THE NEVV TESTAMENT OF IESVS CHRIST

THE HOLY GOSPEL

according to

SAINT MATTHEW

RHEMES · 1582

with the King James name-forms in brackets

MATTHEW

For Father John Owens

faithful servant of Christ and friend

thank you.

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A NOTE ON THIS EDITION

The text is the Rhemes New Testament of 1582, printed as it stands: original spelling, punctuation and capitals, with the long s, the ligatures and the line-end hyphens normalised.

Where the two translations spell a name differently, the King James form is given in square brackets. Sometimes that is the form you will know; occasionally it is the older one.

The bracket is a gloss, not a correction. The Rhemes word remains the reading; the bracketed word is there only so the reader can follow who is being spoken of.

The references the edition prints in its own margins are set here in round brackets. The square brackets are ours.

The mark " in the text means the edition has an annotation on that verse. The annotations are printed after each chapter, as the edition prints them.

The verse numbers are the edition's own. Where they differ from the King James, the Rhemes numbering is kept.

Where the source is illegible and no reading can be recovered, an ellipsis marks the loss.

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CHAP. I.

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

1 THE booke of the generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

2 Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethren: 3 And Iudas begat Phares and Zaram *[Zara]* of " Thamer *[Thamar]*. And Phares begat Esron *[Esrom]*. And Esron *[Esrom]* begat Aram. 4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. 5 And Salmon begat Booz of Raab *[Rachab]*. And Booz begat Obed of Ruth. And Obed begat Iesse. 6 And Iesse begat Dauid the King.

And Dauid the King begat Salomon *[Solomon]* of her that was the vvife of Vrias. 7 And Salomon *[Solomon]* begat Roboam. And Roboam begat Abia. And Abia begat Asa. 8 And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. 9 And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias *[Ezekias]*. 10 And Ezechias *[Ezekias]* begat Manasses. And Manasses begat Amon. And Amon begat Iosias. 11 And Iosias begat Iechonias & his brethren in the Transmigration of Babylon.

v.1 * Luc. 3, 31.

v.1 This Gospel is most solemly sung in holy Church at Mattins vpō Christmas day.

v.2 * Gen. 21. 29. 38.

v.2 As also it is the Gospel of the Cōception and Natiuiti of our B. Lady: because here is declared the pedegree of her also.

v.3 * 1 Par. 2, 5.

v.4 Ruth. 4, 18.

v.7 * 1 Par. 3, 10.

v.10 4 Reg. 24.

v.11 * 2. Par. 36.

12 And after the Transmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. 13 And Zorobabel begat Abiud. And Abiud begat Eliacim *[Eliakim]*. And Eliacim *[Eliakim]* begat Azor. 14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. And Eleazar begat Mathan *[Matthan]*. And Mathan *[Matthan]* begat Iacob. 16 And Iacob begat " Ioseph the " husband of MARIE *[Mary]*: of vvhom vvas borne IESVS, vvho is called CHRIST. †

17 Therefore al the generations from Abraham vnto Dauid, fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

v.12 * 1 Par. 3.
v.12 * 1 Esd. 3.
v.16 * de qua.

18 And the generation of CHRIST vvas in this vvise. When his mother MARIE *[Mary]* vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. 19 Wherevpon Ioseph, for that he vvas a iust man, & vvould not put her to open shame: vvas minded secretely to dimisse her. 20 But as he vvas thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE *[Mary]* thy vvife. for that vvhich is " borne in her, is of the Holy Ghost. 21 And she shal bring forth a sonne: and thou shalt call his name IESVS. For he shal saue his people from their sinnes. † 22 And al this vvas done that it might be fulfilled vvhich our Lord spake by the Prophet saying.

23 Behold " a Virgin shal be vvith childe, " and " bring forth a sonne, and they shal call his name Emmanuel, vvhich being interpreted is, God vvith vs. 24 And Ioseph rising vp from sleepe, did as the Angel of our Lord cōmaunded him, and tooke his vvife. 25 And he knevv her not " til she brought forth her " first borne sonne: and called his name IESVS.

v.18 The Gospel vpō Christmas eue. and Vpon S. Iosephs day the 19 of Marche.

v.19 * Deut 24, 1.

v.21 * IESVS an Hebrue word, in English SAVIOVR.

v.22 Esa. 7, 14.

v.6 * 2 Re. 12, 24.

ANNOTATIONS CHAP. I.

1. Thamar.] Christ abhorred not to take flesh of some that were il, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustenance of such as be not alwayes good.

16. Ioseph.] Ioseph marying our Lady as neere of kinne (for so was the (Nu. 36.) law) by his pedegree sheweth hers, and consequently Christs pedegree from Dauid.

16. Husband.] True and perfect mariage, and continual liuing in the same, without carnal copulation. Aug. lib. 2. Consen. Euang. c. 1.

20. Borne in her.] The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. Aug. de nup. & conc. li. 1. c. 11.

23. A Virgin.] Our Sauiour borne in mariage, (Virginitie preferred.) but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation, See S. Hierom. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.

23. A Virgin.] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Churche a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de Virg. ca. 2.

23. And bring forth.] The Heretike Ioulnian is here refuted, (Our B. Ladies perpetual virginity.) holding that her virginity was corrupted in bringing forth Christ. Aug. har. 28. Li. 1 cont. Iulian. c. 2.

25. Til, First-borne.] Heluidius of old abused these wordes, (Tradition.) til, and, first-borne, agaynst the perpetual virginity of our B. Ladie. Hiero. cont. Helu. which truth though not expressed in Scripture, yet our Aduersaries also do graunt, and Heluidius for denial therof was condemned for an heretike by tradition only. Aug. har. 14.

CHAP. II.

The Gentils come vnto Christ with their offerings, and that so openly, that the Iewes can not pretend ignorance. 1 The Iewes with Herode conspire against him. 13 He therevpon fleeth from them into Aegypt. 16 They afterward, seing their subteltie preuailed not, imagined to oppresse him by open persecution. 19 But they at length dyed, and he returneth to the land of Israel: al according to the Scriptures.

1 WHEN IESVS therfore vvas borne in Bethlehem of Iuda *[Judaea]* in the dayes of Herod the King, " behold, there came Sages from the East to Hierusalem *[Jerusalem]*, 2 saying, vvhere is he that is borne King of the Ievves? For vve haue seene his " starre in the East, and " are come to adore him. 3 And Herod the King hearing this, vvas troubled, & al Hierusalem *[Jerusalem]* vvith him. 4 And assembling together al the high Priestes & the Scribes of the people, he " inquired of them vvhere Christ should be borne. 5 But they sayd to him, In Bethlehē *[Bethlehem]* of Iuda *[Judaea]*. For so it is vvritten by the Prophet: 6 And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.

v.1 * Luc. 2, 7.

v.1 The holy feast of the Epiphanie called Twelfth-day the 6 of Ianuarie. vpon which day this is the Gospel.

v.6 Mich. 5, 2.

7 Then Herod secretly calling the Sages, learned diligently of them the time of the starre which appeared to them: 8 and sending them into Bethlehem, sayd, Goe, and inquire diligently of the childe: and when you shal finde him, make reporte to me, that I also may come and adore him.

9 Who hauing heard the king, went their way: and behold the starre which they had seen in the East, went before them, vntil it came & stoode ouer, where the childe was. 10 And seing the starre, they reioyced vvith exceding great ioy. 11 And entring into the house, they found the childe vvith MARIE *[Mary]* his mother, & falling dovvne " adored him: and opening their " treasures, they offered to him " giftes: gold, frankincense, & myrrhe. 12 And hauing receiued an ansvver in sleepe that they should not returne to Herod, they vvent backe an other vvay into their countrey. †

v.11 * Psa. 71, 10.

13 And after they vvere departed, behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe & his mother, & flee into Aegypt *[Egypt]*: and be there vntil I shal tel the. For it vvil come to passe that Herod vvil seeke the childe to destroy him. 14 Who arose, & tooke the childe and his mother by night, and retyred into Aegypt *[Egypt]*: and he vvas there vntil the death of Herod: 15 that it might be fulfilled vvhich vvas spoken of our Lord by the Prophet, saying, " Out of Aegypt *[Egypt]* haue I called my sonne.

v.13 The Gospel of Childermas day.

v.15 Os. 11, 1.

16 Then Herod perceauing that he vvas deluded by the Sages, Was exceding angrie: and sending " murdered al the men children that vvere in Bethlehem, & in al the borders therof, from tvvo yere old & vnder, according to the time vvhich he had diligently sought out of the Sages. 17 Then was fulfilled that vvhich vvas spoken by Ieremie *[Jeremy]* the Prophet saying, 18 A voice in Rama vvas heard, crying out & much vvayling: Rachel bevvayling her children, & vvould not be comforted, because they are not. †

v.16 The Martyrdō of the holy Innocents, Whose holy day is kept the 28 of Decembre.

v.18 Iere. 31, 15.

19 But vvhen Herod vvas dead, behold an Angel of our Lord appeared in sleepe to Ioseph in Aegypt *[Egypt]*, 20 saying, Arise, and take the childe & his mother, & goe into the land of Israel. for they are dead that sought the life of the childe. 21 who arose, & tooke the childe & his mother, and came into the land of Israel. 22 But hearing that Archelaus reigned in Ievvrie *[Judaea]* for Herod his father, he feared to goe thither: and being vvarned in sleepe retyred into the quarters of Galilee. 23 And coming he dvvelt in a citie called Nazareth: that it might be fulfilled vvhich vvas sayd by the Propheres: That he shal be called a Nazarite *[Nazarene]*.

v.19 The Gospel on Twelfth eue.

ANNOTATIONS CHAP. II.

1. Behold.] Our Lordes apparition or Epiphanie to these Sages being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the twelfth day after his Natiuitie: and therfore is Twelfth day highly celebrated in the Catholike Churche for ioy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. Starre.] Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely surmised: but the starre vpon his Natiuitie, for the seruice wherof it was created, Grego. Ho. 10.

2. Come to adore.] This coming so far of deuotion to visite and adore Christ in the place of his birth, (Pilgrimage.) was proprely a Pilgrimage to his person: and warranteth the faithful in the like kind of external worship done to holy persons, places, and things.

4. Inquired of them.] The high Priests were rightly consulted in quaestion of their law and religion, and be they neuer so il, are often forced to say the truth by priuilege of their vocation: as here and after, they did concerning the true Messias.

11. Adored him] This body (saith S. Chrysostom.) the Sages adored in the cribbe. Let vs at the least imitate them: thou seest him not now in the cribbe, (Adoratiō of the . Sacrament.) but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost powred out aboundantly vpon the sacrifice. Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de sancto Philogonio.

11. Treasures.] These treasures are as it were the first fruites of those riches and gifts, (Psal. 71.) which (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Churche, (Esa. 60.) and now haue offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Countrie, represent the whole state of Princes, kings, and Emperours, (Chrys.) that were (according to the said Prophecies) to beleeue in Christ, to humble them selues to his crosse, (Theophyl.) to foster, enriche, adorne and defend his Church. Wherevpon it is also a very conuenient and agreable tradition of antiquitie, (The three kings.) and a receiued opinion among the faithful, (Cic. de Diuinat.) * not lacking testimonies of ancient writers, and much for the honour of our Sauiour, that these three also were kings: (Pli. li. 20.) to Witte, either according to the state of those Countries, * where the Princes were Magi, (Esther 1, 1. 14.) and * Magi the greatest, about the Prince: or as we read in the Scriptures, of Melchisedec king of Salem, and many other kings that dwelt within a small compasse: or as * Iobes three freendes are called kings. (Tob. 2.) These are commonly called the

three kings of Colen, because their bodies are there, (Amb. 1.) translated thither from the East Countrie: their names are said to haue been Gaspar, (Off. c. 1.) Melchior, Baltasar.

11. Gifts.] These Sages were three, and their gifts three, and eche one offered euerie of the three, to expresse our faith of the Trinitie. The Gold, to signifie that he was a King: the frankincense, that he was God: the myrrhe, that he was to be buried as man. Aug. ser. i. de Epiph.

15. Out of Aegypt.] This place of the Prophete (and the like in the new Testament) here applied to Christ, wheras in the letter it might seeme otherwise, reacheth vs how to interprete the old Testament, and that the principal sense is of Christ and his Churche.

16. Murdered.] By this example we learne how great credite we owe to the Churche in Canonizing Saints, and celebrating their holy daies: by whose only warrant, (Canonizing of Saincts.) without any word of Scripture, these holy Innocents haue been honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circuncised, and some the children of Pagans. Aug. ep. 28. Orig. ho. 1. in diuersos.

CHAP. III.

Iohn Baptist by his Eremites life, by his preaching and baptisme, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the Pharisees and Sadducees, threatening to them (vnles they truly doe penance) reprobation here and damnation hereafter: and so saluation sendeth them to Christ and his baptisme. *(THE SEcond part of this Gospel, Of the Preparatiõ that was made to the manifestation of Christ.)* *Which being far more excellent then Iohns, yet Christ him self among those penitents vouchsafeth to come vnto Iohns baptisme. where he hath testimonie from heauen also.*

1 AND in those dayes * cometh Iohn the Baptist preaching in the " desert of Ievvrie *[Judaea]*, 2 & saying, " Doe penance: for the Kingdom of heauen is at hand. 3 For this is he that vvas spoken of by Esay *[Esaias]* the Prophet, saying, A voyce of one crying in the desert, prepare ye the way of our Lord, make straight his pathes. 4 And the sayd Iohn had his garment of camels heare, & a girdle of a skinne about his loynes: and his meate was locustes & vvilde honie.

5 Then vvent forth to him Hierusalem *[Jerusalem]* & al Ievvrie *[Judaea]*, and al the countrey about Iordan: 6 & vvere baptized of him in Iordan, " confessing their sinnes. 7 And seeing many of the Pharisees & Sadducées coming to his baptisme, he sayd to them.

v.1 Mr. 1, 4.
v.2 Luc. 3, 3.
v.2 Es. 40, 3.

Ye vipers brood, vvho hath shevved you to flee from the vvrath to come? [8] Yeld therfore " fruite vvorthie of penance. [9] And delite not to say vvithin your selues, vve haue Abraham to our father. for I tel you that God is able of these stones to raise vp children to Abraham. [10] For novv the " axe is put to the roote of the trees. Euery tree therefore that doth not yeld good fruite, shal be cut dovvne, & cast into the fyre. [11] I in deede baptize you " in vvater vnto penance. but he that shal come after me, is stronger then I, vvhose shoes I am not vvorthie to beare, he shal baptize you in the Holy Ghost & fire.
[12] Whose fanne is in his hand, and he shal cleane purge his " floore: and he vvil gather his vvheate into the barne, but the chaffe he vvil burne vvith vnquencheable fire.

[13] Then cometh IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him. [14] But Iohn stayed him, saying, I ought to be baptized of thee, and comest thou to me? [15] And IESVS ansvvering, sayd to him, Suffer me for this time. for so it becommeth vs to fulfil al iustice. Then he suffered him. [16] And IESVS being baptized, forthvvith came out of the vvater: and loe the heauens vvere " opened to him: and he savv the Spirit of God descending as a doue, & coming vpon him. [17] And behold a voyce from heauen saying, This is my beloued sonne, in vvhom I am vvel pleased.

v.10 * It is not only damnable, to doe il: but also, not to doe good.

v.11 * Mr. 1, 8.

v.11 Lu. 3, 16.

v.11 Io. 1, 26.

v.11 Act. 11, 16. 19, 4.

v.11 Aug. Ser. 61 de temp.

ANNOTATIONS CHAP. III.

1. Desert.] (Magdeb. Cent. 5. c. 6. pag. 11. Cent. 1. li. 1. c. 10.) Of this word desert (in Greeke eremus) commeth the name Eremitages, and Eremites, that liue a religious and austere life in deserts and solitatie places, (Eremites.) by the example of S. Iohn Baptist, whom the holy Doctors therfore call the Prince and as it were the author of such profession. S. Chrys. ho. 1 in Marcum & ho. de Io. Baptista. Hiero. ad Eustoch. de custod. virg. Isid. li. 1. c. 15 de diu off. Bernardus de excel. Io. Baptista. Wherewith the Protestants are so offended that * they say, S. Chrysostom spake rashly and vntruely. (Cythraeus in 3. cap. Mat. Bucerus ibid.) And no maruel, for whereas the Euangelist himself in this place maketh him a perfect paterne of penance and Eremitical life, for desert or wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauiours testimonie also of him Mt. 11, 8 Luc. 7, 33) they are not ashamed to peruert all with this strange commentarie, (See Canis. de verb. Dei corruptelis Ii. 1. c. 2. 3. 4.) that it was a desert * full of townes and villages, his garment was * chamlet, his meate * such as the countrey gaue and the people there vsed: to make him thereby but a common man like to the rest, in his maner of life: cleane against Scriptures, fathers reason.

2. Doe penance.) (Mt. 4, 17.) So is the Latin, word for word, so readeth al antiquitie, namely S. Cyprian ep. 52 often, (Penance.) and S. Augustine li. 13 Confes. c. 12. and it is a very vsual speache in the New Testament, (Lu. 13, 3. 5.) specially in the preaching of S. Iohn Baptist, (Lu. 24, 47.) * Christ him self, and * the Apostles: to signifie perfect repentance, (Act. 2, 38, 26, 20.) which hath not onely confession and amendment, but contrition or sorow for the offense, and paineful satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth) mislike that interpretation, (Annot. in hunc locū. Serm. in fam. & siccit.) because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the * Greeke word, (.) we send them to these places Mat. 11, 21. Lu. 10, 13. 1 Cor. 7, 9. where it must needes signifie, sorowful, (.) payneful, and satisfactorie repentance. we tel them also that * S. Basil a Greeke Doctor calleth the Niniuites repentance with fasting and hearecloth and ashes, by the same Greeke word …. And more we wil tell them in other places.

8. Confessing their sinnes.) Iohn did prepare the way to Christ and his Sacraments, not only by his baptisme, but by inducing the people to confession of their sinnes. Which is not to acknowledge them selues in general to be sinners, but also to vtter euery man his sinnes.

9. Fruite worthie.) He preacheth satisfaction by doing worthy fruites or workes of penance, which are (as S. Hierom saith in 2. Ioel) fasting, praying, almes and

the like.

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

11. In water.) Iohns baptisme did not remitte sinnes, (Iohns baptisme and Christs.) nor was comparable to Christs Baptisme, as here it is playne and in manie other places. Hiero. adu. Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11. Yet is it an article of our Adu. that thone is no better then the other. which they say not to extol Iohns, but to derogate from Christes baptisme, so far, that they make it of no more valure or efficacie for remission of sinnes, and grace, and iustification, then was Iohns: thereby to mainteine their manifold heresies, that Baptisme taketh not away sinnes, that a man is no cleaner nor iuster by the Sacrament of Baptisme then before, that it is not necessarie for children vnto saluation, but it is ynough to be borne of Christian parents, and such like erroneous positions wel knowen among the Caluinists.

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

16. Opened.) To signifie that heauen was shut in the old law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it; contrarie to the doctrine of the Heretikes. See Hebr. 9, …. and 11, 40.

CHAP. IIII.

Christ going into the desert o prepare him self before his Manifestation, ouercometh the Deuils tentations. 12 Beginning in Galilee, as the Prophet said he should: 18 he calleth foure Disciples: and with his preaching and miracles draweth vnto him innumerable folowers.

1 THEN * IESVS was ledde of the Spirit into the " desert, to be tempted of the Deuil. 2 And vvhen he had " fasted fourtie daies and fourtie nightes, aftervvard he vvas hungrie. 3 And the tempter approched & sayd to him, If thou be the sonne of God, commaund that these stones be made bread. 4 Who ansvvered & said, It is vvritten, Nor in bread alone doth man liue, but in euery word that procedeth from the mouth of God.

v.1 The Gospel vpō the first Sunday in Lent.

v.1 Mr. 1, 12

v.2 Lu. 4, 1.

v.3 Deu. 8, 3

5 Then the Deuil tooke him vp into the holy citie, and set him vpon the pinnacle of the Tēple, 6 and sayd to him, If thou be the sonne of God, cast thy self dovvne, for " it is vvritten. That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone. 7 IESVS sayd to him againe, It is vvritten, Thou shalt not tempt the Lord thy God. 8 Againe the Deuil tooke him vp into a very high mountaine: and he shevved him al the Kingdoms of the vvorld, and the glorie of them, 9 and sayd to him, Al these vvil I giue thee, if falling dovvne thou vvilt adore me.

v.6 Ps. 90, 12.

v.7 Deu. 6, 16.

10 Then IESVS sayth to him, Auant Satan: for it is vvritten, The Lord thy God shalt thou adore, & " him onely shalt thou serue. 11 Then the Deuil left him: and behold Angels came, and ministred to him. †

v.10 Deu. 6, 13.

12 And * vvhen IESVS had heard that Iohn vvas deliuere vp, he retyred into Galilee: 13 and leauing the citie Nazareth, came & dvvelt in Capharnaum *[Capernaum]* a sea tovvne, in the borders of Zabulon & Nephthali *[Nephthalim]*, 14 that it might be fulfilled vvhich vvas sayd by Esay *[Esaias]* the Prophet. 15 Land of Zabulon & land of Nephthali *[Nephthalim]*, the way of the sea beyond Iordan of Galilee, of the Gentils: 16 the people that sate in darknesse, hath seen great light: and to them that sate in a countrey of the shadow of death, light is risen to them. 17 From that time IESVS began to preach, and to say,"* Doe penance, for the Kingdom of heauen is at hand.

v.12 Mr. 1. 14

v.12 THE THIRD part of the Gospel, of Christs manifesting him self by preaching, and that in Galilee.

v.13 Luc. 4, 14.

v.14 Isa. 9, 1.

v.17 Mr. 1, 15.

18 And IESVS * vvalking by the sea of Galilee, savv tvvo brethren, Simon vvho is called Peter, & his brother, casting a nette into the sea (for they vvere fishers) 19 & he sayth to them, Come ye after me, and I vvil make you to be fishers of men. 20 But they incontinent leauing the nettes, folovved him. 21 And going forvvard from thence, he savv * other tvvo brethren, Iames of Zebedee & Iohn his brother in a shippe vvith Zebedee their father, repayring their nettes: and he called them. 22 And they furthvvith left their nettes & father and folovved him. †

23 And IESVS vvent round about all Galilee, teaching in their Synagogs, & preaching the Gospel of the Kingdome: and "healing euery maladie and euery infirmitie in the people. 24 And the bruite of him vvent into al Syria, and they presented to him al that vvere il at ease, diuersly taken vvith diseases and torments, and such as vvere possest, and lunatikes, and sicke of the palsey, and he cured them: 25 And much people folovved him from Galilee and Decapolis, and Hierusalem *[Jerusalem]*, and from beyond Iordan.

v.18 The Gospel vpō S. Andrewes day.

v.18 Lu. 5, 1.

v.20 Mar. 1, 19.

v.21 Luc. 5, 10.

ANNOTATIONS CHAP. IIII.

