a counfel rather then a cōmandemēt, except the cafe of neceffitie. But it may be takē rather for a precept, wherein vfurie, that is to fay, the expectatiō not of the money lēt, but of vantage for lone, is foriddē: as by other places of Scripture it is condēned, & is a thing againft the Law of nature & Nations. And great fhame & pitie it is, that it fhould be fo much vfed or fuffered amōg Chriftiās, or fo couered & cloked vnder the habite of other cōtracts, as it is.

Againft vfurie.

Chapter 7

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11. The widowes sonne he reuiueth and reftoreth to her, & is renowned therevpon. 18. To Iohns meffengers he anfwereth with miracles, leauing to Iohn to preach thereby vnto them that he is Chrif. 24. And afterward he declareth how worthy credit was Iohns testimony, 29. inueighing againft the Pharifees, 31. who with neither of their māners of liuing could be wonne, 36. shewing alfo vnto them by occasion of Marie Magdalen, how he is a freind to finners, not to maintaine them in finne, but to forgiue them their finnes vpon their faith and pennance.

And when he had fully faid al his words into the eares of the People, he entred into Capharnaum. ² And the seruant of a certaine Centurion being fick, was readie to die: who was deare vnto him. ³ And when he had heard of IESVS, he sent vnto him the Ancients of the Iewes, defiring him to come and heale his seruant. ⁴ But they being come to IESVS, befought him earnestly, faying to him, That he is worthie that thou shouldest doe this for him. ⁵ For he loueth our Nation; and he hath ^abuilt a Synagogue for vs. ⁶ And IESVS went with them. And when he was now not farre from the houle, the Centurion sent his freinds vnto him, faying: Lord, trouble not thyself. For ^a*I am not worthie that thou shouldest enter vnder my roofe.* ⁷ For the which caufe neither did I thinke my self worthie to come to thee; but say the word, and my seruant shal be made whole. ⁸ For I alfo am a man fubiect to authoritie, hauing vnder me fouldiars: and I say to this, goe, and he goeth; and to an other, come, and he commeth; and to my seruant, doe this, and he doeth it. ⁹ Which IESVS hearing, marueled; and turning to the multitude

Mt. 8, 5.

^a See the *Annotations vpon S. Matth. c. 8, 8.*

that followed him he said: Amen I say to you, neither in Irael haue I found so great faith. ¹⁰ And they that were sent, being returned home, found the seruant that had been sick, whole.

¹¹ And it came to passe, afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. ¹² And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother; and she was a widow: and a great multitude of the citie with her. ¹³ Whom when our Lord had seen, being moued with mercie vpon her, he said to her: Weep not. ¹⁴ And he came neere and touched the coffin. And they that caried it stood still; and he said: Yong man, I say to thee, arise. ¹⁵ And he that was dead, rose vp, and began to speake. And he gaue him to his mother. ¹⁶ And feare tooke them all; and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visited his People. ¹⁷ And this saying went forth into all Iewrie of him, & into all the countrie about.

¹⁸ And Iohns Disciples shewed him of all these things.

Mt. 11, 2.

¹⁹ And Iohn called two of his Disciples, and sent them to IESVS, saying: Art thou he that art to come; or expect we another? ²⁰ And when the men were come vnto him, they said: Iohn the Baptist hath sent vs to thee, saying: Art thou he that art to come; or expect we another?

ἐχάρισατο

²¹ (And the self same houre, he cured many of maladies, and hurts, and euil Spirits: and to many blind he gaue sight.) ²² And answering, he said to them: Goe & report to Iohn what you haue heard and seen: That the blind see, the lame walke, the lepers are made cleane,

Esa. 35, 5.

61, 1.

the deafe heare, the dead rise againe, ²³ ^{a)}the poore are euangelized: and blessed is he whofoeuer shall not be scandalized in me.

Mt. 11, 7.

²⁴ And when Iohns messengers were departed, he began to say of Iohn to the multitudes: What went you out into the desert to see? a reed moued with the wind?

^a *pauperes euangelizantur*, that is, to the poore the Gospell is preached, and they receaue it.

²⁵ But what went you forth to fee? a man clothed in
^{a)}foft garments? Behold they that are in coftly apparel
and delicacies, are in the houfes of Kings. ²⁶ But what
went you out for to fee? a Prophet? Certes I fay to
you, and more then a Prophet. ²⁷ This is he of whom it
is written: *Behold I fend mine Angel before thy face,* *Mal. 3, 1.*
which ſhal prepare thy way before thee. ²⁸ For I fay to
you: A greater Prophet among the children of women
then Iohn the Baptiſt, there is no man. But he that is
the leſſer in the Kingdom of God, is greater then he.
²⁹ And al the People hearing and the Publicans, iuſti-
fied God, being baptized with Iohns Baptiſme. ³⁰ But
the Pharifees and the lawyers ^{b)}deſpifed the counſel of
God againſt them ſelues, being not baptized of him.
³¹ And our Lord ſaid: Wherevnto then ſhal I liken the
men of this Generation, and wherevnto are they like?
³² They are like to children fitting in the market-place,
and ſpeaking one to another, and ſaying: We haue piped
to you, and you haue not danded; we haue lamented, and
you haue not wept. ³³ For Iohn Baptiſt came neither
^{Mt. 3, 4.} eating bread nor drinking wine; and you fay: He hath
a Diuel. ³⁴ The Sonne of man came eating and drink-
ing; and you fay: Behold a man that is a gurmander
and a drinker of wine, a freind of Publicans and finners.
³⁵ And wifedom is iuſtified of al her children.

³⁶ And one of the Pharifees defired him to eate with
him. And being entred into the houſe of the Pharifee, he
ſate downe to meate. ³⁷ And behold a woman that was
in the citie, a finner, as ſhe knew that he was ſet downe
in the Pharifees houſe, ſhe brought an alabaſter boxe of

^a Marke this wel cōcerning Iohns apparel and diet. See the *Anno-*
tatiōs vpon S. Matth. c. 3, 4.

^b As they that cōtēned Iohns Baptiſme, deſpifed Gods counſel &
wifedom; ſo much more they that make no accōit of the Sacramēts
of the Church, deſpife Gods counſel & ordinance touching their
ſaluation, to their owne damnation.

ointment; ³⁸ and standing behind beside his feet, she began to ^a)water his feet with teares, & wiped them with the haire of her head, and kiffed his feet, & anointed them with the ointment. ³⁹ And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a finner. ⁴⁰ And IESVS answering said to him: Simon, I haue somewhat to say vnto thee. But he said: Maister, say. ⁴¹ A certaine creditour had two debtors; one did owe fife hundred pence, & the other fiftie. ⁴² They hauing not wherewith to pay, he forgave both. Whether therefore doth loue him more? ⁴³ Simon answering said: I suppose that he to whom he forgave more. But he said to him: Thou hast iudged rightly. ⁴⁴ And turning to the woman, he said vnto Simon: Dost thou see this woman? I entred [♣]into thy house, water to my feet thou didst not giue; but she with teares hath watered my feet, and with her haire hath wiped them. ⁴⁵ Kisse thou gauest me not; but she since I came in, hath not ceased to kisse my feet. ⁴⁶ With oile thou didst not anoint my head; but she with ointment hath anointed my feet. ⁴⁷ For the which I say to thee: Many finnes are forgiven her, because she hath ^b)loued much. But to whom lesse is forgiven, he loveth lesse. ⁴⁸ And he said to her: Thy finnes are forgiven thee. ⁴⁹ And they that sat together at the table began to say within them selues, ^c)Who is this that also forgiveth finnes? ⁵⁰ And he said to the woman: [♣]Thy faith hath made thee safe, goe in peace.

^a A perfect paterne of true pennāce in this woman, who fought of Christ with open teares & other strange works of satisfactiō & deuotion, remission of her finnes.

^b Not only faith (as you may perceiue) but loue or charitie obtaineth remission of finnes.

^c As the Pharisees did al wayes carpe Christ for remission of finnes in earth, so the Heretike reprehend his Church that remitteth finnes by his authoritie.

ANNOTATIONS

Building of Churches,
Monafteries, &c.

5 Built a Synagogue) As at that time to found a Synagogue, was acceptable to God, and procured the praier of the faithful People for whose vse it was made: fo now much more in the new Teftament, to build a Church, Monafterie, College, or any like worke for the honour and feruice of God, is grateful to him and procureth the praier of the good People for whose vse fuch things be founded.

Exteriour fignes of more
then common deuotion.

44 Into thy houfe) An exceeding approbation of the extraordinary workes and fignes of external deuotion, which feeme to carnal men (though otherwife faithful) to be often fuperfluous or not acceptable. This Simon was perhaps of a good wil, and therefore (as diuers other did elfwhere) inuited Chrift to his houfe, not of curiofitie or captiuousnes, as fome other did; but of affectiō, as it may feeme by Chriffs familiar talke with him. Notwithftanding his duties towards him were but ordinary. But the anointing, waffing, kifing, wiping of his feet in fuch fort as the woman did, were further fignes of more then vulgar loue: fuch as is in deuout men or women that goe on pilgrimage and kiffe deuoutly the holy memories of Chriffs and his Saints. Which is no more but an exteriour exprefing of their affection, and that they loue much, as euery vulgar Chriftian man doth not.

Iuftification attrib-
uted not to faith only.

50 Thy faith) The remiffion of her finnes being attributed before to charitie, is now alfo faid to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alfo though but one named. Becaufe when there be diuers caufes concurring to one effect, the fcriptures commonly name but one, and that efpecially which is moft proper to the purpofe and time, not excluding the other. And therefore his working miracles vpon any perfon, is attributed to the faith of them on whom or at whose defire they be done. Becaufe he wrought his miracles to induce al men to beleue in him; and therefore fpecially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they afked at his hands: without which it had been rather a mockerie and tentation of him, then a true defire of benefit at his hands.

Chapter 8

Going ouer al Galilee with his traine, 4. he preacheth to the Iewes in parables becaufe of their reprobation, 9. but to his Difciples manifeftly; becaufe he wil not for the Iewes incredulity haue his cōming frustrate: 19. fig-nifying alfo that we are his kinne (though we be Gen-tils) and not his carnal brethren the Iewes. 22. To whom

also (signified by the Gerafens) after the tempest in his sleep (that is, in his death) & calme in his resurrection, he commeth: but they preferring their temporals before his prefence, he leaueth them againe. 41. Likewife comming to cure the Iewes (who were borne when the Gentils sickned about Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die, but them also in the end he wil restore.

And it came to passe afterward, and he made his iourney by cities and townes preaching and euangelizing the Kingdom of God; and the Twelue with him, ² and some women that had been cured of wicked Spirits and infirmities; Marie which is called Magdalene, out of whom seven Diuels were gone forth, ³ and Ioane the wife of Chufa Herods Procuratour, and Sufan, and many others that ⁴did minister vnto him of their substance.

Mr. 16, 9. ⁴ And when a very great multitude affembled and *aliæ multæ* ⁵ haftned out of the cities vnto him, he said by a similitude. ⁵ The fower went forth to sow his seed. And whiles he sowed, some fell by the way side, and was troden vpon, and the foules of the aire did eate it. ⁶ And otherfome fell vpon the rock; and being shot vp, it withered, because it had not moifture. ⁷ And otherfome fell among thornes, and the thornes growing vp withal, choked it. ⁸ And otherfome fell vpon good ground; and being shot vp, yealded fruit an hundred fold. Saying these things he cried: He that hath eares to heare, let him heare.

⁹ And his Disciples asked him what this parable was. ¹⁰ To whom he said: To you it is giuen to know the myfterie of the Kingdom of God; but to the rest in parables, ^a)that seeing they may not see, and hearing may not vnderstand. ¹¹ And the parable is this: The seed, is the Word of God. ¹² And they besides the way, are those that heare, then the Diuel commeth, and taketh the Word out of their hart, lest beleeuing they be faued.

Ef. 6, 9.

^a See the *Annotations vpon S. Matthew. c. 13, 14.*

¹³ For they vpon the rock; fuch as when they heare, with ioy receaue the Word: and thefe haue no roots; becaufe ^{a)}for a time they beleue, and in time of tentation they reuolt. ¹⁴ And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleafures of this life, and render not fruit. ¹⁵ And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience.

¹⁶ And no man lighting a candel doth couer it with a veffel, or put it vnder a bed; but fetteth it vpon a candelticke, that they that enter in, may fee the light. ¹⁷ For there is not any thing fecret, that fhall not be made manifelt; nor hid, that fhall not be knowen, & come abroad. ¹⁸ See therfore how you heare. For he that hath, to him fhall be giuen; and whofoeuer hath not, that alfo which he thinketh he hath, fhall be taken away from him.

¹⁹ And his mother and brethren came vnto him; *Mt. 12, 46.* and they could not come at him for the multitude. ²⁰ And *Mr. 3, 31.* it was told him: Thy mother and ^dthy brethren ftand without, defirous to fee thee. ²¹ Who anfwering faid to them: My ^{b)}mother and my brethren, are they that heare the Word of God and doe it.

²² And it came to paffe one day; and he went vp *Mat. 8, 23.* into a boat, and his Difciples, and he faid to them: Let *Mar. 4, 26.* vs ftrike ouer the lake. And they launched forth. ²³ And when they were failing, he flept; and there fel a ftorme of wind into the lake, and they were filled, and were *complebantur* in danger. ²⁴ And ^{c)}they came and raifed him, faying: Maifter, we perifh. But he rifing, rebuked the wind and the tempeft of water; and it ceafed, and there was made a calme. ²⁵ And he faid to them: Where is your faith?

^a Againft the Heretikes that fay, faith once had can not be loft, and that he which now hath not faith, neuer had.

^b He did not here difdainfully fpeake of his mother, but teacheth that our fpiritual kinred is to be preferred before carnal cognation. *Hilar. in 12. Mat.*

^c See the *Annotations vpon S. Matthew. c. 8, 24.*

Mt. 8, 28.

Mr. 5, 1.

Who fearing, marueled one to an other, faying: Who is this (trow ye) that he commandeth both the winds and the fea, and they obey him? ²⁶ And they failed to the countrie of the Gerafens which is ouer againft Galilee.

²⁷ And when he was come forth to the land, there met him a certaine man that had a Diuel now a very long time, and he did weare no clothes, neither did he tarie in houle, but in the monuments. ²⁸ And as he faw IESVS, he fel downe before him; and crying out with a great voice, he faid: What is it to me & thee IESVS Sonne of God moft high? I befeech thee doe not tormēt me. ²⁹ For he commanded the vncleane Spirit to goe forth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters; and breaking the bonds was driuen of the Diuel into the deferts. ³⁰ And IESVS asked him faying: What is thy name? But he faid: Legion; becaufe many Diuels were entred into him. ³¹ And they befought him that he would not command them to goe into the depth. ³² And there was there a heard of many fwine feeding on the mountaine; & they defired him that he would permit thẽ to enter into them. And he permitted them. ³³ The Diuels therfore went forth out of the man, and entred into the fwine; and the heard with violence went headlong into the lake, and was ftified. ³⁴ Which when the fwineheards faw done, they fled, ād told into the citie and into the townes. ³⁵ And they went forth to fee that which was done; and they came to IESVS, and found the man, out of whom the Diuels were gone forth, fitting at his feet, clothed, and wel in his wits, and they were afraid. ³⁶ And they alfo that had feen, told them how he had been made whole from the legion. ³⁷ And al the multitude of the countrie of the Gerafens befought him to depart from them; for they were taken with great feare. And he going vp into the boat, returned. ³⁸ And the man out of whom the Diuels were departed, defired him that he might be with him. But IESVS dimiffed him, faying: ³⁹ Returne into thy houle, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things IESVS had done to him.

⁴⁰ And it came to paffe; when IESVS was returned, the multitude receiued him. And al were expecting him.

⁴¹ And behold there came a man whose name was Iairus, and he was Prince of the Synagogue: and he fel at the feet of IESVS, desiring him that he would enter into his house, ⁴² because he had an only daughter almost twelue yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes.

Mt. 9, 18. Mr. 5, 22.

⁴³ And there was ^{a)}a certaine woman in a fluxe of blood from twelue yeares past, which had bestowed al her substance vpon Physicians, neither could she be cured of any: ⁴⁴ she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her blood stinted. ⁴⁵ And IESVS said: Who is it that touched me? And al denying, ^{b)}Peter said, and they that were with him: Maister, the multitudes throng and presse thee, and doest thou say, Who touched me? ⁴⁶ And IESVS said: Some bodie hath touched me; for I know that there is vertue proceeded from me. ⁴⁷ And the woman feeling, that she was not hid, came trembling, and fel downe before his feet; and for what cause she had touched him, she shewed before al the People, and how forthwith she was made whole. ⁴⁸ But he said to her: Daughter, thy faith hath made thee faine, goe thy way in peace.

⁴⁹ As he was yet speaking, there commeth one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. ⁵⁰ And IESVS hearing this word, answered the father of the maide: Feare not; ^{c)}believe only, and she shall be faine. ⁵¹ And when he was come to the house, he permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maide. ⁵² And al wept, and mourned for her. But he said: Weep not, the maide is not dead, but sleepeth. ⁵³ And they derided him, knowing that

^a See the *Annotations vpon S. Mat. c. 9, 19.*

^b It is an euident signe of prerogative, that Peter only is named so often as cheefe of the company. *Mar. 1, 36. Act. 5, 29. Luc. 9, 22. Mar. 16, 7. 1. Cor. 15, 5.*

^c See the *Annotations vpon S. Marke c. 5, 56.*

ſhe was dead. ⁵⁴ But he holding her hand cried ſaying: Maide arife. ⁵⁵ And ſher ſpirit returned, and ſhe roſe incontinent. And he bade them giue her to eate. ⁵⁶ And her parentes were aſtoniſhed, whom he commanded to tel no man that which was done.

ANNOTATIONS

3 That did miniſter) It was the cuſtome of the Iewes that women of their ſubſtance did miniſter meate drinke and cloth to their teachers, going about with them. Which becauſe it might haue been ſcandalous among the Gentils, S. Paul maketh mention that he vſed it not. And they miniſtered to our Lord of their ſubſtance for this cauſe, that he whoſe ſpiritual benefites they reaped, might reape their carnal things.

Holy women that followed Chriſt.

1. Cor. 9, 5–12.

Hiero. cont.
Heluid. c. 9.

20 Thy brethren) Theſe brethren of our Lord, were not the ſonnes of the B. Virgin MARIE the mother of God, as Heluidius wickedly taught: neither are they to be thought (as ſome others ſay) the ſonnes of Ioseph by an other wife: for (as S. Hierom writeth) not only our Lady was a virgin, but by reaſon of her, Ioseph alſo: that our Sauour might be borne of a virginal matrimonie. But they are called his brethren Ibidē. c. 8. (according to the vſual ſpeech of the Scriptures) becauſe they were his coſins, either the ſonnes of Iosephs brother, or (as the more receiued opinion is) the ſonnes of our Ladies ſiſter called Marie of Iames, which Iames therfore is alſo called the brother of our Lord.

The brethren of Chriſt.

⁵⁵ Her ſpirit returned) This returning of the ſoules againe into the bodies of them whom CHRIST and his Apoſtles raiſed from death (ſpecially Lazarus who had been dead foure daies) doth euidently proue a third place againſt our aduerſaries, that ſay, euery one goeth ſtraight to Heauen or Hel. For it can not be thought that they were called from the one or the other, and therfore from ſome third place.

A third place after this life.

Chapter 9

His Twelue alſo now preaching euery where and working miracles. 6. Herod and al doe wonder much. 10. After which, he taketh them and goeth into the wilderneſſe: where he cureth and teacheth, feeding 5000. with five loaues. 18. Peter confeſſing him to be Chriſt, 22. he on the other ſide foretelleth his Paſſion, and that al muſt in time of perfecution follow him therein. 27. whereunto

to encourage vs the more, 27. he giueth in his Transfiguration a fight of the glorie, which is the reward of suffering. 37. The next day he casteth out a Diuel which his Disciples could not. 43. whom amiddes these wonders he forewarneth againe of his scandalous Pafsion. 49. And to cure their ambition, he telleth them, that the moft humble he esteemeth moft: 49. bidding them alfo not to prohibit any that is not againft them. 51. Yea and toward fuch as be againft them Schifmatically, to shew mildnes for al that. 57. Of following him, three examples.

And calling together the twelue Apoftles, he gaue them ^avertue and power ouer al Diuels, and to cure maladies. ² And he fent them to preach the Kingdom of God; and to heale the ficke. ³ And he faid to them: Take nothing for the way, neither rod, nor skrip, nor bread, nor money, neither haue two coates. ⁴ And into whatfoeuer houle you enter, tarie there, and thence doe not depart. ⁵ And whofoeuer shal not receiue you, going forth out of that citie, shake off the duft alfo of your feet ^bfor a teftimonie vpon them. ⁶ And going forth they went a circuit from towne to towne euangelizing and curing euery where.

Mt. 10, 1. Mr. 3, 13. 6, 8.

⁷ And Herod the Tetrach heard al things that were done by him; and he ftaggered becaufe it was faid of fome, That Iohn was rifen from the dead. ⁸ But of other fome, That Elias hath appeared; and of others, that a Prophet one of the old ones was rifen. ⁹ And Herod faid: Iohn I haue beheaded; but who is this of whom I heare fuch things? And he fought for to fee him.

Mt. 14, 1. Mar. 6, 14.