1. Desert.] As Iohn the Baptist, so our Sauiour by going into the desert and there liuing in contemplation euen among brute beasts, (Eremites.) and subiect to the assaults of the Diuel for our sinnes, geueth a warrant and example to such holy men as haue liued in wildernesse for penance and contemplation, called Eremites.

2. Fasted fourtis daies.] Elias and Moyses (saith S. Hierom) by the fast of 40 daies were filled with the familiaritie of God, (The Lent-fast.) and our Lord him self in the wildernesse fasted as many, to leaue vnto vs the solemne daies of fast. (that is, Lent.) Hiero. in c. 58 Esa. S. Augustine also hath the very like wordes ep. 119. And generally al the ancient fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Sauiours fast, but also an Apostolicall tradition, and of necessitie to be kept. (Ign. ep. 5. Ambr. d Quadrag. ser. 36. 34. Hier. ep. 54. ad Mar el. adu. Montanum.) Contemne not Lent (saith S. Ignatius) for it conteineth the imitation of our Lordes conuersation. And S. Ambrose saith plainely, that it was not ordained by men, but consecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maiestie, And againe, that it is sinne not to fast al the Lent. S. Hieroms wordes also be most plaine: We (saith he) fast fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient. This time most conuenient is (as S. Augustine saith ep. 119) immediatly before Easter, thereby to communicate with our Sauiours Passion: and (as other writers do adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christes Resurrection: beside many other goodly reasons in the ancient fathers which for breuitie we omitte. See (good Christian Reader) 12 notable sermons of S. Leo the Great de Quadragesima, of Lent: namely Ser. 6 and 9. Where he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23 sermon forward: in S. Bernard 7 sermons, and in many other fathers the like. (Aug. Ser. 69. de tẽp.) Last of al, note well the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, infidels from Christians, Heretikes from faithful Catholikes.

6. It is written.] Heretikes alleage scriptures, as here the Deuil doeth, in the false sense: the Churche vseth them, as Christ doeth, in the true sense, and to consute their falsehood. Aug. cont. lit. Petil. li. …. c. …. 10. 7.

11. Him only serue.] It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou dore, (atrîa. Dulia.) as it was said, Him onely shalt thou serue: in Greeke, …. Aug. sup. Gen. 9. 61. Wherevpon the Catholike Churche hath alwayes vsed this most true and necessarie distinction: that there is an honour

dew to God only, which to giue vnto any creature, were Idolatrie: and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy place. See Euseb. Hist. Ec. li. 4. c. 14. S. Hierom. cont. Vigil: ep. 53. Aug. li. 10. Ciuit. c. 1. li. 1 Trin. c. 6. Con. Nic. 2. Damase. li. 1. de Imag. Bed. in 4. Luc.

17. Doe penance.] That penance is necessarie also before baptisme, for such as be of age: as Iohns, so our Sauiours preaching declareth, both beginning with penance.

23. Healing euery maladie.] Christ (saith S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a Religion, which nor only the most fond new rysing of Heretikes vsing deceitful wiles, but neither the drowsie old errour of the very Heathen with violence setting agaynst it, might in any part shake and cast downe. Aug. de vtil. cred. c. 14.

CHAP. V.

First, *(THE SERmon of Christ vpon the Mount: conteyning the paterne of a Christian life, in these three chapters folowing. Wherof S. Augustine hath two goodly bookes to. 4.)* *3 he promiseth rewardes, 13 and he layeth before the Apostles their office. 17 Secondly, he protesteth vnto vs that we must keepe the commaundements, and that more exactly then the Scribes and Pharisees, whose iustice weas counted most perfect: but yet that it was vnsufficient. he sheweth in the precepts of 21 Murder, 7 Aduoutrie, 1 Diuorce, Swearing, 38 Reuenge, 42 Vsurie, 43 Enemies.*

1 AND seeing the multitudes, he * vvent vp into a mountaine: and vvhen he vvas set, his Disciples came vnto him, 2 and opening his mouth he taught them, saying.

v.1 Luc. 6, 20.

3 Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. 4 Blessed are the meeke: for they shal possesse the land. 5 Blessed are they that mourne: for they shal be comforted. 6 Blessed are they that hunger & thirst after iustice: for they shal haue their fil. 7 Blessed are the merciful: for they shal obtayne mercie. 8 Blessed are the cleane of hart: for they shal see God. 9 Blessed are the peace-makers: for they shal be called the children of God. 10 Blessed are they that suffer persecution " for iustice: for theirs is the Kingdom of heauen. 11 Blessed are ye vvhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vntruely, for my sake:

v.3 THE EIGHT Beatitudes: which are a patt of the Catechisme.

v.5 The Gospel vpō Alholowes day, and vpon the feastes of many Martyrs.

[12] be glad & reioyce, for your" revvard is very great in heauen. † For so they persecuted the Prophets, that vvere before you.

[13] You are the * salt of the earth. [14] But if the salt leese his vertue, vvherevvith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. [15] You are the " light of the vvorld. A citie cannot be hid, situated on a mountaine. [16] Neither do men light a * candel and put it vnder a bushel, but vpon a cādlesticke, that it may shine to al that are in the house. [17] So let " your light shine before men: that they may see your good vvorkes, and glorifie your father vvhich is in heauen.

[18] Do not thinke that I am come to breake the Lavv or the Prophets. I am not come to breake: but to fulfil. [19] For assuredly I say vnto you, * til heauen and earth passe, one iote or one tittle shal not passe of the Lavv: til al be fulfilled. [20] He therfore that shal * breake " one of these least commaundements, & shal so teach men: shal be called the least in the Kingdom of heauen. But he that shal doe and teach: he shal be called great in the Kingdom of heauen. † [21] For I tel you, that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauē.

v.13 Mr. 9, 50.

v.14 The Gospel on the feasts of Doctors.

v.14 Luc. 14, 34.

v.16 Mr. 4, 21.

v.16 Lu. 8, 16. 11, 33.

v.19 Luc. 16, 17.

v.20 Ia. 2, 10.

v.20 The Gospel vpō the fifth Sunday after Pentecost.

22 You haue heard that it vvas sayd to them of old. * Thou shalt not kil and vvho so killeth, shal be in danger of iudgement. 23 But I say to you, that vvhosoeuer is angrie vvith his brother, shal be in danger of iudgment. And vvhosoeuer shal say to his brother, Raca: shal be in danger of a councel. And whosoeuer shal say, Thou foole: shal be guilty of the " hel of fyre. 24 If therefore thou offer thy " gift at the altar, and there thou remember that thy brother hath ought agaynst the: 25 leaue there thy offering before the altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy gift. †

26 * Be at agreement vvith thy aduersarie betimes vvhiles thou art in the vvay vvith him: lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into * prison. 27 Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing.

v.22 Exo. 20, 13.

v.22 Deut. 5, 17.

v.25 Luc. 12, 58.

v.26 * This Prison is taken of very ancient fathers, for Purgatorie: namely S. Cypr. ep. 52. ad Anton. nu 6.

28 You haue heard that it vvas sayd to them of old, * Thou shalt not committe aduoutrie. 29 But I say to you, that vvhosoeuer shal see a vvoman to lust her, hath already committed aduoutrie vvith her in his hart. 30 And if thy right eie scandalize thee, plucke it out, & cast it from thee for it is expedient for thee that one of thy limmes perish, rather then thy vvhole body be cast into hel. 31 And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perish, rather then that thy vvhole body goe into el.

v.28 Exo. 20, 14.

v.31 Deu. 24, 1.

32 It vvas sayd also, * vvhosoeuer shal dimisse his vvife, let him giue her a bil of diuorcement. 33 But I say to you, vvhosoeuer shal dimisse his vvise, " excepting the cause of fornication, maketh her to committe aduoutrie: And he that shal marie her that is dimissed, " committeth aduoutrie.

v.32 Mt. 19, 7.

[34] Agayne you haue heard that it vvas sayd to them of old, * Thou shalt not committe periurie: but thou shalt performe thy othes to our Lord. [35] But I say to you " not to svveare at al: neither by heauen, because it is the throne of God: neither by the earth, because it is the foote-stole of his feete: neither by Hierusalē *[Jerusalem]*, because it is the citie of the great King. [36] Neither shalt thou svveare by thy head, because thou canst not make one heare vvhite or blacke. [37] Let your talke be, yea, yea: no, no: and that vvhich is ouer & aboue these, is of euil.

v.34 Exo. 20, 7.

v.35 Leu. 19, 11.

[38] You haue heard that it vvas sayd, * An eye for an eye, and a tooth for a tooth. [39] But I say to you " not to resist euil: but if one strike thee on thy right cheeke, turne to him also the other: [40] and to him that vvil contend vvith thee in iudgment, and take away thy cote, let goe thy cloke also vnto him, [41] and vvhosoeuer vvil force thee one mile, goe vvith him other tvvayne. [42] He that asketh of thee, giue to him: and * to him that vvould borovv of thee, turne not avvay.

v.38 Exo. 21, 4.

v.41 Deu. 15, 7.

v.42 The Gospel vpō the friday after Ashwensday.

[43] You haue heard that it vvas sayd, * Thou shalt loue thy neighbour, and * hate thine enemie. [44] But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: [45] that you may be the children of your father vvhich is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon iust & * vniust. [46] For if you loue them that loue you, vvhat revvard shal you haue? do not also the Publicans this? [47] And if you salute your brethren only, vvhat do you more? do not also the heathen this? [48] Be you perfect therfore, as also your heauenly father is perfect.

v.43 Leu. 19, 18.

v.44 * So taught the Pharisees, not the Law.

v.45 * We see then that the temporal prosperitie of persons and countries is no signe of better men or truer religion.

ANNOTATIONS CHAP. V.

10. For Iustice.) Heretikes and other malefactours suffer willingly and stoutly: but they are not blessed, (False Marteyrs.) because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue deuided the Churche, and, where sound fayth or charitie is not, there cannot be iustice. Cont. ep. Parm. li. 1. c. 9. Ep. 50. Psal. 34. Conc. 2. And so by this scripture are excluded al false Martyrs, as S. Augustine often declareth, and S. Cypr. de Vnit. Eccl. nu. 8.

12. Reward.) (Merces.) In Latin and Greeke the word signifieth very wages and hire dewe for workes, (.) and so presupposeth a meritorious deede.

15. The light.) This light of the world, and citie on a mountayne, and candel vpon a candlesticke, signifie the Clergie, and the whole Churche, so built vpon Christ the mountayne, that it must needes be visible, (The Church visible.) and can not be hid nor vnknowen. Aug. cont. Fulg. Donas. c. 18. Li. 16. cont. aust. c. 17. And therfore, the Churche being a candle not vnder a bushel, but shining to al in the house (that is) in the world, what shal I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candel that is set on the candlesticke? Tract. 2. in ep. 10.

17. Your light.) The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrarie dishonoureth him.

20. One of these.) Behold how necessarie it is, not only to beleeue, but to keepe al the commaundements, euen the very least.

21. Your iustice.) It is our Iustice, (True inherent iustice.) when it is geuen vs of God. Aug. in Ps. 0. Conc. 1. De Sp. & lit. c. 9. So that Christians are true iust, and haue in them selues inhaerent iustice, by doing Gods commaundement. without which iustice of workes no man of age can be saued. Aug. de fid. & oper. c. 16. Whereby we see saluation, iustice, and iustification, not to come of only fayth, or imputation of Christes iustice.

23. Hel of fyre.] Here is a playne difference of sinnes, (Venial sinnes.) some mortal that bring to Hel, some lesse, and lesse punished, called venial.

24. Gift at the altar.] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Churche, which is the whole brotherhod of Christian men, Heb. 1, ….

… Excepting the cause of fornication.] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, (Mr. 10, 11.) who leaue out

this exception, (Mariage a Sacrament, and is not dissolued by diuorce.) saying: * Whosoeuer dimisseth his Wife and marieth an other, (Lu. 16, 18.) committeth aduoutrie. See the Annot. Luc. 19, 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other.

… Committeth aduontrie.] The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawful neither for the one part nor the other, to marie agayne vpon diuorce. Aug. de bo. Coniug. c. 7.

15. Not to sweare.] The Anabaptists here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no othe lawful, no not before a iudge. whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.

19. Not to Resist euil.] Here also the Anabaptists gather of the letter, that it is not lawful to goe to law for our right. as Luther also vpon this place held, that Christians might not resist the Turke. whereas by this, as by that which foloweth, patience only is signified and a wil to suffer more, rather then to reuenge. For neither did Christ not S. Paule folow the letter by turning the other cheeke. Io. 1. Act. 23.

CHAP. VI.

In this second chapter of his Sermon, he Controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention therof, which was vaine glorie. 1 Their end also was to be riche, but ours must not be so much as in necessaries.

1 TAKE good heede that you doe not your " iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

2 Therfore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. 3 But when thou doest an almes-deede, let not thy left hand know vvhat thy right hand doeth: 4 that thy almes-deede may be in secrete, and thy father vvhich seeth in secrete, vvil " repay the. †

v.2 * THE a first worke of iustice.

5 And vvhen ye pray, you shal not be as the " hypocrites, that loue to stand & pray in the Synagogs and corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their revvard. 6 But thou vvhen thou shalt pray, enter into thy chamber, & hauing shut the doore, pray to thy father in secrete: and thy father vvhich seeth in secrete, vvil repay thee. 7 And vvhen you are praying, speake not much, as the heathen. For they thinke that in their " much-speaking they may be heard. 8 Be not you therefore like to them, for your father knovveth vvhat is needeful for you, before you aske him.

v.5 * THE SEcond worke of iustice.

v.8 The PATER NOSTER.

9 Thus therefore shal you pray. * OVR FATHER which art in heauen, sanctified be thy name. 10 Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. 11 Giue vs to day our supersubstential bread. 12 And forgiue vs our dettes, as we also forgiue our detters. 13 And " leade vs not into tentation. But deliuer vs from euil. Amen. 14 For " if you vvil * forgiue men their offenses, your heauenly father vvil forgiue you also your offenses. 15 But if you vvil not forgiue men, neither vvil your father forgiue you your offenses.

v.9 Luc. 11, 2.

v.11 * In S. Luke, the Latin is, Panem quotidianum, dayly bread, the Greeke being indifferent to both, ….

v.13 Mr. 11, 25.

16 And vvhen you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their revvard. 17 But thou vvhen thou doest fast, anoynte thy head, and vvash thy face: 18 that thou appeare not to men to fast, but to thy father vvhich is in secrete: and thy father vvhich seeth in secrete, vvil repay thee.

v.16 * The third worke of iustice.

v.17 The Gospel vpō Ashwensday.

19 * Heape not vp to your selues treasures on the earth: vvhere the rust & mothe do corrupt, & vvhere theeues digge through & steale. 20 But heape vp to your selues treasures in heauen: vvhere neither the rust nor mothe doth corrupt, and vvhere theeues do not digge through not steale. 21 For vvhere thy treasure is, there is thy hart also. † 22 * The candel of thy body is thine eye. If thine eye be simple, thy vvhole body shal be lightsome. 23 But if thine eye be naught: thy vvhole body shal be darkesome. If then the light that is in thee, be darkenes: the darkenes it self hovv great shal it be?

v.19 Luc. 12, 33.

v.21 Luc. 11, 34.

24 No man can * serue " tvvo masters. For either he vvil hate the one, and loue the other: or he vvil sustayne the one, and contemne the other. You cannot serue God and Mammon.

v.24 The Gospel on the 14 Sunday after Pentecost.

v.24 Luc. 16, 13.

[25] Therfore I say to you, * be not " careful for your life vvhat you shal eate, neither for your body vvhat rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? [26] Behold the foules of the ayre, that they sovv not, neither reape, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they? [27] And vvhich of you by caring, can adde to his stature one cubite? [28] And for rayment vvhy are you careful? Consider the lilies of the field hovv they grovv: they labour not, neither do they spinne. [29] But I say to you, that neither Salomon *[Solomon]* in al his glorie vvas arayed as one of these.

[30] And if the grasse of the field, vvhich to day is, and to morovv is cast into the ouē, God doth so clothe: hovv much more you O ye of very smal fayth? [31] Be not careful therefore, saying, vvhat shal vve eate, or vvhat shal vve drinke, or vvherevvith shal vve be couered? [32] for al these thinges the Heathen do seeke after. For your father knovveth that you neede al these things. [33] Seeke therefore first the Kingdom of God, & the iustice of him: and al these things shal be giuen you besides. [34] Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

v.25 Luc. 12, 22.

v.32 * They seeke temporal things only, and that not of the true God, but of their idols, or by their owne industrie.

ANNOTATIONS CHAP. VI.

1. Iustice.] Hereby it is playne that good werkes be iustice, and that man doing them doeth iustice, (Good workes iustifie.) and is thereby iust and Iustified, and not by fayth only. Al which iustice of a Christian man our Sauiour here compriseth in these three workes, in Almes, fasting, and prayers. Aug. li. perf. iust. c. 8. So that to giue almes, is to doe iustice, and the workes of mercie are iustice. Aug. in Ps. 49. v. 5.

4. Repay.] This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour, (Merites.) declareth that the sayd workes are meritorious, and that we may doe them in respect of that reward.

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

7. Much speaking.] Long prayer is not forbid, for Christ * him self spent whole nights in prayer, (Luc. 6, 12, 18, 1. 21, 36.) and he sayth, * we must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, (1 Thes. 5, 17.) either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to persuade God: (Cypr. de orat. Do. in fine.) wheras the Collects of the Churche are most breese and most effectual. See S. Augustine ep. 121, c. 8, 9. 10.

11. Superstantial bread.) By this bread so called here according to the Latin word and the Greeke, (.) we aske not only al necessarie sustenance for the body, but much more al spiritual foode, namely the blessed Sacrament it self, (The B. Sacrament.) which is Christ the true bread that came from heauen, and the bread of life to vs that eate his bodie. Cypr. de orat. Do. Aug. ep. 121 c. 6. 11. And therfore it is called here Supersubstantial, that is, the bread that passeth and excelleth al creatures, Hiero. in. 2. Tit. in 6. Mat. Amb. li. 5. de Sacr. 6. 4. Aug. ser. 22. de verb. Do. sec. Mat. S. Germanus in Theoria.

12. Dettes.) These dettes doe signifie not only mortal sinnes, (Venial sinnes.) but also venial, as S. Augustine often teacheth: and therfore euery man, be he neuer so iust, yet because he can not liue without venial sinnes, may very truly and ought to say this prayer. Aug. cont. duos. ep. Pelag. li. 1. c. 14. li. 21 de Ciuit. 6. 27.

13. Leade vs not.] S. Cypr. readeth, (In Expos. orat. Do.) Ne patiaris nos induci. (God is not author of euil.) Suffer vs not to be led, as S. Augustine noteth li. de ho. perseu. c. 6. and so the holy Churche vnderstandeth it, because God (as S. Iames sayth) tempteth no man: (Iac. 1.) though for our sinnes, or for our probation and crowne, he permitte vs to be tempted. Beware then of Bezaes exposition vpon this place, who (according to the Caluinists opinion) saith, that God leadeth them into tentation, into whom him self bringeth in Satan for to fill their harts: so making God the author of sinne.

14. If you forgeue.) This poynt, of forgeuing our brother, when we aske forgiuenesse of God, our Sauiour repeateth agayne, as a thing much to be considered: and therfore commended in the parable also of the seruant that would not forgiue his felow seruant, Mat. 18.

16. Fast.] He forbiddeth not open and publike fasts, (ud. 20, 26.) which in the * Scriptures were commaunded and proclamed to the people of God, (2. Esd. 9.) and the Niniuires by such fasting appeased Gods Wrath: (Publike fast.) but to fast for vaine glorie and praise of men, (. 2, 15.) and to be desirous by the very face and looke to be taken for a faster, (Ion. 3.) that is forbidden, and that is hypocrisie.

20. Treasures in heauen.] Treasures layd vp in heauen, must needes signifie, not fayth only, but plentiful almes and deedes of mercie and other good workes, (Meritorious Workes.) which God keeping as in a booke, wil reward them accordingly: as of the contrarie the Apostle sayth, He that soweth sparingly, shal reape sparingly. 2. Cor. 9.

24. Two Masters.] Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Churche and Heretical Conuenticles. Let them marke this lesson of our Sauiour, that thinke they may serue masters, al times, al religions. Agayne, these two masters doe signifie, God and the world, the sles he and the spirit, iustice and sinne.

25. Careful.] Prudent prouision is not prohibited, but to much doubtfulnes and feare of Gods prouision for vs: to whom we ought with patience to committe the rest, when we haue done sufficiently for our part.

CHAP. VII.

In this third and last Chapter of his Sermon, because we know not mens endes, he biddeth vs beware of iudging: 6 and neuerthelesse to take open dogges (so he calleth them) as they be. 7 If these workes of iustice seeme to hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth with al vehemencie to the straite way both of the Catholike fayth, 21 and also of good life: because only fayth wil not suffise.

[1] IVDGE " not, that you be not iudged. [2] For * in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. [3] And why seest thou the more that is in thy brothers eye: and the beame that is in thine ovvne eye thou seest not? [4] Or how sayest thou to thy brother, Let me cast out the more of thine eye: and behold a beame is in thine owne eye? [5] Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the more out of thy brothers eye.

[6] Giue not that which is " holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.

v.2 Luc. 6, 37.

v.2 Mr. 4, 24.

7 * Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. 8 For " euery one that asketh, receiueth: and that seeketh, findeth: and to him that knocketh, it shal be opened. 9 Or vvhat man is there of you, vvhom if his childe shal aske bread, vvil he reach him a stone? 10 Or if he shal aske him fish, vvil he reach him a serpent? 11 If you then being naught, knovv hovv to giue good giftes to your children: hovv much more vvil your father vvhich is in heauen, giue good things to them that aske him?

12 Al things therfore vvhatsoeuer you vvil that men doe to you doe you also to them. For this is the Lavv and the Prophets.

13 Enter ye by the narrovv gate: because brode is the gate, and large is the vvay that leadeth to perdition, and many there be that enter by it. 14 Hovv narrovv is the gate, and straite is the vvay that leadeth to life: and fevv there are that finde it!

v.7 Lu. 11, 9

v.11 * These good things are grace and al spiritual gifts, and whatsoeuer pertayneth to the health of the soule.

15 Take ye great heede of false Prophets, vvhich come to you in the " clothing of sheepe, but invvardly are rauening vvolues 16 " By their fruites you shal knovv them. Do men gather grapes of thornes, or figges of thistels? 17 Euen so euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites. 18 A good tree can not yeld euil fruites, neither an euil tree yeld good fruites. 19 Euery tree that yeldeth not good fruite, shal be cut dovvne, and shal be cast into fyre. 20 Therfore by their fruites you shal knovv them.

21 Not euery one that sayth to me, " Lord, Lord, shal enter into the Kingdom of heauen: but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the kingdom of heauen.† 22 Many shal say to me in that day, Lord, Lord, haue not vve prophecied in they name, and in thy name cast out diuels, and in thy name vvrought many miracles? 23 And then I vvil cōfesse vnto them, That I neuer knevv you, depart from me you that vvorke iniquitie. 24 Euery one therfore that heareth these my vvordes, and doeth them: shal be likened to a vvise man that built his house vpon a rocke,

25 and the rayne fel, and the fluddes came, & the vvindes blevve, and they beate agaynst that house, and it fel not, for it vvas founded vpon a rocke. 26 And euery one that heareth these my vvordes, & doeth them not, shal be like a foolish man that built his house vpon the sand, 27 and the rayne fel, and the fluddes came, and the vvindes blevve, and they beate agaynst that house, and it fel, & the fall therof vvas great.

28 And it came to passe, vvhen IESVS had fully ended these vvordes, the multitutde vvere in admiration vpon his doctrine. 29 For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

v.14 The Gospel on the 7 Sunday after Pentecōt.

ANNOTATIONS CHAP. VII.

1. Iudge not.] It is not Christian part to iudge il of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspicious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently knowen to die obstinatly in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

6. Holy to dogges.] No holy Sacrament and specially that of our Sauiours blessed body, (Worthy receiuing.) must be geuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes examined and proued them selues. See the Annot. 1. Cor. 11, 27. 28. 29.

… Euery one that asketh.] Al things that we aske necessarie to saluation with humilitie, attention, continuance, and other dewe circunstances, God wil vndoubtedly graunt when it is best for vs.

15. Clothing of sheepe.] Extraordinarie apparance of zeale and holines is the sheepes cote in some Heretikes: (Heretikes Wolues in sheepe-skinnes.) but these of this time weare not that garment much, being men of vnsatiable sinne. This is rather their garment, common to them with al other Heretikes, to crake much of the word of the Lord, (Ro. 16, 1.) and by pretensed allegations and * sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful.

16. Fruites.] These are the fruites which Heretikes are knowen by, diuision from the whole Churche, (Heretikes knowen by their fruites.) diuision among them selues, taking to them selues new names and new malsters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge aboue al the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Othersome are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states.

21. Lord, Lord.] These men haue faith, otherwise they could not inuocate, Lord, Lord: Ro. 10. But here we see that to beleeue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. (Not only faith.) Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great fayth, yet without the workes of iustice shal not be saued. 1. Cor. 13. Agayne, consider here who they are that haue so often in their mouth, The Lord, the Lord, and

how litle it shal auaile them, that set so litle by good workes, and contemne Christian iustice.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5 But aboue him and al other Iewes, he cōmendeth the faith of the Centurion, who was a Gentil: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14 la Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of folowing him: 23 and vpon the sea commaundeth the tempest: 28 and beyond the sea he manifesteth the deuils malice agaynst man, in an heard of svvine.

[1] AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him: [2] And * behold a leper came and adored him saying, Lord, if thou vvilt, thou canst make me cleane. [3] And IESVS stretching forth his hand, touched him, saying. I vvil. be thou made cleane. And forthvvith, his leprosy vvas made cleane. [4] And IESVS sayth to him, See thou tel no body: but goe, * shevv thy self to the " priest, & offer the " gift vvhich Moyses *[Moses]* commaunded for a testimonie to them.

v.1 The Gospel on the 3. Sunday after the Epiphanie.

v.2 Mr. 1, 40.

v.2 Lu. 5, 12.

v.4 Leu. 14, 2.

5 And * vvhen he vvas entred into Capharnaum *[Capernaum]*, there came to him a Centurion, beseeching him, 6 & saying, Lord my boy lieth at home sicke of the palsey, & is sore tormēted. 7 And IESVS sayth to him, I vvil come, & cure him. 8 And the Centurion making ansvver, sayd, Lord " I am not vvorthie that thou shouldest enter vnder my roofe: but only say the vvord, and my boy shal be healed. 9 For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth: and to an other, come, & he cometh: and to my seruant, doe this, & he doeth it. 10 And IESVS hearing this, marueiled: and sayd to them that folovved him, Amen I say to you, I haue not found so great faith in Israel.

11 And I say to you, that many shal come from the East and West, and shal sitte dovvne vvith Abraham & Isaac & Iacob in the kingdom of heauen: 12 but the children of the kingdom shal be cast out into the exteriour darkenesse: there shal be vveeping & gnashing of teeth. 13 And IESVS said to the Centurion, Goe: and as thou hast beleeued, be it done to thee. And the boy vvas healed in the same houre. †

v.5 THE GOSPEL vpon the thursday after Ashwensday. And also in Masse for the sicke.

v.5 Lu. 7, 1.

14 And * vvhen IESVS was come into Peters house, he savv " his vviues mother layde, & in a fitte of a feuer: 15 and he touched her hand, and the feuer left her, and she arose, and ministred to him. 16 And vvhen euening vvas come, they brought to him many that had diuels: and he cast out the spirites vvith a vvord: and al that vvere il at ease he cured: 17 that it might be fulfilled vvich vvas spoken by Esay *[Esaias]* the Prophete saying, He tooke our infirmities, and bare our diseases.

v.14 Mr. 1, 29

v.14 Lu. 4, 38

v.16 Esa. 53, 4.

v.17 1. Pet. 2, 24.

18 And IESVS seeing great multitudes about him, commaunded to goe beyond the vvater. 19 And a * certaine Scribe came, and sayd to him, Master, I vvil folovv thee vvithersoeuer thou shalt goe. 20 And IESVS sayth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head. 21 And * an other of his Disciples sayd to him, Lord, permit me first to goe & burie my father. 22 But IESVS sayd to him, Folovv me, and " let the dead burie their dead.

v.18 Lu. 9, 57

v.20 Luc. 9, 9.

v.22 THE GOSPEL on the 4 Sunday after the Epiphanie.

[23] And * vvhen he entered into the boate, his Disciples folovved him: [24] and loe a great tempest arose in the sea, so that the boate vvas couered vvith vvaues, but he slept. [25] And they came to him, and raised him, saying, Lord, saue vs, vve perish. [26] And he saith to them, Why are you fearful O ye of litle faith? Then rising vp " he commaunded the vvindes & the sea, and there ensued a great calme. [27] Moreouer the men marueled saying, What an one is this, for the vvindes and the sea obey him? †

v.23 Mar. 4, 36.
v.23 Lu. 8, 22.

[28] And * vvhen he vvas come beyond the vvater into the countrey of the Gerasens *[Gergesenes]*, there mette him tvvo that had diuels, coming forth out of the sepulcres, exceding fierce, so that none could passe by that vvay. [29] And behold they cried saying, What is betvvene vs and thee IESV *[Jesus]* the sonne of God? art thou come hither to torment vs before the time? [30] And there vvas not farre frome them an heard of many svvine feeding. [31] And the diuels besought him saying, If thou cast vs out, send vs into the heard of svvine. [32] And he said to thē, Goe. But they going forth vvent into the svvine, and behold the whole heard vvent vvith a violence headlong into the sea: and they dyed in the vvaters.

v.28 Mr. 5, 1.
v.28 Luc. 8, 26.

[33] And the svvineheardes sled: and comming into the citie, told al, and of them that had been possessed of diuels. [34] And behold the vvhole citie vvent out to meete IESVS, and vvhen they savv him, they besought him that he vvould passe from their quarters.

ANNOTATIONS CHAP. VIII.

4 Priest.] The Priests of the old law (saith S. Chrysostome) had authoritie and priuilege only to discerne who where healed of leprosie, and to denounce the same to the people: but the Priests of the new law haue power to purge in very deede the filth of the soule. (Priests forgiue sinnes.) Therefore whosoeuer despiseth them, is more vvorthie to be punished then the rebel Datha and his complices. S. Chryso. li. 3. de Sacerd.

4. Gift.] Our Sauiour willeth him to goe and offer his gift or sacrifice according as Moyses prescribed in that case, because the other sacrifice being the holiest of al holies, which is his body, was not yet begonne. So saith S. Aug. li. 2. q. Euang. q. 3. & Cont. Aduers. leg. & Preph. li. …. c. 19. 20.

… Not worthy.] Orig. ho. 5. in diuers. When thou eatest (saith he) and drinkest the body and bloud of our Lord, (DOMINE, non sum dignus.) he entereth vnder thy roofe. Thou also therefore humbling thy self, say: Lord I am not worthy. &c. So said (Liturg. S. Chrys. Graec. sub finem.) S. Chrysostom in his Masse, and so doeth the Cath. Churche vse at this day in euery Masse, See S. Augustine ep. 118 ad Ianu.

14. His Wiues mother. (Priests mariage.)) Of Peter specially among the rest it is euident that he had a wife, but (as S. Hierom sayth) after they were called to be Apostles, (Lib. 1. adu.) they had no more carnal companie with their wiues, (Iou. c. 14.) as he proueth there by the very wordes of our Sauiour, * He that hath left wise &c. (Mt. 19, 29.) And so in the Latin Churche hath been alwayes vsed, that maried men may be and are daily made Priests, (Epiph. hae. 59.) either after the death of the wife, or with her consent to liue in perpetual continencie. And if the Greekes haue Priests that doe otherwise, S. Epiphanius a Greeke Doctor telleth them that they doe it agaynst the ancient Canons, and (Sozom. li. 1. c. 22.) Paphnutius plainely signifieth the same in the first Councel of Nice. But this is most playne, that there was neuer either in the Greeke Church or the Latin, (Socrat. li. 1. c. ….) authentical example of any that married after holy Orders.

22. Let the dead.) By this we see that not only no wordly or carnal respect, but no other laudable dutie toward our parents, ought to stay vs from folowing Christ, and choosing a life of greater perfection.

26. He commaunded.) The Churche (here signified by the boate or shippe) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Maisters of the Iewes he confuteth both with reasons and miracles: a defending his remitting of sinnes, 9 his eating with sinners, 14 and his condescending to his weake Disciples vntil he haue made them stronger. 18 shewing also in two miracles, the order of his prouidence about the Iewes and Gentils, leauing the one when he called the other. 27 he cureth tvvo blind men, and one possessed. 35 And hauing vvith so many miracles together confuted his enemies, and yet they worse and worse, vpon pitie toward the people, he thinketh of sending true pastours vnto them.

[1] AND entring into a boate, he passed ouer the vvater, and came into his ovvne citie. [2] And * behold they brought to him one sicke of the palsey lying in bedde. And IESVS seeing their faith, said to the sicke of the palsey, Haue a good hart sonne, thy sinnes are forgiuen thee. [3] And behold certaine of Scribes sayd vvithin them selues," He blasphemeth. [4] And IESVS seeing their thoughtes, said. Wherfore thinke you euil in your hartes? [5] " Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and vvalke? [6] But that you may knovv that the " Sonne of man hath povver in earth to forgiue sinnes, (then sayd he to the sicke of the palsey,) Arise, take vp thy bedde, and goe into thy house.

[7] And he arose, and vvent into his house, [8] And the multitudes seeing it, vvere afrayd, and " glorified God that gaue such povver " to men. †

v.1 The Gospel vpon the 18 Sunday after Pentecost.

v.2 Mr. 2, 3.

v.2 * We see that the fayth of one helpeth to obtaine for an other.

v.2 Luc. 5, 18.

9 And * vvhen IESVS passed forth from thence, he savv a man sitting in the custome-house, named Matthevv: And he sayth to him, Folovv me. And he arose vp, and folovved him. 10 And it came to passe as he vvas sitting at meate in the house, behold many Publicans and sinners came, and sate dovvne vvith IESVS and his Disciples. 11 And the Pharisees seeing it, sayd to his Disciples: vvhy doth your Master eate vvith Publicans & sinners? 12 But IESVS hearing it, sayd: They that are in health, neede not a physicion, but they that are il at ease. 13 But go your vvayes and learne vvhat it is, I vvil mercie, & " not sacrifice. For I am not come to cal the iust, but sinners. †

v.9 The Gospel vpō S. Matthewes day.

v.9 Mar. 2, 14.

v.9 Luc. 5, 27.

v.13 Ose. 6, 6.

14 Then * came to him the Disciples of Iohn, saying, vvhy do vve and the Pharisees " fast often, but thy Disciples do not fast? 15 And IESVS sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vvith them? But the dayes vvil come vvhen the bridegrome shal be taken avvay from them, and then they shal fast. 16 And no body putteth a peece of ravv cloth to an old garment. For he taketh avvay the peecing therof from the garment, and there is made a greater rent. 17 Neither do they put " nevv vvine into old bottels. Othervvise the bottels breake, and the vvine runneth out, and the bottels perish. But nevv vvine they put into nevv bottels: and both are preserued together.

v.14 Mar. 2, 18.

v.14 Lu. 5, 33.

v.15 * Christ signifieth that the Churche shal vse fasting daies after his Ascension. Epiph. in Comp. fid. Cath. Aug. ep. 0.

18 * As he vvas speaking this vnto them, behold a certaine Gouernour approched, and adored him, saying, Lord, my daughter is euen novv dead: but come, lay thy hand vpon her, and she shal liue. 19 And IESVS rysing vp folovved him, and his Disciples. 20 And behold a vvoman vvhich vvas troubled vvith an issue of bloud " tvvelue yeres, came behind him, and touched the hemme of his garment. 21 For she sayd vvithin her self, If I shal " touch only his garment: I shal be safe. 22 But IESVS turning and seeing her, sayd, Haue a good hart daughter, thy faith hath made the safe. And the vvoman became vvhole from that houre.

v.18 Mar. 5, 22.

v.18 The Gospel vpō the 23 Sunday after Pentecost.

v.18 Luc. 8, 41.

v.22 * Loe, her deuotion to the hemme of his garment, was not superstitiō, but a token of greater faith: so is the deuout touching of holy relikes.

[23] And vvhen IESVS vvas come into the house of the Gouernour, & savv minstrels and the multitude keeping a sturre, [24] he sayd, Depart: for the vvenche is not dead, but sleepeth. And they laughed him to skorne. [25] And vvhen the multitude vvas put forth, he entred in, and held her hand. And the mayde arose. [26] And this bruite vvent forth into al that countrie.

[27] And as IESVS passed forth from thence, there folovved him tvvo blinde men crying and saying, Haue mercie on vs, O sonne of Dauid. [28] And vvhen he vvas come to the house, the blinde came to him. And IESVS sayth to them, " Do you beleeue, that I can doe this vnto you? They say to him, Yea Lord. [29] Then he touched their eyes, saying, According to your faith, be it done to you. [30] And their eyes vvere opened, and IESVS threatened them, saying, See that no man knovv it. [31] But they vvent forth, & bruited him in al that countrey.

[32] And vvhen they vvere gone forth, behold they brought him a dumme man, possessed vvith a diuel. [33] And after the diuel vvas cast out, the dumme man spake, and the multitudes marueled sying, Neuer vvas the like seene in Israel. [34] But * the Pharisees sayd, In the prince of diuels he casteth out diuels.

v.32 Mat. 12, 22.

v.34 * In like maner say the Heretikes, calling al miracles done in the Catholike Churche, the lying signes of Antichrist.

v.34 Mt. 12, 24.

[35] And IESVS vvent about al the cities, and tovvnes, teaching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie. [36] And seing the multitudes, he pitied them: because they vvere vexed, and lay like sheepe that haue not a shepheard. [37] Then he sayth to his Disciples, The haruest surely is great, but the vvorkemen are fevv. [38] " Pray therfore the Lord of the haruest, that he send forth vvorkemen into his haruest.

ANNOTATIONS CHAP. IX.

3. He blasphemeth.] When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to whom he sayd, Whose sinnes you shal forgeue, they are forgeuen &c. Io. 20.

5. Whether is easier.] (Men haue power to forgiue sinnes.) The faithlesse Iewes thought (as Heretikes now a daies) that to forgeue sinnes was so proper to God, that it could not he communicated vnto man: but Christ sheweth that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgeue sinnes.

6. The sonne of man in earth.) Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Churche and our cheefe Bishop and Priest according to his manhod, in respect wherof al power was geuen him in heauen and earth. Mat. 28, v. 18.

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

… To men.) Not only Christ as he was man, had this power to forgeue sinnes, but by him and from him the Apostles, and consequently Priests, Mat. 28. Al power is geuen me. Mat. 18. Whatsoeuer you shal loose in earth, shal be loosed in heauen. Ioan. 20. Whose sinnes you shal forgeue, they are forgeuen.

13. Not sacrifice.) (External Sacrifice.) These are the wordes of the Prophete, who spake them euen then when sacrifices where offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only without mercie and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewely, but in the meane time they had no pitie nor mercie on their brethren: that is it which God misliketh.

14. Fast often.) (Fasting.) By the often fasting of his disciples, we may easely gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer. Lu. 5. and 11.

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

19. Twelue yeres.) This woman a Gentil had her disease twelue yeres, and the Gouerners daughter a Iewe (which is here raysed to life) was twelue yeres old, Luc. 8. Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke when the wenche was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleeued. Agayne, as Christ here went to rayse the wenche, and by the way the woman was first healed, and then the wenche reuiued: so Christ came to the Iewes, but the Gentils beleeued first and were saued, and in the end the Iewes shal beleeue also. Hiero. in Mat.

21. Touche only.) Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, (Relikes and Images.) might doe and did miracles, (Euseb. li. c. 14. hist.) force proceding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threwe downe, and set vp his owne in steede therof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians afterward gathering the peeces together, placed it in the Churche: where it was (as Sozomenus writeth) vnto his time. (li. 5 c. 20.)

2. Do you beleeue that I can.] We see here that to the corporal healing of these men he requireth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places pleade for their onely iustifying faith? See the Annot. Mar. 5, 36.

3. Pray therfore.) Therfore doth the Churche pray and fast in the Imber dayes, when holy Orders are geuen, that is, when workemen are prepared to be sent into the haruest. See Act. 1. ….

CHAP. X.

He giueth to the Tvvelue the povver of Miracles, and so sendeth them to the lost sheepe of the lovves, 5 vvith instructions accordingly: to and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40 and also exhorting the people to harbour his seruants in such times of persecution.

[1] AND hauing called his tvvelue Disciples together, * he gaue them " povver ouer vncleane spirites, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.

[2] And the names of the tvvelue Apostles be these: the "first, Simon vvho is called Peter, and Andrevv his brother, [3] Iames of Zebedee, and Iohn his brother, Philip and Barthlemevv *[Bartholomew]*, Thomas and Matthevv the publican, and Iames of Alphaeus, & Thaddaeus, [4] Simon Cananaeus *[Canaanite]*, and Iudas Iscariote *[Iscariot]*, vvho also betrayed him.

v.1 Mr. 3, 13. 6, 7.

v.1 Lu. 6, 13 9, 1.

5 These tvvelue did IESVS send: commaunding them, saying, Into the vvay of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: 6 but goe rather to the sheepe that are perished of the house of Israel. 7 And going preache, saying, That the kingdom of heauē is at hand. 8 Cure the sicke, raise the dead, cleanse the lepers, cast out diuels: gratis you haue receiued, gratis giue ye. 9 Do not " possesse gold, nor siluer, nor money in your purses 10 not a skrippe for the vvay, neither two coates, neither shoes, neither rodde. for the vvorkeman is vvorthie of his meate.

11 And into vvhatsoeuer citie or tovvne you shal enter, inquire vvho in it is vvorthie: and there tarie til you goe forth. 12 And vvhen ye enter into the house, salute it, saying, " Peace be to this house. 13 And if so be that house be vvorthie, your peace shal come vpon it. but if it be not vvorthie: your peace shal returne to you. 14 And vvhosoeuer shal not receiue you, nor heare your vvordes: going forth out of the house or the citie " shake of the dust from your feete. 15 Amen I say to you, it shal be " more tolerable for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

v.5 * They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

16 Behold I send you as sheepe in the middes of vvolues. Be ye therfore vvise as serpents, and simple as dooues. 17 And take heede of men. For they vvil deliuer you vp in Councels, and in their synagogs they vvil scourge you. 18 And to Presidents and " to Kings shal you be ledde for my sake, in testimonie to them and the Gentiles. 19 But vvhen they shal deliuer you vp, * take no thought hovv or vvhat to speake for " it shal be giuen you in that houre vvhat to speake. 20 For it is not you that speake, but the spirit of your father that speaketh in you. 21 * The brother also shal deliuer vp the brother to death, and the father the sonne: and the children shal rise vp agaynst the parents, and shal vvorke their death,
22 and you shal be odious to al men for my name. but he that shal perseuêre vnto the end, he shal be saued. †

23 And vvhen they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the sonne of man come.

v.16 The Gospel vpō the Commemoration of S. Paul, Iun. 30.

v.16 * Wisedom and simplicitie both be necessarie in preachers, Bishops and Priests.

v.18 Mar. 15, 11.

v.19 Luc. 12, 11.

v.20 Luc. 21, 16.

v.23 The Gospel vpō S. Athanasius day. Maij 2.

24 * The Disciple is not aboue the maister, nor the seruant aboue his lord. 25 It suffiseth the disciple that he be as his maister: and the seruāt as his lord. If they haue called the goodmā of the house Beelzebub, " hovv much more them of his houshold? 26 Therfore feare ye not them. For nothing is hid, that shal not be reuealed: and secrete, that shal not be knovven. 27 That vvhich I speake to you in the darke, speake ye in the light: and that vvhich you heare in the eare, preache ye vpon the house oppes. 28 And feare ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into hel. †

v.24 Luc. 6, 40

v.28 * A goodly cō fort for Christians and Catholikes and al good men, in the persecutiōs of Turke, of Heretikes, of al Wicked men.

29 Are not tvvo sparovves sold for a farthing: and not one of them shal fall vpon the ground vvithout your father? 30 But your very heares of the head are al numbered. 31 Feare not therfore: better are you then many sparovves. 32 * Euery one therfore that shal " confesse me before men, I also vvil confesse him before my father vvhich is in heauen. 33 But he that shal denie me before men, I also vvil denie him before my father vvhich is in heauen. 34 Do not ye thinke * that I came to send peace into the earth: I came " not to send peace, but the svvord. 35 For I came to separate * man agaynst his father, and the daughter agaynst her mother, and the daughter in lavv agaynst her mother in lavv.

v.31 Mar. 8, 38.

v.32 Luc. 9. 26. 12, 8.

v.33 The Gospel vpō a Martyrs day that is not a Bishop.

v.34 Luc. 12, 51.

v.34 Mich. 7, 6.

36 And a mans enemies, they of his ovvne houshold. 37 He that loueth father or mother " more then me, is not vvorthy of me: and he that loueth sonne or daughter aboue me, is not vvorthy of me. 38 And he that taketh not his crosse, and folovveth me, is not vvorthy of me. 39 He that hath found his life, shal lose it: and he that hath lost his life for me, shal finde it.

40 * He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me. 41 He that receiueth a Prophet " in the name of a Prophet, shal receiue the revvard of a Prophet. and he that receiueth a iust man in the name of a iust man, shal receiue the revvard of a iust man. 42 And * vvhosoeuer shal giue drinke to one of these litle ones a cuppe of cold vvater, only in the name of a disciple, amen I say to you, he shal not lose his revvard. †

v.40 Luc. 10, 16.

v.41 * The reward for harbouring & helping any blessed iust person suffering for his iustice and conscience.

v.42 Mar. 9, 41.

ANNOTATIONS CHAP. X.