¹⁰ And the Apoftles being returned, reported to him whatfoeuer they did: and taking them he retired apart into a defert place, which belongeth to Beth-faida.

Mt. 14, 13. Mar. 6, 31. Io. 6, 5.

^a To command Diuels and difeafes either of body or foule, is by nature proper to God only: but by Gods guift, men alfo may haue the fame: euen fo to forgiue finnes.

^b A great fault to reiect the true Preachers, or not to admit them into houle for needful harbour and fuffenance.

¹¹ Which the multitudes vnderftāding, followed him & he receiued them, and fpake to them of the Kingdom of God, and them that had need of cure he healed. ¹² And the day began to draw towards an end. And the Twelue comming neere, faid to him: Dimiffe the multitudes, that going into townes and villages here about, they may haue lodging, and find meates; becaufe here we are in a defert place. ¹³ And he faid to them: Giue you them to eate. But they faid: We haue no more but fiue loaues and two fifhes; vnles perhaps we should goe & buie meates for al this multitude. ¹⁴ And there were men almoft fiue thoufand. And he faid to his Difciples: Make them fit downe by companies fiftie and fiftie. ¹⁵ And fo they did. And they made al fit downe. ¹⁶ And taking the fiue loaues and the two fifhes, he looked vp vnto Heauen, and ^a)bleffed them; and he brake, and diftributed to his Difciples, for to fet before the multitudes. ¹⁷ And ^b)they did al eate, and had their fil. And there was taken vp that which remained to them, twelue baskets of fragments.

εὐλόγη-
σεν αὐτοὺς

Mt. 16, 13.
Mar. 8, 27.

¹⁸ And it came to paffe; when he was alone praying, his Difciples alfo were with him; and he asked them faying: Whom doe the multitudes fay that I am? ¹⁹ But they answered, and faid: Iohn the Baptift; and fome, Elias; but fome, that one of the Prophets before time is rifen. ²⁰ And he faid to them: But whom fay ye that I am? Simon Peter answering, faid: The Chriftof God. ²¹ But he rebuking them, commanded that they should tel this to no man, ²² faying: That the Sonne of man muft fuffer many things, and be reiected of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rife againe.

²³ And he faid to al: If any man wil come after me, let him denie himfelf, and take vp his croffe daily, and follow me. ²⁴ For he that wil faue his life, fhall lofe

^a Here you fee that he bleffed the things, and not only gaue thanks to God. See *Annot. Marci. c. 8, 7.*

^b The miraculous prouidence of God toward fuch as follow Chriftof into deferts, prifone, banishment, or whitherfoeuer.

it; for he that shal lofe his life for my fake, shal faue it. ²⁵ For what profit hath a man if he gaine the whole world, and lofe himself, and caft away himself? ²⁶ For he that shal be ashamed of me and of my wordes, him the Sonne of man shal be ashamed of, when he shal come in his maieftie, and his Fathers, and of the holy Angels. ²⁷ And I fay to you affuredly: There be some standing here that shal not taft death, [†]til they see the Kingdom of God.

The TRANS-
FIGVRATION.

²⁸ And it came to paffe after thefe wordes almost eight daies, and he tooke Peter and Iames and Iohn, and went into a mountaine to pray. ²⁹ And whiles he prayed, the shape of his countenance was altered: and his raiment white and gliftering. ³⁰ And behold two men talked with him. And they were Moyfes and Elias, ³¹ appearing in maieftie. And they told his decease that he should accomplish in Hierufalem. ³² But Peter and they that were with him, were heauie with sleepe. And awaking, they saw his maieftie, and the two men that stood with him. ³³ And it came to paffe, when they departed from him, Peter said to IESVS: Maister, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyfes, and one for Elias: not knowing what he said. ³⁴ And as he spake thefe things, there came a cloud, and ouershadowed them: and they feared, when they entered into the cloud. ³⁵ And a voice was made out of the cloud, saying: This is my beloued Sonne, heare him. ³⁶ And whiles the voice was made, IESVS was found alone. And they held their peace, and told no man in those daies any of thefe things which they had seen.

Mt. 17, 1. Mr. 9, 1.

2. Pet. 1, 17.

³⁷ And it came to paffe the day following, when they came downe from the mountaine, there met him a great multitude. ³⁸ And behold a man of the multitude cried out, saying: Maister, I beseech thee, looke vpon my sonne because he is mine only one. ³⁹ And loe, the spirit taketh him, and he fodenly crieth, and he dasheth him, and teareth him that he cometh, and with much adoe departeth renting him. ⁴⁰ And I desired thy Disciples to

Mt. 17, 14.

Mr. 9, 17.

cast him out, and they could not. ⁴¹ And IESVS anfwering said: ^a)O faithles and peruerse Generation, how long shal I be with you and suffer you? bring hither thy sonne. ⁴² And when he came to him, the Diuel dashed, and tore him. And IESVS rebuked the vncleane Spirit, and healed the boy, and rendred him to his father. ⁴³ And al were astonished at the might of God; and al merueling at al things that he did, he said to his Disciples: ⁴⁴ Lay you in your hartes these wordes, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men. ⁴⁵ But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

Mt. 18, 1.
Mar. 9, 34.

⁴⁶ And there entred ^b)a cogitation into them, which of them should be greater. ⁴⁷ But IESVS feeing the cogitations of their hart, tooke a child and fet him by him, ⁴⁸ and said to them, whofoeuer receiueth this childe in my name, receiueth me, and whofoeuer receiueth me, receiueth him that sent me. For he that is the leffer among you al, he is the greater.

Mar. 9, 39.

⁴⁹ And Iohn anfwering said: Maister, we faw a certaine man casting out Diuels in thy name, and we prohibited him, becaufe he followeth not with vs. ⁵⁰ And IESVS said to him: ^c)Prohibit not. For he that is not against you, is for you.

⁵¹ And it came to passe, whiles the daies of his affumption were accomplishing, and he fixed his face to goe into Hierufalem. ⁵² And he sent meffengers before his face; and going they entred into a citie of the Samaritans to prepare for him. ⁵³ And they receiued him not,

^a Incredulitie hindereth the effect of Exorcismes, and other miraculous power giuen to the Church.

^b Desire of preeminence is an humane infirmitie often euen amōg the good. Against which, Chrift teacheth humility, but forbiddeth not Superiority.

^c There be some that follow not Chrift precisely in life and doctrine, of whom we may make our aduantage to the propogation of Christes honour and religion, when they doe any thing for the aduancement thereof, of what intention foeuer they doe it. *Philip. 1, 25.*

becaufe his face was to goe to Hierufalem. ⁵⁴ And when his Difciples Iames and Iohn had feen it, they faid: Lord wilt thou we fay that fire come downe from Heauen and confume ‘them?’ ⁵⁵ And turning, he rebuked them, faying: You know not of what fpirit you are. ⁵⁶ The Sonne of man came not to deftroy foules, but to faue. And they went into another towne.

them as Elias alfo did?

⁵⁷ And it came to paffe as they walked in the way, a certaine man faid to him: I wil follow thee whitherfoeuer thou goeft. ⁵⁸ IESVS faid to him: ^{a)}The foxes haue holes, and the foules of the aire neftes; but the Sonne of man hath not where to refofe his head. ⁵⁹ But he faid to another: Follow me. And he faid: Lord, permit me firft to goe, and to burie my father. ⁶⁰ And IESVS faid to him: Let the dead burie their dead; but goe thou, fet forth the Kingdom of God. ⁶¹ And another faid: I wil follow thee Lord, but permit me firft to take my leaue of them that are at home. ⁶² IESVS faid to him: No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

Mt. 8, 19.

ANNOTATIONS

The Transfiguration.

²⁷ Til they fee) To the Apoftles, that had to preach the Kingdom of God and to fuffer fo much miferie for the fame in this world, he would shew his glorie, and giue them a taft of his owne ioyful ftate and of his Saints in Heauen, calling thither Moyfes and Elias, that the Law & Prophets might be witneffes of the fame. See the *annotation vpon S. Matthew c. 17, 2.*

Schifmatikes.

⁵³ Face to go to Hierufalem) The Samaritans were Schifmatikes from the Iewes, and had a Schifmatical Temple in mount Garizim, of purpofe to draw men thither from Gods Temple in Hierufalem, where only was the true and as it were the Catholike feruice and Sacrifice vnto God. Therefore they did not gladly receiue our Sauour, becaufe they perceiued he was going to Hierufalem.

S. 4, 9. 3. Reg. 12, 17. Tob. 1.

Defire of reuenge.

⁵⁵ He rebuked them) Not iuftice nor al rigorous punishment of finners is here forbidden, nor Elias fact reprehended, nor the Church or Chriftian Princes blamed for putting Heretikes to

^a This man would haue followed him for temporal commodities, and therefore was not fuffered.

death: but that none of these should be done for desire of our particular revenge, or without discretion, & regard of their amendment, and example to others. Therefore S. Peter used his power upon Ananias and Sapphira, when he stroke them both downe to death for defrauding the Church.

The Churches
feveritie.

62 No man looking backe) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures & eases of this world. For it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should ever looke forward towards Heaven, and never backward to the world.

Looking backe.

Chapter 10

He sendeth yet 72. more to preach to the Jewes, with power also of miracles. 13. crying woe to the cities impenitent. 17. At their returne he agnifieth the great power he gave them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the love of God and of his neighbour wil bring him to life everlasting, 29. teaching him by the parable of the Samaritane, to take every one for his neighbour that needeth his charitie. 38. To Martha he sheweth that Marias Contemplative life is the better.

And after this our Lord designed also other^a seuentie two: and he sent them two and two before his face into every citie and place whither himself would come. ² And he said to them: The harvest truly is much; but the workmen few. Desire therefore the Lord of the harvest, that he send workmen into his harvest. ³ Go: Behold I send you as lambs among wolves. ⁴ Carry not purse nor scrip, nor shoes; and salute no body by the way. ⁵ Into whatsoever house you enter, first say: Peace to this house. ⁶ And if the

^a As the twelve Apostles did represent the higher degree of the Clergie, called Bishops: so these Seventie two beare the figure of the inferiour Clergie, called Priests. *Beda.*

fonne of peace be there, your peace fhall reft vpon him: but if not, it fhall returne to you. ⁷ And in the fame houle tarie you, eating and drinking fuch things as they haue. For the workman is worthie of his hire. Remoue not from houle to houle. ⁸ And into what citie foeuer you enter, and they receiue you, eate fuch things as are fet before you; ⁹ and cure the ficke that are in it, and fay to them: The Kingdom of God is come nigh vpon you.

1. Tim. 5, 18.

¹⁰ And into whatfoeuer citie you enter, and they receiue you not, going forth into the ftreetes thereof, fay: ¹¹ The duft alfo of your citie that cleaueth to vs, we doe wipe off againft you. Yet this know ye that the Kingdom of God is at hand. ¹² I fay to you, it fhall be ^a)more tolerable for Sodom in that day, then for that citie. ¹³ Woe to thee Corazaim, woe to thee Beth-faïda: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance fitting ^b)in fake cloth and afhes long agoe. ¹⁴ But it fhall be more tolerable for Tyre and Sidon in the iudgement, then for you. ¹⁵ And thou Capharnaum that art exalted vnto Heauen: thou fhalt be thruft downe euen vnto Hel. ¹⁶ ^c)He that heareth you, heareth me; and he that defpifeth you, defpifeth me. And he that defpifeth me, defpifeth him that fent me.

¹⁷ And the Seuentie-two returned with ioy, faying: Lord, the Diuels alfo are fubiect to vs in thy name. ¹⁸ And he faid to them: I faw Satan as a lighting fal from Heauen. ¹⁹ Behold, I haue giuẽ you power to tread vpon ferpents, and fcorpions, and vpon al the power of the enemie, and nothing fhall hurt you. ²⁰ But yet reioyce not in this, that the fpirits are fubiect vnto you; but reioyce in this, that your names are written in Heauen.

^a Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 5. c. 5. cont. Iulian.*

^b True penance not onely to lead a new life, but to punish the body by fuch things as here be recorded, for the il life pafte.

^c It is al one to defpife Chrift, and to defpife his Priests and Miniſters in the Catholike Church: to refufe his doctrine, & theirs.

²¹ In that very houre he reioyced in fpirit, and faid: I confeffe to thee O Father, Lord of Heauen and earth, becaufe thou haft hid thefe things from the wife and prudent, and haft reuealed them [♣]to litle ones. Yea Father, for fo hath it wel pleased thee. ²² Al things are deliuered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne wil reueale. ²³ And turning to his Difciples, he faid: Bleffed are the eyes that fee the things that you fee. ²⁴ For I fay to you, that many Prophets and Kings defired to fee the things that you fee, and faw them not; and to heare the things that you heare, and heard them not.

²⁵ And behold a certaine lawyer ftood vp, tempting him and faying: Maifter, by doing of what thing fhall I poffeffe life euerlafting? ²⁶ But he faid to him: In the law what is written? how readeft thou? ²⁷ He anfwer-

Deu. 6, 3.

Leu. 19, 18.

ing faid: *Thou shalt loue the Lord thy God with thy whole hart, and with thy whole foule, and with al thy ftrength, and with al thy mind: and thy neighbour as thy felf.* ²⁸ And he faid to him: Thou haft answered right, [♣]this doe and thou fhalt liue. ²⁹ But he defirous to iuftifie himfelf, faid to IESVS: And who is my neighbour? ³⁰ And IESVS taking it, faid: A certaine man went downe from Hierufalem into Iericho, and fel among theeues, who alfo fpoiled him, and giuing him woundes went away leauing him [♣]halfe-dead. ³¹ And it chanced that a certaine Prieft went downe the fame way; and feeing him, paffed by. ³² In like manner alfo a Leuite, when he was neere the place, and faw him, paffed by. ³³ But a certaine Samaritane going his iourney, came neere him; and feeing him, was moued with mercie. ³⁴ And going vnto him, bound his woundes, powring in oile and wine: and fetting him vpon his owne beaft, brought him into an inne, and tooke care of him. ³⁵ And the next day he tooke forth two pence, and gaue to the hoft, and faid: Haue care of him; and whatfoeuer thou shalt ^{a)}

supererogaueris,
προσδαπανήσης.

^a S. Auguftin faith that the Apoftle (*1. Cor. 9.*) according to this place did supererogate, that is, did more then he needed or was

fupererogate, I at my returne wil repay thee. ³⁶ Which of thefe three in thy opinion was neighbour to him that fel among theeues? ³⁷ But he faid: He that did mercie vpon him. And IESVS faid to him: Goe, and doe thou in like manner.

³⁸ And it came to paffe as they went, and he entred into a certaine towne; and a certaine woman named Martha, receiued him into her houle, ³⁹ and fhe had a fifter called Marie. Who fitting alfo at our Lords feete, heard his word. ⁴⁰ But Martha was bufie about much feruice. Who ftood and faid: Lord, haft thou no care that my fifter hath left me alone to ferue? fpeake to her therfore, that she help me. ⁴¹ And our Lord anfwering faid to her: Martha, Martha, thou art careful, and art troubled about many things. ⁴² But one thing is neceffarie, ⁴³ Marie hath chofen the beft part which fhall not be taken away from her.

ANNOTATIONS

21 The litle ones) By this place euery vulgar artificer may not prefume that God hath reuealed al truth to him, and therefore refufe to be taught of the learned: for Chrifft did not afterward indow fifhers and vulgar men nor any other with the gifts of wifedom and tongues, without their induftrie, ftudy, and teaching: though at the beginning, of great prouidence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by perfuafion of cunning Oratours or fubtil Difputers, but by the plaine force of his grace and truth, which S. Auguftine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high myfteries of Chriftes Diuinity, and his prefence in the B. Sacrament, and fuch like, rather then Arius, Caluin, and other like proud Scribes and pharifees.

The humble vnlearned
Catholike knoweth
Chrift better then the
proud learned Heretike.

bound to doe, when he might haue required al duties for preaching the Ghofpel, but would not. *li. de op. Monach. c. 5.* Whereof it cōmeth, that the workes which we doe more then precept, be called workes of Supererogation: & whereby it is alfo euident againft the Proteftants that there be fuch workes. See *Optatus li. 6. cont. Parmen.* how aptly he applyeth this parable to S. Paules counfel of virginities (*1. Cor. 7.*) as to a worke of fupererogation.

28 This doe) Not by faith only, but by keeping Gods Commandements we obtaine life euerlasting: not only by beleeuing, but by doing. The heretikes fay that is impoffible to keepe this commandement of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requifite in this life. 3. *Reg.* 14, 8. 2. *Par.* 15, 15. *Ps.* 118, 10. *Ecclefiaftici.* 47, 9, 10. 4. *Reg.* 10, 3, 5. *Luc.* 1, 5. And if it were impoffible to keepe it, and yet by Chrift propofed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, and not taught them.

The commandements poffible to be kept.

Con. Araus. 2.
c. 25. *to.* 1.

30 Halfe dead) Here is fignified man wounded very fore in his vnderftanding and free wil, and al other powers of foule and body, by the finne of Adam: but yet that neither vnderftanding, nor free-wil, nor the reft, were extinguished in man or taken away. The Prieft and Leuite fignifie the Law of Moyfes: this Samaritane is Chrift the Prieft of the new Teftament: the oile and wine, his Sacraments: the hoft, the priefts his minifters. Whereby is fignified, that the Law could not recouer the fpiritual life of mankind from the death of finne, that is, iuftifie man; but Chrift only, who by his Paffion and the grace and vertue thereof miniftred in and by his Sacraments, iuftifieth, and increafeth the iuftice of man, healing and abling free-wil to doe al good workes.

The parable of the wounded man, explicated.

Trid. Sejs. 6. *c.* 1.

42 Marie the beft part) Two notable examples, one of the life Active, in Martha, the other of the life Contemplatiue, in Marie: repreftenting vnto vs, that in holy Church there should be alwaies fome to ferue God in both thefe feuerall forts. The life contemplatiue is here preferred before the actiue. The Religious of both fexes are of that more excellent ftate. And therefore our Proteftants haue wholly abandoned them out of their cōmonwealth, which the true Church neuer wanted. But to fay truth, they haue neither Martha nor Marie. Our Lord giue them grace to fee their miferie. If ours were not anfwerable to their profefiō, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chaftitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (befides the keeping of Gods commandements, wherevnto we are bound by precept and promife in our Baptifme) our foules, bodies, goods, or any other acceptable thing to God, is an acte of foueraigne worship belonging to God only: & there was neuer true religion without fuch vowes and Votaries. If there be none in their whole Church that profefse contemplation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods; God and the world know they haue no Church nor religion at al.

The Contemplatiue or Religious life, better then the Actiue and fecular.

Vowes and votaries.

Chapter 11

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. affuring that fo God wil giue vs good things. 14. The Iewes blafpheming his cafting out of Diuels, and asking for a miracle from Heauen, 17. he defendeth his doing: 22. foretelling alfo the Diuels expulfion by him out of the world (that is, the vocation of the Gentils) 24. and his reentrie into their Nation, 27. with their reprobation though he be of their flesh, 29. and alfo their final moft worthy damnation. 37. Againe, to the Pharifees and Scribes he crieth woe, as authours of the faid reprobation now at hand.

And it came to paffe, when he was in a certaine place praying, as he ceafed, one of his Difciples faid to him: Lord teach vs to pray, as Iohn alfo taught his Difciples. ² And he faid to them: When you pray, fay, *FATHER, fanctified by thy name. Thy Kingdom come, ³ Our daily bread giue vs this day, ⁴ and forgiue vs our finnes, for becaufe our felues alfo doe forgiue euery one that is in debt to vs. And lead vs not into temptation.* ³ And he faid to them: Which of you fhall haue a freind, and fhall goe to him at midnight, and fhall fay to him, Freind, lend me three loaues, ⁴ becaufe a freind of mine is come out of his way to me, and I haue not what to fet before him: ⁵ and he from within anfwering faith: Trouble me not, now the doore is fhut, and my children are with me in bed; I can not rife and giue thee. ⁶ And if he fhall perfeuer knocking, I fay to you, although he wil not rife and giue him becaufe he is his friend, yet for his importunitie he wil rife, and giue him as many as he needeth. ⁷ And I fay to you, Aske, and it fhall be giuen you: feeke, and you fhall find: knock, and it fhall be opened to you. ⁸ For euery one that asketh, receiueth: and he that feeketh, findeth: and to him that knocketh, it fhall be opened. ⁹ And which of you if he aske his father bread, wil he giue him a ftone? or a fifh, wil he for a fifh giue him a ferpent? ¹⁰ Or if he aske an egge, wil he reach him a fcorpion? ¹¹ If you then being

Mat. 6, 9.

Mat. 7, 7.

naught, know how to giue good guiftes to your children, how much more wil your father from Heauen giue the good Spirit to them that aske him?