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

2. First Simon.) Peter the first, not in calling, but in preeminence, (Peters Primacie.) for (as S. Ambrose saith in 2 Cor. 12.) Andrew first folowed our Sauiour before Peter: (Beza in Annot. noui Test. 155.) and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter aboue the other Apostles is so playnly signified in this word, First, by the iudgement euen of Heretikes, that Beza, notwithstanding he confesseth the consent of al copies both Latin and Greeke, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Wherby we haue also that they care no more for the Greeke then for the Latin, when it maketh agaynst them: but at their pleasure say that al is corrupted.

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

12. Peace to this house.) As Christ him self vsed these wordes or this blessing often, (Bishops blessing.) Peace be to you, so here he biddeth his Apostles say the like to the house where they come: And so hath it been alwaies a most godly vse of Bishops (Aug. de ciuit. li. 22 c. 8. Leo Imp. i vit. S. Chrys. Socrat. li. c. 14.) to geue their blessing where they come. Which blessing must needes be of great grace and profite, when none but worthy persons (as here we read) might take good thereof: (It remitteth venial sinnes.) and when it is neuer lost, but returneth to the geuer, when the other partie is not worthy of it. Among other spiritual benefites it taketh away venial sinnes. Amb. in 9. Luc.

14. Shake of the dust.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable sinne.

15. More tolerable.) Hereby it is euident that there be degrees and differences of damnation in Hel fyre according to mens deserts. Aug. li. de Bapt. c. 19.

18. Kings.) In the beginning Kings and Emperours persecuted the Churche, that by the very death and bloud of Martyrs it should grow more miraculously, afterward when the Emperours and kings were them selues become Christians, they vsed their power for the Churche, agaynst Infidels and Heretikes. Aug. ep. 48.

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

25. How much more.) No maruel therefore if Heretikes call Christes Vicar Antichrist, when their forefathers the faithles Iewes called Christ him self Beelzebub.

32. Confesse me.) See how Christ esteemeth the open confessing of him, (Confessing of Christ and his truth.) that is, of his truth in the Catholike Churche, (Act. 9.) for as whē Saul persecuted the Churche, he sayd * him self was persecuted: so to confesse him, and his Churche, is al one. Cōtrariewise, see how he abhorreth them that deny him before men. Which is not only to deny any one litle article of the Catholike fayth cōmended to vs by the Churche: but also to allow or consent to heresie by any meanes, as by subscribing, coming to their seruice and sermons, furthering them any way agaynst Catholikes, and such like.

34. Not peace but sword.) Christ came to breake the peace of worldlings and sinners: as when the sonne beleueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christes wordes, marke that the Heretike interprete this to mainteine their rebellions and troubles which their new gospel breedeth. Beza in no. Test. an. 1565.

37. More then.] No earthly thing, nor duty to Parents, wife, children, countrie, or to a mans owne body and life, can be any iust excuse why a man should doe, or feyne him self to doe or beleeue any thing, agaynst Christ or the vnitie and faith of his Churche.

41. In the name.] Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merites, and he rewarded as for such an one. Whereas on the contrarie side, he that receiueth an Heretike into his house and a false preacher doth communicate with his wicked workes. Ep. 2. Io.

CHAP. XI.

Iohn the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles vvith their eyes. 7 Aftervvard Christ declareth hovv vvorthy of credite Iohns testimonie vvas: 16 and inueigheth agaynst the levves, vvho vvith neither of their maners of life could be vvonne: 20 no nor vvith Christes infinite miracles: 25 praysing Gods vvisedom in this behalfe, 27 and calling to him self al such as feele their owne burdens.

1 AND it came to passe: vvhen IESVS had done cōmaunding his tvvelue Disciples, he passed from thence, to teach & preach in their cities.

2 * And vvhen Iohn had heard in prison the vvorkes of Christ: sending tvvo of his disciples, he said to him, 3 " Art thou he that art to come, or looke vve for an other? 4 And IESVS making ansvver said to them, Goe and report to Iohn vvhat you haue heard and seen. 5 * The blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached: 6 and blessed is he that shal not be scandalized in me.

v.2 The Gospel on the 2. Sunday in Aduent.

v.2 Luc. 7, 18.

v.4 Esa. 35, 5. 61, 1.

7 And vvhen they vvent their vvay, IESVS began to say to the multitudes of Iohn, " What vvent you out " into the desert to see? a reede shaken vvith the vvinde? 8 But vvhat vvent you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kinges houses. 9 But vvhat vvent you out to see? a Prophet? yea I tel you and more then a Prophet. 10 For this is he of vvhom it is vvritten, Behold I send mine angel before thy face, vvhich shal prepare thy vvay before thee. †

v.10 Mal. 3, 1.

11 Amen I say to you, there hath not risen among the borne of vvomen a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he. 12 And * from the dayes of Iohn the Baptist vntil novv, the kingdom of heauen suffereth violence, and the violent beare it avvay. 13 For al the Prophets and the Lavv prophecied vnto Iohn: 14 and if you vvil receiue it, he is * " Elias that is for to come. 15 He that hath eares to heare, let him heare.

v.12 Luc. 16, 16.

v.13 Mal. 4, 5.

16 And * vvherevnto shal I esteeme this generation to be like? It is like to children sitting in the market-place: vvhich crying to their companions, 17 say, we haue piped to you, and you haue not daunced: vve haue lamented, and you haue not mourned. 18 For * Iohn came neither " eating not drinking: and they say, He hath a diuel. 19 The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a vvinedrinker, a frende of Publicans and sinners. And vvisedom is iustified of her children.

v.16 Luc. 7, 31.
v.17 Mt. 3, 4.

20 Then * began he to vpbraide the cities, vvherein vvere done the most of his miracles, for that they had not done penance. 21 Wo be to thee Corozain *[Chorazin]*, vvo be to thee Beth-saida: for if in Tyre & Sidon had been vvrought the miracles that haue been vvrought in you, they had done" penance in hearecloth and ashes long agoe. 22 But neuerthelesse, I say to you, it shal be more tolerable for Tyre and Sidon in the day of iudgement, then for you. 23 And thou Capharnaum *[Capernaum]*, shalt thou be exalted vp to heauen? thou shalt come dovvne euen vnto hel. for if in Sodom had been vvrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day.

v.20 Luc. 10, 13.

[24] But notvvithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

[25] At that time IESVS ansvvered and said. * I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast reuealed thē to " litle ones. [26] Yea Father: for so hath it vvel pleased thee. [27] Al things are deliuered me of my Father. And no man knovveth the Sonne but the Father: neither doth any knovv the Father, but the Sonne, and to vvhom it shal please the Sonne to reueale. [28] Come ye to me al that labour, and are burdened, and I vvil refresh you. [29] Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shal finde rest to your soules. [30] For my" yoke is svveete, and my burden light. †

v.25 Luc. 10, 21.

v.25 The Gospel vpō S. Matthias day Feb. 24. and vpon S. Francis day Octob. 4. and for many Martyrs.

ANNOTATIONS CHAP. XI.

3. Art thou he] Iohn him self doubted not, for he baptized him and gaue great testimonie of him before: Io. 1. But because his disciples knewe him not, nor esteemed of him so much as of Iohn their owne Maister, therfore did he send them vnto Christ, that by occasion of Christes answer he might the better instruct them what he was, and so make them Christes disciples, proferring them to a better Maister.

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

7. Into the desert.] The faythful people in al ages resorted of deuotion into wildernes to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel. See S. Hierom de vitae Hilarionis.

14. Elias.) (Elias.) As Elias shal be the messenger of Christes later coming, so was Iohn his messenger and Praecursor at his former coming: and therfore is he called Elias, because of his like office and like spirit. Luc. 1. Grego. ho. 7. in Euang.

18. Eating and drinking.] The wicked quarrellers of the world misconstre easely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites; if they conuerse with other men in ordinary maner, then they be counted dissolute.

21. Penance in sackcloth.] (Penance.) By this sackcloth and ashes added here and in other places, wee see euidently that Penance is not only leauing of former sinnes, and chaunge or amendement of life past, no nor bare sorowfulnes or recounting of our offenses already committed, but requiteth punishement and chastisemēt of our persons by these and such other meanes as the Scriptures do els where set forth, and therfore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendement of life: (.) and that according to the very vsual signification of the * Greeke word in the most ancient Ecclesiastical Greeke writers: who for Poenitentès (which in the Primitiue Churche did publike penance) say, (Dionys. Eccl. hier. c. 3. in initio.) , that is, Men that are doing penance. And concerning that part of penance which is Cōfession, the Ecclesiastical historie calleth it by the same Greeke word, and the penitents comming to confession, …. Sozom. li. 7 c. 16. Socrat. li. 5 c. 19.

25. Litle ones.) These litle ones doe not signifie here only the vnlearned, as though Coblers and weauers and wemen and girles had this reuelation, and

therfore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: (Mt. 18, 3.) as when he sayth, Vnles you become as litle ones, you shal not enter into the Kingdom of heauen. And so also the greatest Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Churche) are these litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding aboue al ancient fathers and the whole Churche, can not be of these litle and humble ones.

30. Yoke sweete.] (The commaundements possible.) What is this light burden and sweete yoke, but his commaundements, of which S. Iohn sayth 1. Ep. 5. His commaundements are not heauy? cleane contrary to the Aduersaries that say, they are vnpossible to be kept.

CHAP. XII.

The blindnes of the Pharisees about the Sabboth he reproueth by Scriptures, by reason, and by a miracle, 14 and his death being therfore sought by them, he meekely goeth out of the vvay, according as Esay had prophecied of him, 2 His casting out of deuils also he defendeth agaynst them, 31 and setteth forth the daunger they stand in for their horrible blasphemie. 38 And because they aske yet for a signe, he shevveth hovv vvorthely they shal be damned, 43 foretelling hovv the deuil shal possesse their Nation, 46 and testifying that although he be of their bloud yet not they for this, but such as keepe his commaundements are deere vnto him.

1 AT that time * IESVS vvent through the corne on the Sabboth: and his Disciples being hungrie, began to plucke the eares, and to eate. 2 And the Pharisees seeing them, said to him. Loe, thy Disciples doe that vvhich is not lavvful for them to doe on the Sabboth-dayes. 3 But he sayd to them, Haue you not read vvhat * Dauid did vvhen he vvas an hungred, and they that vvere vvith him: 4 hovv he entred into the house of God, and did eate the loaues of proposition, vvhich it vvas not lavvful for him to eate, nor for them that vvere vvith him, * but for priestes only? 5 Or haue ye not read in the * Lavv, that on Sabboth-dayes the priestes in the temple do breake the Sabboth, and are vvithout blame? 6 but I tel you that there is here a greater then the tēple. 7 And if you did knovv vvhat it is, I wil mercie, and not sacrifice: you vvould neuer haue condemned the innocentes. 8 For the Sonne of man is lord of the Sabboth also.

v.1 Mr. 2, 23.
v.1 Lu. 6, 1.
v.3 1. Re. 21, 4.
v.4 Leu. 24, 9.
v.5 Nu. 28, 9

v.7 Ose. 6, 6.
v.7 * See the annotatiō chap. 9, 13.

9 And vvhen he had passed from thence, he came into their synagogue. 10 And * behold there vvas a man vvhich had a vvithered hand, and they asked him saying, Whether is it lavvful to cure on the Sabboths? that they might accuse him. 11 But he sayd to them, what man shal there be of you, that shal haue one sheepe: and if the same fall into a ditche on the Sabboths, vvil he not take hold and lift it vp? 12 Hovv much better is a man more then a sheepe? therfore it is lavvful on the Sabboths to doe a good deede. 13 Then he sayth to the man, Stretch forth thy hand. and he stretched it forth, and it vvas restored to health euen as the other.

v.9 Mr. 3, 1, Lu. 6, 6.

14 And the Pharisees going forth made a cōsultation agaynst him, hovv they might destroy him. 15 But IESVS knovving it, retired from thence: and many folovved him, and he cured them all. 16 and he charged them that they should not disclose him. 17 That it might be fulfilled vvhich vvas spoken by Esay *[Esaias]* the Prophete, saying. 18 Behold my seruant vvhom I haue chosen, my beloued in vvhom my soul hath vvel liked. I vvil put my spirit vpon him, and iudgement to the Gentiles shal he shew. 19 He shal not contend nor crie out, neither shal any man heare in the streetes his voyce. 20 The reede bruised he shal not breake, and smoking flaxe he shal not extinguish: til he cast forth iudgement vnto victorie.
21 And in his name the Gentiles shal hope.

v.17 Es. 42, 1

22 Then * vvas offered to him one possessed vvith a deuil, blinde and dumme: and he cured him, so that he spake & saw. 23 And al the multitudes vvere amased, and sayd, whether this be the Sonne of Dauid? 24 But the Pharisees hearing it, sayd. This felovv casteth not out diuels but " in Beelzebub the Prince of the diuels. 25 And IESVS knovving their cogitations, said to them.

v.22 Luc. 11, 14.
v.23 Mar. 3, 22

Euery kingdom deuided against it self shal be made desolate: and euery citie or house deuided agaynst it self, shal not stand. [26] And if Satan cast out Satan, he is deuided against him self: hovv then shal his Kingdom stand? [27] And if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therfore they shal be your iudges. [28] But if I in the Spirit of God do cast out deuils, then is the kingdom of God come vpon you. [29] Or hovv can a man enter into the house of the strong, and rifle his vessel, vnles he first binde the strong? and then he vvil rifle his house, [30] He that is " not vvith me, is agaynst me: and he that " gathereth not vvith me, scattereth.

[31] Therfore I say to you, euery sinne and blasphemie shal be forgiuen men, but " the blasphemie of the Spirit shal not be forgiuen. [32] And vvhosoeuer shal speake a vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake against the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor " in the vvorld to come. [33] Either make the tree good, and his fruite good: or make the tree euil, and his fruite euil. for of the fruite the tree is knowē. [34] You vipers broodes, hovv can you speake good things, vvhereas you are euil? for of the aboundance of the hart the mouth speaketh.

v.33 * It is a mans owne free wil and election, to be a good tree or an il tree: to bring forth good fruites or bad. S. Augustine vpon this place. li. 2. c. 4 de actis cum Felic. Manichaeo.

35 A good man out of a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. 36 But I say vnto you that euery " idle vvord that men shal speake, they shal render an account for it in the day of iudgement. 37 For of thy wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

38 Then ansvvered him certaine of the Scribes and Pharisees, saying, Maister, vve vvould see a signe from thee. 39 who ansvvered, and said to them,

v.38 THE GOSPEL vpon vvenesday the first weeke of Lent.

The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. 40 For as * Ionas vvas in the vvhales belly three dayes and three nightes: so shal the Sonne of man be in the hart of the earth three dayes and three nightes. 41 The men of Niniuee *[Nineveh]* shal rise in the iudgemēt vvith this generatiō, and shal condemne it: because * they did penance at the preaching of Ionas. And behold more then Ionas here. 42 The * Queene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomō, and behold more the Salomon *[Solomon]* here.

v.41 Ion. 3, 5.

v.41 3. Reg. 10, 1.

v.42 Luc. 11. 24.

43 And * vvhen an vncleane spirit shal goe out of a man, he vvalketh through dry places, seeking rest, and findeth not. 44 Then he saith, I vvil returne into my house vvhence I came out. And coming he findeth it vacant, svvept vvith besoms, and trimmed. 45 Then goeth he, and taketh vvith him seuen other spirites more vvicked then him self, and they enter in and dvvel there: and * the last of that man be made vvorse then the first. So shal it be also to this vvicked generation.

v.45 2. Pet. 2, 20.

46 As he vvas yet speaking to the multitudes, * behold his mother and his brethren stoode vvithout, seeking to speake to him. 47 And one said vnto him, Behold thy mother and thy brethren stand without, seeking thee. 48 But he ansvvering him that told him, said, " Who is my mother, and vvho are my brethren? 49 And stretching forth his hand vpon his Disciples, he said, Behold my mother and my brethren. 50 For vvhosoeuer shal doe the vvil of my father, that is in heauen: he is my brother, and sister, and mother. †

v.46 Mar. 3, 31.

v.46 The Gospel vpō the day of the Seuen Brethren &c. Iulij 0.

v.46 Luc. 8. 20.

v.25 * Therfore the Kingdom of heretikes can not possibly stand, because it is alwayes ful of diuisiō and dissension.

v.39 Ion. 2, 1.

ANNOTATIONS CHAP. XII.

24. In Beelzebub.] The like blasphemie agaynst the Holy Ghost is, to attribute the miracles done by Saincts either dead or aliue, to the Diuel.

30. Not with me.] They that are indifferent to al religions, (Neuters in religion.) commonly and fitly called Neuters, oyning them selues to neither part, let them marke these wordes wel, and they shal see, that Christ accoumpted al them to be agaynst him and his Church, that are not plainely and flatly with him and it.

30. Gathereth not with me.] He speaketh not only of his owne person, but of al to whom he hath committed the gouernement of his Church, and specially of the cheefe Pastours succeeding Peter in the gouernement of the whole. (Ep. 8.) As S. Hierom writing to Damasus Pope of Rome, applieth these words vnto him, saying of al Heretikes, He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.

31. The blasphemie of the Spirit.] He meaneth not that there is any sinne so great, which God wil not forgiue, or whereof a man may not repēt in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes against the euident workes of the Holy Ghost, and likewise Archeheretikes who wilfully resist the knowē truth and workes of the Holy Ghost in Gods Church) are hardly forgeuen, and seldom haue such men grace to repent. Otherwise among al the sinnes agaynst the Holy Ghost (which are commonly reckened sixe) one only shal neuer be forgiuen, (Final impenitence.) that is, dying without repentance wilfully, called Final impenitence. Which sinne he committeth that dieth with contempt of the Sacrament of Penance, obstinatly refusing absolution, by the Churches ministerie: as S. Augustine plainely declareth in these wordes. (Remission of sinnes in the Church.) Whosoeuer he be that beleueth not mans sinnes to be remitted in Gods Church, and therfore despiseth the bountifulnes of God in so mighty a worke, if he in that obstinat minde continue tll his liues end, he is guilty of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth sinnes. Enchir. 83. Ep. 50 in fine.

32. Sonne of man.] The Iewes in their wordes sinned against the sonne of man, when they reprehended those things which he did as a man, to witte, calling him therfore, a glutton, a great drinker of wine, a freend of the Publicans, and taking offense because he kept company with sinnes, brake the Sabboth, and such like: and this sinne might more easely be forgiuen them, because they iudged of him as they would haue done of any other man: but they sinned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in casting

our diuels, to the diuel him self: and this sinne shal not be remitted, because it shal hardly be remitted, as we see by the plague of their posteritie vntil this day.

3. Nor in the world to come.] S. Augustine and other Holy Doctors gather herevpon, that some sinnes may be remitted in the next life, (Purgatorie.) and consequently prooue Purgatorie thereby. De Ciuit. Dei li. 21 c. 18. D. Gregor, Dial. li. 4 c. 39.

36. Idle word.] If of euery idle word we must make accoumpt before God in iudgement, and yet shal not for euery such word be damned euerlastingly: then there must needes be some temporal punishment in the next life.

4. Who is my mother.] The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our seruice and duty toward God. (Al Heresies alleage Scriptures.) Vpon this place some old Heretikes denied Christ to haue any mother. Aug. li. de Fid. & Symb. c. 4. Neither euer was there any heresie so absurd, but it would seeme to haue Scripture for it.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meete vvas for the reprobate Ievves:) he shevveth by the parable of the Sovver, that in the labours of his Church, three partes of foure do perishe through the fault of the hearers. 24 and yet, by the parable of good seede and cockle (as also of the Nettes) that his seruant must not for al that, neuer vvhile the vvorld lasteth, make any Schisme or Separation. 31 And by parables of the litle mustard seede and leauen, that notvvithstanding the three parts perishing, and ouersovving of cockles, yet that fourth part of the good seede shal spreade ouer al the vvorld. 44 And vvithal, vvhat a treasure, and pearle it is. 53 After al vvhich, yet his ovvne countrie vvil not honour him.

1 THE same day IESVS going out of the house, sate by the sea side. 2 And * great multitudes vvere gathered together vnto him, in so much that he vvent vp into a boate & sate: and al the multitude stoode in the shore, 3 and he spake to them many things in parablesh, saying,

v.1 Mr. 4, 1.

v.2 Lu. 8, 4.

Behold the sovver vvent forth to sovv. [4] And vvhiles he sovveth, some fell by the vvay side, and the foules of the aire did come and eate it. [5] Othersome also fell vpon rockie places, where they had not much earth: and they shot vp in continent, because they had not deepenes of earth, [6] and after the sunne vvas vp, they parched: and because they had not roote, they vvithered. [7] And other fell among thornes: and the thornes grevve and choked them. [8] And othersome fell vpon good ground: and they yelded fruite, the " one an hundredfold, the other threescore, and an other thirtie. [9] He that hath eares to heare, let him heare.

[10] And his Disciples came and said to him. Why speakest thou to them in parables? [11] Who ansvvered and said vnto them, Because " to you it is giuen to knovv the mysteries of the kingdom of heauen: but to them it is not giuen. [12] For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avvay that also vvhich he hath. [13] Therfore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do they vnderstand: [14] and the prophecie of Esay *[Esaias]* is fulfilled in them, vvhich saith, With hearing shal you heare, and you shal not vnderstand: and seeing shal you see, and you shal not see.

v.13 * When Gods word is preached, they proprely haue eares to heare, that haue hartes to obey: and they hearing do not heare, which heare by sense of their body, and obey not by consent of their hartes. Aug. de dono perseu. c. 14.

15 For the hart of this people is vvaxed grosse, and vvith their eares they haue heauily heard, and their eies " they haue shut: lest at any time they may see with their eies, and heare with their eares, and vnderstand vvith their hart and be conuerted, and I may heale them. 16 But blessed are your eyes because they doe see, and your eares because they doe heare. 17 For amen I say to you, that * many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. 18 Heare you therfore the parable of the sovver.

19 Euery one that heareth the vvord of the kingdom and vnderstand not, there cometh the vvicked one, and catcheth avvay that vvhich vvas sovven in his hart: this is he that vvas sovven by the vvay side. 20 And he that vvas sovven vpon rockie placesh: this is he that heareth the vvord, and incōtinent receiueth it vvith ioy, 21 yet hath he not roote in him self, but is for a time: and vvhen there falleth tribulation and persecution for the vvord, he is by and by scandalized. 22 And he that vvas sovven among thornes, this is he that heareth the vvord, and the carefulnes of this vvorld and the deceitfulnes of riches choketh vp the vvord, and he becometh fruitles.

v.17 Luc. 10, 23.

23 But he that vvas sovven vpon good ground: this is he that heareth the vvord, and vnderstandeth, and bringeth fruite, and yeldeth some an hundred-fold, and an other threescore, and an other thirtie.

24 An other parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sovved good seede in his field. 25 But vvhen men vvere a sleepe, his enemy came and ouersovved cockle among the vvheate, and vvent his vvay. 26 And vvhen the blade vvas shot vp, and had brought forth fruite, then appeared also the cockle. 27 And the seruants of the goodman of the house comming said to him, Sir, didst thou not sovv good seede in thy field? Whence then hath it cockle? 28 And he said to them, The enemy man hath done this. And the seruants said to him, Wilt thou vve goe and gather it vp? 29 And he said, No: " lest perhaps gathering vp the cockle, you may roote vp the vvheate also together vvith it.

30 Suffer both to grovv vntil the haruest, and in the time of haruest I vvil say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvheate gather ye into my barne. †

v.24 The Gospel vpō the 5 Sunday after the Epiphanie.

31 An other parable he proposed vnto them, saying, * The kingdom of heauen is like to a mustard-seede, vvhich a man tooke and sovved in his field. 32 Which is the " least surely of al seedes: but vvhen it is grovven, it is greater then al herbes, and is made a tree, so that the soules of the aire come, and dvvel in the branches thereof. 33 An other parable he spake to them, The kingdom of heauen is like to leauen, vvhich a vvoman tooke and hid in three measures of meale, vntil the vvhole vvas leauened.

v.31 The Gospel vpō the Sunday after the Epiphanie.

v.31 Mar. 4, 30.

v.31 Luc. 13, 18.

34 Al these things IESVS spake in parables to the multitudes, and vvithout parables he did not speake to them: 35 that it might be fulfilled vvhich vvas spoken by the Prophet saying, I wil open my mouth in parables, I wil vtter things hidden from the foundation of the vvorld. †

v.35 Psa. 77, 2.

36 Then hauing dimissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. 37 Who made ansvver and said to them, He that soweth the good seede, is the Sonne of man. 38 And the field, is the vvorld. And the good seede: these are the childrē of the kingdom. And the cockle: are the children of the vvicked one. 39 And the enemie that sovved them, is the deuil. But the haruest, is the ende of the vvorld. And the reapers, are the Angels. 40 Euen as cockle therfore is gathered vp, and burnt vvith fire: so shal it be in the ende of the vvorld.

v.39 * Nor God then, but the Diuel is the author of all euil.

41 The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that vvorke iniquitie: 42 and shal cast them into the furnace of fire, There shal be vveeping and gnashing of teeth. 43 Then shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.

44 The kingdom of heauen is like a treasure hidden in a field vvich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and byeth that field. 45 Againe the kingdom of heauen is like to a marchant man, seeking good pearles. 46 And hauing found one precious pearle, he vvent his vvay, and sold al that he had, and bought it.

v.44 The Gospel for Virgins & other holy women.

47 Againe the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fishes. 48 Which, vvhen it vvas filled, dravving it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. 49 So shal it be in the consummation of the vvorld. The Angels shal goe forth, and shal separate the euil from among the iust, 50 and shal cast them into the furnace of fire, there shal be vveeping and gnashing of teeth. 51 Haue ye vnderstoode al these things? They say to him, Yea.

52 He said vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, vvhich bringeth forth out of his treasure nevv things and old. †

v.48 * Here also are signified good and bad in the Church.

[53] And it came to passe: vvhen IESVS had ended these parables, he passed from thence. [54] And * coming into his ovvne countrie, he taught them in their synagogues, so that they marueled, and said, Hovv came this fellovv by this vvisedom and vertues? [55] Is not this the " carpenters sonne? Is not his mother called MARIE *[Mary]*, and his brethren, Iames and Ioseph *[Joses]*, and Simon and Iude *[Judas]*: [56] and his sisters, are they not al vvith vs? Whence therefore hath he al these things? [57] And they vvere scandalized in him. But IESVS said to them, There is not a Prophet vvithout honour but in his ovvne countrie, and in his ovvne house. [58] And he vvrought not many miracles there because of their incredulity.

v.53 Mr. 6, 1.
v.53 Luc. 4, 16.

ANNOTATIONS CHAP. XIII.

8. One an hundred.] This difference of fruites is the difference of merites in this life, (Difference of merites and rewardes.) and rewardes for them in the next life, according to the diuersities of states, or other differences, of states, as that the hundred fold agreeth to virgins professed, threescore fold to religious widowes, thirtiefold to the maried. Aug. li. de. S. Virginit. c. 44. & seq. Which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merites or rewardes. Hiero. li. 2 adu. Iouia. Ambros. ep. 82. Aug. her. 82.

11. To you is giuen.] To the Apostles and such as haue the guilding and teaching of others, deeper knowledge of Gods word and mysteries is giuen, then to the common people. As also to Christians generally, that which was not giuen to the obstinate Iewes.

15. They haue shut.) In saying that they shut their owne eies, which S. Paul also repeateth Act. 28: (God is not the author of euil.) he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare wordes that God is the very author and worker of this induration, and blindnes, and of other sinnes: (Iren. apud Euseb. li. 5. c. 19.) * which was an old condemned blasphemie, and is now the Heresie of * Caluin: whereas our Sauiour here teacheth vs, that they shut their owne eies, and are the cause of their owne sinne and damnation, God not doing, but permitting it, and suffering them to fall further because of their former sinnes, (Calu. li. 2 Instit. c. 4.) as S. Paul declareth of the reprobate Gentiles. Ro. 1.

25. Ouersowed.) First by Christ and his Apostles was planted the truth, and falshod came afterward, and was ouersowen by the enemy the Diuel, and not by Christ, who is not the author of euil. Tertul, de praescript.

29. Left you plucks vp also.] The good must tolerate the euil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwise where il men (be they Heretikes or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chastised or executed.

30 Suffer both to grow.] The good and bad (wee see here) are mingled together in the Churche. (Good and euil in the Church.) Which maketh against certaine Heretikes and Schismatikes, which seuered them selues of old from the rest of the whole world, vnder pretence that them selues only were pure, and al others both Priests and people sinners: and against some Heretikes of this time also, which say that euil men are not of, or in the Churche.

32. The least of al seedes.] The Church of Christ had a smal beginning, but afterward became the most glorious and knowen common-welth in earth: the greatest powers and the most wise of the world putting them selues into the same.

35. Carpenters sonne.] Herevpon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauiour, saying (at his going against the Persians) to the Christians, what doeth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to saue them from his furie. Wherevnto a godly man answered by the Spirit of Prophecie, He whom Iulian calleth the Carpenters sonne, is making a woodden coffin for him against his death. And in deede not long after there came newes that in that bataile he dyed miserably. Sozo. li. 6 c. 2. Theodo. li. 36. 28. The very like scoffe vse Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deede to the senses to be so, as Christ seemed to be Iosephs natural sonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIIII.

Hearing the vnvvorthy decollation of Iohn Baptist by Herode, is he betaketh him to his vsual solitarines in the desert, and there feedeth 5000 vvith fiue loaues. 23. And then after the night spent in the mountaine in prayer, he vvalketh vpon the sea (signifying the vvide vvorld) 28 yea and Peter also: vvherevpon they adore him as the sonne of God. 35 And vvith the very touche of his garments hemme he healeth innumerable.

[1] AT that time * Herod the Tetrach heard the fame of IESVS: [2] and said to his seruants, This is Iohn the Baptist: he is risen from the dead, and therefore vertues vvorke in him. [3] For Herod apprehended Iohn and bound him, and put him into prison because of Herodias, his brothers' vvife. [4] For Iohn said vnto him, It is not lavvful for thee to haue her. [5] And vvilling to put him to death, he feared the people: because they esteemed him as a Prophet. [6] But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod. [7] Wherevpon he promised with an othe, to giue her vvharsoeuer she vvould aske of him.

v.1 Mar. 6, 14.

v.2 Lu. 9, 7. 3, 19.

v.3 ` brother Philips

8 But she being instructed before of her mother saith, Giue me here in a dish the head of Iohn the Baptist. 9 And the king vvas stroken sad: yet because of his othe and for them that sate vvith him at table, he commaunded it to be giuen. 10 And he sent, and beheaded Iohn in the prison. 11 And his head vvas brought in a dish: and it vvas giuen to the damsel, and she brought it to her mother. 12 And his Disciples came and tooke the body, and " buried it: and came and told IESVS.

v.9 * A wicked and rash othe, and more wickedly fulfilled: because an vnlawfull othe bindeth no mā.

v.12 * S. Iohns disciples at this time had wel learned their duety toward Christ.

13 Which vvhen IESVS had heard, * he " retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities. 14 And he coming forth savv a great multitude, and pitied them, and cured their diseased. 15 And vvhen it vvas euening, his Disciples came vnto him, saying, It is a desert place, and the houre is novv past: dimisse the multitudes that going into the tovvnes, they may bye them selues victuals. 16 But IESVS said to them, They haue no neede to goe: giue ye them to eate. 17 They ansvvered him. We haue not here, but fiue loaues, and tvvo fishes. 18 Who said to them, Bring them hither to me.

v.13 Mar. 6, 31

v.13 Lu. 9, 10

v.13 Io. 6, 2.

19 And vvhen he had commaunded the multitude to sitte dovvne vpon the grasse, he tooke the fiue loaues and the tvvo fishes, and looking vp vnto heauen he blessed and brake, and gaue the loaues to his Disciples, and " the Disciples to the multitudes. 20 And they did al eate, and had their fil. And they tooke the leauings, twelue ful baskettes of the fragments. 21 And the number of them that did eate vvas, fiue thousand men, beside vvomen and children.

22 And forth vvith IESVS commaunded his Disciples to goe vp into the boate, and to goe before him ouer the vvater, til he dimissed the multitudes. 23 And hauing dimissed the multitude, he * ascended into a mountaine alone to praye. And vvhen it vvas euening, he vvas there alone. 24 But the boate in the middes of the sea vvas tossed vvith vvaues. for the vvinde vvas contratie. 25 And in the fourth vvatch of the night, he came vnto them vvalking vpon the sea. 26 And seeing him vpon the " sea vvalking, they vvere troubled saying, That it is a ghost. and for feare they cried out. 27 And immediatly IESVS spake vnto them, saying, Haue confidence: it is I, feare ye not.

v.22 The Gospel vpon the Octaue of S. Peter and S. Paul. Iulij 6.

v.23 Mar. 6, 46.

v.23 Io. 6, 16.

28 And Peter making ansvver said, Lord if it be thou, bid me come to thee vpon the vvaters. 29 And he said, Come. And Peter descending out of the boate, " vvalked vpon the vvater to come to IESVS. 30 But seeing the vvinde rough, he vvas afraid: and vvhen he began to be drovvned, he cried out saying, Lord, saue me. 31 And incontinent IESVS stretching forth his hand tooke hold of him, and said vnto him, O thou of litle faith, vvhy didst thou doubt? 32 And vvhen they vvere gone vp into the boate, the vvinde ceased. 33 And they that vvere in the boate, came and adored him, saying, In deede thou art the sonne of God. †

v.31 * Notwithstā ding the infirmities of them that gouerne the Churche, yet Christ sustaineth them, and holdeth them vp, yea and by them, whatsoeuer they are, he vpholdeth and preserueth his Church.

34 And hauing passed the vvater, they came into the countrie of Genesar *[Gennesaret]*. 35 And vvhen the men of that place vnderstoode of him, they sent into al that countrie, and brought vnto him al that vvere il at ease: 36 and they besought him that they might touche but the hemme of his garment, and vvhosoeuer did touche, vvere made hole.

v.36 * See before, chap. 9, 20.

ANNOTATIONS CHAP. XIIII.

3. Because of Herodias.) It is to ordinary in Princes to put them to death that freely tel them such faultes: women, whom they fansie, specially inciting them to such mischeefe.

12. Buried it.) An example of duty toward the dead bodies of the faithful. Wherein see the difference of Catholike Christian men and of al infidels, (Hiero. in Epitaph.) be they Pagans, Apostataes, or Heretikes. For whereas the Christians had layd the body of this blessed Prophete and Martyr in Samaria with the Relikes of Elias and Abdias, (Paula. c. 6.) by vertue wherof wõderful miracle were wrought in that place: in Iulian the Apostataes time, when men might doe al mischeefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptist, (Sacrilege against holy Relikes.) burnt his bones, scattered the ashes about the fields: but certaine religious Monkes coming thither a pilgrimage at the same time, aduentured their life and saued as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who esteeming them to great a treasure for him and his, to keepe for their priuate deuotion, sent them to Athanasius the B. of Alexandria, and he with al reuerence layd them in such a place (as it were by the Spirit of Prophecie) where afterward by occasion of them was built a goodly chappel. Theod. li. 3 c. 6. Ruff. li. 2 c. 28. 27. Marke here that the Heretikes of our time doe as those Pagans, to the bodies and Relikes of al blessed Saints that they can destroy: and Catholikes contrariwise haue the religious deuotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

13. Retired.) Christ much esteemed Iohn, and withdrewe him self aside, to giue example of moderate mourning for the departed, and to shew the horrour of that execrable murder. as in the Primitiue Churche many good men seing the miserable state of the world in the time of persecution, and the sinnes that abounded withal: tooke an occasion to forsake those tumults, and to giue them selues to contemplation: and for that purpose retired into the deserts of Aegypt and els where, to doe penance for their owne sinnes and the sinnes of the world. Wherevpon partly rose that infinite number of Monkes and Eremites, (Eremites.) of whom the fathers and Ecclesiastical histories make mention. Hiero. to. 2 in vit. Pauli Eremita. Sozo. li. 1 c. 12. 13.

19. The Disciples to the multitudes.) A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaues, so had they also to bestow and dispense al the foode of our soules in ministering of the vvord and Sacraments, neither may lay men chalenge the same.

26. Walking.) When not only Christ, but by his power Peter also walketh vpon the vvaters, it is euident that he can dispose of his owne body aboue nature and contrary to the natural conditions thereof, as to goe through a doore. Io. 20. to be in the compasse of a litle bread. Epiphan. in Anchorato.

29. Walked.] Peter (saith S. Bernard) walking vpon the waters, (Peters Primacie.) as Christ did, declared him self the only Vicar of Christ, which should be ruler not ouer one people, but ouer al. For many waters, are many peoples. Bernard. li. 2 de consid. c. 8. See the place, how he deduceth from Peter the like authoritie and iurisdiction to his successor the Bishop of Rome.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth vvith a tradition contrarie to Gods commaundement. 10 And to the people he yeldeth the reason of that vvhich they reproued: 15 and againe to his Disciples, shevving the ground of the Pharisaical vvashing (to vvitte, that meates othervvise defile the soule) to be false. 21 then he goeth aside to hide him self among the Gentils: vvhere, in a vvoman he findeth such faith, that he is faine, lest the Gentils should before the time extort the vvhole bread, as she had a crumme, to returne to the levves. 34 vvhere (al contrarie to those Pharises) the common people seeke vvonderfully vnto him. and he after he hath cured their diseased feedeth 4000 of them vvith seuen loaues.

1 THEN came to him from Hierusalem *[Jerusalem]* Scribes and Pharisees, saying, 2 Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their hāds when they eate bread. 3 But he ansvvering said to them: Why do you also transgresse the cōmaundement of God for your tradition? For God said, 4 Honour father and mother. and, Heth it shal curse father or mother, dying let him dye. 5 But you say, Whosoeuer shal say to father or mother, The gift vvhatsoeuer procedeth from me, shal profite the: 6 and shal not honour his father or his mother: and you haue made frustrate the cōmaundement of God for your ovvne tradition. 7 Hypocrites, vvel hath Esay *[Esaias]* Prophecied of you, saying,

8 This people honoureth me vvith their " lippes: but their hart is farre from me. 9 And in vaine do they vvorshippe me, teaching doctrines and " commaundements of men.

v.1 Mr. 7, 1.

v.1 The Gospel vpō wensday the 3. weeke in Lent.

v.3 Exo. 20, 12.

v.4 Leu. 20, 9.

v.7 Esa. 29, 13.

10 And hauing called together the multitudes vnto him, he said to them, Heare ye and vnderstand. 11 " Not that vvhich entreth into the mouth, defileth a man: but that vvhich procedeth out of the mouth, that defileth a man. 12 Then came his Disciples, and said to him, Doest thou knovv that the Pharisees, vvhen they heard this vvord, vvere scandalized? 13 But he ansvvering sayd: All planting vvhich my heauenly father hath not planted, shal be rooted vp. 14 Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. 15 And Peter ansvvering sayd to him, Expound vs this parable. 16 But he sayd, Are you also as yet vvithout vnderstanding?
17 Do you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? 18 But the things that proceede out of the mouth, come forth from the hart, and those things " defile a man.
19 For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man but to eate vvith vnvvashen hands, doeth not defile a man. †

[21] And IESVS vvent forth from thence and retired into the quarters of Tyre and Sidon. [22] And behold * a vvoman of Chanaan *[Canaan]* came forth out of those coastes, and crying out, sayd to him, Haue mercie vpon me, O lord the Sonne of Dauid: my daughter is sore vexed of a Deuil. [23] Who ansvvered her not a vvord. And his Disciples came and besought him saying, Dimisse her: because she crieth out after vs: [24] And he ansvvering said: I vvas not sent but to the sheepe that are lost of the house of Israel. [25] But she came and adored him, saying, Lord, help me. [26] Who ansvvering, said: It is not good to take the bread of the Children, and to cast it to the dogges.

[27] But she said, Yea lord: for the vvhelpes also eate of the crummes that fal from the table of their maisters. [28] Then IESVS ansvvering said to her, O vvoman, great is thy faith: be it done to thee as thou vvilt: and her daughter vvas made hole from that houre. †

v.21 The Gospel vpō Thursday the fifth weeke in Lent.

v.22 Mr. 7. 25.

v.28 * It were a straunge case that Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to call the faith not of Christians but of Diuels. Aug. de Fid. & Op. c. 1.

[29] And vvhen IESVS vvas passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sare there. [30] And there came to him great multitudes, hauing vvith them dumme persons, blinde, lame, feeble, and many others: and they cast them dovvne at his feete, and he cured them: [31] so that the multitudes marueled seeing the dumme speake, the lame vvalke, the blinde see: and they magnified the God of Israel. [32] And * IESVS called together his Disciples, and said: I pitie the multitude: because three dayes novv they continue vvith me, and haue not vvhat to eate: and dimisse them fasting I vvil not, lest they fainte in the vvay.

v.31 Mr. 8, 1.

[33] And the disciples say vnto him: vvhence then may vve gette so many loaues in the desert as to fil so great a multitude? [34] And IESVS sayd to them, Hovv many loaues haue you? but they sayd, Seuen, & a fevv litle fishes. [35] And he commaunded the multitude to sit dovvne vpon the ground. [36] And taking the seuen loaues & the fishes, and geuing thankes, he brake, & gaue to his disciples, and the disciples gaue to the people. [37] And they did al eate, and had their fill. And that vvhich vvas left of the fragments they tooke vp, seuen baskets ful. [38] And there vvere that did eate, foure thousand men, beside children & vvomen. [39] And hauing dimissed the multitude, he vvent vp into a boate, and came into the coastes of Magedan *[Magdala]*.

v.36 * Here we see againe that the people must not be their owne caruers, nor receiue the Sacraments or other spiritual sustenance immediatly of Christ, or at their owne hād, but of their spiritual gouerners.

ANNOTATIONS CHAP. XV.

8. With their lippes.] This is to be vnderstood properly of such as haue euer God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their hart and al their life be in deede Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his hart neerer heauen, more seruor and deuotion, (1. Cor. 14.) more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes Which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknowen tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical Iewes.

9. Commaundements of men.] Such only are here called traditions, doctrines, or commaundements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the lest be friuolous, vnprofitable, and impertinent to pietle or true worshipe, (The difference betwene the Iewish traditions here reprehended, and the Churches Apostolical traditions.) as that other sort of so often Washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods word and al pietie, and our Lord is truely honoured, worshiped, and serued both by the making and also by the obseruing of them. (. Thes. 2, 15.) * S. Paul gaue commaundements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at al, (1. Cor. 11.) and he chargeth the faithful to obserue the same. (Act. 15.) The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. (Aug. Ser. de tēp. 251. See 1. Cor. 16, 2.) The keeping of Sunday in steede of the Sabboth is the tradition of the Apostles, and dare the Heretikes deny the due obsentation therof to be an acceptable worshipe of God? (Epiph. har. 75) They prescribed the Festes of Easter, and whitsontide and other Solemnities of Christ and his Saincts, which the Protestants them selues obserue. (Hiero. ep. 54 ad Marcel. cōt. Mont.) They appointed the Lent and Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these

Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commaundements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, (Luc. 2, 37 Tob. 12. Iudith c. 8 Esth. 4. Luc. 10, 16) He that heareth you, heareth me: he that despiseth you, despiseth me. They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoeuer obieth not, (Mat. 18, 17.) we are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commaundements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

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

18. Defile a man] It is sinne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, (Catholike abstinence.) as the disobedience of Gods commaundement or of our Superiours who forbid some meates for certaine times and causes, (Gen. 3.) is a sinne. As the apple which our first parents did eate of, though of it self it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it self doth defile, but the breach of the Churches precept defileth.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen, 5 Wherevpon forsaking them, he warneth his disciples to beware of the leauen of their doctrine: and Peter (the time now approching for him to goe into lewrie to his Passion) for confessing him to be Christ, he maketh the Rocke of his Churche, geuing fulnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him fordissuading his Crosse and Passion, that he also affirmeth the like suffering in euery one to be necessarie to saluation.

[1] AND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shevv them a signe from heauen. [2] But he ansvvered & said to them, when it is euening, you say, It vvil be faire-vvether, for the elemēt is redde. [3] And in the morning, This day there vvil be a tēpest, for the element doth glovve and lovvre. The face therfore of the element you haue skil to discerne: and the signes of times can you not? [4] The * naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvent avvay.

v.1 Mar. 8, 12.
v.1 Luc. 12, 54.
v.4 Mat. 12, 39.

5 And * vvhen his disciples vvere come ouer the vvater, they forgot to take bread. 6 Who said to them, Looke vvel and bevvare of the leauen of the Pharisees & Sadduces. 7 But they thought vvithin them selues saying, Because vve tooke not bread. 8 And IESVS knovving it, said, why do you thinke vvithin your selues O ye of litle faith, for that you haue not bread? 9 Do you not yet vnderstand, neither do you remember * the fiue loaues among fiue thousand men, and how many baskets, you tooke vp? 10 neither the * seuen loaues, among foure thousand men, and hovv many maundes you tooke vp? 11 Why do you not vnderstand that I said not of bread to you, Bevvare of the leauen of the Pharisees & Sadducees?

12 Then they vnderstoode that he said not they should bevvare of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

v.5 Mar. 8, 14.

v.6 Lu. 12, 1.

v.9 Mat. 14, 17. 15, 34.

13 And * IESVS came into the quarters of Caesarea Philippi: and he asked his disciples, saying, " whom say men that the Sonne of man is? 14 But " they said, Some Iohn the Baptist, & othersome Elias, and others Hieremie *[Jeremias]*, or one of the Prophets. 15 IESVS saith to them, But vvhom do you say that I am? 16 Simon Peter ansvvered & said, Thou art Christ the sonne of the liuing God. 17 And IESVS ansvvering, said to him, " Blessed art thou Simon bar-Iona: because flesh & bloud hath not reuealed it to thee, but my father vvhich is in heauen. 18 And " I say to thee, That " thou art * Peter: and " vpon this " Rocke vvil I " build my Church, and the " gates of hel shal not preuaile against it.