Mt. 12, 12. ¹² And he was cafting out a Diuel, and that was dumme. And when he had caft out the Diuel, the dumme

Mr. 3, 22. fpake: and the multitudes marueled. ¹³ And certaine of them faid: In Beel-zebub the prince of Diuels he cafteth out Diuels. ¹⁴ And other tempting, asked of him a figne from Heauen. ¹⁵ But he feeling their cogitations, faid to them: Euery Kingdom deuided againft itfelf, fhall be

οἶκος ἐπὶ οἶκον

made defolate, and houfe vpon houfe, fhall fall. ¹⁶ And if Satan alfo be deuided againft himfelf, how fhall his Kingdom ftand? becaufe you fay that in Beel-zebub I doe caft out Diuels. ¹⁷ And if I in Beel-zebub caft out Diuels: your children, in whom doe they caft out? therefore they fhall be your iudges. ¹⁸ But if I in the ^afinger of God doe caft out Diuels; furely the Kingdom of God is come vpon you. ¹⁹ When the ftrong armed keepeth his court, thofe things are in peace that he poffeffeth. ²⁰ But if a ftronger then he come vpon him and ouercome him; he wil take away his whole armour wherein he trusted, and wil diftribute his fpoiles. ²¹ He that is not with me, is againft me: and he that gathereth not with me, fcattereth. ²² When the vncleane fpirit fhall depart out of a man, he wandereth through places without water, feeking reft. And not finding, he faith, I wil returne into my houfe whence I departed. ²³ And when he is come, he findeth it fwept with a befome, and trimmed. ²⁴ Then he goeth and taketh feuen other fpirits worfe then himfelf, and entring in they dwel there. And the laft of that man be made worfe then the firft.

fiunt nouiffima

²⁵ And it came to paffe, when he faid thefe things, a certaine woman lifting vp her voice out of the multitude faid to him: ♣Bleffed is the wombe that bare thee, and

^a This finger, is the Spirit of God, *Mt. 12, 13.*

the paps that thou didft fucke. ²⁶ But he faid: ^{a)}Yea rather, bleffed are they that heare the word of God, and keepe it.

²⁷ And the multitudes running together, he began to fay: This Generation, is a wicked Generation: it asketh a figne, and a figne fhall not be giuen it but •the figne of Ionas the Prophet. ²⁸ For as Ionas was a figne to the Niniuites; fo fhall the Sonne of man alfo be to this Generation. ²⁹ The Queene of the South fhall rife in the iudgement with the men of this Generation, and fhall condemne them: becaufe ſhe came from the endes of the earth to heare the wifedom of Salomon. And behold, more then Salomon here. ³⁰ The men of Ninivee fhall rife in the iudgement with this Generation, and ſhall condemne it, becaufe they ^{b)}did pennance at the preaching of Ionas. And behold, more then Ionas here.

Mt. 1, 29.

Io. 2, 2.

3. Reg. 10, 1.

Io. 3, 5.

³¹ No man lighteth a candle, and putteth it in ſecret, neither vnder a buſhel: but vpon a candleſticke, that they that goe in may ſee the light. ³² The candle of thy body is thine eye. If thine eye be ſimple, thy whole body ſhall be lightſome: but if it be naught, thy body alfo ſhall be darkeſome. ³³ See therefore that the light which is in thee, be not darkeneffe. ³⁴ If then thy whole body be lightſome, hauing no part of darkeneffe: it ſhall be lightſome wholly, and as a bright candel it ſhall lighten thee.

Mt. 5, 15. Mr. 4, 21.

Mt. 6, 22.

³⁵ And when he was ſpeaking, a certaine Pharifee defired him that he would dine with him. And he going in ſate downe to eate. ³⁶ And the Pharifee began to thinke within himſelf and to fay: Why he was not waſhed before dinner. ³⁷ And our Lord faid to him: Now you Pharifees doe make cleane that on the out ſide of the cup and of the platter; but that of yours which is within, is

^a The ſaid mother of God, in that alfo was Bleffed that ſhe was the tēporal meanes & miniſter of the Incarnatiō, but much more Bleffed, in that ſhe cōtinueth the perpetual keeper of his word. *Beda, Aug. tract. 19. in Ioan.*

^b μετενόησαν. Marke that the great pennance of the Niniuites (*Ionæ 3.*) is here expreſſed by this Greeke word. See *Annot. Mt. 3, 2.*

quod super-
est, τὰ ἐνόντα.

ful of rapine and iniquitie. ³⁸ Fooles, did not he that made that on the out fide, make that alfo that is on the infide? ³⁹ But yet that that remaineth, ^agiue almes, & behold al things are cleane vnto you. ⁴⁰ But woe to you Pharifees, becaufe you tithe mint and rew and euery herbe: and paffe ouer iudgement and the charitie of God. But thefe things you ought to haue done, and not to omit thofe. ⁴¹ Woe to you Pharifees, becaufe you loue the firft chaires in the Synagogues, and falutations in the market place. ⁴² Woe to you, becaufe you are as monuments that appeare not, and men walking ouer, are not ware.

⁴³ And one of the Lawyers anfwering faith to him: Maifter, in faying thefe things, thou fpeakeft to our reproch alfo. ⁴⁴ But he faid: ^aWoe to you Lawyers alfo: becaufe you load men with burdens which they can not beare, and your felues touch not the packes with one of your fingers. ⁴⁵ Woe to you that ^abuild the monuments of the Prophets: and your fathers did kil them. ⁴⁶ Surely you doe teftifie that you cōfent to the workes of your fathers: becaufe they indeed did kil them, and you build their fepulchres. ⁴⁷ For this caufe the wifedom alfo of God faid, I wil fend to them Prophets and Apoftles, and of them they wil kil and perfecute. ⁴⁸ That the bloud of al the Prophets that was fhed from the making of the world, may be required of this Generation, ⁴⁹ from the bloud of Abel vnto the bloud of Zacharie that was flaine between the Altar and the Temple. Yea I fay to you, it fhall be required of this Generation. ⁵⁰ Woe to you Lawyers, becaufe you haue taken away the key of knowledge: your felues haue not entred, & thofe that did enter you haue prohibited. ⁵¹ And whē he faid thefe things to them, the Pharifees & the Lawyers began vehemently to vrge him, & to ftop his mouth about many things, ⁵² lying in waite for him, and feeking to catch fomething of his mouth, that they might accufe him.

Gen. 4, 8.
2. Par. 24, 22.

^a Not the building of the Prophets monumēts is condemned, but their imitation of their fathers that flew the Prophets. *Ambrof.*

ANNOTATIONS

Our B. Lady. 25 Bleffed is the wombe) Let vs alfo (faith Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure; let vs lift vp our hartes among the People, and fay to our Sauour: Bleffed be the wombe that bare thee, and the paps which thou didft fucke. For Bleffed indeed is the mother which bare the King that ruleth Heauen & earth for euer.

The figne of Ionas. 27 The figne of Ionas) Of al miracles, his Refurrection, after he had been according to his body, in the graue, according to his foule, in Hel three daies, was the greateft, and moft conuinceth the incredulous Iewes: and therfore a greater or more euident then that, he faith he wil not giue them.

The force of the almes. 39 Giue almes) The great force of almes is here and in diuers places of holy writ fignified. In one place, they extinguiſh finne: in another, they redeeme finnes: in another, they deliuer from death: in another, to thē giuen or omitted, our iudgement to Heauen or Hel is attributed: & here they make cleane and fatisfie for the Iewes former offenſes. For (as S. Auguſtine faith *c. 70. Enchiridij*) almes-deedes profit not a man that hath a wil to cōtinue in his finnes, but they are to be done for a propitiation to God of former offenſes. Now how wel the Proteſtants like this doctrine ſo euidently fet forth in Scripture, let the indifferent iudge, and how wel it agreeth with their only faith.

*Eccl. 3, 33. Dan. 4, 24.
Tob. 4, 12. Mat. 25, 35.*

The Lawyers and Priests of the old Teftament. 44 Woe to you Lawyers) Theſe were Doctours of Moyſes Law, otherwiſe called Scribes. Shal we therfore crie out againſt al Lawyers now, or ought the name of Lawyer be odious with vs, becauſe of theſe naughty Lawyers among the Iewes? much leſſe ought the name of Priests to be odious (as Heretikes would haue it) becauſe of the Iewes Priests that were ſo buſy againſt our Sauour.

Chapter 12

He prepareth his Diſciples againſt perfecutions to come vpon them at their publishing of his Doctrine. 13. with deuiding the brethrens inheritāce he wil not meddle, but exhortheth them againſt auarice, 22. and his Diſciples (by this occaſion) againſt ſolicitude ſo much as of neceſſaries, 32. yea counſeling them to giue al in almes, 35. and to be ready at a knocke: 41. namely admoniſhing Peter and other Prelats to ſee to their charge: 49. and al, not to looke but for perfecution. 54. The Iewes he reprehendeth for that they wil not ſee this time of grace,

58. whereas it is fo horrible to die without reconcilia-
tion.

And when great multitudes stood about him,
fo that they trode one another, he began to
say to his Disciples: Take good heed of the
leauen of the Pharisees, which is hypocriefie. ² For noth-
ing is hid, that shal not be reuealed: nor secret, that
shal not be knowen. ³ For the things that you haue said
in darknesse, shal be said in the light: and that which
you haue spoken into the eare in the chambers, shal be
preached in the house-tops. ⁴ And I say to you my frein-
des, Be not afraid of them that kil the body, and after
this haue no more to doe. ⁵ But I wil shew you whom
ye shal feare: ^afeare him who after he hath killed, hath
power to cast into Hel. Yea I say to you, feare him. ⁶ Are
not fīue sparowes sold for two farthings, and one of them
is not forgotten before God? ⁷ Yea the haire alfo of your
head are al numbred. Feare not therefore: you are more
worth then many sparowes. ⁸ And I say to you, [♠]Euery
one that confeffeth me before men, the Sonne of man
alfo wil confesse him before the Angels of God. ⁹ But he
that denieth me before men, shal be denied before the
Angels of God. ¹⁰ And ^beuery one that speaketh a word
againft the Sonne of man it shal be forgiuen him: but
he that shal blasphemie againft the Holy Ghoft, to him it
shal not be forgiuen. ¹¹ And when they shal bring you
into the Synagogues and to Magistrates and Potestates,
[♠]be not careful in what manner, or what you shal answer,
or what you shal say. ¹² For the Holy Ghoft shal teach
you in the very houre what you must say.

¹³ And one of the multitude said to him: Maister,
speake to my brother that he deuide the inheritance
with me. ¹⁴ But he said to him: Man, [♠]who hath ap-
pointed me iudge or deuider ouer you? ¹⁵ And he said to

^a The feare of Hel alfo is profitable: contrarie to the protestants,
teaching securitie of saluation & that feare of Hel maketh mē hyp-
ocrites.

^b See *Annot. Mt. 12, 32.*

them: See and beware of al auarice: for not in any mans aboundance doth his life confist, of those things which he poffeffeth. ¹⁶ And he spake a fimilitude to them, faying: A certaine rich mans field yealded plentie of fruits. ¹⁷ And he thought within himself, faying: ^{a)}What fhall I doe, becaufe I haue not whither to gather my fruits? ¹⁸ And he faid: This wil I doe, I wil deftroy my barnes, and wil make greater, and thither wil I gather al things that are growen to me, and my goods. ¹⁹ And I wil fay to my foule; Soule, thou haft much goods laid vp for many yeares, take thy reft, eate drinke, make good cheere. ²⁰ But God faid to him, ^{b)}Thou foole, this night they require thy foule of thee; and the things that thou haft prouided, whose shal they be? ²¹ So is he that laieth vp treafure to himself, and is not ^{rich} to God-ward.

²² And he faid to his Difciples: Therefore I fay to you, ^{c)}Be not careful for your life, what you fhall eate; nor for your body, what you fhall doe on. ²³ The life is more then the meate, and the body is more then the raiment. ²⁴ Confider the rauens, for they fow not, neither doe they reape, which neither haue ftorehoufe not barne, and God feedeth them. How much more are you of greater price then they? ²⁵ And which of you by caring can adde to his ftature one cubite? ²⁶ If then you be not able to doe fo much as the leaft thing, for the reft why are you careful? ²⁷ Confider the lillies how they grow: they labour not, neither doe they fpinne. But I fay to you, Neither Salomon in al his glorie was araied as one of thefe. ²⁸ And if the graffe that to day is in the field, and to morow is caft into the ouen, God fo clotheth; how much more you, O ye of litle faith? ²⁹ And you, doe not feeke what you fhall eate, or what you fhall drinke: and be not lifted vp on high. ³⁰ For al thefe things the Nations of the world doe feeke. But your Father knoweth that you haue need of thefe things. ³¹ But feeke

Mt. 6, 25.

μη μετεωριζεσθε:

^a Giue it to the poore, that fhouldft thou doe, faith S. Bafil.

^b A goodly warning for al rich men.

^c He forbiddeth not cōpetēt prouidēce, but too much carefulnes. See *Annot. vpō S. Matth. c. 6, 25.*

first the Kingdom of God, and al these things shal be
 giuen you besides. ³² Feare not ^alitle flocke, for it hath
 pleased your Father to giue you a Kingdom. ³³ Sel the
Mt. 6, 20. things that you poffesse, and giue almes. Make to
 you purfes that weare not, treasure that wasteth not,
 in Heauen: whither the theefe approacheth not, neither
 doth the mothe corrupt. ³⁴ For [♣]where your treasure
 is, there wil your hart be also. ³⁵ Let your ^bloynes be
 girded, and candles burning in your handes, ³⁶ and you
 like to men expecting their Lord, when he shal returne
 from the marriage: that when he doth come and knocke,
 forthwith they may open vnto him. ³⁷ Bleffed are those
 seruants, whom when the Lord commeth, he shal find
 watching. Amen I say to you, that he wil gird himself,
 and make them fit downe, and passing wil minifter vnto
 them. ³⁸ And if he come in the second watch, and if in
 the third watch he come, and so find, bleffed are those
Mt. 24, 34. seruants. ³⁹ And this know ye, that if the housholder
 did know what houre the theefe would come, he would
 watch verily, and would not suffer his house to be broken
 vp. ⁴⁰ Be you also ready: for at what hour you thinke
 not, the Sonne of man wil come.

⁴¹ And Peter said to him: Lord, doest thou speake
 this parable to vs, or likewise to al? ⁴² And our Lord
 said: Who (thinkest thou) is a faithful steward and wife,
 whom the Lord appointeth ouer his familie, to giue them
 in season their measure of wheate? ⁴³ Bleffed is that seru-
 ant, whom when the Lord commeth, he shal find so do-
 ing. ⁴⁴ Verily I say to you, that ouer al things which he
 poffeffeth, he shal appoint him. ⁴⁵ But if that seruant
 say in his hart, My Lord is long a comming; and shal be-
 gin to strike the seruants and handmaidens, and eate and
 drinke, and be drunke: ⁴⁶ the Lord of that seruant shal
 come in a day that he hopeth not, and at an houre that

^a It was litle at the beginning, & is ftill in cōparifō of al the reprobate:
 but in itself very great, as in the parable of the great tree that grew
 of the litle mustard-feed. *Mat. 13.*

^b To girde our loines, is to keepe chaſtitie & continencie. *Grego.
 ho. 33.*

he knoweth not, and fhall deuide him, and fhall appoint his portion with the infidels. ⁴⁷ And that feruant that knew the wil of his Lord, and prepared not himfelf, & did not according to his wil, fhall be beaten with many ftripes. ⁴⁸ But he that knew not, and did things worthie of ftripes, fhall be beaten with few. And euery one to whom much was giuen, much fhall be required of him: and to whom they committed much, more wil they demand of him. ⁴⁹ I came to caft fire on the earth; & what wil I but that it be kindled? ⁵⁰ But I haue to be baptized with a Baptifme: and how am I ftraitned vntil it be difpatched. ⁵¹ Thinke you that I came to giue ^a)peace on the earth? No, I tel you, but feparation. ⁵² For there fhall be from this time fwe in one houfe deuided: three againft two, and two, againft three. ⁵³ There fhall be deuided, the father againft the fonne, and the fonne againft his father, the mother againft the daughter, and the daughter againft the mother, the mother in law againft her daughter in law, and the daughter in law againft her mother in law.

Mt. 10, 34.

⁵⁴ And he faid alfo to the multitudes, when you fee a cloud rifing from the weft, by and by you fay, A fhoure commeth, and fo it commeth to paffe: ⁵⁵ and when the fouth wind blowing, you fay, That there wil be heate: & it commeth to paffe. ⁵⁶ Hypocrites, the face of the Heauen and of the earth you haue skil to difcerne: but this time how doe you not difcerne? ⁵⁷ And why of your felues alfo iudge you not that which is iuft? ⁵⁸ And ^b)when thou goeft with thy aduerfarie to the Prince, in the way endeauour to be deliuered from him: left perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour caft thee into prifon. ⁵⁹ I fay to thee, thou fhalt not goe out thence, vntil thou pay the very laft mite.

Mt. 16, 2.

Mt. 5, 25.

^a He meaneth the naughtie peace that is betweene worldlings & finnes, the agreement that is in Infidelity, in Herefie, or in any other wickednes. He came to breake this peace. See *Annot. Matth. c. 10, 34.*

^b See *Annot. Mt. 5, 25.*

ANNOTATIONS

8 Euery one that confeffeth) A Catholike man is bound to confesse his faith, being called to account or examined by Iew, Heathen, or Heretike, cōcerning the fame. Neither is it enough to keepe Chrift in his hart, but he muft alfo acknowledge him in his wordes & deedes. And to deny Chrift, or any Article of the Catholike faith, for shame or feare of any worldly creature, hath no leffe punishment, then to be denied, refuted, and forfaken by Chrift at the houre of his death before al his Angels: which is another manner of prefence and Confiftorie, then any Court or Seffion that men can be called to for their faith, in this world.

Open confeffiō of
our faith.

11 Be not careful) That the poore vnlearned Catholike should not be difcouraged, or make his excufe that he is a fimple man, not able to anfwer cunning Heretikes, nor to giue a reafon of his beleefe, and therfore muft fuffer or fay any thing rather then come before them: our Maifter giueth them comfort promifing that the Holy Ghoft fhall euer put into their hartes at the time of their appearance, that which fhall be fufficient for the purpofe: not that euery one which is conuented before the Aduerfaries of faith, should alwaies be indowed with extraordinary knowledge to difpute and confute, as the Apoftles and others in the primitiue Church were: but that God wil euer giue to the fimple that truſteth in him, fufficient courage and wordes to confesse his beleefe. For fuch an one called before the Commiffioners, faith enough and defendeth himfelf fufficiently, when he anfwereth that he is a Catholike man, & that he wil liue and die in that faith which the Catholike Church through out al Chriftian countries hath and doth teach, and that this Church can giue them a reafon of al the things which they demand of him, &c.

The Holy Ghoft
teacheth euery vn-
learned Catholike
to giue fufficiēt
reaſon of his faith.

14 Who hath appointed?) Chrift refused to medle in this temporal matter, partly becaufe the demand proceeded of couetoufnes & il intention, partly to giue an example to Clergie men, that they should not be withdrawn by fecular affaires and controuerfies from their principal function of praying, preaching, and fpiritual regiment: but not wholly to forbid them al actions pertaining to worldly bufines, fpecially where and when the honour of God, the increafe of religion, the peace of the people, and the fpiritual benefit of the parties doe require. In which cafes S. Auguftin (as Pafsidonius writeth) was occupied often whole daies in ending worldly controuerfies: and fo he writeth of himfelf alfo, not doubting but to haue reward therfore in Heauen.

The dealing of
Clergie men in
worldly affaires.

21 Rich to God-ward) He is rich towards God, that by his goods beftowed vpon the poore, hath ftore of merits, and many almes-mens prayers procuring mercie for him at the day of his death and iudgement, which is here therfore called treafure laid vp in Heauen, where the barnes be large enough. The neceffitie of which almes is by Chrift himfelf here shewed to be fo great, and

Meritorious
workes.

In vita c. 19.

Li. de op.

Monac. c. 29.

fo acceptable to God, that rather then they should lacke the fruit thereof, they should fel al they haue and giue to the poore.

Almes. 34 Where your treafure is) If the rich man withdrawen by his worldly treafure, can not fet his hart vpon Heauen, let him fend his money thither before him, by giuing it in almes vpon fuch as wil pray for him, and his hart wil follow his purfe thither.

Chapter 13

He threatneth the Iewes to be foone forfaken vnles they doe pennance, 10. and confoundeth them for maligning him for his miraculous good-doing on the Sabbath. 18. but his Kingdom (the Church) as contemptible as it feemeth to them now in the beginning, shal fspread ouer al the world, 20. and conuert al, 23. and what an hart-fore it shal be to them at the laft day to fee them felues excluded from the glorie of this Kingdom, and the Gentils admitted in their place. 31. He foretelleth that it is not Galilee that he feareth, but that obftinate & reprobate Hierufalem wil needes murder him, as alfo his meffengers afore and after him.

And there were certaine present at that very time telling him of the Galilæans, whose bloud Pilate mingled with their Sacrifices. ² And he anfwering faid to them: Thinke you that [†]theſe Galilæans were finners more thē al the Galilæans, that they fuffed fuch things? ³ No, I fay to you: but vnleſs you ^a)haue pennance, you ſhal al likewiſe perifh. ⁴ As thoſe eigh- teene vpon whom the toure fel in Siloe; and flew them: thinke you that they alſo were debtors aboue al the men that dwel in Hierufalem? ⁵ No, I fay to you: but if you haue not pennance you ſhal al likewiſe perifh.

*nisi pœnitentiam
habueritis*

^a Or as it is vttered in other places, *do pennance*, which in the new Teftament fignifieth perfect repentance. See *Annot. S. Mar. 3, 2: 11, 21.*

⁶ And he said this similitude: A certaine man had ^aa figtree planted in his vineyard, and he came seeking for fruit on it, and found not, ⁷ And he said to the dresser of the vineyard, Lo, it is three yeares since I come seeking for fruit vpon this figtree, and I find not. Cut it downe therefore; whereto doth it also occupie the ground? ⁸ But he answering said to him: Lord, let it alone this yeare also, vntill I digge about it, and dung it. ⁹ And if happily it yeeld fruit; but if not, hereafter thou shalt cut it downe.