19 And I * vvil giue " to thee the " keies of the kingdom of heauen. And " vvhatsoeuer thou shalt binde vpon earth, it shal be bound also in the heauens: and vvhatsoeuer thou shalt loose in earth it shall be loosed also in the heauens. †

20 Then he commaunded his disciples that they should tel no body that he vvas IESVS CHRIST.

v.13 The Gospel vpō SS. Peter and Paules day Iun. 29. And in Cathedra Petri Roma, Ian. 18. & Antiochia Febr. 22. And Petri ad vincula Aug. 1. And on the day of the creation and coronation of the Pope, and on the Anniuersarie thereof.

v.13 Mar. 8, 27.

v.14 Luc. 9, 18.

v.18 Io. 1, 42.

v.18 * That is, a Rocke.

v.19 Io. 21, 15.

21 From that time IESVS began to shevv his disciples, that he must goe to Hierusalem *[Jerusalem]*, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the third day rise againe. 22 And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be vnto thee. 23 Who turning said to Peter, Goe after me Satan, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men. 24 Then IESVS said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow me. 25 For he that will saue his life, shal lose it. and he that shal lose his life for me, shal finde it.
26 For what doth it profite a man, if he gaine the vvhole vvorld, and sustaine the damage of his soule? Or vvhat permutation shal a man giue for his soule? 27 For the Sonne of man shal come in the glorie of his father vvith his Angels: and then vvil he render to euery man according to his " vvorkes. †

28 Amen I say to you, * there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

v.23 * This word in Hebrew signifieth an aduersarie, as 3 Reg. 5, 4. and so it is taken here.

v.24 THE GOSPEL for a Martyr that is a bishop.

v.28 Mar. 9, 1

v.28 Luc. 9, 27.

ANNOTATIONS CHAP. XVI.

13. Whom say men.] Christ intending here to take order for the founding, (OF PETERS PRIMACIE.) regiment, and stabilitie of his Church after his decease, and to name the person to whom he meant to geue the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the cheefe) the professiō of that high and principal Article, That he was the sonne of the liuing God. Which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and al other points thereon depending.

14. But they said.] When Christ asked the peoples opinion of him, the Apostles al indifferently made answer: but when he demaunded what them selues thought of him, then loe Peter the mouth and head of the whole felowship answered for al. Chrys. ho. 55. in Mat.

17. Blessed art thou.] Though some other (as Nathanael Io. 1, 49) seeme to haue before beleued and professed the same thing for which Peter is here counted blessed, yet it may be plainely gathered by this place, (Hilar. can. 6 in. Mat. & li. 6. de Trinit.) and so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the sonne of God by adoption as other Saincts be, though more excellent then other be. For it was of congruitie and Christes special appointment, that he vpon whom he intended to found his new Church, and whose faith he would make infallible, should haue the preeminence of this first profession of Christes natural diuinitie, (Chrys. ho. 55 in Mat.) or, that he was by nature the very sonne of God a thing so farre aboue the capacitie of nature, reason, flesh and bloud, and so repugnant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publike profession there of he is counted blessed, as Abraham was for his saith: and hath great promises for him self and his posteritie, as the said Patriarche had for him and his seede. According as S. Basil saith, (Basil. li. 1 adu. Eunom.) Because he excelled in faith, he receiued the building of the Church committed to him.

1. And I say to thee.] Our Lord recompenseth Peter for his confession, geuing him a great reward, in that vpon him he builded his Church. Theophilactus vpon this place.

1. Thou art Peter.] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, (PETER.) should afterward be called Cephas, or Petrus, that is to say, a Rocke, not then vttering the cause, (Cyril. li. c. 12 Com. in Io.) but now expressing the same, videlicet (as S. Cyril writeth) For that vpon him is vpon a firme rocke his Church should be builded. Wherevnto S. Hilarie

agreing saith, O happie foundation of the Church in the imposing of thy new name. &c. And yet Christ here doth not so much call him by the name Peter or Rocke, (Hilar. in hunc loū.) as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firmitie, durablenes, and stabilitie, to sustaine al the windes, waues, and stormes that might fall or beate against the same. And the Aduersaries obiecting against this, that Christ only is the Rocke or foundation, wrangle against the very expresse Scriptures and Christes owne wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Basils wordes, (Basil. li. de poenit.) how the case standeth. Though (saith he) Peter be a rocke, yet he is not a rocke as Christ is. For Christ is the true vnmoueable rocke of him self. Peter is vnmoueable by Christ the rocke. For Iesus doth communicate and impart his dignities, not voyding him self of them, but holding them to him self, (2 Mt. 5. 14.) bestoweth them also vpon others. He is the light, and yet, 2 You are the light: he is the Priest, and yet he 3 maketh Priests: (3 Luc. 22. 19.) he is the rocke, and he made a rocke.

18. And vpon this rocke.] Vpon that which he said Peter was, wil he build his Church: and therfore by most euident sequele he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, (Thou art Cephah, and vpon this Cephah.) do against their owne conscience and knowledge: specially seing they know and confesse that in Christes wordes speaking in the Syriake tonge, there was no difference at al betwene Petrus and Petra: yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, (rocke.). a rocke, or stone, as them selues also translate it. Io. 1, 42. So that they which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes wordes, Thou art a rocke, and vpon this rocke: or, Thou art Peter, and vpon this peter wil I build my Church: For so Christ spake by their owne confession without any difference. Which doth expresly stoppe them of al their vaine euasions, that Petrus the former word is referred to the Apostle: and petra the later word, either to Christ only, or to Peters faith only: neither the said original tonges bearing it, nor the sequele of the wordes, vpon this, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes folowing which are directly addressed to Peters person, nor Christes intention by any meanes admitting it, which was not to make him self or to promisse him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor sent him self, nor tooke the keies of heauen of him self, but al of his father. he had his cōmission the very houre of his incarnation. (Aug. li. 1 retr. c. 21. in Ps. 69. de verb.) And though S. Augustine sometimes referre the word (Petra) to Christ in this sentence (which no doubt he did because the

terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwise flee to the tongs, should not in this case alleage him) yet he neuer denieth but Peter also is the Rocke and head of the Church, saying that him self expounded it of Peter * in many places, and alleageth also S. Ambrose for the same in his hymne which the Church singeth. And so do we alleage the holy Councel of Chalcedon, (Do. sec. Io. ser. 49. ser. 15. 16. 26. 29 de Sanctis. Annot. in Iob c. 30.) Act. 3 pag. 118. Tertullian, de praescript, Origen, Ho. 5 in Exo. S. Cyprian, De vnit. Ec. S. Hilarie, Can. 16 in mat. S. Ambrose, Ser. 47. 68. li. 6 in c. 9. Luca. S. Hierom, Li. 1 in Iouin, & in c. 2 Esa. & in c. 16 Hier. S. Epiphanius, In Anchor. S. Chrysostom, Ho. 55 in Mat. S. Cyril, Li. 2 c. 12. com. in Io. S. Leo, Ep. 9. S. Gregorie, Li. 4 ep. 32 ind. 13. (Theodor. li. 5 haer. Fabul. c. de. poenit.)and others: euery one of them saying expresly that the Church was founded and builded vpon Peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.

1. Rocke.] The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the person of al the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatiues. As though Peter had been the proctor only of the Church or of the Apostles, confessing the faith and receiuing these things in other mens names. Where the holy Doctors meane only, that these prerogatiues were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: (Hiero. ep. 7, to. 2.) and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therfore S. Hierom to Damasus taketh this Rocke not to be Peters person only, but his successors and his Chaire. I (saith he) folowing no cheefe or principal but Christ, (Psal. cont. part. Donat. to. 7. Leo ep. 89.) ioyne my self to the communion of Peters chaire, vpon that rocke I know the Church was built. And of that same Apostolike Chaire S. August. saith, That same is the Rocke which the proud gates of Hel do not ouercome. And S. Leo, Our Lord would the Sacrament or mysterie of this gift so to pertaine vnto the office of al the Apostles, that he placed it principally in blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his giftes, as it were through the whole body: that he might vnderstand him self to be an aliene from the diuine mysterie that should presume to reuolt from the soliditie or stedfastnes of Peter.

1. Build my Church.] The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled, Io. 21, 1.) the foundation stone and other pillers or matter being yet in preparing, and Christ him self being not only

the supereminent foundation but also the founder of the same: which is an other more excellent qualitie then was in Peter, for which he calleth it my Church: meaning specially the Church of the new Testament. Which was not perfectly formed and finished, and distincted from the Synagogue til whitsunday, though Christ gaue Peter and the rest their commissions actually before his Ascension.

18. Gates of hel.] Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates wherof, that is to say, the fortitude or impugnations shal neuer preuaile against the citie of Christ. And so by this promis we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon Peter, (Psal. cont. part. Donati.) which the Fathers call Peters see and the Romane Church. Count (saith S. Augustine) the Priests from the very See of Peter, and in that order of fathers consider vvho to vvhom hath succeeded. that same is the rocke vvhich the proud gates of Hel do not ouercome. (De vtil. ed. c. 17.) And in an other place, that is it which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.

19. To thee.] In saying, to thee vvil I geue, it is plaine that as he gaue the keies to him, so he builded the Church vpon him. (Cyp. epist. 73.) So saith S. Cyprian, To Peter first of al, vpon vvhom our Lord built the Church, and from vvhom he instituted and shevved the beginning of vnitie, did he geue this povver, that that should be loosed in the heauens, (Greg. li. 4. ep. 2. ind. 11.) vvhich he had loosed in earth. Wherby appeareth the vaine cauil of our Aduersaries, which say the Church was built vpon Peters Confession only, cōmon to him and the rest, and not vpon his person, more then vpon the rest.

19. The keies.) That is, The authoritie or Chaire of doctrine, knowledge, iudgement and discretion betwene true and false doctrine: the height of gouernement, (The dignities of the keies.) the power of making lawes, of calling Councels, of the principal voice in them, of confirming them, of making Canons and holesom decrees, of abrogating the contrarie, of ordaining Bishopes and Pastors or deposing and suspending them, finally the povver to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the vvord keies the Scripture expresseth in many places: (Apoc. 1.) namely speaking of Christ, I haue the keies of death and Hel, that is, the rule. And againe, (Esa. 2, 22) I vvil geue the key of the house of Dauid vpon his shoulder. Moreouer it signifieth that men can not come into heauen but by him, the keies signifing also authoritie to open and shut, as it is said Apoc. 3. of Christ, who hath the key of Dauid, he shutteth and no man openeth. By which wordes we gather that Peters authoritie is maruelous, to whom the keies, that is, the power to open and shut heauen, is geuen. And therfore by the name of keies is geuen that supereminent power which is called in comparison of the power graunted to other Apostles, Bishops aud Pastors,

plenitude potestatis, fulnes of power. Bernard, lib. 2. de considerat. c. 8.

19. Whatsoeuer thou shal bind.) Al kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, bind. Of which sort be Excommunications, Anathematismes, Suspensions, degradations, and other censures and penalties or penances enioyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the cheefe pastors therof.

19. Loose.) To loose, is as the cause and the offenders case requireth, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon also either al or part of the penances enioyned, or what debtes so euer man oweth to God or the Church for the satisfaction of his sinnes forgeuen. Which kind of releasing or loosing is called Indulgence: finally this whatsoeuer, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoeuer, shal by Christes promis be ratified in heauen. Leo Ser. de Transfig. & Ser. 2. in anniuers-assumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Ancherato prepe initium. If now any temporal power can shew their warrant out of scripture for such soueraine power, as is here geuen to Peter and consequently to his successors, by these wordes, whatsoeuer thou shal binde, and by the very keies, wherby greatest soueraintie is signified in Gods Church as in his familie and houshold, (Esa. 22.) and therfore principally attributed and geuen to Christ * who in the scripture is said to haue the key of Dauid, but here cõmunicated also vnto Peter, (Apoc. ….) as the name of Rocke: if I say any temporal potestate can shew authoritie for the like soueraintie, let them chalenge hardly to be head not only of one particular, but of the whole vniuersal Church.

27. Workes.) He saith not, (Good workes.) to geue euery man according to his mercie (or their faith) but according to their workes. August. de verb. Apost. Ser. 35. And againe, How should our Sauiour reward euery one according to their workes, (Freewill.) if there were no free wil? August. lib. 2. cap. 4. 5. 8. de act. cum Foelic. Manich.

CHAP. XVII.

As he promised, he giueth them a sight of the glorie, vnto which Suffering doth bring: and then againe doth inculcate his Passion. 14 A deuil also he casteth out which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about his Passion, 24 and the tribute that the Collectors exacted for al, he payeth for himself and Peter: declaring yet withal his freedom both by word and miracle.

[1] AND after six dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: [2] And he vvas " transfigured before them. And his face did shine as the sunne: & his garments became vvhite as snovv. [3] And behold there " appeared to them Moyses *[Moses]* and Elias talking vvith him. [4] And Peter ansvvering, said to IESVS, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyses *[Moses]*, and one for Elias. [5] And as he vvas yet speaking, behold a bright cloude ours had ovved them. And loe a voice out of the cloude, saying. This is my vvelbeloued sonne, in vvhom I am vvel pleased: heare ye him.

v.1 The TRANSFIGVRATION of our Lord, celebrated in the Church the 6. of Aug.

v.1 Mr. 9, 2.

v.2 Luc. 9, 28.

v.2 2. Pet. 1, 17.

v.2 The Gospel of the said feast, & of the 2. Sunday in Lent: and on the Saterday before.

[6] And the disciples hearing it, fel vpon their face, and vverefore afraid. [7] And IESVS came and touched them: and he said to them, Arise, and feare not. [8] And they lifting vp their eyes, savv no body, but only IESVS. [9] And as they descended from the " mount, IESVS commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead. †

[10] And his Disciples asked him, saying, what say the Scribes then, that * Elias must come first? [11] But he ansvvering, said to them, " Elias in deede shal come, and restore al things. [12] And I say to you, that Elias is already come, and they did not knovv him, but vvrought on him vvhatsoeuer they vvould. So also the Sonne of man shal suffer of them. [13] Then the Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.

v.10 Mal. 4, 5.

14 And * vvhen he vvas come vnto the multitude, there came to him a man falling dovvne vpon his knees before him, 15 saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the vvater. 16 and I offered him to thy Disciples: and they could not cure him. 17 IESVS ansvvered and said, O faithles and peruerse generation, hovv long shal I be vvith you? Hovv long shal I suffer you? bring him hither to me. 18 And IESVS rebuked him, and the deuil vvent out of him, and the ladde vvas cured from that houre. 19 Then came the Disciples to IESVS secretely, and said, " Why could not vve cast him out?

20 IESVS said to them, because of your incredulity. for, amen I say to you, if you haue " faith as a mustard seede, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossible to you. 21 But this kinde is not cast out but by " prayer and fasting.

v.14 Mar. 9, 14.
v.14 Luc. 9, 37.

22 And * vvhen they conuersed in Galilee, IESVS said to them, The Sonne of man is to be betraied into the hands of men: 23 and they shal kil him, and the third day he shal rise againe. And they vvere stroken sadde excedingly.

v.22 Mr. 9, 31
v.22 Luc. 9, 44.

[24] And vvhen they vvere come to Capharnaum *[Capernaum]*, there came they that receiued the didrachmes, vnto Peter, and said to him, Your maister doth he not pay the didrachmes? [25] He saith, Yes. And vvhen he vvas entered into the house, IESVS preuented him, saying, what is thy opinion Simon? The kings of the earth of vvhom receiue they tribute or cense? of their children, or of strangers? [26] And he said, Of strangers. IESVS said to him, Then the " children are free. [27] But that vve may not scandalize them, goe thy vvaies to the sea, and cast a hooke: and that fish vvhich shal first come vp, take: and vvhen thou hast opened his mouth, thou shalt find a stater: take that, and giue it them for " me and thee.

v.24 * These didrachmes were peeces of money which they payed for tribute.

v.27 * This stater was a double didrachme, and therfore was payed for two.

ANNOTATIONS CHAP. XVII.

2. Transfigured.] Marke in this Transfiguration many maruelous points, as, (Christ can exhibite his body vnder what forme he list.) that he made not only his owne body, which then was mortal, but also the bodies of Moyses and Elias, the one dead, the other to die, for the time as it were immortal: thereby to represent the state and glorie of his body and his Saincts in heauen. By which maruelous transfiguring of his body, you may the lesse maruel that he can exhibite his body vnder the forme of bread and vvine or otherwise as he list.

3. Appeared Moyses.] By this that Moyses personally appeared and was present with Christ, (Saincts after their death deale with and for the liuing.) it is plaine that the Saincts departed may in person be present at the affaires of the liuing. August. de cura pro mort. c. 15. 16. For euen as Angels els where, so here the Saincts also serued our Sauiour: and therfore as Angels both in the old Testament and the new, were present often at the affaires of men, so may Saincts.

9. Mount.] (Holy places.) This mount (commonly esteemed and named of the ancient fathers Thabor) S. Peter calleth the holy Mount because of this wonderful vision, (2. Pet. 1 18.) like as in the old Testament where God appeared to Moyses in the bush and els where to others, he calleth the place of such Apparitions, (Exo. 3, 5.) holy ground. (Deuotion and Pilgrimage to the same.) Wherby it is euident that by such Apparitions, places are sanctified, and therevpon groweth a religion and deuotion in the faithful toward such places, and namely to this Mount Thabor (called in S. Hierom Itabirium Ep. 17.) there was great Pilgrimage in the Primitiue Church, as vnto al those places which our Sauiour had sanctified with his presence and miracles, and therfore to the whole land of promis, (The holy land.) for that cause called the holy land. Su S. Hiero. in Epitap. Paula. & ep. 17. & 18 ad Mercellam.

11. Elias shal come.] He distinguisheth here plainly betwene Elias in person, who is yet to come before the iudgement: (Elias.) and betwene Elias in name, (Luc. c. 17.) to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. (Mal. 4, 5.) So that it is not Iohn Baptist only nor principally of whom Malachie prophecieth (as our Aduersaries say) but Elias also him self in person.

19. Why could not we.] No maruel if the Exorcists of the Catholike Church which haue power to cast out diuels, (True miracles onely in the Cath. Church.) yet doe it not alwaies when they wil, and many times with much a doe: Wheras the Apostles hauing receiued this power * before ouer vncleane spirites, yet here cānot cast thē out. (Mt. 10.) But as for haeretikes, they can neuer doe it, nor any other true miracle, to confirme their false saith.

20. Faith as mustard seed.) This is the Catholike faith, by which only al miracles are wrought: yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith and withal the gift of miracles. These are able as here wee see by Christes warrant not only to doe other wonderful miracles here signified by this one, (1. Cor. 13. Hiero. in vita S. Hi larinis. Niceph. li. 6, c. 17.) but also this very same, that is, to moue mountaines in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocaesariensnis, (Gregorius Than maturgus.) that he moued a mountaine to make roome for the foundation of a Church, called therfore and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleue them not.

21. Prayer aud fasting.) (Prayer and Fasting.) The force of fasting and praying: whereby also we may see that the holy Churche in Exorcismes doeth according to the Scriptures. (Greg. Niss. de vit. Gregorij.) When shee vseth beside the name of IESVS, many prayers and much fasting to driue out Deuils. because these also are here required beside faith.

26. The Children fres.) Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, aswel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. (The priuileges and exemptions of the Clergie.) which exemption and priuilege being grounded vpon the very law of nature it self, and therfore practised euen among the Heathen (Gen. 42, 27.) good Christian Princes haue confirmed and ratified by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes. as S. Hierom declareth playnly in these wordes, We for his honour pay not tributes, and as the Kings sonnes, are free from such payments. Hiero. vpon this place.

27. Me and thee.] A great mysterie in that he payed not only for him self, (Peters praeminence.) but for Peter bearing the Person of the Churche, and in whom as the cheefe, the rest were conteyned. Aug. q. exno. Test. q. 5. to. 4.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author vvhosoeuer he be, and also his folovvers, of their vvo to come. and shevving on the contrary side, hovv precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therfore to forgiue our brethren, vvhen also vve haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.

[1] AT that houre the Disciples came to IESVS, saying. " Who, thinkest thou, is the greater in the kingdom of heauen? [2] And IESVS calling vnto him a litle childe, set him in the middes of them, [3] and said, Amen I say to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom of heauen. [4] Whosoeuer therfore shal humble him self as this litle childe, he is the greater in the kingdom of heauē. [5] And he that shal receiue one such litle childe in my name, receiueth me. [6] And * he that shal scandalize one of these litle ones that beleeue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovvned in the depth of the sea.

v.1 Mr. 9, 34.

v.1 The Gospel on Michelmas day Septemb. 29. And vpon his Apparition Maij 8.

v.1 Luc. 9, 46.

v.4 * Humility, innocencie, simplicity, cōmended to vs in the state and person of a childe.

v.5 Mr. 9, 42.

v.6 Lu. 17, 2

7 Vvo be to the vvorld for scandals. for it is necessary that scandals do come: but neuerthelesse vvo to that man by vvhom the scandall commeth. 8 And * if thy " hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be cast into euerlasting fire. 9 And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo eyes to be cast into the hel of fire. 10 See that you despise not one of these litle ones: for I say to you that " their Angels, in heauen alvvaies do see the face of my father vvhich is in heauen.

11 For * the Sonne of man is come to saue that vvhich vvas perished. 12 * Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke that which is straied? 13 And if it chaunce that he finde it: amen I say to you, that he reioyceth more fore that, then for the ninetie nine that vvent not astray. 14 Euen so it is not the vvil of your father, vvhich is in heauen, that one perish of these litle ones.

v.8 Mt. 5, 30
v.8 Mar. 9, 43.
v.10 Luc. 19, 10.
v.11 Lu. 15, 4

15 But * if thy brother shal offend against thee, goe, and rebuke him betvvene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. 16 and if he vvil not heare thee, ioyne vvith thee besides, one or tvvo: that in the mouth of * tvvo or three vvitnesses euery vvord may stand. 17 And if he vvil not heare them, tel the Church. And if he vvil not heare the Church, let him be to thee as " the heathen and the Publican. 18 Amen I say to you, whatsoeuer you " shal binde vpon earth, shal be bound also in heauen: and vvhatsoeuer you " shal loose vpon earth, shal be loosed also in heauen.

19 Againe I say to you, that if tvvo of you shal consent vpon earth, concerning euery thing vvhatsoeuer they shal aske, it shal be done to them of my father vvhich is in heauen. 20 For vvhere there be tvvo or three gathered in my name, there am I " in the mindes of them.

v.15 Luc. 17, 3.

v.15 The Gospel vpō Tuesday the 3 weeke in Lent.

v.16 Deu. 19, 15.

v.17 * That is (as S. Chrysostō here expoundeth it) tell the Prelates and cheefe Pastours of the Church: for they haue iurisdiction to binde and loose such offenders, by the wordes folowing v. 18.

v.19 * Al ioyning together in the vnity of Christes Churche in Councels and Synods, or publike prayers, is of more force then of any particular man.

21 Then came Peter vnto him and said, * Lord, how often shal my brother offend against me, and I forgiue him? vntil seuentimes? 22 IESVS said to him, I say not to thee * vntil seuen times: but vntil " seuentie times seuen times. †
23 Therfore is the kingdom of heauen likened to a man being a king, that vvould make an account vvith his seruants. 24 And vvhen he began to make the account, there vvas one presented vnto him that ovved him ten thousand talents. 25 And hauing not vvhence to repay it, his lord commaunded that he should be sold, and his wife and children, and all that he had, and it to be repayed. 26 But that seruant falling dovvne, besought him, saying, Haue patience tovvard me, and I vvil repay thee all.
27 And the lord of that seruant moued vvith pitie, dimissed him, and the dette he forgaue him. 28 And vvhen that seruant vvas gone forth, he found one of his felovv-seruants that did ovve him an hundred pence: and laying hands vpon him thratled him, saying, Repay that thou ovvest. 29 And his felovv seruant falling dovvne, besought him, saying, Haue patience tovvard me, and I vvil repay the all. 30 And he vvould not: but vvent his vvay, and cast him into prison, til he repayed the dette. 31 And his felovv-seruants seeing vvhat vvas done, vvere very sorie, and they came, and told their lord al that vvas done.

v.21 Lu. 17, 4

v.22 Luc. 17, 4.

v.22 The Gospel vpō the 21 Sunday after Pentecost.

[32] Then his lord called him: and he said vnto him, Thou vngratious seruant, I forgaue thee al the dette because thou besoughtest me: [33] oughtest nor thou therfore also to haue mercie vpon thy felovv-seruant, euen as I had mercie vpon thee? [34] And his lord being angrie deliuered him to the tormenters, vntil he repayed al the dette. [35] So also shal my heauenly father doe to you, if you forgiue not euery one his brother from your hartes. †

ANNOTATIONS CHAP. XVIII.

1. Who is the greater.] The occasion of this question and of thier contention for Superioritie among the rest of their infirmities which they had before the comming of the Holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, (C. 17. v. 27) by these wordes of our Sauiour, Geue it them for me and thee. Chrys. ho. 59. Hiero. in Mat. Vpon this place.

7. Scandals.] The simple be most annoyed by taking scandal of their preachers, Priests, and elders il life: and great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunderous life the people be scādalized.

8. Hand, foote, eye.] By these partes of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neerest and deerest to vs, wife, children, freeudes, riches, al are to be contemned and forsaken for to saue our soule.

10. Their Angels.] A great dignitie and a maruelous benefite that euery one hath from his Natiuitie an Angel for his custodie and Patronage against the wicked before the face of God. (Protection of Angels.) Hiero. vpon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes doubt of it, lib. 1. Inst. c. 14. sect. 1.

17. Not heare the Church.] (Disobedieuce to the Church.) Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes, (Excommunication.) by the discipline of the same, casting him our of the felowship of Catholikes. Which Excommunication is a greater punishement then if he were executed by sword, fire, and wild beastes. Aug. cont. Adu. leg. li. …. c. 17. And againe he saith, Man is more sharply and pitefully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the world. August. ibidem.

17. Heathen.] Heretikes therfore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then heathen men and Publicans were esteemed of Catholikes, then heathen men and Publicans were esteemed among the Iewes.

18. You shal binde.] (Mat. 18, 18. 19.) As before he gaue this power of binding and loosing ouer the whole, (Power to binde and loose.) first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. Hieron. lib. 1. c. 14. aduers. Iouin. and

Epist. ad Heliod. Cyprian. de Vnit. Eccl. nu. 3.

18. Shal loose.] Our Lord geueth no lesse right and authoritie to the Churche to loose, then to binde, (Li. 1. de . c. 2.) as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

20. In the middes of them.) (Catholike Assemblies.) Not al assemblies may chalenge the presence of Christ; but only such as be gathered together in the vnity of the Church, and therfore no conuenticles of Heretikes directly gathering against the Churche, are warranted by this place. Cypr. de vnit. Eccles. nu. 7. 8.

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

CHAP. XIX.

He ansvvereth the tempting Pharisees, (THE fourth part of this Gospel, Christs comming into Iurie toward his Passion.) *that the case of a man vvith his vvife shalbe (as in the first institution it vvas) vtterly indissoluble, though for one cause he may be diuorced. 10 And therevpon to his Disciples he highly commendeth Single life for heaven. 13 He vvil haue children came vnto him. 16 He shevveth vvhat is to be done to enter into life euerlasting: 20 What also, for a rich man to be perfect: 27 As also vvhat passing revvard they shal haue vvhich follovv that his counsel of perfection: 29 yea though it be but in some one peece.*

1 AND it came to passe, vvhen IESVS had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvrie *[Judaea]* beyond Iordā *[Jordan]*, 2 and great multitudes folovved him: and he cured them there.

3 And there came to him the Pharisees tempting him, and saying, Is it lavvful for a man to dimisse his vvife, for euery cause? 4 Who ansvvering, said to them, Haue ye not read, that he which did make' from the beginning, made them male and femal? And he said. 5 For this cause, man shal leaue father and mother, and shal cleane to his vvife: and they tvvo shal be in one flesh. 6 Therfore novv they are not tvvo, but one flesh. That therfore vvhich God hath ioyned together, let " not man separate. † 7 They say to him, why then * did Moyses *[Moses]* commaund to giue a bil of diuorce, and to dimisse her?

v.1 Mr. 10, 1.

v.3 The Gospel for Mariage. And for S. Agatha Febr. 5.

v.3 make man Gen. 1, 27.

v.4 Gen. 2, 24.

v.6 Deut. 24, 1.

[8] He saith to them, Because Moyses *[Moses]* for the hardnes of your hart permitted you to dimisse your vviues: but from the beginning it vvas not so. [9] And I say to you, that * Whosoeuer shal dimisse his vvife, " but for fornication, and shal mary an other, doth committe aduoutrie: and he that shal mary her that is dimissed, committeth aduoutrie. [10] His disciples say vnto him, If the case of a man vvith his vvife be so, it is not expedient to mary. [11] Who said to them, " Not al take this vvord, but they to vvhom it is giuen.

[12] For there are eunuches which vvere borne so frō their mothers vvombe: and there are eunuches vvhich were made by men: and there are eunuches, vvhich haue " gelded them selues for the kingdom of heauen. " He that can take, let him take. †

[13] Then * were litle children presented to him, that he should " impose hands vpon them & pray. And the disciples rebuked them. [14] But IESVS said to them, Suffer the litle children, and stay them not from comming vnto me: for the kingdom of heauen is for such. [15] And when he had imposed hands vpon them, he departed from thence.

v.8 Mt. 5, 32
v.9 Mr. 10, 11.
v.9 Luc. 16, 18.
v.10 1. Cor. 7, 11.
v.11 * . caplunt.

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

16 And * behold one came and said to him, Good Maister, vvhat good shal I doe that I may haue life euerlasting? 17 Who said to him, what askest thou me of good? One is good, God. But if thou vvilt enter into life, keepe the commaundements. 18 He saith to him, which? And IESVS said, Thou shalt not murder, Thou shalt not committe aduoutrie, Thou shalt not steale, Thou shalt not beare false vvitnes, 19 Honour thy father and thy mother, Thou shalt loue thy neighbour as thy self. 20 The yong man saith to him, Al these haue I kept from my youth: vvhat is yet vvanting vnto me?

21 IESVS said to him, " If thou vvilt be perfect, goe, sel the things that thou hast, & giue to the poore, and thou shalt haue treasure in heauen: and come, " folovv me. 22 And vvhen the yong man had heard this vvord, he vvent avvay sad: for he had many possessions. 23 And IESVS said to his disciples, Amen I say to you, that a rich man shal hardely enter into the kingdom of heauen. 24 And againe I say to you, it is easier for a camel to passe through the eye of a nedle, then for a rich man to enter into the kingdom of heauen. 25 And vvhen they had heard this, the disciples marueled very much, saying, who then can be saued?

v.16 Mr. 10, 17.

v.17 Luc. 18, 18.

v.17 * I see not (saith S. Augustine) why Christ should say, If thou wilt haue life euerlasting, keepe the commaundements: if without obseruing of thē, by only faith one might be saued. Aug. de id, & op. c. 15.

v.18 Exo. 20, 13.

v.19 * Leu. 19, 18.

v.24 * S. Marke expoundeth it thus, riche men trusting in their riches, ca. 10, 24.

[26] And IESVS beholding, said to them. With men this is impossible: but vvith God " al things are possible. [27] Then Peter ansvvering, said to him, Behold vve haue " left al things, & haue folovved thee: " vvhat therfore shal vve haue? [28] And IESVS said to them, Amen I say to you, that you vvhich haue folovved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you " also shal sitte vpon tvvelue seates, iudging the tvvelue tribes of Israel. [29] And euery one that hath left house, or brethren, or sisters, or father, or mother, or vvife, or children, or landes for my names sake: shal receiue an hundred fold, and shal possesse life euerlasting. †

[30] And * many shal be first, that are last: and last, that are first.

v.27 The Gospel vpō the Conuersion of S. Paul Ian.

v.28 25. And in a v tiue Masse of SS. Peter and Paul, and for holy Abbotes.

v.29 * Hereof is gathered that the Apostles amōg other things left their wiues also to folow Christ. Hiero. li. 1. aduers. Iouin.

v.29 Mr. 10, 31.

v.30 Lu. 13, 30.

ANNOTATIONS CHAP. XIX.

6. Not man separate.] This inseparability betwixtman and wife riseth of that, that wedlocke is a Sacrament. Aug. li. 2. de pec. origine c. 34. to. 7. De corrupt. & concupis. li. 1. c. 10.

9. But for fornication.) (Mariage after diuorce vnlawful.) For aduoutrie one may dimisse an other, Mat. 5. But neither party can marry againe for any cause during life. Aug. li, 11. de adult. coniug. c. 21. 22. 24. for the which vnlawful act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the innocent part, (In Epitaph. Fabiola.) did publike penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul Ro. 7. it is plaine that shee which is with an other man, her husband yet liuing, shal be called an aduouteresse: contrary to the doctrine of our Aduersaries.

11. Not al take.) Whosoeuer haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfil not that which they wil: and they that haue this gift or attayne to this word, haue it of God and their owne free wil. Aug. li. de grat. & lib. arbit. c. 4. So that it is euident no man is excluded from this gift, (Orig. tract. 7. in Mat.) but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vowes, wickedly say, they haue not the gift.

12. Gelded them selues.) (Vow of chastitie.)They geld them selues for the kingdom of heauen which vow chastity. Aug. de virginitate c. 24. which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlocke, contrarie to our Adu, in al respectes.

14. He that can.) (Counsels not Precepts.) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept: (Aug. ser. 6. de temp.) but of Counsels only (as of virginity, abstaining from flesh and wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsel only, not a commaundement. Contrary to our Adu. that say, there are no Counsels, but only precepts.

13. Impose.) (Bishops and Religious mens blessing.) They knew the valour of Christes blessing, and therfore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10, 12. And of Religious mens blessing see Russin. li. 2. c. 1. hist. S. Hierom in Epitaph. Paulae c. 7. & in vit. Hilarionis, Theodoret, in historia sanctorū Patrum num. 8.

21. If thou wilt be perfect.] (The Religious state of perfection.) Loe, he maketh a plaine difference betwene keeping the commaundements, which is necessary for euery man: and being perfect, which he counseleth only to them that wil. And this is the state of greate perfection which Religious men doe professe, according to Christes counsel here, leauing al things and folowing him.

21. Folow me.] Thus to folow Christ is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen about other states of life: which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. Aug. ep. 19. in fine, & in ps. 103 Conc 3. post med.

26. Al things possible.] This of the camel through a nedels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelity of our Aduersaries that say, God can do no more then he hath done or wil doe. We see also that God can bring a camel through a nedels eye, and therfore his body through a doore, and our of the sepulchre shut, and out of his mother a virgin, and generally aboue nature and contrary to nature do with his body as he list.

27. Left al.) (Vow of pouertie in respect of reward.) This perfection of leauing al things the Apostles vowed. Aug. li. 17. de Ciu. Dei c. 4.

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

28. You also shal sitte.) (Aug. in ps. 121.) Note that not only Christ, who is the principal and proper iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal iudge: and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

CHAP. XX.

To shevv hovv through Gods grace the Iewes shalbe ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men working soner and later in the vineyard, but the later revvarded in the end euen as the first. 17 He reuealeth more to his Disciples touching his passion: 20 Bidding the ambitious tvvo suiters to thinke rather of suffering with him: 24 And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiors, considering they are (as he was him self) is toile for our Saluation. 29 Then going out of Iericho, he geueth sight vnto tvvo blind.

v.1 The Gospel vpon the Sunday of Septuagesme.

1 THE kingdom of heauen is like to a man that is an housholder vvhich vvēt forth early " in the morning to hire vvorkemen into his vineyard. 2 And hauing made couenāt vvith the workemen for a penie a day, he sent them into his vineyard. 3 And going forth about the third houre, he savv other standing in the market place idle, 4 and he said to them, Goe you also into the vineyard: and that vvhich shal be iust, I vvil giue you. 5 And they vvent their vvay. And againe he vvent forth about the sixt & the ninth houre: and did likevvise. 6 But about the eleuenth houre he vvent forth and found other standing, & he saith to them, what stand you here al the day idle?
7 They say to him, Because no man hath hired vs. He saith to them, Goe you also into the vineyard.

[8] And vvhen euening vvas come, the lord of the vineyard saith to his bailife, Call the vvorkemen, and pay them their hire, beginning from the last euen to the first. [9] Therfore vvhen they vvere come that came about the eleuenth houre, they receiued euery one " a penie. [10] But vvhen the first also came, they thought that they should receiue more: and they also receiued euery one a penie. [11] And receiuing it they murmured against the good man of the house, [12] saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burden of the day and the heates. [13] But he ansvvering said to one of them, Frende, I doe the no vvrong: didst thou not couenant vvith me for a penie?

[14] Take that is thine, and goe: I vvil also giue to this last euen as to thee also. [15] Or, is it not lavvful for me to do that I vvil? is thine eye naught, because I am good? [16] So shal the last, be first: and the first, last. For many be called, but " fevv elect. †

v.11 * The Iewes are noted for enuying the vocation of the Gentiles, and their reward equal with thē selues.

v.16 Mr. 10, 32.

17 * And IESVS going vp to Hierusalem *[Jerusalem]*, tooke the tvvelue disciples secretly, and said to them, 18 Behold vve goe vp to Hierusalem *[Jerusalem]*, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne him to death, 19 and shal deliuer him to the Gentiles to be mocked, & scourged, & crucified, and the third day he shal rise againe. †

v.17 The Gospel in a otiue Masse of the holy Crosse.

v.17 Luc. 18, 31.

20 * Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of him. 21 Who said to her, what vvilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hād, and one at thy left hand in thy kingdom. 22 And IESVS ansvvering, said, You knovv not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, we can. 23 He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but " to vvhom it is prepared of my father. † 24 And the ten hearing it, vvere displeased at the tvvo brethren.

v.20 Mr. 10, 35.

v.20 The Gospel vpon S. Iames day Iul. 25. And S. Iohns ante portam Latinam Mar. 6.

v.24 Mr. 10, 41.

25 And IESVS called them vnto him, and said, * You knovv that the princes of the gentiles ouerrule them: and they that are the greater, exercise povver against them. 26 It shal not be so among you, but vvhosoeuer vvil be the greater among you, let him be your minister: 27 and he that vvil be first among you, shal be your seruant. 28 Euen as the " Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. †

v.25 * Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal: but heathenish tyranny is forbidden, and humility commended.

v.25 Lu. 22, 25.

29 And * vvhen they vvent out from Iericho, a great multitude folovved him. 30 And behold tvvo blinde men sitting by the vvay side, heard that IESVS passed by, and they cried out saying, Lord, haue mercie vpon vs, sonne of Dauid. 31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, haue mercie vpon vs, sonne of Dauid. 32 And IESVS stoode, and called them, and said, Vvhat vvil ye that I doe to you? 33 They say to him, Lord, that our eies may be opened. 34 And IESVS hauing compassion on them, touched their eies. And immediatly they savv, and folovved him.

v.29 Mr. 10, 46.

ANNOTATIONS CHAP. XX.

1. In the morning.] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noë, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, and Iacob, and the rest of their age: at the 6 houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophets: at the eleuenth, that is, at the later end of the world, the Christian Nations, Aug. de verb. Doniniser. 59. breifly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first ages of the world, and of the Gentils in the later age thereof. It signifieth also that God calleth coūtries to the saith, some souer, some later: and particular men to be his seruants, some yonger, sme elder, of diuerse ages.

9. Peny.] The peny promised to al, (Diuersitie of glorie in heauen.) was life euerlasting, which is common to al that shal be saued: (1. Cor. 15.) but in the me life there be degrees of glorie, as * betwixt starre and starre in the element. Aug. li. de virginit. c. 26.

16. Few elect.] Those are elect which despised not their caller, but folowed and beleued him: for men not but of their owne free will. Aug. li. 1 ad Simplic. q. 1.

23. To whom it is prepared.] (Mt. 16,) The kingdom of heauen is prepared for them that are worthy of it and deserue it by their wel doing, (Ro. 2. 6.) as in holy Scripture it is very often, That God wil repay euery man according to his workes. (Mt. 25, 34) and, Come ye blessed, possesse the kingdom prepared for you. Why? because I was hungrie, (Difference of merites and reward.) and you gaue me meate: thirstie, and you gaue me drinke: &c. Therfore doeth Christ say here, It is not mine to giue. because he is lust and wil not giue it to euery man without respect of their deserts: yea nor alike to euery one, but diuersly according to greater or lesser merits, as here S. Chryso, (Chrys. ho. 66 in Mt.) maketh it plaine, when our Sauiour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two cheefe places. See S. Hiero. Vpon this place, and li. 2 adu. Iouin. c. 15. This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the persons.

… As the sonne of man.] (Io. 13, 1.) Christ him self as he was the Sonne of man, was their and our Superiour, and * Lord and Maister, notwithstanding his humility: and therfore it is pride and haultinesse which is forbidden, and not Superiority or Lordship, as some Heretikes would haue it.

CHAP. XXI.

Being now come to the place of his Passion, *(THE FIFTH part, of the Holy weeke of his Passiō in Hierusalem.)* *he entereth with humility and triumph together: 12 Sheweth his zeale for the house of God ioyned with great maruels. 15 And to the Rulers he boldly defendeth the acclamations of the children. He urseth also that fruitles leafe tree: 23 auoucheth his power by the witnes of Iohn: 28 and foretelleth his in two parables their reprobation (with the Gentils vocation) for their wicked deserts, 42 and consequently their irreparable damnation that shal ensue therof.*

1 AND vvhen they drevv nigh to Hierusalem *[Jerusalem]*, and vvere come to Beth-phagee *[Bethphage]* vnto Mount-oliuet *[Olives]*, then IESVS sent tvvo disciples, 2 saying to them, Goe ye into the tovvne that is against you, and immediatly " you shal finde an asse tied and a colt vvith her: loose them & bring them to me: 3 and if any man shal say ought vnto you, say ye, that our Lord hath neede of them: and forthvvith he vvil let them goe. 4 And this vvas done that it might be fulfilled vvhich vvas spoken by the Prophet, saying, 5 Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, & sitting vpon an asse and a colt the fole of her that is vsed to the yoke. 6 And the disciples going, did as IESVS commaunded them.

v.1 The Gospel on Palme Sunday before the benedictiō of the Palmes.

v.1 Mr. 11, 1.

v.1 Lu. 19, 20.

v.2 Io. 12, 15

v.2 PALME SVNDAY.

v.3 Esa. 62, 11.

v.5 Zach. 9, 9.

7 And they brought " the asse and the colt: and laide their garments vpon them, and made him to sit thereon. 8 And a very great multitude spred their * garments in the vvay: and others did cut boughes from the trees, and stravved them in the vvay: 9 and the multitudes that vvent before and that folovved, cried, saying, " Hosanna to the sonne of Dauid: blessed is he that commeth in the name of our Lord. † Hosanna in the highest.

10 And vvhen he vvas entred Hierusalem *[Jerusalem]*, the vvhole citie vvas moued, saying, who is this? 11 And the people said, This is IESVS the Prophet, of Nazareth in Galilee. 12 And * IESVS entred into the temple of God, and cast out al that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrevve: 13 and he saith to them, It is vvritten, My house shal be called the " house of prayer: but you haue made it a denne of theeues. 14 And there came to him the blinde, and the lame in the temple: and he healed them.

v.9 Ps. 117, 26.

v.10 The Gospel vpō Tuesday the first weeke in Lent.

v.11 Mr. 11, 15.

v.12 * How much the abuse of Churches by merchandising, walking, or other profane occupying of them, displeaseth God, here we may see.

v.12 Lu. 19, 45.

v.13 Esa. 56, 7.

v.14 Ier. 7, 11

15 And the cheefe priestes & Scribes seeing the maruelous things that he did, and the children crying in the temple, & saying, Hosanna to the sonne of Dauid: they had indignatiō, 16 and said to him, Hearest thou vvhat these say? And IESVS said to them, Very vvel, haue you neuer read, That out of the " mouth of infants and sucklings thou hast perfited praise? 17 And leauing them, he vvent forth out of the citie into Bethania *[Bethany]*, and remained there. †

v.16 Ps. 8, 3.

18 And in the morning returning into the citie, he vvas an hungred. 19 * And seeing a certaine figtree by the vvay side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer grovv there fruite of thee for euer. And incontinent the figtree vvas vvithered. 20 And the disciples seeing it, marueled saying, Hovv is it vvithered incontinent? 21 And IESVS ansvvering said to them, Amen I say to you, * if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throvv thy self into the sea, it shal be done. 22 And al things vvhatsoeuer you shal aske in prayer " beleeuing, you shal receiue.

v.18 MVNDAY.

v.18 Mr. 11, 13.

v.19 * The Iewes hauing the wordes of the law, and not the deedes, were the figtree ful of leaues, and void of fruite. Aug. de verb. Do. Serm. 44.

v.21 Mt. 17, 20.

v.21 TVESDAY.

23 And vvhen he vvas come into the temple, there came to him as he vvas teaching, the cheefe Priests and auncients of the people, saying, * " In vvhat povver doest thou these things? and vvho hath giuen thee this povver?
24 IESVS ansvvering said to them, I also vvil aske you one vvord: vvhich if you shal tell me, I also vvil tel you in vvhat povver I doe these things. 25 The Baptisme of Iohn vvhence vvas it? from heauen, or from men? But they thought vvithin them selues, saying, 26 If vve shal say from heauen, he vvil say to vs, vvhy then did you not beleeue him? but if vve shal say from men: vve feare the multitude, for al hold Iohn as a Prophet.
27 And ansvvering to IESVS they said, We knovv not. He also said to them, Neither do I tel you in vvhat povver I doe these things.

v.23 Mr. 11, 28.
v.24 Lu. 20, 2

28 But vvhat is your opinion? A certaine man had tvvo sonnes: and comming to the first, he said, Sonne, goe vvorke to day in my vineyard. 29 And he ansvvering, said, I vvil not. But aftervvard moued vvith repentance he vvent. 30 And comming to the other, he said likevvise. And he ansvvering, said, I goe Lord, and he vvent not. 31 Which of the tvvo did the fathers vvil? They say to him, The first. IESVS saith to them, Amē I say to you, that the Publicans and vvhoores goe before you into the kingdom of God. 32 For Iohn came to you in the vvay of iustice: and you did not beleeue him. but the publicans and vvhoores did beleeue him: but you seeing it, neither haue ye had repentance aftervvard, to beleeue him.