¹⁰ And he was teaching in their Synagogue on the Sabbath. ¹¹ And behold a woman that had a spirit of infirmities eightene yeares: and she was crooked, neither could she looke vpward at all. ¹² Whom when IESVS saw, he called her vnto him, and said to her: Woman, thou art deliuered from thy infirmities. ¹³ And he imposed hands vpon her, and forthwith she was made straight and glorified God. ¹⁴ And the Archsynagogue answering (because he had indignation that IESVS had cured on the Sabbath) said to the multitude: Six daies there are wherein you ought to worke. In them therefore come, and be cured; and not in the Sabbath day. ¹⁵ And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabbath loose his ox or his asse from the manger, and leadeth them to water? ¹⁶ But [•]this daughter of Abraham whom Satan hath bound, loe, these eightene yeares, ought not she to be loosed from this bond on the Sabbath day? ¹⁷ And when he said these things, all his aduersaries were ashamed: and all the People reioyced in all things that were gloriously done of him.

Mt. 13, 31.

Mr. 4, 30.

¹⁸ He said therefore: Whereunto is the Kingdom of God like, and whereunto shall I esteeme it like? ¹⁹ It is like to a ^bmustard seed, which a man tooke and cast into his garden and it grew; and became a great tree, & the

^a The figtree with only leaues & no fruit is the Iewes Synagogue, & euery other people or Person which hath faith and faire wordes, & no good workes.

^b See *Annot. Matth. 13, 31.*

foules of the aire refted in the boughes therof. ²⁰ And againe he faid: Like to what fhall I efteeme the Kingdom of God? ²¹ It is like to leauen, which a woman tooke and hid in three meafures of meale, til the whole was leauened. ²² And he went by cities and townes teaching, and making his iourney vnto Hierufalem.

Mt. 13, 33.

²³ And a certaine man faid to him: Lord, be they few that are faued? But he faid to them: ²⁴ ^{a)}Striue to enter by the narrow gate: becaufe many, I fay to you, fhall feeke to enter, and fhall not be able. ²⁵ But when the good-man of the houle fhall enter in, and fhut the doore, and you fhall begin to ftand without, and knocke at the doore, faying, Lord open to vs: and he anfwering fhall fay to you, I know you not whence you are: ²⁶ then you fhall begin to fay: We did eate before thee and drinke, and in our ftreetes didft thou teach. ²⁷ And he fhall fay to you, I know you not whence you are, depart from me al ye workers of iniquitie. ²⁸ There fhall be weeping and gnafhing of teeth: when you fhall fee Abraham and Ifaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thruft out. ²⁹ And there fhall come from the Eaft and Weft & the North and the South; and fhall fit downe in the Kingdom of God. ³⁰ And behold, they are ^{b)}laft that fhall be firft, and they be firft that fhall be laft.

Mt. 7, 13.

³¹ The fame day there came certaine of the Pharifees, faying to him: Depart and get thee hence, becaufe Herod wil kil thee. ³² And he faid to them: Goe, and tel that foxe, Behold I caft out Diuels, and perfit cures this day and to morow, and the third day I am confummate. ³³ But yet I muft walke this day and to morow and the day following, becaufe it cannot be that a Prophet perifh out of Hierufalem. ³⁴ Hierufalem, Hierufalem which killeft the Prophets, and ftoneft them that are fent to thee, how often would I gather thy children as

*non capit, οὐκ ἐνδέ-
χεται
Mt. 23, 37.*

^a Chriftians in their liues muft feeke the ftrait way, but in religion the ancient common way.

^b The Gentils comming into Gods fauour later, are preferred before the Iewes which were firft.

the bird doth her brood vnder her wings, and ^{a)}thou wouldest not? ³⁵ Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say: Blessed is he that commeth in the name of our Lord.

ANNOTATIONS

2 These Galilæans) It is Gods mercie that he straight punisheth not all offenders, but some few for a warning to all: as that for Schisme he striketh not all such as haue forsaken the Church and the lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not all, as he did Heliodorus: and all that vow and reuoke their gifts to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke all others guilty of the same crimes to doe penance. Which if they doe not in this life, they shall all assuredly perish in the next world. *Optatus li. 1. cont. Parmen. sub finem.*

Some punished for example.

Nu. 16, 2.
Mac. 3.
Act. 5.

16 This daughter) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for finne, or for probation: and both those kinds Christ specially cured, for that no natural medecins could cure them, and specially because he came to dissolve the workes of Satan both in body and foul.

Diseases not natural.

24 By the narrow) Our Lord is not contrarie to himself in that he answereth, the gate to be strait, and few to be saved, whereas els where he said, that many should come from the East & West &c. & ioy with Abraham in the Kingdom of Heauen. *Mat. 8, 11.* For though they be few in respect of the wicked of all sortes, yet they be many in them selues and in the societie of Angels. The wheate cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the ill are remoued, the whole barne of Heauen shall be filled. So saith *S. Aug. Ser. 32. de verbis Do.*

24 Shall seeke) Many would be saved and looke to be saved, but can not, because they wil not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their finnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

Penance.

^a The Iewes lost their preeminence, by their own free wil, & not by Gods causing: who ceased not to call and crie vpon them, and they would not heare: whereby free wil is plainly proued.

Schifme.

26 Eate before thee) It is not enough to feed with Chrift in his Sacraments, or to heare his word in the Church, to chalenge Heauen thereby, vnleffe we liue in vnitie of the Catholike Church. So S. Auguftine applieth this againft the Donatiftes, that had the very fame feruice and Sacraments which the Catholike Church had, but yet feuered themfelues from other Chriftian countries by Schifme.

*Con. lit. Petil. li. 2.
c. 35.*

Chapter 14

By occafion of dining with a Pharifee, 2. after that he hath againe confounded them for maligning him for his miraculous good-doing on the Sabboth, 7. he teacheth them humilitie, feing their ambition, 12. and in their workes to feeke retribution not of men in this world, but of God in the world to come: 16. foretelling alfo that the Iewes for their worldly excufes fhall not taft of the Supper, but the Gentils in their place. 25. Yea that fo far muft men be from al worldlines, that they muft earnestly bethinke them before they enter into his Church, and be ready to forgoe al 34. fpecially confidering they muft be the falt of others alfo.

And it came to paffe when IESVS entred into the houfe of a certaine Prince of the Pharifees vpon the Sabboth to eate bread, and they watched him. ² And behold there was a certaine man before him that had the dropfie. ³ And IESVS anfwering, fpake to the Lawyers and Pharifees, faying: Is it Lawful to cure on the Sabboth? ⁴ But they held their peace. But he taking him, healed him, and fent him away. ⁵ And anfwering them he faid: Which of you fhall haue an affe or an oxe fallen into a pit; and wil not incontinent draw him out on the Sabboth day? ⁶ And they could not anwer him to thefe things.

⁷ And he fpake to them alfo that were inuited a parable, marking how they chofe the firft feats at the table, faying to them: ⁸ When thou art inuited to a mariage, fit not downe in the firft place, left perhaps a more honourable then thou be inuited of him; ⁹ and

he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place. ¹⁰ But when thou art bidden, goe, sit downe in the lowest place: that when he that inuited thee commeth, he may say to thee, Friend sit vp higher: then shalt thou haue glorie before them that sit at table with thee. ¹¹ because euery one that exalteth him self, shall be humbled: and he that humbleth himself, shall be exalted.

¹² And he said to him also that had inuited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also inuite thee againe, and recompence be made to thee. ¹³ But when thou makest a feast, call the poore, feeble, lame, and blind, ¹⁴ and thou shalt be blessed, because they haue not to recompence thee: for ^a)recompence shall be made thee in the resurrection of the iust. ¹⁵ When one of them that sat at the table with him, had heard these things, he said to him: Blessed is he that shall eate bread in the Kingdom of God.

¹⁶ But he said to him: A certaine man made a great supper, and called many. ¹⁷ And he sent his seruant at the houre of supper to say to the inuited, that they should come, because now all things are ready. ¹⁸ And they began all at once to make excuse. The first said to him, ^b)I haue bought a farme, and I must needs goe forth and see it; I pray thee hold me excused. ¹⁹ And an other said, I haue bought five yoke of oxen, and I goe to proue them; I pray thee, hold me excused. ²⁰ And an other said, I haue married a wife, and therefore I can not come. ²¹ And the seruant returning told these things to his Lord. Then the Maister of the house being angrie, said to his seruant: Goe forth quickly into the streetes and lanes of the citie, and the poore and feeble and blind and lame bring

^a Reward for charitable deedes: and that they may be done for reward against our Aduersaries.

^b Worldlines, wealth, and voluptuoufnes, are the things that specially hinder men from God.

in hither. ²² And the feruant faid: Lord, it is done as thou didst command, and yet there is place. ²³ And the Lord faid to the feruant: Goe forth into the waies and hedges; and ^acompel them to enter, that my houle may be filled. ²⁴ But I say to you, that none of those men that were called, shal tast my supper.

²⁵ And great multitudes went with him; and turning, he faid to them: ²⁶ If any man come to me and hateth not his ^afather and mother, and wife and children, and brethren and sisters, yea and his owne life besides; he can not be my Disciple. ²⁷ And he that doth not beare his crosse and come after me; can not be my Disciple. ²⁸ For, which of you minding to build a toure, doth not first fit downe and reckon the charges that are necessarie, whether he haue to finish it: ²⁹ left, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, ³⁰ saying, That this man began to build, and he could not finish it? ³¹ Or what King about to goe to make warre against an other King, doth not first fit downe and thinke whether he be able with ten thousandes to meete him that with twentie thousandes commeth against him? ³² Otherwise whiles he is yet farre off, sending a legacie he asketh those things that belong to peace. ³³ So therefore euery one of you that doth not ^brenounce al that he possesseth, can not be my Disciple.

Mt. 10, 37.

³⁴ Salt is good. But if the salt leefe his vertue, wherewith shal it be seasoned? ³⁵ It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare.

Mt. 5, 13. Mar. 9, 50.

^a No creature so deere vnto vs, which we must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Salvation.

^b He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

ANNOTATIONS

*ep. 50. paulo
post princip.
& ep. 204. &
li. 1. cont. ep.
Gaudent. c. 25.*

23 Compel them) The vehement perfuafion that God vfeth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him againft their owne willes, but that he can alter & mollifie an hard hart, and make him willing that before would not. S. Auguftine alfo referreth this compelling to the penal lawes which Catholike Princes doe iuftly vse againft Heretikes and Schifmatikes, prouing that they who are by their former profeffiō in Baptifme fubiect to the Catholike Church, & are departed frō the fame after Sectes, may and ought to be compelled into the vnitie and focietie of the vniuerfal Church againe. And therfore in this fenfe, by the two former partes of the Parable, the Iewes firft, and fecondly the Gentils, that neuer beleueed before in Chrift, were inuited by faire meanes only: but by the third, fuch as are inuited as the Church of God hath power ouer, becaufe they promifed in Baptifme, and therfore are to be reuoked not only by gentle meanes, but by iuft punishment alfo.

Free-wil.

Heretikes may by penal lawes be compelled to the Catholike faith.

Chapter 15

By occafion of the Pharifees murmuring at him for receiuing penitent finners, he sheweth what ioy fhall be in Heauen for the conuerfion of one finner, 11. and for the younger fonne, which is the Gentils: 25. the elder (to wit the Iewes) in the meane time difdaining thereat, and refufing to come into his Church.

And there approched Publicans and finners vnto him for to heare him. ² And the Pharifees and the Scribes murmured faying: That this man receiueth finners, and eateth with them. ³ And he fpake to them this parable, faying: ⁴ What ^aman of you hauing an hundred fheep: and if he hath loft one of them, doth he not leaue the ninetie nine in the defert, and goeth after that which was loft vntil he find it?

Mt. 18, 12.

^a This man, is our Sauour Chrift: whofe care & trauaile in fearching & reducing finners to repentance, al fpiritual men fppecially should follow.

⁵ And when he hath found it, laieth it vpon his shoul-
ders reioycing: ⁶ and comming home calleth together his
freindes and neighbours, saying to them: Reioyce with
me, because I haue found my sheepe that was lost? ⁷ I
say to you, that euen so there shal be ioy in Heauen vpon
one sinner that doth penance, ⁸ then vpon ninetie nine
iust that neede not penance. ⁸ Or what ^a)woman hauing
ten groates: if she leese one groate, doth she not light a
candle, and sweepe the house, and seeke diligently, vntill
she finde? ⁹ And when she hath found, calleth together
her friendes and neighbours, saying: Reioyce with me,
because I haue found the groate which I had lost? ¹⁰ So I
say to you, there shal be ioy ¹¹ before the Angels of God
vpon one sinner that doth penance.

¹¹ ^b)And he said: A certaine man had two sonnes;
¹² and the yonger of them said to his father: Father,
giue me the portion of substance that belongeth to me.
And he deuided vnto them the substance. ¹³ And not
many daies after the yonger sonne gathering all his things
together went from home into a farre countrey: and there
he waisted his substance, liuing riotously. ¹⁴ And after he
had spent all, there fel a fore famine in that countrey, and
he began to be in need. ¹⁵ And he went, and cleaued to
one of the citizens of that countrey. And he sent him into
his farme to feed swine. ¹⁶ And he would faine haue filled
his bellie of the huskes that the swine did eate; and no
body gaue vnto him. ¹⁷ And returning to him self he said:
How many of my fathers hirelings haue abundance of
bread, and I here perish for famine? I wil arise, and wil
goe to my father, and say to him: Father, I haue sinned
against Heauen and before thee: ¹⁸ I am not now worthy
to be called thy sonne: make me as one of thy hirelings.
¹⁹ And rising vp he came to his father. And ^c)when he
was yet farre off, his father saw him, and was moued with

^a This woman is the Catholike Church, who also continually seeketh
her lost children.

^b The prodigal sonne is a parable, both of the Gentils conuerfion, &
also euery diffolute sinner penitently returning to God.

^c Gods wonderful and tender mercie toward penitent sinners.

mercie, and running to him fel vpon his necke, and kiffed him. ²⁰ And his fonne faid to him: Father, I haue finned againft Heauen & before thee, I am not now worthie to be called thy fonne. ²¹ And the father faid to his feruants: Quickly bring forth the firft ftol, and doe it on him, and put a ring vpon his hand, and shoes vpon his feet: ²² and bring the fatted calfe, and kil it, and let vs eate, and make merie: ²³ becaufe this my fonne was dead, and is reuiued: was loft, and is found. And they began to make merie. ²⁴ But his elder fonne was in the field, and when he came and drew nigh to the houle, he heard muficke and dancing: ²⁵ and he called one of the feruants, and asked what thefe things should be. ²⁶ And he faid to him: Thy brother is come, and thy father hath killed the fatted calfe, becaufe he hath receiued him fafe. ²⁷ But he had indignation, and would not goe in. His father therefore going forth began to defire him. ²⁸ But he anfwering faid to his father: Behold, fo many yeares doe I ferue thee, and I neuer tranfgreffed thy commandement, and thou didft neuer giue me a kidde to make merie with my freindes: ²⁹ but after that this thy fonne, that hath deuoured his fubftance with whoores, is come, thou haft killed for him the fatted calfe. ³⁰ But he faid to him: Sonne, thou art alwaies with me, and al my things are thine. ³¹ But it behoued vs to make merie and be glad becaufe this thy brother was dead, and is reuiued, was loft, and is found.

ANNOTATIONS

7 Then vpon ninety nine iuft) Neither God, nor the Saints in Heauen, nor men in earth doe for al that esteeme more of penitēt finners, then they doe of them that continue iuft and godly: though by the foden motion and prefent affection of ioy that man taketh and expreffeth in fuch alteration and new fallen good, it be here fignified that the conuerfion of euery finner is exceeding acceptable to God, and giueth his Saints new caufe of ioy and thanks-giuing to God in another kind then for the continuance of the iuft.

Ioy in Heauen for euery penitent.

10 Before the Angels) The Angels and other celeftial Spirits in Heauen, doe reioyce at euery finners conuerfion: they know then

The Angels & Saints know our hartes.

and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the bleffed foules of Saints there is no difference in this cafe, the one being as highly exalted as the other, and as neere God, in whom and by whom only they fee and know our affaires, as the other.

Mt. 22, 30.

The B. Sacrament &
Sacrifice of the Altar.

22 The fatted calfe) This feasting and feftiuitie (faith S. Auguftine *li. 2. qu. Euang. c. 33. to. 4.*) are now celebrated throughout the whole world, the Church being dilated and fpred: for, that calfe, in the body and bloud of our Lord, is both offered to the Father, and alfo feedeth the whole houfe. And as the calfe fignifieth the B. Sacrament of the body and bloud of Chrifft, fo the firft ftrole may fignifie our innocencie reftored in Baptifme: and the reft, other graces and guifts giuen vs in the other Sacraments.

Chapter 16

He teacheth the rich to procure Heauen with their riches.

14. And being therfore derided of the couetous Pharifees (who faw temporal riches promifed in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for al that in no iot shal be frufrat. 19. foretelling them alfo, that the couetous Iewes shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal reft in his bofome.

And he faid alfo to his Difciples: There was a certaine rich man that had a bailife: & he was il reported of vnto him, as he that had wafted his goods. ² And he called him, and faid to him: What heare I this of thee? render account of thy bailifhip: for now thou canft no more be bailife. ³ And the bailife faid within him felf: What fhall I doe, becaufe my Lord taketh away from me the bailifhip? dig I am not able, to beg I am afhamed. ⁴ I know what I wil doe, that when I fhall be remoued from the bailifhip, they may receiue me into their houfes. ⁵ Therefore calling together euery one of his Lords debtors, he faid to the firft: How much doeft thou owe my Lord? ⁶ But he faith: An hundred pipes of oile. And he faid to him: Take thy

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bil and fit downe, quickly write fiftie. ⁷ After that he faid to an other: But thou, how much doest thou owe? Who faid: An hundred quarters of wheat. He faid to him: Take thy bil, and write eightie. ⁸ And ^athe Lord praied the bailife of iniquitie, becaufe he had done wifely: for the children of this world, are wifer then the children of light in their generation. ⁹ And I fay to you: Make vnto you freinds of the ^amammon of iniquitie that when you faile, ^athey may receiue you into the eternal tabernacles. ¹⁰ He that is faithful in the leaft, is faithful in the greater alfo: and he that is vniuft in litle, is vniuft in the greater alfo. ¹¹ If then you haue not been faithful in the vniuft mammon, with that which is the true who may credit you? ¹² And if you haue not been faithful in other mens, that which is yours, who wil giue you? ¹³ No feruant can ferue two maifters; for either he fhall hate the one, and loue the other; or cleaue to one, and contemne the other. You can not ferue God and mammon.

Mt. 6, 24.

¹⁴ And the Pharifees which were couetous, heard al thefe things: and they derided him. ¹⁵ And he faid to them: You are they that iuftifie your felues before men, but God knoweth your hartes, becaufe that which is high to men, is abomination before God. ¹⁶ The Law and the Prophets, vnto Iohn. From that time the Kingdom of God is euangelized, and euery one doth force toward it. ¹⁷ And it is eafier for Heauen and earth to paffe, then one tittle of the Law to fal. ¹⁸ Euery one that dimiffeth his wife, ^aand marieth another, committeth aduoutrie: and he that marieth her that is dimiffed from her hufband, commiteth aduoutrie.

Mt. 11, 12.

Mat. 5, 18.

Mr. 10, 11.

1. Cor. 7, 11.

¹⁹ There was a certaine rich man, & he was clothed with purple and filke: and he fared euery day magnifically. ²⁰ And there was a certaine begger called Lazarus, that lay at his gate, ful of fores: ²¹ defiring to be filled of the crummes, that fel from the rich mans table, “but

and no man
did giue him.

^a Mammon (faith S. Hierom *q. 6. ad Algaf.*) in the Syriake tongue fignifieth riches. *Mammon of iniquitie*, becaufe they are often il gotten, or il beftowed, or occafion of euil, or at the leaft worldly & falfe, & not the true heavenly riches.

the dogges alfo came, and licked his fores. ²² And it came to paffe that the begger died, and was caried ^aof the Angels into ^aAbrahams bofome. And the rich man alfo died: and he was buried in Hel. ²³ And lifting vp his eyes, when he was in torments, he faw Abraham a farre off, ^a)and Lazarus in his bofome: ²⁴ and he crying faid: Father Abraham, haue mercie on me, and fend Lazarus that he may dip the tip of his finger into water for to coole my tongue, becaufe I am tormented in this flame. ²⁵ And Abraham faid to him: Sonne, remember that thou didft receiue ^b)good things in thy life time, and Lazarus likewife euil: but now he is comforted, and thou art tormented. ²⁶ And befide al thefe things, between vs and you there is fixed ^aa great chaos: that they which wil paffe from hence to you, may not, neither goe from thence hither. ²⁷ And he faid: Then, father, I befeech thee that thou wouldeft fend him vnto my fathers houfe, for I haue fiue brethren, ²⁸ for to teftifie vnto them, ^aleft they alfo come into this place of torments. ²⁹ And Abraham faid to him: ^c)They haue Moyfes and the Prophets: let them heare them. ³⁰ But he faid: No, father Abraham, but if fome man fhall goe from the dead to them, they wil doe penance. ³¹ And he faid to him: If they heare not Moyfes and the Prophets, neither if one fhall rife againe from the dead, wil they beleeeue.

χάσμα, a horrible diftance.

ANNOTATIONS

8 The Lord praifed) This mans deceiuing his maifter is not praifed, nor we warranted by his fact to gaine vniuftly for to haue wherewith to giue almes: but his prudence, in that he prouided fo fubftantially for him felfe whileft his maifters goods were in

^a Lazarus in Abrahams bofome, and reft, but both in Hel, and not in the Kingdom of Heauen before Chrif. *Hiero. ep. 3. Epitaph. Nepot.*

^b To be in continual pleasures, eafe, wealth, peace, and profperity in this world, is perilous, & a figne of paines in the next. *S. Hiero.*

^c Abraham had knowledge of things in earth which were not in his time; as that they had Moyfes and the Prophets bookes which he neuer faw. *Auguft. de cura pro mor. c. 14.*

his handes, is commended, not for a vertue, but for a worldly pollicie: and propofed as an example of the careful prouifion that rich men (who are Gods ftewards in earth) should make for their foules, againft they be put out of their bailifhip and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being affured they fhall out of their offices, and wel knowing they might gaine faluation by their money, haue fo litle regard thereof.

Good workes.

Tob. 12, 9.
Mt. 25.

9 They may receiue) A great comfort to al great almes-men, & a wonderful force and vertue in almes, which befide the merit of the worke of mercie, which (as in other places of Scripture is laid) purgeth finne and gaineth Heauen, procureth alfo not only the praiers of their beadfmen in earth, but their patronage in Heauen alfo. Whereby alfo the praiers of Saints for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in fuch fauour with God, that they may and doe receiue their freinds which were once their benefactours, into their manfions in Heauen, no leffe then the farmers whom the il fteward pleafured, might receiue their freind into their earthly houfes. Which alfo infinuateth to vs, that almes beftowed fpecially vpon holy men, who by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in neceffitie, though that be of exceeding great merit alfo. See al this in thefe Doctours following. *Hierom. quaest. 6. ad Algaf. tom. 3. Ambrof. in Luc. Auguft. ferm. 35. de verb. Do. c. 3. Gregor. moral. li. 21. c. 24. Auguft. li. 2. qu. Euang. qu. 34. Chryf. ho. 33. ad Po. Antioch. to. 5.*

Almes meritorious.

The Saints doe pray for vs.

18 And marieth) The good of Mariage throughout al Nations and men, is in iffue and fidelitie of chaftitie, but among the people of God it confifteth alfo in holines of Sacrament: whereby it commeth to paffe that it is a heinous crime to mary againe, though there be a diuorce made, fo long as the parties liue. *Aug. de bono coniug. c. 24. to. 6.* See the *Annotations vpon Marke 10, 11.*

Mariage after diuorce vnlawful.

22 Of the Angels) Angels carie good mens foules to Heauen now, as they did then his to Abrahams bofome. See the reward of pouerty, affliction, and patience: and on the contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note alfo here that at the day of euery mans death there is a particular iudgement, and therefore the foule fleepeth not, nor hangeth in fufpenfe til the general iudgement.

Vnmerciful rich men.

Zach. 9, 11.
Efa. 42, 7.

22 Abrahams Bofome) The Bofome of Abraham is the refting place of al them that died in perfect ftate of grace before Chrifts time, Heauen before being fhut from men. It is called in Zacharie, a lake without water, and fometimes a prifon, but moft commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or brimme of Hel, the places of punifhment being far lower then the fame, which therefore be called *Infernum inferius the lower hel*. Where this manfion of

Abrahams bofome.

Limbus patrū.

Aug. in Pf. 85.

Chrift defcended
into Hel, & deli-
uered the Fathers.

the Fathers flood, or whether it be any part of Hel, S. Auguftine doubted: but that there was fuch a place, he nor no Catholike man euer doubted: as al the Fathers make it moft certaine, that our Sauour defcending to Hel, went thither fpecially, and deliuered the faid Fathers out of that manfion. *Iren. li. 4. c. 19. Eufeb. Demonft. Euang. li. 10. c. 8. fub finem. Nazian. orat. 2. de Pafch. fit Deus, Epipha. in heref. 26. Tatiani Ambros. de myft. Pafch. c. 4. Hiero. in 9. Zachariæ. Auguft. ep. 99. & li. 20. de Ciuit. c. 15. Paulinus in Panegyrico Celfo. illiud, Inclinato Gregor. li. 6. ep. 179.* which truth and place though of al the ancient writers confeffed and proued by this and other Scriptures; yet the Aduerfaries deny it (as they doe Purgatorie) moft impudently.

Ep. 99.

Purgatorie.

26 A great chaos) A great diftance betwixt Abrahams bofome and the inferiour Hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Chrifft alfo deliuered fome at his defcending to Hel. For, thefe in Abrahams bofome were not in paines: and S. Auguftine faith the Scriptures be plaine that he tooke fome out of the places of punifhment, and yet none out of the Hel of the damned. What other place then can that be but Purgatorie?

Aug. Ep. 99.

Saints doe heare our
praers & haue care of
vs.

28 Left they alfo) If the damned had care of their freindes aliue, how & for what caufe foeuer, much more haue the Saints and faued perfons. And if thofe in Hel haue meanes to exprefse their cogitations and defires, and to be vnderftood of Abraham fo far diftant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to fay) the Church militant and Heauen, being continual paffage of foules, and Angels afcending and defcending by Iacobs ladder. Men muft not for al that be curious to fearch how the foules of the deceafed exprefse their mindes, and be heard one of another, and fo fal to blafphemie, as Caluin doth, afking whether their eares be fo lōg to heare fo far off, & wickedly meafuring al things by mortal mens corporal groffe manner of vttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal inftruments of tongue, teeth, & eares: though for the better expreffing of the damns cafe, Chrifft vouchfafed to vtter it in termes agreeing to our capacitie.

Gen. 32.

Caluins blafphemie.

*Cal. li. 2. Inftit. c. 22.
fect. 24.*

Chapter 17

So damnable it is to be authour of a Schifme, 3. that we muft rather forgiue be it neuer fo often. 5. We muft be feruant in faith, and humble withal, knowing that we are bound to God, and not he to vs. 11. The nine Iewes are vngrateful after that he hath cured their leprofie: but

the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20. The Pharifees asking, when commeth this Kingdom of God (of whose approaching they had now heard fo much) he teacheth that God muſt reigne within vs: 22. and warneth vs after his Paſſion neuer to goe out of his Catholike Church for any new ſecret comming of Chriſt that Heretikes ſhal pretend, but only to expect his ſecond comming in glorie, 26. preparing our felues vnto it, becauſe it ſhal come vpon many vnprovidid, 31. ſpecially through the perfecution of Antichriſt a litle before it.

Mt. 18, 7.
Mar. 9, 42.

And he ſaid to his Diſciples: It is ^a)impoſſible that ſcandal ſhould not come: but woe to him by whom they come. ² It is more profitable for him, if a mil-ftone be put about his necke, and he be caſt into the ſea, then that he ſcandalize one of theſe litle ones. ³ Looke wel to your felues. If thy brother finne againſt thee, rebuke him: and if he doe pennance, forgiue him. ⁴ And if he finne againſt thee ſeuē times in a day, and ſeuē times in a day be conuerted vnto thee, ſaying, It repenteth me, forgiue him.

⁵ And the Apoſtles ſaid to our Lord: Increaſe faith in vs. ⁶ And our Lord ſaid: If you had faith like to a muſtard-ſeed, you might ſay to this mulberie tree, be thou rooted vp, and be tranſplanted into the ſea: and it would obey you. ⁷ And which of you hauing a ſeruant plowing or keeping cattle, that wil ſay to him returning out of the field: Paſſe quickly, fit downe: ⁸ and faith not to him: Make ready ſupper, and gird thy ſelf, and ſerue me whiles I eate and drinke, and afterward thou ſhalt eate and drinke? ⁹ Doth he giue that ſeruant thanks, for doing the things which he commanded him? ¹⁰ I trow not: So you alſo, when you ſhal haue done al things that

^a Not of mere neceſſitie, for then it were no fault: but preſuppoſing the great wickednes of men, it is impoſſible but there ſhal be ſcandals, and therfore it followeth, *woe to him by whom they come.*

The fourth part of
this Ghospel. The
comming of Chrif
t into Iewrie, to-
wardes his Pafsiō.

are commanded you, fay: We are v̄nprofitable feruants;
we haue done that which we ought to doe.

¹¹ And it came to paffe, as he went vnto Hierufalem,
he paffed through the middes of Samaria and Galilee.

¹² And when he entred into a certaine towne, there met
him ten men that were lepers, who ftood a farre off;

¹³ and they lifted vp their voice, faying: IESVS Maifter,
haue mercie on vs. ¹⁴ Whom as he faw, he faid: Goe,

Leu. 14, 2.

shew your felues v̄to the Priests. And it came to paffe,
v̄as they went, they were made cleane. ¹⁵ And one of

them as he faw that he was made cleane, went backe with
a loud voice magnifying God, ¹⁶ and he fel on his face

before his feet, giuing thankes: and this was a Samari-
tane. ¹⁷ And IESVS anfwering faid: Were not ten made

cleane? and where are the nine? ¹⁸ There was not found
that returned, and gaue glorie to God, but this ftranger.

¹⁹ And he faid to him: Arife, goe thy waies; becaufe a)thy
faith hath made thee fafe.

²⁰ And being asked of the Pharifees: when com-
meth the Kingdom of God? he answered them and faid:

The Kingdom of God commeth not with obferuation:
²¹ neither fhall they fay: Loe here, or loe there. For loe

b)the Kingdom of God is within you.

²² And he faid to his Difciples: The daies wil come
when you fhall defire to fee one day of the Sonne of man;

and you fhall not fee. ²³ And they wil fay to you: Loe
here and loe there. c)Goe not, neither doe ye follow

Mt. 24, 23.

Mr. 13, 21.

after. ²⁴ For euen as the lightning that lightneth from
vnder Heauen, vnto thofe partes that are vnder Heauen,

fhineth: fo fhall the Sonne of man be in his day. ²⁵ But
firft he muft fuffer many things and be reiected of this

Generation. ²⁶ And as it came to paffe in the daies

Gen. 7, 5.

^a And yet we fee here it was not only faith, but alfo his thankfulnes
& returning to giue glorie to God.

^b Whiles they afke and looke for a temporal Kingdom in pompe &
glorie, loe their Kīg & Mefsias was now amōg thē: whose fpiritual
Kingdō is within al the faithful that haue dominiō ouer finne.

^c No man muft rūne out of the Church after Schifmatikes to heare
them preach Chrif in corners, Chrifts doctrine being open in al
the world. See *annot. Mt. 24, 23.*

of Noe, fo fhall it be alfo in the dayes of the Sonne of man. ²⁷ They did eate and drinke, they did marie wiues and were giuen to mariage euen vntil the day that Noe entred into the arke: and the floud came, and deftroyed them al. ²⁸ Likewife as it came to paffe in the daies of Lot: They did eate and drinke, bought and fould, planted, and builded: ²⁹ and in the day that Lot went out frō Sodome, it rained fire & brimftone frō Heauen, & deftroyed them al: ³⁰ according to thefe things it fhall be in the day that the Sōne of man fhall be reuealed. ³¹ In that houre he that fhall be in the houfe-top, and his veffel in the houfe, let him not goe downe to take them vp: & he that is in the field, in like manner let him not returne backe. ³² Be mindful of Lots wife. ³³ Whofoeuer feeketh to faue his life, fhall lofe it: and whofoeuer doth lofe the fame, fhall quicken it. ³⁴ I fay to you, in that night there fhall be two in one bed: the one fhall be taken, and the other fhall be left: ³⁵ two women fhall be grinding together: the one fhall be taken, and the other fhall be left: two in the field: the one fhall be taken, and the other fhall be left. ³⁶ They anfwering fay to him: Where Lord? ³⁷ Who faid to them: Wherefoeuer the body fhall be, thither wil the eagles alfo be gathered together.

Gen. 19, 24.

Gen. 19, 26.

ANNOTATIONS

10 Vnprofitable feruants) If our Sauour had faid that the keeping of Gods commandements had bene vnprofitable & not available to our felues, then might the Proteftant haue truly argued therby that our workes deferne not Heauen or any reward at Gods hand: but fo he faid not, but that our feruice is to God vnprofitable, who calleth for it as duty, and not as a thing needful or profitable to himfelf. And though here our Maifter teach vs fo humbly to conceiue of our owne doings toward him, yet him felf elſwhere calleth not his feruants vnprofitable when they haue done their labour, but ſpeaketh thus: *Good & faithful ſeruants, becauſe thou waſt faithful in a litle, I wil place thee ouer much: enter into the ioy of thy Lord.* Yea of ſuch as ſerue him in the grace of the new Teſtament, he affirmeth that he wil not now *name them ſeruants but freinds*, yea & take them for his owne children, & as his freinds and fonnes he counteth of vs and our workes towards Heauen, though we in humilitie and truth muſt confeſſe alwaies

Mt. 25, 21.

Io. 15, 15.

How we are vnprofitable & profitable ſeruants.

that we be to him vnprofitable feruants. Yea and S. Paul faith plainly, that by cleaſing our felues from finful workes we ſhal be profitable veffels to our Lord. *2. Tim. 2, 21.*

Confeſſion to the Prieſt.

14 To the Prieſts) This leproſie ſignifieth finne, which though God may & can heale without any mans meanes, yet he doth it not ordinarily but by the Prieſts miniſterie: therfore let no man deſpiſe Gods ordinance, nor ſay that it is enough to confeſſe to God though he neuer come at the Prieſt. *Li. de viſit. infirm. apud Auguſt.*

14 As they went) A man may ſometimes be ſo contrite and penitent, that his finne is forgiuen before he come to the Prieſt, but then alſo he muſt notwithstanding goe to the Prieſt, as theſe lepers did: ſpecially whereas we are neuer ſure how contrite we are, and becauſe there is no true contrition, but with deſire alſo of the Sacrament in time and place.

Chapter 18

The Church is taught to commit the reuenge of her perſecutions to God, and to pray inceſſantly, for he no doubt (though in the perſecution of Antichriſt few wil ſo thinke) wil at length come. 9. We muſt alſo pray with humility, becauſe we know not with the Pharifee if we be iuſt, but we know with the Publican that we be finners. 15. He wil haue children to be brought to him, and al to be as children. 18. What is to be done to get life euerlaſting. 22. What alſo, to get perfection; 28. and what reward they ſhal haue that leaue al, yea or any part, for his ſake. 31. He foretelleth of his Paſſion moſt particularly, 33. and entring into Iericho, cureth one blind man.

And he ſpake alſo a parable to them that it be-
houeth ^{a)}alwaies to pray, & not to be weary,
² ſaying: There was a certaine iudge in a cer-
taine citie, which feared not God, and of man made
no account. ³ And there was a certaine widow in that

^a We ſhould pray alwaies by faith, hope & charitie and by working the things that be acceptable to God: though ſpecial times of vocal praiers in the Canonical houres be aſſigned for the ſturring of vs vp to God through external ſignes of deuotion.

citie, and fhe came to him, faying: Reuenge me of mine aduerfarie. ⁴ And he would not of a long time. But afterward he faid within himfelf: Although I feare not God, nor make account of man, ⁵ yet becaufe this widow is importune vpon me, I wil reuenge her, left at the laft she come and defame me. ⁶ And our Lord faid: Heare what the iudge of iniquitie fayeth. ⁷ And wil not God reuenge his elect that crie to him day and night: and wil he haue patiẽce in them? ⁸ I fay to you that he wil quickly reuenge them. But yet the Sonne of man coming, ^ashal he find trow you, faith in the earth?

⁹ And he faid alfo to certaine that trusted in them felues as iuft, and defpifed others, this parable: ¹⁰ Two men went vp into the Temple to pray: the one a Phariffee, and the other a Publican. ¹¹ The Phariffee ftanding, praied thus with him felf: God, I giue thee thanks that I am not as the reft of men, extorcioners, vniuft, aduouterers, as alfo this Publican. ¹² ^aI faft twife in a weeke: I giue tithes of al that I poffeffe. ¹³ And the Publican ftanding a farre off would not fo much as lift vp his eyes toward Heauen; but he ^bknocked his breaft, faying: God be merciful to me a finner. ¹⁴ I fay to you, this man went downe into his houfe iuftified more then he: becaufe euery one that exalteth himfelf, shal be humbled; and he that humbleth himfelf, shal be exalted.

Mt. 19, 13.

Mr. 10, 13.

¹⁵ And they brought vnto him infants alfo, that he might touch them. Which thing when the Difciples faw, they rebuked them. ¹⁶ But IESVS calling them together, faid: Suffer children to come vnto me, and forbid them not, for the Kingdom of Heauen is for fuch. ¹⁷ Amen I fay to you: Whofoeuer receiueth not the Kingdom of God ^cas a child, shal not enter into it.

^a To take pride of fafting, tithing, or any good worke, is naught, though the workes thẽ felues be very good.

^b So doe the Priests & people at the holy Altar knocke their breafts, & fay with the hũble Publican, *Deus propitius*. *Aug. Pf. 31. conc. 3.*

^c In matters of faith & religiõ we muft be as humble & obedient to the Catholike Church as yõg children to their parents.

¹⁸ And a certaine Prince asked him, faying: Good *Mt. 19, 16.*
 Maifter, by doing what, shal I poffeffe euerlafting life? *Mr. 10, 17.*
¹⁹ And IESVS faid to him: Why doeft thou cal me good?
 None is good but only God. ²⁰ Thou knoweft ^{a)}the com- *Exo. 20, 13.*
 mandements: *Thou shalt not kil, Thou shalt not com-*
mit aduoutrie, Thou shalt not fteale, Thou shalt not
beare falfe witnes, Honour thy father & mother. ²¹ Who
 faid: Al thefe things haue I kept from my youth. ²² Which
 IESVS hearing, faid to him: Yet one thing thou lackeft.
^{b)}Sel al that euer thou haft, & giue to the poore, and
 thou shalt haue treafure in Heauen: and come, follow
 me. ²³ He hearing thefe things, was ftroken fad: becaufe
 he was very rich. ²⁴ And IESVS feeing him ftroken fad,
 faid: How hardly shal they that haue money enter into
 the Kingdom of God? ²⁵ For it is eafier for a camel to
 paffe through the eye of a nedle, then for a rich man to
 enter into the Kingdom of God. ²⁶ And they that heard,
 faid: And who can be faued? ²⁷ He faid to them: The
 things that are impoffible with men, are poffible with
 God. ²⁸ And Peter faid: Loe, we haue left al things, and
 haue followed thee. ²⁹ Who faid to them: Amen I fay to
 you, there is no man that hath left houfe, or parents, or
 brethren, or ^{c)}wife, or children for the Kingdom of God,
³⁰ and shal not receiue much more in this time, and in
 the world to come ^{d)}life euerlafting.

³¹ And IESVS tooke the Twelue, and faid to them: *Mt. 20, 17.*
 Behold we goe vp to Hierufalem, and al things shal be *Mr. 10, 32.*
 confummate which were written by the Prophets of the
 Sonne of man. ³² For he shal be deliuered to the Gentils,
 and shal be mocked, and fcourged, and fpit vpon: ³³ and
 after they haue fcourged him, they wil kil him, and the
 third day he shal rife againe. ³⁴ And they vnderftood

^a Not faith only but alfo keeping the cōmandements purchase life euerlafting. See *annot. Mat. 19, 36.*

^b This is not a cōmandement or precept, but counfel: which the religious doe follow. See *Annot. Mat. 19.*

^c The Apoftles among other things left their wiues alfo, as S. Hierō noteth out of this place. *Li. 1. adu. Iouin.*

^d Life euerlafting the reward for leauing or lofing willingly our goods for Chrifts fake.

none of these things, and this word was hid from them, and they vnferftood not the things that were faid.

³⁵ And it came to paffe, when he drew nigh to Iericho, a certaine blind man fate by the way, begging. ³⁶ And when he heard the multitude paffing by, he asked what this should be. ³⁷ And they told him that IESVS of Nazareth paffed by. ³⁸ And he cried faying: IESVS sonne of Daud, haue mercie vpon me. ³⁹ And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Daud haue mercie vpon me. ⁴⁰ And IESVS ftanding commanded him to be brought vnto him. And when he was come neere, he asked him, ⁴¹ faying: What wilt thou that I doe to thee? but he faid: Lord, that I may fee. ⁴² And IESVS faid to him: Doe thou fee; thy faith hath made thee whole. ⁴³ And forthwith he faw, and followed him, magnifying God. And al the people as they faw it, gaue praife to God.

ANNOTATIONS

8 Shal he find faith) The Luciferians and Donatifts vfed this place to excufe their fal from the Church, as our Aduerfaries now doe, faying that it was decaied in faith, when they forfooke it. To whom we anfwer as S. Hierom and S. Auguftin answered them, that Chrifft faith not that there should be no faith left in earth: but by this manner of fpeech infinuateth, that at the later day in the great perfecution of Antichrift faith fhould be more rare, and the faithful among fo many wicked not fo notorious: fpecially that perfect faith containing deuotion, truft, and affection toward God, which our Maifter fo praifed in certaine vpon whom he wrought miracles, and by force whereof mountaines might be moued, which is rare euen when the Church flourisheth moft.

The Church erreth not in faith.

Hier. cont.

Lucif. c. 6.

Aug. de vnit.

*Ec. c. 15. & de
verb. Do. Ser. 36.*

Chapter 19

In Iericho he lodgeth in the houfe of Zachæus a Publicane, and againft the murmuring Iewes openeth the reafons of his fo doing. 11. He sheweth, that the laft day should not be yet, 15. and what then in the iudgement he wil doe both to vs of his Church as wel good

as bad, 27. and alfo to the reprobate Iewes. 29. Being now come to the place of his Pafsion, he entreth (weeping and foretelling the deftruction of blind Hierufalem): with triumph as their Chrift. 45. He sheweth his zeale for the houfe of God, and teacheth therein euery day. 47. The rulers would deftroy him, but for feare of the people.

And entring in, he walked through Iericho. ² And behold a man named Zachæus: and this was a Prince of the Publicans, and he rich. ³ And he fought to fee IESVS what he was, and he could not for the multitude, becaufe he was litle of ftature. ⁴ And running before, he ⁴went vp into a fycomore tree that he might fee him: becaufe he was to paffe by it. ⁵ And when he was come to the place, IESVS looking vp, faw him, and faid to him: Zachæus, come downe in haft: becaufe this day I muft abide in thy houfe. ⁶ And he in haft came downe, and receiued him reioycing. ⁷ And when al faw it, they murmured faying, that he turned in, to a man that was a finner. ⁸ But Zachæus ftanding faid to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, ⁹I reftore fourefold. ⁹ IESVS faid to him: That this day faluation is made to this houfe: becaufe that he alfo is the fonne of Abraham. ¹⁰ For the Sonne of man is come to feeke and to faue that which was loft.

Mt. 18, 12.

¹¹ They hearing thefe things, he added and fpake a parable, for that he was nigh to Hierufalem, and becaufe they thought that forthwith the Kingdom of God should be manifested. ¹² He faid therefore: A certaine noble man went into a farre countrie to take to him felf a Kingdom, and to returne. ¹³ And calling his ten feruants, he gaue them ten poundes, and faid to them: Occupie til I come. ¹⁴ And his citizens hated him: and they fent a legacie after him, faying: We wil not haue this man reigne ouer vs. ¹⁵ And it came to paffe after he returned, hauing receiued his Kingdom: and he commanded his feruants to be called, to whom he gaue

Mt. 25, 14.

the money; that he might know how much euery man had gained by occupying. ¹⁶ And the firft came, faying: Lord thy pound hath gotten ten poundes. ¹⁷ And he faid to him: Wel fare thee good feruant, becaufe thou haft been faithful in a litle, thou fhalt haue power ouer ^a)ten cities. ¹⁸ And the fecond came faying: Lord, thy pound hath made five poundes. ¹⁹ And he faid to him: And be thou ouer five cities. ²⁰ And an other came, faying: Lord, loe here thy pound, which I haue had laid vp in a napkin. ²¹ For I feared thee, becaufe thou art an auftere man: thou takeft vp that thou didft not fet downe, and thou reapeft that which thou didft not fow. ²² He faith to him: By thine owne mouth I iudge thee, naughtie feruant. Thou didft know that I am an auftere man, taking vp that I fet not downe, and reaping that which I fowed not: ²³ and why didft thou not giue my money to the banke, and I comming might certes with vfurie haue exacted it? ²⁴ ^b)And he faid to them that ftood by: Take the pound away from him, and giue to him that hath the ten poundes. ²⁵ And they faid to him: Lord, he hath ten poundes. ²⁶ But I fay to you, that to euery one that hath fhall be giuen: and from him that hath not, that alfo which he hath fhall be taken from him.

²⁷ But as for thofe mine enemies that would not haue me reigne ouer them, bring them hither; and kil them before me.

²⁸ And hauing faid thefe things, he went before afcending to Hierufalem. ²⁹ And it came to paffe when he was come nigh to Bethphage and Bethania vnto the mount called Oliuet, he fent two of his Difciples, ³⁰ faying: Goe into the towne which is ouer againft, into the which as you enter, you fhall find the colt of an affe tied, on which no man euer hath fitten: loofe him, and bring

The fifth part
of this Ghofpel.
Of the Holy
weeke of his
Paffion in
Hierufalem.
PALME funday.

Mt. 21, 1.
Mr. 11, 1.
Io. 12, 15.

^a Marke here againft the aduerfaries, that the rewards of thefe two good feruants be diuers & vnequal, according to the diuerfitie or inequality of their gaines, that is, their merites: & yet one receiueth the peny (*Mt. 20, 9.*) as wel as the other, that is, Heauen or life euerlafting.

^b See *annotations Mat. 25, 29. &c.*

him. ³¹ And if any man aske you: Why loofe you him? You fhall fay thus to him: Because our Lord needeth his feruice. ³² And they that were fent, went their waies, and found as he faid to them, the colt ftanding. ³³ And when they loofed the colt, the owners thereof faid to them: Why loofe you the colt? ³⁴ But they faid: Because our Lord hath need of him. ³⁵ And they brought him to IESVS. And cafting their garments vpon the colt, they fet IESVS thereupon. ³⁶ And as he went, they fpred their garments vnderneath in the way. ³⁷ And when he approached now to the defcent of mount-Oliuet, al the multitudes of ‘them that defcended,’ began with ioy to praife God with a loud voice, for al the miracles that they had feen, ³⁸ faying: Bleffed is he that commeth King in the name of our Lord, peace in Heauen, and glorie on high. ³⁹ And certaine Pharifees of the multitudes faid to him: Maifter, rebuke thy Difciples. ⁴⁰ To whom he faid: I fay to you, that if thefe hold their peace, the ftones fhall crie. ⁴¹ And as he drew neere, feeing the citie, he wept vpon it, faying, ⁴² Because if thou alfo hadft knownen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes. ⁴³ For ^a)the daies fhall come vpon thee: and thy enemies fhall compaffe thee with a trench, and inclofe thee about, and ftraiten thee on euery fide, ⁴⁴ and beate thee flat to the ground, and thy children that are in thee: and they fhall not leaue in thee a ftone vpon a ftone, becaufe thou haft not knownen the time of thy vifitation.

his Difciples,

MVNDAY.

⁴⁵ And entring into the Temple, he began to caft out the fellers therein and the buyers, ⁴⁶ faying to them: It is written, *That my houle is the houle of praier.* But you haue made it *a denne of theeues.* ⁴⁷ And he was teaching daily in the Temple. And the cheefe Priests

Mt. 21, 12.

Mr. 11, 15.

Es. 56, 7.

Ier. 7, 11.

^a This was fulfilled 40. yeares after the death of Chrift by Titus and Velpafianus, when befides incredible miferies of famine and other diftreffes, there perished eleuē hundred thoufand, and were taken captiues 97000, the fiege beginning in the very fame feaft & greateft folemnitie of Eaſter when they put Chrift to death. *Eufeb. li. 3. hift. c. 6, 7, 8. Iofeph. li. 7. c. 17.*

and the Scribes and the Princes of the people fought to deftroy him: ⁴⁸ and they found not what to doe to him. For al the people was fufpenfe, hearing him.

ANNOTATIONS

4 Went vp) Not only inward deuotion of faith and charitie towards Chrifft, but external offices of feeling, following, touching, receiuing, harbouring him, are recommended to vs in this example: euen fo our manifold exteriour deuotion towards his Sacraments, Saints, and feruants, be grateful: fpecially the endeauour of good people not only to be prefent at Maffe or in the Church, but to be neere the B. Sacrament, and to fee it with al reuerence and deuotion according to the order of the Church, much more to receiue it into the houle of their body.

External deuotion.

8 I reftore fourefold) That which we giue of our owne, is almes and fatisfaction for our finnes: but that which we reftore of il gotten goods by Extortion, Vfurie, Simonie, Bribrerie, Theft, or otherwife, that is called here Reftoring. And it is of duty and not of free almes, and muft be rendred not to whō we lift, but to the parties annoyed if it be poffible; otherwife it muft be beftowed vpon the Poore, or other good vfes, according to the aduife of our fuperiour & fuch as haue charge of our foules. But that he yealded foure-fold, that was more then he was bound, but very fatisfactorie for his former finnes alfo. And herewith we may note, that it is not the giuing of a peny, grote, or crowne of a rich mans fuperfluitie, that is fo much recommended to finners for redeeming their faultes: but this large beftowing vpon Chrifft, to fel al and giue it in almes, to giue the moytie of our goodes, to render foure times fo much for that which is wrongfully gotten, that extinguisheth finnes. The poore widowes braffe peny was very grateful, becaufe it was al or much of that she had: but the rich mans pound of his fuperfluitie, though it be good, yet is nothing fo grateful.

Reftitution.

Satisfaction.

Lu. 21, 3.

Chapter 20

To the Iewes he auoucheth his power by the witnes of Iohn who was a man fent of God. 9. & foretellet in a parable their reprobation moft worthy (with the vocation of the Gentils in their place) 17. and confequently their irreparable damnation that fhall enfue thereof. 20. He defeateth their fnare about paying tribute to Cæfar: 27. he anfwereth alfo the inuention of the Sadducees

againſt the Refurrection. 40. And ſo hauing put them al to filence, 41. he turneth and pofeth them, becauſe they imagined that Chriſt ſhould be no more but a man: 45. bidding al to beware of the Scribes (authours of the Iewes ſchifme from him) being ambitious & hypocrites.

TVEDAY.

And it came to paſſe in one of the daies, when he was teaching the people in the Temple & euangelizing, the cheefe Priests & the Scribes with the Ancients affembled, ² and ſpake ſaying to him, ^a)Tel vs, in what power doeſt thou theſe things? or who is he that hath giuen thee this power? ³ And IESVS anſwering, ſaid to them: I wil alſo aſke you one word: Anſwer me. ⁴ The Baptiſme of Iohn was it from Heauen, or of men? ⁵ But they thought within themſelues, ſaying: That if we ſay, From Heauen, he wil ſay: Why then did you not beleeu him? ⁶ But if we ſay, of men, the whole people wil ſtone vs: for they are certaine that Iohn is a Prophet. ⁷ And they anſwered that they knew not whence it was. ⁸ And IESVS ſaid to them: Neither doe I tel you in what power I doe theſe things.

Mt. 21, 23.

Mr. 11, 27.

⁹ And he began to ſay to the people this parable: A certaine ^b)man planted a vineyard, & let it out to husbandmen: and he was from home a long time. ¹⁰ And in time he ſent to the husbandmen a ſeruant, that they ſhould giue him of the fruit of the vinyard. Who beating him ſent him away emptie. ¹¹ And againe he ſent another ſeruant. But they beating him alſo and reprochfully abuſing him, ſent him away enptie. ¹² And againe he ſent the third: who wounding him alſo, caſt him out. ¹³ And the Lord of the vineyard ſaid: What ſhal I doe? I wil ſend my beloued ſonne: perhaps when they ſhal ſee him, they wil reuerence him. ¹⁴ Whom when the husbandmen ſaw, they thought within themſelues, ſaying: This is the heire, let vs kil him, that the heritage may be ours. ¹⁵ And caſting him forth out of the vineyard,

Efa. 5, 1. Mt. 21, 33.

Mr. 12, 1.

^a See *Annot. Mat. c. 21, 23.*

^b See the *marginal annotations Marc. 12.*

they killed him. What therefore wil the Lord of the vineyard doe to them? ¹⁶ He wil come, and wil deftroy theſe husbandmen, and wil giue the vinyard to others. Which they hearing, ſaid to him: God forbid. ¹⁷ But he beholding them ſaid: What is this then that is written, *The ſtone which the builders reiected, the ſame is become into the head of the corner?* ¹⁸ Euery one that falleth vpon this ſtone, ſhal be quaſhed: and vpon whom it ſhal fal, it ſhal breake him to powder. ¹⁹ And the cheefe Prieſts and Scribes fought to lay hands vpon him that houre: and they feared the people, for they knew that he fpake this fimilitude to them.

Ps. 117, 22. ²⁰ And watching, they ſent ſpies which ſhould feine themſelues iuſt: that they might take him in his talke, and deliuer him to the principaltie and power of the Prefident. ²¹ And they asked him, ſaying: Maifter, we know that thou ſpeakeſt and teacheſt rightly; and thou doeſt not accept perſon, but teacheth the way of God in truth. ²² Is it lawful for vs to giue tribute to Cæſar, or no? ²³ But conſidering their guile, he ſaid to them: Why tempt you me? ²⁴ Shew me a penie. Whoſe image hath it and inſcription? They anſwering ſaid: Cæſars. ²⁵ And he ſaid to them: Render therefore the things that are Cæſars, ^ato Cæſar: and the things that are Gods, to God. ²⁶ And they could not reprehend his word before the people: and marueling at his anſwer, they held their peace. ²⁷ And there came certaine of the Sadducees, which denie that there is a refurrection, and they asked him, ²⁸ ſaying: Maifter, Moyſes gaue vs in writing: If a mans brother die hauing a wife, and he haue no children, that his brother take her to wife, and raiſe vp feed to his brother. ²⁹ There were therefore ſeuē brethren: and the firſt tooke a wife, and died without children. ³⁰ And the next tooke her, & he died without child. ³¹ And the third tooke her. In like manner alſo al the ſeuē, and they left no feed, and died. ³² Laſt of al the woman died alſo. ³³ In the refurrection therefore, whoſe wife ſhal ſhe be of them?

Mt. 22, 15.
Mr. 12, 13.
Mt. 22, 23.
Mr. 12, 18.
Deu. 25, 5.

^a So duties muſt be done to Princes, that our dutie to God be not neglected: See *Annot. Mat. c. 22, 21.*

fithens the feuen had her to wife. ³⁴ And IESVS faid to them: The children of this world marrie, and are giuen in marriage: ³⁵ But they that shal be accounted worthie of that world and the refurrection from the dead, neither marrie, nor take wiues; ³⁶ neither can they die any more, for they are equal to Angels: and they are the fonnes of God, seeing they are the fonnes of the refurrection. ³⁷ But that the dead rife againe, Moyfes also fhewed, beside the bufh, as he calleth the Lord: *The God of Abraham, and the God of Ifaac, and the God of Iacob.* ³⁸ For God is not of the dead, but of the liuing: for al liue to him. ³⁹ And certaine of the Scribes anfwering, faid to him: Maifter, thou haft faid wel. ⁴⁰ And further they durft not aske him any thing.

Exo. 3, 6.

⁴¹ But he faid to them: How fay they that Chrif is the fonne of Daud, ⁴² and Daud himfelf faith in the booke of Pfalmes: *The Lord faid to my Lord, fit on my right hand,* ⁴³ *til I put thine enemies, the footfoole of thy feet?* ⁴³ Daud then calleth him Lord: and how is he his fonne?

Mt. 22, 44.

Mr. 12, 36.

Pf. 109, 1.

⁴⁴ And al the people hearing him, he faid to his Difciples: ⁴⁵ Beware of the Scribes, that wil walke in robes, and loue falutations in the market-place, and the firft chaires in the fynagogues, and the cheefe roomes in feaftes. ⁴⁶ Which deuoure widowes houfes: feining long praier. Thefe fhall receiue greater damnation.

Mt. 23, 6. Mr. 12, 38.

ANNOTATIONS

To be worthie of Heauen
or to deferue & merite
it.

³⁵ Shal be counted worthie) This truth and fpeach that good men be worthy of Heauen, is according to the Scriptures, and fignifieth that mans workes done by Chrifts grace doe condignely or worthily deferue eternal ioy: As *Sap. 3. God proued them, and found them worthy of himfelf:* and *Mat. 10. He that loueth his father more then me, is not worthy of me:* and *Colof. 1. That you may walke worthy of God:* and moft plainly *Apoc. 3. They*

^a The greeke οἱ καταξιωθέντες importeth alfo this much *They that are made worthie*, to wit, by the grace of God; and fo they are indeed worthie: as alfo in the *next chapter verfe 36. & 2. Thefs. 1, 5.*

*The new
Testament.
an. 1580.
καταξιοθέντες.
ἁξιωθήσεται.*

shal walke with me in white, becaufe they are worthy: as of Chrif
(c. 3) Thou art worthie, O Lord, to receiue glorie &c. And that,
to be counted worthie, & to be worthie, is here al one, it is plaine,
by the Greeke word, which S. Paul vfeth fo, as the aduerfaries
owne English Teftament doe teftifie, reading thus Hebre. 10. Of
how much forer punishment shal he be worthie, which &c. And it
muft needes fignifie, becaufe men for finnes are not only counted,
but are indeed worthie of punishment, as themfelues doe grant.
They doe greatly therfore forget themfelues, and are ignorant in
the Scriptures, and know not the force nor the valure of the grace
of God, which doth not only make our labours grateful to God,
but worthie of the reward which he hath prouided for fuch as loue
him. See the Annot. 2. Theff. 1, 5.

*The new
Testament.
an. 1580.*

36 Equal to Angels) Saints of our kind, now in their foules,
and after their refurrection in body and foule together, shal be in
al things equal to Angels: and for degree of bliffe, many Saints of
greater merit shal be aboue diuers Angels: as S. Iohn Baptift, the
Apoftles, and others, and our B. Lady aboue al the orders of holy
Spirits in dignitie and bliffe: & no maruel, our nature by Chrif
being fo highly exalted aboue al Angels.

*The dignitie of
Saints.*

Chapter 21

He commendeth the poore widow for her two mites,
aboue al. 5. Hauing faid that the Temple shal be quite
deftroied, 7. he foretelleth firft many things that shal
goe before, 20. then a figne alfo when it is neere, after
which shal come the deftruction it felf in moft horrible
manner, without hope of reftitution, vntil al Nations of
the Gentils be gathered into his Church in the very end
of the world. 25. And then what fignes shal come of the
laft day, terrible to the world, 28. but comfortable to vs
of his Church, 34. fo that we be alwaies watchful.

Mr. 12, 14.

And beholding, he faw them that did caft their
guifts into the treafurie, rich perfons. ² And
he faw alfo a certaine poore widow cafting
two braffe mites. ³ And he faid: Verily I fay to you, that
this poore widow hath caft more then al. ⁴ For al thefe
of their aboundance haue caft into the guifts of God:
but fhe ¹ of her penurie, hath caft in al her liuing that
fhe had.

⁵ And certaine faying of the Temple that it was adorned with goodly ftones and donaries, he faid: ⁶ Theſe things which you ſee, the daies wil come wherein ^a)there ſhal not be left a ftone vpon a ftone that ſhal not be deſtroied. ⁷ And they asked him, faying: Maifter, when ſhal theſe things be: and what ſhal be the ſigne when they ſhal begin to come to paſſe? ⁸ Who faid: See you be not feduced. For ^b)many wil come in my name, faying that I am he: and the time is at hand, goe not therefore after them. ⁹ And when you ſhal heare of warres and feditions, be not terrified: theſe things muſt firſt come to paſſe, but the end is not yet by and by. ¹⁰ Then he faid to them: Nation ſhal rife againſt Nation, and Kingdom againſt Kingdom. ¹¹ And there ſhal be greate earth-quakes in places, and peſtilences and famines, and terrours from Heauen, and there ſhal be great ſignes. ¹² But before al theſe things they wil ^c)lay their hands vpon you: and perfecute you deliuering you into Synagogues and priſons, drawing you to Kings and Prefidents for my name. ¹³ And it ſhal happen vnto you for teſtimonie. ¹⁴ Lay vp this therefore in your hartes, not to premeditate how you ſhal anſwer. ¹⁵ For I wil giue you mouth and wiſdom, which al your aduerſaries ſhal not be able to reſiſt and gaineſay. ¹⁶ And you ſhal be deliuered vp of your parents and brethren, and kinfemen and freinds: and they wil put to death of you. ¹⁷ And you ſhal be odious to al men for my name: ¹⁸ and a haire of your head ſhal not periſh. ¹⁹ In your patience you ſhal poſſeſſe your ſoules.

²⁰ And when you ſhal ſee Hieruſalem compaſſed about with an armie, then know that the deſolation thereof is at hand. ²¹ then they that are in Iewrie, let them flee to the mountaines: and they in the middes

Mt. 24, 1. Mar. 13, 1.

^a This was fulfilled 40. yeares after the death of Chriſt, the 19. of Auguſt, being the very moneth and day wherein the Babyioniās burnt it: from the firſt building thereof by Salomon 1130. yeares: from the re-edifying thereof vnder Cyrus 639. yeares. *Iofep. de bel. Iud. li. 7. cap. 10.*

^b Many falſe prophets & Heretikes. See *An. Mt. 24. Mar. 13.*

^c Great perfecution of Catholike men.

thereof, let them depart: and they in the countries, let them not enter into it. ²² For these are the daies of vengeance, that al things may be fulfilled that are written. ²³ But woe to them that are with child & that giue sucke in those daies. For there shal be great affliction vpon the land, and wrath on this people. ²⁴ And they shal fall by the edge of the sword; and shal be led captiue into al Nations: and Hierusalem shal be troden of the Gentils, til the times of Nations be fulfilled.

Eze. 32, 7.

Ioel. 3, 15.

²⁵ And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of Nations, for the confusion of the found of sea and waues, ²⁶ men withering for feare and expectation, what shal come vpon the whole world. For the powers of Heauen shal be moued: ²⁷ and then they shal see the Sonne of man comming in a cloude with great power and maiestie. ²⁸ But when these things begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand. ²⁹ And he spake to them a similitude. See the figtree and al trees: ³⁰ when they now bud forth fruit out of them felues, you know that summer is nigh. ³¹ So you also when you shal see these things come to passe, know that the Kingdom of God is nigh. ³² Amen I say to you, that this Generation shal not passe, til al be done. ³³ Heauen and earth shal passe; but my wordes shal not passe.

³⁴ And looke wel to your felues, lest perhaps your hartes be ouercharged with surfeiting and drunkenness and cares of this life: and that day come vpon you suddenly. ³⁵ For as a snare shal it come vpon al that sit vpon the face of al the earth. ³⁶ Watch therefore, praying at al times, that you may be accounted worthy to escape al these things that are to come, and to stand before the Sonne of man.

ἵνα καταξιώ-
θητε See An-

not. c. 20, 35.

³⁷ And the daies he was teaching in the Temple: but the nightes going forth, he abode in the ^a)mount that is called Oliuet. ³⁸ And al the people in the morning went vnto him in the Temple to heare him.

ANNOTATIONS

4 Of her penurie) To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessarie provision and which we may hardly spare from our selves: for, that proceedeth of greater zeale, wil, and intention, which be more respected of God then the substance of the gift.

Chapter 22

Iudas doth sell him to the Iewes. 7. After the old Paschal, 19. he giueth to his Disciples the bread of life in a myftical Sacrifice of his body and blood, for an euerlasting commemoration of his Pafsion. 21. He couertly admonisheth the traitour. 24. Against their ambitious contention he sheweth them that the maioritie of any among them in this world is for their seruice, as his owne also was: 28. & how he wil exalt them all in the world to come: 31. foretelling Peter the singular priuiledge of his faith neuer failing, 33. and his three negations: 35. and how they shall all now be put to their shifts. 39. And that night, after his prayer with sweating of blood, 42. he is taken of the Iewes men, Iudas being their Capitaine: yet shewing them both by miracle and word, that they could doe nothing vnto him but by his owne permission. 54. Then in the cheefe Priestes house he is thrice denied of Peter, 63. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Council, for confessing himself to be the Sonne of God.

^a Solitarineffe or eremitage (as S. Gregorie Nazian. faith) is a goodly thing: this doth the mount Garmel of Elias teach, Iohns desert, & that mount vnto which IESVS often retired, & was quietly alone with him self. *Ser. 26. de amore pauperum.*

*Mt. 26, 1.
Mr. 14, 11.*

And the festiual day of the Azymes approached, which is called Pasche: ² & the cheefe Priests & the Scribes fought how they might kil him: but they feared the people. ³ And Satan entred into Iudas that was furnamed Ifcariote, one of the Twelue. ⁴ And he went, and talked with the cheefe Priests and the Magiftrates, how he might betray him to them. ⁵ And they were glad, and bargained to giue him money. ⁶ And he promifed. And he fought opportunitie to betray him apart from the multitudes.

TENEBRE
wenefday.

*Mt. 26, 17.
Mr. 14, 12.*

⁷ And the day of the Azymes came, wherein it was neceffarie that the Pasche fhould be killed. ⁸ And he fent Peter and Iohn, faying: Goe and prepare vs the Pasche, that we may eate. ⁹ But they faid: Where wilt thou that we prepare it? ¹⁰ And he faid to them: Behold, as you enter into the citie, there fhall meete you a man carying a pitcher of water: follow him into the houfe into which he entreth, ¹¹ and you fhall fay to the Good-man of the houfe: The Maifter faith to thee, where is the inne where I may eate the Pasche with my Difciples? ¹² And he wil fhew you a great refectorie adorned: and there prepare. ¹³ And they going, found as he faid to them, and prepared the Pasche.

MAVNDI
Thurfday.

¹⁴ And when the houre was come, he fate downe, and the twelue Apoftles with him. ¹⁵ And he faid to them: ♣With defire I haue defired to eate this Pasche with you before I fuffer. ¹⁶ For I fay to you, that from this time I wil not eate it, til it be fulfilled in the Kingdom of God. ¹⁷ And ♣taking the chalice he gaue thanks, and faid: Take and deuide among you. ¹⁸ For I fay to you, that I wil not drinke of the generation of the vine, til the Kingdom of God doe come.

*Mt. 26, 26.
Mr. 14, 22.
1. Cor. 11, 24.*

¹⁹ And taking bread, he gaue thanks, and brake; and gaue to them, faying: ♣THIS IS MY BODY ♣WHICH IS GIVEN FOR YOV. ♣Doe this ♣for a commemoration of me. ²⁰ In like manner the chalice alfo, after he had

fupped, faying: ^{a)}THIS IS THE CHALICE [♣]THE NEW TESTAMENT IN MY BLOVD, [♣]WHICH SHAL BE SHED FOR YOV.

²¹ But yet behold, the hand of him that betrayeth me, is with me on the table. ²² And the Sonne of man indeed goeth according to that which is determined: but yet woe to that man by whom he fhall be betrayed. ²³ And they began to question among them felues, which of them it fhould be that fhould doe this.

*Mt. 26, 21.
Mr. 14, 20.
Io. 13, 18.*

²⁴ And there fel also a [♣]contention between them, which of them feemed to be greater. ²⁵ And he faid to them: The Kinges of the Gentiles ouerrule them; and they that haue power vpon them, are called beneficial. ²⁶ But you not fo: but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. ²⁷ For which is greater, he that fitteth at the table, or he that miniftreth? is not he that fitteth? but I am in the middes of you, as he that miniftreth: ²⁸ & you are they that haue remained with me in my tentations. ²⁹ And I difpofe to you, as my Father difpofed to me, a Kingdom: ³⁰ that you may eate & drinke vpon my table in my Kingdom, & may fit ^{b)}vpon thrones, iudging the twelue tribes of Ifrael.

*Mt. 20, 25.
Mr. 10, 42.*

³¹ And our Lord faid: [♣]Simon, Simon, behold Satan hath required to haue you for to fift as wheate: ³² BVT I HAVE PRAIED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren. ³³ Who faid to him: Lord, with thee I am readie to goe both into prifon and vnto death. ³⁴ And he faid: I fay to thee Peter, the cocke fhall not crow to day, til thou denie thrife that thou knoweft me. ³⁵ And he faid to them: when I fent you without purfe and fkrip and fhoes, did

*Mt. 26, 34.
Mr. 14, 30.*

Mt. 10, 9. Luc. 10, 4.

^a The Greeke is here fo plaine, that there was very bloud in the chalice shed for vs, that Beza faith it is a corruption in the greeke. See the *Annot. vpon this place.*

^b Straight after the former louing checke & admonition, he promifeth to them al that haue beene partakers with him of his miferies in this life, greater preeminence in Heauen, then any Potentate can haue in this world, & therfore that they need not be careful of dignitie or Supremacie.

you lacke any thing? But they faid: Nothing. ³⁶ He faid therefore vnto them: But now he that hath a purfe, let him take it, likewise alfo a skrip: and he that hath not, let him fel his coate, and buy a fword. ³⁷ For I fay to you, that yet this that is written muft be fulfilled in me:

Ej. 53, 12.

And with the wicked was he reputed. For thofe things that are concerning me, haue an end. ³⁸ But they faid:

Mt. 26, 36.

Mr. 14, 32.

Io. 18, 1.

Lord, loe two fwordes here. But he faid to them: It is enough. ³⁹ And going forth he went according to his cuftome into mount-Oliuet. And his Difciples alfo followed him. ⁴⁰ And when he was come to the place, he faid to them: Pray, left ye enter into tentation. ⁴¹ And he was pulled away from them a ftones caft: and kneeling he praied, ⁴² faying: Father, if thou wilt, transferre this chalice from me. But yet not my wil, but thine be done. ⁴³ And there appeared to him an Angel from Heauen, ftrenghening him. And being in an agonie, he praied the longer. ⁴⁴ And his fweat became as drops of bloud triking downe vpon the earth. ⁴⁵ And when he was rifen vp from praier, and was come to his Difciples, he found them fleeping for penfuenes. ⁴⁶ And he faid to them: Why fleep you? arife, pray, left you enter into tentation.

Thursday night.

⁴⁷ As he was yet fpeaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approached to IESVS, for to kiffe him. ⁴⁸ And IESVS faid to him: Iudas with a kiffe doeft thou betray the Sonne of man? ⁴⁹ And they that were about him, feeing what would be, faid to him: Lord, fhall we ftrike with the fword? ⁵⁰ And one of them fmote the feruant of the high Prieft: and cut off his right eare. ⁵¹ But IESVS anfwering, faid: Suffer ye thus farre. And when he had touched his eare, he healed him. ⁵² And IESVS faid to them that were come vnto him, the cheefe Priests, and Magiftrates of the Tēple, & Ancients: As it were to a theefe are you come forth with fwordes and clubs? ⁵³ When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkeneffe.

⁵⁴ And apprehending him, they led him to the high Priests house: but Peter followed a farre off. ⁵⁵ And a fire being kindled in the middes of the court, & they fitting about it, Peter was in the middes of them. ⁵⁶ Whom when a certaine wench saw fitting at the light, and had beheld him, she said: This fellow also was with him. ⁵⁷ But he denied him, saying: Woman, I know him not. ⁵⁸ And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. ⁵⁹ And after the space as it were of one houre, a certaine other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilæan. ⁶⁰ And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. ⁶¹ And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had said: That before the cocke crow thou shalt thrife denie me. ⁶² And Peter going forth a doores, wept bitterly.

⁶³ And the men that held him, mocked him, beating him. ⁶⁴ And they did blind-fold him, and smote his face. And they asked him saying: Prophecie, who it is that smote thee? ⁶⁵ And blaspheming many other things they said against him.

⁶⁶ And when it was day, there assembled the Ancients of the people and cheefe Priests and Scribes, and they brought him into their Councel, saying: ⁶⁷ If thou be Christ tel vs. And he said to them: If I tel you, you wil not beleue me: ⁶⁸ if also I aske, you wil not answer me, nor dimisse me. ⁶⁹ But from henceforth the Sonne of man shall be fitting on the right hand of the power of God. ⁷⁰ And they all said: Art thou then the Sonne of God? Who said: You say that I am. ⁷¹ But they said: What need we testimonie any further? For our selues haue heard of his owne mouth.

ANNOTATIONS

The old Paschal ceafeth
and a new is instituted.

15 With desire I haue desired) This great desire he had to eate this Paschal lambe, was not for it self, which he had celebrated many yeares before: but because he meant immediatly after the

Pafchal of the Law was facrificed & eaten, to intitute the other new Pafchal in the oblation and eating of his owne body, by which the old Pafchal should end and be fulfilled, and in which the old Teftament and Law ceafing, the Kingdom of God (which is the ftate of the new Teftament and of his Church) should begin. For, the very paffage from the old Law to the new was in this one fupper.

17 Taking the chalice) This chalice according to the very euidence of the text it felf alfo, is not the fecond part of the Holy Sacrament, but that folemne cup of wine which belonged as a libament to the offering and eating of the Pafchal lambe. Which being a figure fpecially of the holy Chalice, was there drunken by our Sauieur, and giuen to the Apoftles alfo, with declaration that it should be the laft cuppe of the Law, not to be drunken any more, til it should be drunken new in the Kingdom of God, that is to fay, in the celebration of the B. Sacrament of his bloud of the new Teftament. And by this place it feemeth very like that the wordes in S. Matthew, *I wil not drinke of the fruit of the vine &c*, were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation fpoken after the holy Chalice.

Two cups or chalices at Christs laft fupper.

19 This is my body) *Although fenfe tel thee it is bread, yet it is the body, according to his wordes, let faith confirme thee, iudge not by fenfe. After the wordes of our Lord let no doubt rife in thy mind. Cyril. myftag. 4. Of the veritie of flesh and bloud there is left no place to doubt: by the profefsion of our Lord him felf, and by our faith it is flesh and bloud indeed. Is not this truth? To them be it vntrue, which deny IESVS CHRIST to be true God. Hilar. li. 2. de Trinit.*

The real preference.

19 Which is giuen) As the former wordes make and proue his body prefent, fo thefe wordes plainly fignifie, that it is prefent, as giuen, offered or facrificed for vs: and being vttered in the prefent tence, it fignifieth not only that it should afterward be giuen or offered on the Croffe, but that it was then alfo in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is prefent as an Hoft or Sacrifice: and that the making or confecrating thereof muft needes be Sacrificing.

Chrifft facrificed his body and bloud in Sacrament at his fupper.

And therefore the holy Fathers in this fenfe cal it a Sacrifice. *Niffen. orat. 1. de refur. Leo fer. 7. et 8. de Pafs. Hefychius li. 2. in Leuit. c. 8. Grego. ho. 37. in Euan. et Dial. li. 4. c. 59. Cyrillus Hierof. myftag. 5. Dionys. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Iuftinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32. et 34. Tertul. de cult fam. et vxor. li. 2. Cypr. ep. ad Cæcil. et de Cæn. Do. Eufeb. Semonft. euang. li. 1. c. 10. Nazian orat 1. cont. Iulianum Chryfo. ho. 83. in 26. Mat. et li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 48. Hiero. in ep. ad Hebid. q. 2. et ad Euagr. ep. 126. to. 3. Auguft. in pfal. 33. conc. 1. et alibi fape.*

The Sacrifice of the Altar.

THE GHOSPEL ACCORDING TO LVKE

Græci omnes in 9. Hebr. et Primafius. Conc. Nic. 1. 14. Ephes. ad Nefor. Conftantinop. 6. can. 32. Nicen. 2. act. 6. to. 3. Lateran. Conftant. Flor. Trid.

The Apoftles are made Prieftes, & the Sacrament of holy Orders intituted.

19 Doe this) In thefe wordes the holy Sacrament of Order is intituted, becaufe power and commiffion to doe the principal act & worke of Priefthood, is giuen to the Apoftles: that is, to doe that which Chrift then did concerning his body: which was, to make & offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, & to giue it to be eaten as Chriftes body facrificed, to al faithful. For as the Pafchal lambe was firft facrificed, and then eaten; fo was his body: and thus to doe he here giueth commiffion and authoritie to the Apoftles, & to al Priefts which be their fucceffours in this matter. *Dionys. cal. Hierar. c. 3. Iren. li. 4. c. 32. Cyp. ep. ad Cecil. Chrys. ho. 17. in ep. ad Heb. Ambros. in Pf. 38. & in c. 10. ad Hebr.*

A commemoratiue Sacrifice is a true Sacrifice, no leffe then the prefiguratiue Sacrifices were true Sacrifices.

19 For a commemoration) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Chrift, fpecially of his Pafion: that is to fay, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the croffe. Of which one oblation on the croffe, not only al other Sacrifices of the Law were figures, but this alfo: though this in a more nigh, high, myftical, and maruelous fort then any other. For in them Chrifts death was fignified as by refemblance and fimilitudes of external creatures and bodies of brute beafts: but in this of the new Teftament, his body vifibly facrificed on the croffe, in and by the felf fame body facrificed and immolated in Sacrament and vnder the shapes of bread and wine, is moft neerely and perfectly refembled. And therefore this is moft properly commemoratiue, as moft neerely exprefing the very condition, nature, efficacie, fort, and fubftance of that on the croffe. For which the holy Fathers cal it the very felf fame facrifice (though in other manner) which was done on the croffe, as it is the felf fame thing, that is offered in the Sacrament, & on the croffe. Whereby you may fee the peruerfitie of the Proteftants or their ignorance, that thinke it therefore not to be Chrifts body becaufe it is a memorie of his body or a figure of his body vpon the croffe: nor to be a true Sacrifice becaufe it is a commemoratiue Sacrifice. For as the thing that more liuely, neerely, & truely refembleth or representeth, is a better figure then that which shadoweth it a far off: fo this his body in the Sacrament, is more perfectly a figure of Chrifts body & Sacrifice, then any other. Chrift himfelf the Sōne of God is a figure & character of his Fathers Perfon, being yet of the felf fame fubftāce. And Chrifts body transfigured on the holy Mount, was a figure & refemblance of his Perfon glorified in Heauen. Euen fo is his body in the Sacramēt to a faithful mā that knoweth by his beleefe grounded on Chrifts owne word, that in the one forme is his body, in the other his bloud, the moft perfect representatiō of his death that cā be. As for the Sacrifice, it is no leffe a true

Ambr. in 10. Hebr. Chryf. ho. 17. in ep. ad Hebr.

To be a figure of a thing, and yet the thing it felf, repugneth not.

Sacrifice, because it is commemorative of Christs Passion, then those of the old Testament were the less true, because they were prefigurative. For that is the condition annexed to all Sacrifice of every Law, to represent Christs Passion.

20 The new Testament in my blood) Moyse took the blood of the first Sacrifice that was made after the giving of the Law *Exod. 14.* and with blood confirmed the covenant & compact betwixt God and his people, and so dedicated the *old Testament*, which without blood (saith S. Paul) was not dedicated. Moyse put that blood also into a standing peece, & sprinkled all the people &c. with the same, & said these formal words: *This is the blood of the covenant &c.* or (as it is read in S. Paul) *of the Testament which God hath delivered unto you.* Unto all which, Christ in this action about the second part of this his Sacrifice, in every of the Evangelists most clearly alludeth: expressing that the *new Testament* is begun and dedicated in his blood in the Chalice, no less then the old was dedicated, begun, and ratified in that blood of values contained in the goblet of Moyse. With which his own blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the words of Moyse, and saying: *This is the Chalice of the new Testament &c:* Which the other Evangelists spake more plainly: *This is my blood of the new Testament.* By all which it is most certain, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper service of the new Testament, no less then the sovereign worship of God in the old Law did consist in the Sacrifices of the same. For though Christs Sacrifice on the Croffe and his blood shed for vs there, be the general price, redemption, and satisfaction for vs all, and is the last & perfectest sealing or confirmation of the new law & Testament: yet the Service & Sacrifice which the people of the new Testament might resort unto could not be that violent action of the Croffe, but this on the Altar, which by Christs own appointment is & shall be the eternal office of the new Testament, & the continual application of all the benefites of his Passion unto vs.

calix qui the chalice which τὸ ποτήριον τὸ ἐχχυνόμενον

20 Which shall be shed) It is much to be observed that the relative, *which*, in these words is not governed or ruled (as some would perhaps thinke) of the nowne *blood*, but of the word *chalice*. Which is most plaine by the Greeke: Which taketh away all cautions and shifts from the Protestants, both against the real presence & the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as upon the croffe. And therefore as it followeth thereof inevitably, that it is no bare figure, but his blood indeed, so it enforceth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our

Both Testaments dedicated in blood.

The external religion of the new Testament principally in the Sacrifice of the Altar.

The chalice shed for vs, must needs signifie, the blood therein, not wine, and the same Sacrificed.

Beza condemneth the
Ghofpel it felf of fals-
hood and impoffibilitie.

finnes. For al that know the manner of the Scriptures fpeaches,
know alfo that, *Bloud to be shed for finnes*, is to be facrificed
for propitiation or for pardon of finnes. And this text proueth
al this fo plainly, that Beza turneth himfelf roundly vpon the
Holy Euangelift, charging him with Solœcifme or falfe Greeke, or
els that the wordes (which yet he confeffeth to be in al copies
Greeke & Latin) are thruft into the text out of fome other place:
which he rather ftandeth vpon then that S. Luke fhould fpeake
incongruoufly in fo plaine a matter. And therfore he faith plainly
that it can not be truely faid neither of the chalice it felf nor
of the contents thereof: which is indeed to giue the lie to the
Bleffed Euangelift, or to deny this to be Scripture. So cleere is
the Scripture for vs, fo miferable flights and shifts is falshood put
vnto, God be thanked.

Annot. no. Teft. 1556.

Ambition.

24 Contention) The Apoftles perceiuing Chrifts departure
from them and his Kingdom to be neere, as infirme men and
not yet indowed with the Spirit of God, began to haue emulation
& cogitations of Superiority one ouer another which our Maifter
repreffeth in them by exhortation to humilitie and by his owne
example, that being their Lord, yet fo lately ferued them: not
forbidding Maioritie or Superioritie in them, but pride, tyranny,
& contempt of their inferiours.

Peters faith fhall neuer
faile.

31 Simon Simon) Laftly to put them out of doubt, he cal-
leth Peter twife by name, and telling him the Diuels defire to fifte
& trie them al to the vttermoft (as he did that night) faith that
he hath fpecially prayed for him, to this end that his faith should
neuer faile, & that he being once conuerted, should after that for
euer confirme, eftablish or vphold the reft in their faith. Which
is to fay, that Peter is that man whom he would make Superiour
ouer them and the whole Church. Whereby we may learne that
it was thought fit in the prouidence of God, that he who should
be the Head of the Church, should haue a fpecial priuiledge by
Chriftes praier & promife neuer to faile in faith & that none other
either Apoftle, Bifhop, or Prieft may chalēge any fuch fingular
or fpecial prerogatiue either of his Office or perfon, otherwife thē
ioyning in faith with Peter & by holding of him. The danger
(faith S. Leo) was cōmon to al the Apoftles, but our Lord tooke
fpecial care of Peter, that the ftate of al the reft might be more
fure, if the Head were inuincible: God fo difpenfing the aide of his
grace, that the affurance & ftrengh which Chrift gaue to Peter,
might redoūd by Peter to the reft of the Apoftles: S. Auguft. alfo,
Chrift praying for Peter, prayed for the reft, becaufe in the Paftour
& Prelate the people is corrected or cōmended. And S. Ambrofe
writeth, that Peter after his tentation was made Paftour of the
Church, becaufe it was faid to him: *Thou being conuerted, con-
firme thy brethren*. Neither was this the priuiledge of S. Pe-
ters perfon, but of his Office, that he fhould not faile in faith
but euer confirme al other in their faith. For the Church, for

Serm. 3. Afsump. ad
Pont. Li. q. Noui. Teft.
q. 75. to. 4.

The Romane faith of Pe-
ters fucceffours cannot
faile.

whose sake that priuiledge was thought necessarie in Peter the Head thereof, was to be preferred no lesse afterward, then in the Apostles time. Whereupon all the Fathers apply this priuiledge of not failing & of confirming others in faith, to the Romane Church & Peters successors in the same. To which (saith S. Cyprian) infidelitie or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike: We must referre to your Apostleship all the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said: *I haue prayed for thee Peter, that thy faith doe not faile?* So say the Fathers: not meaning that none of Peters seat can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshood or heresie against the Catholike faith, in their Confessories, Courts, Councils, Decrees, Deliberations or Consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shal be proposed vnto them: because Christs prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Maister would haue his Vicars Confessorie & Seat infallible, seeing euen in the old Law the high Priesthood & Chaire of Moyses wanted not great priuiledge in this case, though nothing like the Churches and Peters prerogatiue. But in both, any man of sense may see the difference between the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then all this, some Iudas might creepe into the Office: and yet all this without preiudice of the Office and Seat, *in which* (saith S. Augustin) *our Lord hath set the doctrine of truth.* Caiphas by priuiledge of his Office prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other penners of holy writ, for the execution of that function had the assistance of God, & so farre could not possibly erre: but that Luke, Marke, Salomō or the rest might not erre in other their priuate writings; that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrique to Innocentius the first, and to Celestinus, *ep. 90. 91. 95.:* S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time *ep. 52.:* S. Hierom to Damasus *ep. 57. 58. to. 2.* but it was the prerogatiue of their Office and higher degree of Vnction, & Christs ordinance, that would haue all Apostles and Pastours in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods providence, that is, that one is not honoured and obeyed of all the brotherhood, is the cause of all Schismes and Heresies, saith S. Cyprian. A point of such importance, that all

*Cypr. ep. 55.
nu. 6.
Bern. ep. 190.*

Deu. 17.

*Aug. ep. 166. in
fine.*

Bern. ep. 190.

Chry. ep. 1. & 2.

*Cyp. ep. 55.
nu. 2.*

Popes may erre personally, not iudicially, or definitiue.

The learned Fathers fought to the B. of Rome for resolution of doubts.

the Twelue being in Apoftlefhip like, Chrift would yet for the better keeping of vnity & truth, haue one to be Head of them al, that a Head being once appointed, occafion of Schifme might be taken away, faith *S. Hierom. li. 1. adu. Iouinian. c. 14.*

Chapter 23

The Iewes accufe him to Pilate the Gentil: 4. who feeking earnestly to deliuer him, fpecially after that Herod fent him backe, 17. they not only preferre the murderer Barabbas, but alfo crie, CRVCIFIGE: 26. In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible deftruction of their Hierufalem. 32. Vpon the croffe he is between two theeues, 35. fcornd of the Iewes, 36. of the fouldiares, 39. and of one of the theeues, 40. but euen there confeffed of the other theefe, 44. and after his death (becaufe of the great miracles concurring) alfo of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.

GOOD friday.

And al the multitude of them rifing vp, led him to Pilate. ² And they began to accufe him, faying: We haue found this man fubuerting our Nation, & prohibiting to giue tributes to Cæfar, and faying that he is Chrift the King. ³ And Pilate asked him, faying: Art thou the King of the Iewes? But he anfwering faid: Thou fayeft. ⁴ And Pilate faid to the cheefe Priests and multitudes: I find no caufe in this man. ⁵ But they were more earnest, faying: He ftirreth the people teaching throughout al Iewrie, beginning from Galilee euen hither. ⁶ But Pilate hearing Galilee, asked if the man were of Galilee. ⁷ And when he vnderftood that he was of Herods iurifdiction, he fent him backe to Herod, who was alfo himfelf at Hierufalem in thofe daies.

⁸ And Herod feeing IESVS, was very glad, for he was defirous of a long time to fee him, for becaufe he heard many things of him: and he hoped to fee fome figne wrought by him. ⁹ And he asked him in many wordes. But he anfwered him nothing. ¹⁰ And there

*Mt. 27, 1. 11.
Mr. 15, 1.
Io. 18, 17.*

ftood the cheefe Priefts and the Scribes constantly accusing him. ¹¹ And Herod with his armie fet him at naught: and he mocked him, putting on him a white garment, and fent him back to Pilate. ¹² And Herod and Pilate were made freindes that day. For before they were enemies one to another.

¹³ And Pilate calling together the cheefe Priefts and Magiftrates, and the people, ¹⁴ faid to them: You haue prefented vnto me this man, as auerting the People, and behold I examining him before you, haue found no caufe in this man of thofe things, wherein you accufe him. ¹⁵ No, nor Herod neither. For I fent you to him, and behold, nothing worthie of death is done to him. ¹⁶ I wil chaften him therfore and dimiffe him.

¹⁷ And he of neceffitie had to releafe vnto them vpon the feaft day, one. ¹⁸ But the whole multitude together cried out, faying: Difpatch him, and releafe vs Barabbas. ¹⁹ Who was for a certaine fedition made in the citie and murder, caft into prifon. ²⁰ And Pilate againe fpake to them, defirous to releafe IESVS. ²¹ But they cried againe, faying: Crucifie, crucifie him. ²² And he the third time faid to them: Why, what euil hath this man done? I find no caufe of death in him. I wil correct him therfore & let him goe. ²³ But they were infant with loud voices requiring that he might be crucified. And their voices preuailed. ²⁴ And Pilate adiudged their petition to be done. ²⁵ And he releafed vnto them him that for murder and fedition had been caft into prifon, whom they demanded: but IESVS he deliuered to their pleafure.

²⁶ And when they led him, they tooke one Simon of Cyrene cōming from the countrie: and they laid the Croffe vpon him to carie after IESVS. ²⁷ And there followed him a great multitude of people, and of women which bewailed and lamented him. ²⁸ But IESVS turning to them, faid: Daughters of Hierufalem, weepe not vpon me, but weepe vpon your felues, and vpon your children. ²⁹ For behold the daies fhall come, wherein they wil fay: Bleffed are the barren, and the wombes that haue not borne, & the pappes that haue not giuen fuck. ³⁰ Then

Of. 10, 8.

shal they begin to fay to the mountaines, Fal vpon vs: and to the hilles, Couer vs. ³¹ For if in the greene wood they doe theſe things, in the drie what ſhal be done?

³² And there were led alſo other two malefactours with him, to be executed. ³³ And after they came to the place which is called Caluarie, there they crucified him: and the theeues, one on the right hand and the other on the left. ³⁴ And IESVS ſaid: Father, ♣forgiue them, for they know not what they doe. But they deuiding his garments, did caſt lots.

³⁵ And the people ſtood ‘beholding,’ and the Princes expecting, with them derided him, ſaying: Others he hath faued, let him ſaue himſelf, if this be Chriſt, the elect of God. ³⁶ And the fouldiars alſo mocked him cōming to him, and offering him vinegre, ³⁷ ſaying: If thou be the King of the Iewes, ſaue thy ſelf. ³⁸ And there was alſo a ſuperſcription written ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES. ³⁹ And one of thoſe theeues that were hanged, blaſphemed him, ſaying: If thou be Chriſt, ſaue thy ſelf, and vs. ⁴⁰ But the other anſwering, rebuked him, ſaying: Neither doeſt thou feare God, where as thou art in the ſame damnation? ⁴¹ And we indeed iuſtly, for we receiue worthie of our doings: but this man hath done no euil. ⁴² And he ſaid to IESVS: Lord, remember me when thou ſhalt come into thy Kingdom. ⁴³ And IESVS ſaid to him: Amen I fay to thee; this day thou ſhalt be with me ♣in Paradiſe.

⁴⁴ And it was almoſt the fixt houre: and there was made darkeneſſe vpon the whole earth vntil the ninth houre. ⁴⁵ And the a)funne was darkened; and the veile of the Temple was rent in the middes. ⁴⁶ And IESVS crying with a loud voice, ſaid: *Father, into thy handes* *Pf. 30, 6.* *I commend my ſpirit.* And ſaying this, he gaue vp the ghoſt.

⁴⁷ And the Centurion feeling that which was done, glorified God, ſaying: Indeed this man was iuſt. ⁴⁸ And

^a This eclipse was ſeene and wondred at as a thing aboue nature, of Dionyſius Areopagita at Thebes, when he was yet a Pagan. *Dionyſ. ep. ad Polycarp et ep. ad Apollophanem.*

al the multitude of them that were present together at that fight, and saw the things that were done, returned knocking their breasts. ⁴⁹ And all his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things.

Mat. 27, 57.

Mr. 15, 43.

Io. 19, 38.

⁵⁰ And behold a man named Joseph, which was a Senator, a good man and a just. ⁵¹ He had not consented to their counsel and doings, of Arimathæa a citie of Iewrie, who also himself expected the Kingdom of God. ⁵² This man came to Pilate, and asked the body of IESVS. ⁵³ And taking it downe, wrapped it in findon, and laid him in a monument hewed of stone, wherein neuer yet any man had been laid. ⁵⁴ And it was the day of Paraceue, and the Sabbath drew neere. ⁵⁵ And the women that were come with him from Galilee, following after saw the monument, and how his body was laid. ⁵⁶ And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

ANNOTATIONS

³⁴ Forgive them) A perfect example of charitie in our Saviour praying for his crucifiers, which the first martyr S. Steuen did follow, *Act. 7:* and the prayers of both were heard: Christs prayer taking effect in the Centurion and others, Steuens in Paul.

⁴³ In Paradise) Thou maist not hereupon differre thy conversion The good theefe. or ammendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, not to goe straight to Heauen without satisfaction pennance, or punishment for thy former finnes & life ill spent; nor challenge securitie and certaine knowledge of thy saluation. For this good theeves case is not common but a rare example of mercie & prerogative. But for the first point, learne only not to despaire, though thou hast been ill to the last moment of thy life. For the second, that faith, hope, and charitie, repentance, and good wil be sufficient, and good workes not required, where for want of time and opportunitie they cannot be had. For the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his fellow not only remission of his finnes, but also by extraordinarie grace, a pardon of all pennance and satisfaction due either in this life or the next for the same: euen as the holy Church by his example and commission giueth pardons also to some of her

Pardon of due
pennance and satisfaction.

zelous children of al punifhment due for their offenfes, & fuch goe ftraight to Heauen. Laftly, that euery one hath not a reuelation of his faluation as this man had, and therfore can not be fo fure as he was.

53 Wherein neuer) As in the wombe of MARIE none was conceiued before nor after him, fo in this monument none was laid before nor after him: which prerogatiue (no doubt) was of Gods providence; this Iofeph no leffe abftaining afterward to be buried in it, then the other Iofeph from copulation with the mother of our Lord. *S. Auguftine.*

Vifiting the Sepulcher, or Sepulchres.

55 Saw the monument) Thefe good women of great deuotion obferued the fepulchre for the honour of the holy body. Whereupon the deuotion of faithful folke watching & vifiting on Good-Friday and Eafter eue the fepulchre made in euery Church for memorie of our Lords burial, is exceeding good & godly, fpecially the B. Sacrament for more fignification fake being prefent in the fame Sepulcher.

Chapter 24

Deuout women not finding his body in the Sepulchre, 4. Angels tel them that he is rifen according to his owne prediction: 9. yet the Apoftles wil not beleue it. 12. But neither Peter findeth his body there. 13. He walketh with two Difciples, declaring al this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36. The fame day he appeareth to the Apoftles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Pafsion and Refurrection, 47. but alfo of his Catho-like Church, 49. he promifeth the Holy Ghoft to confirme them, 50. and fo afcendeth into Heauen.

EATER day.

A

nd in the ^afirft of the Sabbath very early *Mat. 28, 1.*
they came to the monument, carying the fpices *Mr. 16, 1. Io. 20, 1.*

^a That is, firft after the Sabbath, which is (faith *S. Hiero. q. 4. ad Hedib.*) *dies Dominica* our Lords day, wherein he arofe. For the weeke is deuided into the Sabbath, & the 1. 2. 3. 4. 5. 6. of the Sabbath. And the Apoftle (*1. Cor. 16, 2.*) commanded a collection of money to be made on the firft of the Sabbath. Whereby we learne, both the keeping of Sunday, & the Churches couët of daies by the 2. 3. 4. of the Sabbath, to be Apoftolical. Which S. Sy-

which they had prepared. ² And they found the ftone roled backe from the monument. ³ And going in, they found not the body of our Lord IESVS. ⁴ And it came to paffe, as they were aftonifhed in their mind at this, behold two men ftood befide them in gliftering apparel. ⁵ And when they feared and caft downe their countenance toward the ground, they faid vnto them: Why feeke you the liuing with the dead? ⁶ he is not here, but is rifen. Remember how he fpake to you, when he yet was in Galilee, ⁷ faying: That the Sonne of man muft be deliuered into the handes of finners and be crucified, and the third day rife againe. ⁸ And they remembred his wordes. ⁹ And going backe from the monument, they told al thefe things to thofe eleuen, and to al the reft. ¹⁰ And it was Marie Magdalene, and Ioane, and Marie of Iames, and the reft that were with them, which faid thefe things to the Apoftles. ¹¹ And thefe wordes feemed before them as dotage, and they did not beleue them.

Luc. 9, 22. ¹² But Peter rifing vp ranne to the monument; and ftouping downe he faw the linnen clothes lying alone, and went away maruelling with himfelf at that which was done.

Io. 20, 3. ¹³ And behold, two of them went the fame day into a towne which was the fpace of fixtie furlongs from Hierufalem, named Emmaus. ¹⁴ And they talked betwixt themfelues of al thofe things that had chanced. ¹⁵ And it came to paffe, while they talked and reafoned with themfelues, IESVS alfo himfelf approching went with them. ¹⁶ But their eyes were held that they might not know him. ¹⁷ And he faid to them: What are thefe communications that you conferre one with another walking, and are fad? ¹⁸ And one whose name was Cleophas, anfwering, faid to him: Art thou only a ftranger in Hierufalem, and haft not knowen the things that haue been done in it, thefe daies? ¹⁹ To whom he faid: What things? And they faid, concerning IESVS of Nazareth, who was a man a Prophet, mightie in worke and word

Mr. 16, 12.

luefter afterward named, 2. 3. 4. feriam, &c. *Brewiar. Roman. Decemb. 31.*

before God and al the People. ²⁰ And how our cheefe Priests and Princes deliuered him into condemnation of death, and crucified him. ²¹ But we hoped that it was he that shoud redeeme Ifrael: and now besides al this, to day is the third day since these things were done. ²² But certaine women also of ours, made vs afraid: who before it was light, were at the monument, ²³ and not finding his body, came, saying that they saw a vision also of Angels, who say that he is aliue. ²⁴ And certaine men of ours went to the monument: and they found it so as the woman said, but him they found not. ²⁵ And he said to them: O foolish, and slow of hart to beleue in al things which the Prophets haue spoken. ²⁶ Ought not Christ to haue suffered these things, and so to enter into his glorie? ²⁷ And beginning from Moyse and al the Prophets, he did interpret to them in al the scriptures the things that were concerning him. ²⁸ And they drew nigh to the towne whither they went: and he made semblance to goe further. ²⁹ And they forced him, saying: Tarry with vs, because it is toward night, and the day is now farre spent. And he went in with them. ³⁰ And it came to passe, whiles he sat at the table with them, he tooke bread, and blessed and brake, and did reach to them. ³¹ And their eyes were opened, and they knew him: and he vanished out of their sight. ³² And they said one to the other: Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? ³³ And rising vp the same houre they went backe into Hierusalem: and they found the eleuen gathered together, and those that were with them, ³⁴ saying: That our Lord is risen indeed, and hath appeared to Simon. ³⁵ And they told the things that were done in the way: and how they knew him in the breaking of bread.

³⁶ And whiles they speake these things, IESVS stood in the middes of them, and he said to them: Peace be to you; it is I, feare not. ³⁷ But they being troubled and frighted, imagined that they saw a Spirit. ³⁸ And he said to them: Why are you troubled, and cogitations arise into your harts? ³⁹ See my handes, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and

*Mr. 16, 14.
Io. 20, 19.*

bones, as you see me to have. ⁴⁰ And when he had said this, he shewed them his hands and feet. ⁴¹ But they yet not believing and marveling for joy, he said: Have you here any thing to be eaten? ⁴² But they offered him a piece of fish broiled, and a honey combe. ⁴³ And when he had eaten before them, taking the remains he gave to them.

⁴⁴ And he said to them: These are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalms, of me. ⁴⁵ Then he opened their understanding, that they might understand the Scriptures. ⁴⁶ And he said to them: That so it is written, and so it behoved Christ to suffer, and to rise againe from the dead the third day: ⁴⁷ a) and penance to be preached in his name and remission of finnes vnto all Nations, beginning from Hierusalem. ⁴⁸ And you are witnesses of these things. ⁴⁹ And I send the promise of my Father vpon you: but you, tarry in the citie, till you be indowed with power from high.

*Act. 1, 8.
2, 1. 10, 41.*

⁵⁰ And he brought them forth abroad into Bethania: and lifting up his hands he blessed them. ⁵¹ And it came to passe whiles he blessed them, he departed from them, and was carried into Heauen. ⁵² And they adoring went backe into Hierusalem with great joy: ⁵³ and they were alwaies in the Temple praising and blessing God. Amen.

*Mr. 16, 19.
Act. 1, 9.*

ASCENSION
day.

ANNOTATIONS

³⁰ Tooke bread) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17.*

^a As he shal be Anathema (saith S. Aug.) which preacheth that Christ neither suffered nor rose againe, because we learne by the Gospel, *That it behoued Christ to suffer and rise againe the third day:* so he shal also be Anathema, whosoever preacheth the Church to be elsewhere then in the comuniõ of all Nations: because by the self same Gospel we learne in the words next following, *and penance to be preached in his name & remission of finnes throughout all Nations. Auguft. ep. 45.*

A. Auguftine li. 19. de fonfenfu. Euang. c. 25. & fer. 140. de temp. & ep. 59. ad Paulinum q. 8. Paulinus himfelf in the next epiftle before that, among S. Auguftines. Venerable Bede alfo vpon this place. Theophylact vpon this place. And that it fhould be meant of the holy Sacrament; the forme of folemne taking the bread into his handes, bleffing it, breaking it, and reaching it to his Difciples (exceeding proper to the confecration, and common to none other vulgar benediction, nor any where vfed but in Chriffs miraculous multiplying the loaves) and the fingular effect in notifying Chrifft vnto them, doe proue. And if it be the Sacrament (as it is moft probable) then it is an euident example and warrant of miniftration in one kind.

The B. Sacrament in one kind.

The Catholike or vniuerfal Church.

47 Pennance to be preached) He fhewed vnto them out of the Scriptures, not only the things that were now accomplifhed in himfelf, but alfo that were yet to come about his Church: as, where it fhould begin, to wit, at Hierufalem & how farre it fhould goe, to wit, to al Nations: that he might not fuffer vs (faith S. Auguftine) to erre neither in the bridegrome nor in the bride. For this maketh manifetly againft al Heretikes and Schifmatikes, that fet vp new Churches in particular countries, drawing the people from the forefaid only true Church which frō Hierufalem fo groweth ouer al Nations til the end of the world come.

De. vnit. Ec. c. 10.

Chrift bleffed diuers waies.

50 Bleffed them) Chrifft our high Prieft, prefigured fpecially therein by Melchifedech, often gaue his bleffing to his: fometimes by wordes, as, *Peace be to you*: fometimes by impofing his handes: and now hereby lifting vp his hands ouer his Difciples as it were for his farewel. In what forme, the Scripture doth not exprefse, but very like it is that in forme of the croffe, as Iacob the Patriarch bleffed his nephewes for fignification of Chriffs benediction: for now the croffe began to be glorious among the faithful, and the Apoftles (as it is moft certaine by the Fathers which cal it an ancient tradition) vfed that figne for an external note of benediction. Yea S. Auguftine faith (in *Ps. 30. con. 3.*) that Chrifft himfelf not without caufe would haue his figne to be fixed in our foreheads as in the feat of flamefaftnes, that a Chriftian man fhould not be afhamed of the reproch of Chrifft. And what forme can a Chriftian man vfe rather to bleffe himfelf or others, then that which was dedicated in Chriffs death, & is a conuenient memorial of the fame? Howfoeuer it be, that the Bifhops and Priefts of Gods Church bleffe with an external figne, no man can reprehend, being warranted by Chriffs owne example and action.

Mt. 24, 14.

Heb. 7, 6. Io. 20, 21. 26. Mr. 10, 16. Gen. 48, 14.

Bleffing with the figne of the croffe.

Tertu. de coron. milit. nu. 3. Bafil de Sp. fancti. 1, 27.