33 An other parable heare ye: A man there vvas an housholder vvho * planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a tovvre, and let it out to husbandmen: and vvent forth into a strange countrie. 34 And vvhen the time of fruites drevve nigh, he sent his seruants to the husbandmen, to receiue the fruites thereof. 35 And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned. 36 Againe he sent other seruants moe then the former: and they did to them likevvise. 37 And last of al he sent to them his sonne, saying, They vvil reuerence my sonne.

v.33 The Gospal vpon friday the second weeke in Lent.

v.33 Es. 5, 1.

v.33 Mr. 12, 1.

v.33 Lu. 20, 9.

[38] But the husbandmen seeing the sonne, said vvithin them selues, This is the heire, come, let vs kil him, and vve shal haue his inheritaunce. [39] And apprehending him they cast him forth out of the vineyard, and killed him. [40] When therfore the lord of the vineyard shal come, vvhat vvil he doe to those husbandmen? [41] They say to him, The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other husbandmen, that shal render him the fruite in their seasons.

[42] IESVS saith to them, Haue you neuer read in the Scriptures, The stone which the builders reiected, the same is made into the head of the corner? By our lord was this done, and it is maruelous in our eyes. [43] Therfore I say to you, that the kingdom of God shal be taken avvay from you, and shal be giuen to a nation yelding the fruites thereof. [44] And * he that falleth vpon this stone, shal be broken: and on vvhom it falleth, it shal al to bruise him. [45] And vvhen the cheefe Priestes and Pharisees had heard his parables, they knevve that he spake of them. [46] And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

v.42 Ps. 117, 22.
v.43 Es. 8, 14

ANNOTATIONS CHAP. XXI.

2. You shal finde.] Christ by diuine power both knewe where these beasts were being absent, and commaunded them for his vse, being an other mans, and sodenly made the colt fitte to be ridden on, neuer broken before.

7. The asse and the colt.] This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, (Hiero. in Mat.) as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. (Aug. li. 12 cōt. Faust. c. 42.) And therfore the three last Euangelists writing specially to the Gentils, make mention of the colt only.

8. Garments in the way.] These offices of honour done to our Saulour extraordinarily, (Procession on Palme-sunday with the B. Sacrament.) were very acceptable: and for a memory hereof the holy Church maketh a solemne Procession euery yere vpon this day, specially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, (Al deuout offices in that kinde, exceding grateful.) spredding and hanging vp the richest clothes, the quire and queristers singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ and the memorie of his triumphe vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse grateful.

9. Hosanna.] These very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, (HOSANN) holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediatly before the Consecration and Eleuation, as it were expecting, and reioycing at his comming.

13. House of prayer.] Note here that he calleth external sacrifice (out of the Prophete Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.

16. Mouth of infants.] Yong childrens prayers proceding from the instinct of Gods spirit, (Prayers not vnderstood of the partie, are acceptable.) be acceptable: and so the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.

22. Beleeuing.] In respect of our owne vnworthinesse, and of the things not alwaies expedient for vs, we may wel doubt when we pray, whether we shal

obtaine or no but on Gods part we must beleeue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthy, (Mar. 11, 22.) and the thing expedient. And therfore S. Marke hath thus, Haue ye faith of God.

23. In what power?] The Heretikes presumptuously thinke them selues in this point like to Christ, (Haeretike runne, not sent.) because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuateth of Iohns testimonie for his authority, they shalbe heard, and til then they shal be stil taken for those of whom God speaketh by the Prophete, (Ier. 33.) They anne, and I sent them not.

28. The first.) The first sonne here is the people of the Gentils, because Gentility was before there was a peculiar and chosen people of the Iewes, and therfore the Iewes here as the later, are signified by the other sonne.

CHAP. XXII.

Yet by one other parable he fore sheweth the most deserued reprobation of the earthly and persecuting Iewes, and the gratious vocation of the Gentils in their place. 15 Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23 He answereth also the inuention of the Sadducees against the Resurrection: 34 and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man: and so he putteth al the busy Secte to silence.

v.1 The Gospel vpō the 19 Sunday after Pentecost.

1 AND IESVS ansvvering, spake againe in parables to them, saying: 2 The kingdom of heauen is likened to a man being a king, vvhich made a mariage to his sonne. 3 And he sent his seruants to call them that vvere inuited to the mariage: and they vvould not come. 4 Againe he sent other seruants, saying, Tel them that vvere inuited, Behold I haue prepared my dinner: my beeues and fatlings are killed, and al things are ready: come ye to the mariage. 5 But they neglected: and vvent their vvaies, one to his farme, and an other to his merchandise: 6 and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them.

[7] But vvhen the king had heard of it, he vvas vvroth, and sending his hostes, destroied those murderers, and burnt their citie. [8] Then he saith to his seruants, The mariage in deede is ready: but they that vvere inuited, vvere not vvorthie. [9] Goe ye therfore into the high vvayes: and vvhosoeuer you shal finde, call to the mariage. [10] And his seruants going forth into the vvayes, gathered together al that they found, bad and good: and the mariage vvas filled vvith ghestes. [11] And the king vvent in to see the ghestes: and he savv there a man not attired in a vvedding garment. [12] And he saith to him, Frende, hovv camest thou in hither not hauing a vvedding garment? But he vvas dumme.

[13] Then the king said to the vvaiters, Binde his hands and feete, and cast him into the vtter darkenes: there shal be vveeping & gnashing of teeth. [14] For many be called, but fevv elect.

v.10 * Not only good men be within the church, but also euil mē. against the Heretikes of these daies.

15 * Then the Pharisees departing, consulted among them selues for to entrappe him in his talke. 16 And they send to him their disciples vvith the Herodians, saying, Maister, vve knovv that thou art a true speaker, and teachest the vvay of God in truth, neither carest thou for any man. for thou doest not respect the person of men: 17 tel vs therfore vvhat is thy opinion, is it lavvful to giue tribute to Caesar, or not? 18 But IESVS knovving their naughtines, said, what do you tempt me Hypocrites? 19 Shevv me the tribute coine. And they offred him a penie. 20 And IESVS saith to them, whose is this image and superscription?

21 They say to him, Caesars. Then he saith to them, Render therfore the things that are Caesars, to Caesar: and the things that are Gods, to God. 22 And hearing it they marueled, and leauing him vvent their vvaies.

v.15 Mr. 12, 13.
v.16 Lu. 20, 20.
v.21 * Mr. 12, 19.
v.22 Lu. 20, 27.

23 * That day there came to him the Sadducees, that say there is no resurrection: and asked him, 24 saying, Maister, Moyses *[Moses]* said, If a man die not hauing a childe, that his brother marie his wife, and raise vp seede to his brother. 25 And there vvere vvith vs seuen brethren: and the first hauing maried a vvife, died: and not hauing issue, left his vvife to his brother. 26 In like maner the second and the third euen to the seuenth. 27 And last of al the vvoman died also. 28 In the resurrection therfore vvhose vvife of the seuen shal she be? for they al had her. 29 And IESVS answering, said to them, You do erre, not knowing the Scriptures, nor the povver of God.

30 For in the resurrection neither shal they marie not be maried: but are as the Angels of God in heauen. 31 And concerning the resurrectiō of the dead, haue you not read that vvich vvas spoken of God saying to you, 32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? He is not God of the dead, but of the liuing. 33 And the multitudes hearing it, marueled at his doctrine.

v.23 Act. 23, 6.

v.24 Deu. 25, 5.

v.31 Exo. 3, 6.

34 * But the Pharisees hearing that he had put the Sadducees to silence, came together: 35 and one of them a doctor of lavv asked of him, tempting him, 36 Maister, vvhich is the great commaundement in the lavv? 37 IESVS said to him, Thou shalt loue the lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde. 38 This is the greatest and the first commaundement. 39 And the second is like to this, Thou shalt loue thy neighbour as thyself. 40 On these tvvo commaundements dependeth the vvhole Lavv and the Prophets.

v.34 Mar. 12, 28.

v.34 The Gospel vpō the 17 Sunday after Pentecost.

v.36 Deut. 6, 5.

v.39 Leu. 19, 18.

41 And * the Pharisees being assembled, IESVS asked them 42 saying, What is your opinion of Christ? Whose sonne is he? They say to him, Dauids. 43 He saith to them, Hovv then doth Dauid in spirit cal him Lord, saying, 44 The Lord said to my Lord, sitte on my right hand, vntil I put thine enemies the foote stole of thy feete? 45 If Dauid therfore call him Lord, hovv is he his sonne? 46 And no man could ansvver him a vvord: neither durst any man from that day aske him any more.

v.41 Mr. 12, 35.

v.42 Lu. 20, 41.

v.44 Ps. 109. 1.

ANNOTATIONS CHAP. XXII.

2. Mariage.) Then did God the Father make this mariage, when by the mysterie of the Incarnation he ioyned to his sonne our Lord, the holy Church for his spouse. Greg. hom. 8.

3. Seruants.) The first seruants here sent to inuite, were the Prophets: the second, were the Apostles: and al that afterward conuerted countries, or that haue and doe reconcile men to the Church. (Wordly excuses against reconciliation.)

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

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

2. To Caesar.) Temporal duties and payments exacted by worldly Princes must be payed, (Neither must temporal Princes exact, nor their Subiects giue vnto them, Ecclesiastical iurisdiction.) so that God be not defrauded of his more soueraine dutie. And therfore Princes haue to take heede, how they exact: and others, how they geue to Caesar, that is, to their Prince, the things that are dewe to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cōfessor Hosius Cordubensis to Cōstantius the Arian Emperour: Cease I beseche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne them of vs, to thee God hath committed the Empire, to vs he hath cōmitted the things that belong to the Church: and as he that with malicious eies carpeth thine Empire, gainesayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Caesars, to Caesar: and the things that are Gods, to God. Therfore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. Athan. Ep. ad Solit. vitā agentes. And S. Ambrose to Valentinian the

Emperour (who by the il counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: we pay that which is Caesars, to Caesar: and that which is Gods, to God. Tribute is Caesars, it is not denied: the Church is Gods, it may not verely be yelded to Caesar: because the Temple of God can not be Caesars right. Which no man can deny but it is spoken with the honour of the Emperour. for what is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not aboue the Church, Ambr. lib. 5. Epist. Orat. de Basil. trad.

30. As Angels.) As Christ proueth here, (The Saints heare our prayers.) that in heauen they neither marry nor are married, because there they shal be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in euery moment are present vvher they list, and neede not to be neere vs, when they heare or helpe vs.

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

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

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

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing stil incorrigible, although he wil haue the doctrine of their Chaire obeied, yet against their workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrisie and blindnes: 34 and so concluding with the most worthy reprobation of that persecuting generation and their mother-citie Ierusalem with her Temple.

[1] THEN IESVS spake to the multitudes and to his disciples, [2] saying, Vpon the chaire of Moyses *[Moses]* haue sitten the Scribes and the Pharisees. [3] Al things therfore vvhatsoeuer they shal say to you, obserue ye and doe ye: but according to their vvorkes doe ye not, for they say and doe not. [4] For * they binde heauy burdens & importable: and put them vpon mens shoulders: but vvith a finger of their ovvne they vvil not moue them. [5] But they doe al their vvorkes, for to be seen of men for they make brode their phylacteries, and enlarge their * fringes. [6] And they loue the first places at suppers, and * the first chaires in the Synagogs, [7] and salutations in the market-place, and to be called of men, Rabbi.

v.1 The Gospel vpō Tuesday the second weeke in Lent.

v.3 Luc. 11, 46.

v.3 Act. 15, 10.

v.5 * These phylacteries were peeces of parchement, wherein they wrote the ten cōmaundements, and folded it, and caried it on their forehead before their eies, imagining grosly and superstitiously, that so they fulfilled that which is said Deu. 6, They shal be immoueable before thine eies. Hiero. in 23 Mat.

v.5 Deu. 22, 12.

v.6 Nu. 15, 38.

v.7 Mr. 12, 38.

[8] But be not you called Rabbi. for one is you maister, and al you are brethren. [9] And call none father to your selfe vpon earth: for one is your father, he that is in heauen. [10] Neither * be ye called maisters: for one is your maister, Christ. [11] He that is the greater of you, shal be your seruiteur. [12] And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

v.9 Ia. 3, 1.

[13] But vvo to you Scribes & Pharisees, hypocrites: because you shut the kingdom of heauen before men. For your selues do not enter in: & those that are going in, you suffer not to enter.

[14] Wo to you Scribes and Pharisees, hypocrites: because you * deuoure vvidovves houses, praying long prayers for this you shal receiue the greater iudgement.

v.14 Lu. 20, 47.

[15] Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one proselyte: and vvhen he is made, you make him the childe of hel double more then your selues.

16 Wo to you blinde guides, that say, Whosoeuer shal svveare by the temple, it is nothing: but he that shal svveare by the gold of the temple, is bound. 17 Ye foolish and blinde, for vvhether is greater, the gold, or the temple that sanctifieth the gold? 18 And vvhosoeuer shal svveare by the altar, it is nothing: but vvhosoeuer shal svveare by the gift that is vpon it, is bound. 19 Ye blinde, for vvhether is greater, the gift, or the altar that sanctifieth the gift? 20 He therfore that svveareth by the altar, svveareth by it and by al things that are vpon it: 21 and vvhosoeuer shal svveare by the temple, svveareth by it and by him that dvvelleth in it:
22 and he that svveareth by heauen, svveareth by the throne of God & by him that sitteth thereon.

23 Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the vveightier things of the lavv, iudgemēt, and mercie, and faith. these things you ought to haue done, & not to haue omitted those. 24 Blinde guides, that straine a gnat, and svvallovv a camel.

25 Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but vvithin you are ful' of rapine and vncleannes. 26 Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

v.25 they are ful

27 Wo to you Scribes and Pharisees, hypocrites: because you are like to vvhited sepulchres, vvhich outvvardly appeare vnto mē beautiful, but vvithin are ful of dead mens bones, and al filthines. 28 So you also outvvardly in deede appeare to men iust: but invvardly you are ful of hypocrisie and iniquitie.

29 Wo to you Scribes and Pharisees, ye hypocrites: because you build the Prophets sepulchres, and garnish the moniments of iust men, 30 and say: If vve had been in our fathers dayes, vve had not been their felovves in the bloud of the Prophets. 31 Therefore you are a testimonie to your ovvne selues, that you are the sonnes of them that killed the Prophets. 32 And fil you vp the measure of your fathers. 33 You serpents, vipers broodes, hovv vvil you flee from the iudgement of hel? 34 Therfore behold I send vnto you Prophets and vvise men and scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagogs, and persecute from citie into citie:

v.33 The Gospel vpō S. Steuens day Decemb. 26.

35 that vpon you may come al the iust bloud that vvas shed vpon the earth, from the bloud of * Abel the iust euē vnto the bloud of * Zacharias the sonne of Barachias,vvhom you murdered betvvene the temple and the altar. 36 Amen I say to you, al these things shal come vpon this generation. 37 * Hierusalem *[Jerusalem]*, Hierusalem *[Jerusalem]*, vvhich killest the Prophets, and stonest them that vvere sent to thee, hovv often vvould I gather together thy children as the henne doth gather together her chickens vnder her vvinges, and thou vvouldest not? 38 Behold, your house shal be lest desert to you. 39 For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord.

v.35 Gen. 4, 8
v.35 2. Par. 24, 22.
v.36 Luc. 13, 34.
v.37 * Free wil.

ANNOTATIONS CHAP. XXIII.

2. Chaire of Moyses.] (The See of Rome preserued in truth.) God preserueth the truth of Christian religion in the Apostolike See of Rome, which is in the new law answerable to the chaire of Moyses, notwithstāding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be preiudicial to the Church and innocent Christians, for whom our Lord prouiding said, Doe that which they say, but doe not as they doe. August. Epist. 165.

3. Whatsoeuer they shal say.] (Cōtra lit. Petil. li. 2. c. 51.) Why (saith S. Augustin) dōest thou call the Apostolike Chaire the chaire of pestilence? (The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.) If for the men, why? Did our Lord Iesus Christ for the Pharisees, any vvrong to thee Chaire vvherein they sate? Did he not commend that chaire of Moyses, and preseruing the honour of the chaire, reproue them? For he saith: They sitte vpon the Chaire of Moyses, that vvhich they say, doe ye. These things if you did vvel consider, you vvould not for the men vvhom you defame, blaspheme the See Apostolike, (Cōtra lit. Petil. li. 2. c. 61.) vvhervvith you doe not communicate. And againe he saith: Neither for the Pharisees (to vvhom yu compare vs not of vvisdom but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in vvhich chaire verely he figured his ovvne for he vvarneth the people to doe that vvhich they say, and not to doe that vvhich they doe, and that the holinesse of the Chaire be in no case forsaken, nor the vnity of the flocke deuided, for the naughty Pastours.

6. Loue the first places.) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the same, and their prowde hart and vvicked intention, which he saw within them, and therfore might boldly reprehend them.

8. One is your maister.) (Many maisters are many Arch-heretikes.) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom al Catholike Doctors and teachers are one, because they teach al one thing, but in Arch-heretikes it is not so, where euery one of them is a diuerse maister, and teacheth contrarie to the other, and wil be called Rabbi and Maister, euery one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.

10. Maisters.) (Doctors, Masters, and spiritual fathers.) Wiclefe and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctors and Maisters: where they might as wel reproue S. Paul for calling him self Doctor and Maister of the Gentiles: (1. Tim. 2. 2. Tim. 1.) and for saying

(Eph. 4.) that there should be alwayes Doctors in the Church, and whereas they bring the other words folowing, against Religious men who are called fathers: as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling him self the only spiritual father of the Corinthians. (1. Cor. 4, 15) but in deede nothing is here forbidden but the contentious diuision and partiality of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin.

11. Scribes and Pharisees.] (The honour of Priesthod.) In al these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthod neuer reprehendeth Priests by that name. Cypr. ep. 65. whereas our Heretikes vse this name of purpose in reproche and despite.

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

15. Double more.) (Not only faith.) They that teach that it is ynough to haue only faith, doe make such Christians, as the Iewes did Proselytes, children of Hel far more then before. August. lib. de fide & oper. cap. 26.

19. Sanctifieth.) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and bloud, (The altar is sanctified by our Lords body therevpon.) by touching the same, and the altar it self wherevpon it is consecrated. whereof Theophylacte writeth thus vpon this place: In the old lavv Christ permitteth not the gift to be greater then the altar, (Theophyl.) but vvith vs, the altar is sanctified by the gift: (Mat. 23.) for the hostes by the diuine grace are turned into our Lords body, and therfore is the altar also sanctified by them.

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

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

29. Garnish□) Christ blameth not the Iewes for adorning the sepulchres of the Prophetes, but entwyteth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in sheding his bloud, as their fathers did the bloud of the Prophetes. Hilar.

CHAP. XXIIII.

*To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth * vvhat things shalbe before the consummation of the vvorld, as specially, 14 the Churches ful preaching vnto al nations: 15 then, vvhat shalbe in the very consummation, to vvit, Antichrist vvith his passing great persecution and seduction, but for a short times 29 then incontinent, the Day of iudgement to our great comfort in those miseries vnder Antichrist. 35 As for the moment, to vs it perteineth not to knovv it, 37 but rather euery man to vvatch, that vve be not vnprouided vvhen he commeth to ech one particularly by death.*

1 AND IESVS being gone out of the temple, vvent. And his disciples came to shevv him the buildings of the tēple. 2 And he ansvvering said to thē, Do you see al these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroied.

v.1 Mr. 13, 1

v.1 Lu. 21, 5

3 And vvhen he vvas sitting vpon Mount-oliuet *[Olives]*, the disciples came to him secretly, saying: Tel vs, vvhen shal these things be? and vvhat shal be the signe of thy comming, and of the consummation of the vvorld? 4 And IESVS ansvvering, said to them, Bevvare that no man seduce you: 5 for many shal come in my name saying, I am Christ: and they shal seduce many. 6 For you shal heare of vvarres, & bruites of vvarres. See that ye be not troubled. for these things must be done: but the end is not yet. 7 for nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quakes in places, 8 and al these things are the beginnings of sorovves.

v.3 The Gospel for a votiue Masse in time of warre and for many Martyrs.

v.4 TVESDAY night.

v.8 Mat. 10, 17

9 Then * shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake. 10 And then many shal be scandalized: and they shal deliuer vp one an other: and they shal hate one an other. 11 And many falseprophets shal rise: and shal seduce many. 12 And because iniquitie shal abound: the charitie of many shal vvaxe cold. 13 But he that shal perseuêre to the end, he shal be saued. 14 And this Gospel of the kingdom shal be preached in the vvhole vvorld, for a testimonie to al nations, and then shal come the consummation.

v.11 * There were in the people false Prophetes, as among you also shal be lying Maisters, which shal bring in Sectes of perdition. 2. Pet. 2.

15 Therfore vvhen you shal see the abomination of desolation, vvhich vvas spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) 16 then they that are in levvrie, let them flee to the mountaines: 17 and he that is on the house-toppe, let him not come dovvne to take any thing out of his house: 18 and he that is in the field, let him not goe backe to take his coate. 19 And vvo to thē that are vvith childe, and that giue sucke in those dayes. 20 But pray that your flight be not in the vvinter or on the Sabboth. 21 For there shal be then great tribulation, such as hath not been from the beginning of the vvorld vntil novv, neither shal be.

v.15 The Gospel vpō the last Sunday after Pentecost.

v.15 Dan. 9, 27.

22 And vnles those daies had been shortened, no flesh should be saued: but for the elect the daies shal be shortened. 23 Then if any man shal say vnto you, Loe here is Christ, or there: do not beleeue him. 24 For there shal rise false-Christes and false-Prophets, and shal shevv great signes and vvonders, so that the elect also (if it be possible) may be induced into errour. 25 Loe I haue foretold you. 26 If therfore they shal say vnto you, Behold he is in the desert: goe ye not out: behold in the closets, beleeue it not. 27 For as lightening cōmeth out of the east, and appeareth euen into the vvest, so shal also the aduent of the sonne of man be.
28 Wheresoeuer the body is, thither shal the egles also be gathered together.

29 And immediatly after the tribulation of those dayes * the sonne shal be darkened, and the moone shal not giue her light, and the starres shal fal from heauen, and the powers of heauen shal be moued: 30 and then shal appeare the signe of the Sonne of man in heauen: and then shal al tribes of the earth bevvaile: and they shal see the Sonne of man comming in the cloudes of heauen vvith much povver and maiestie. 31 And he shal send his Angels vvith a trumpet, and a great voyce: and they shal gather together his elect from the foure vvindes, from the furthest partes of heauen euen to the endes thereof.

v.23 * Whosoever draweth Christ or his Church from the Communion and felowship of al Nations Christened, to one corner, towne, or Countrie, beleeue him not. Aug. de vnit. Ec. c. 1.

v.29 Ezech. 32, 7.

v.29 Ioel 3, 15

v.29 Dan. 7, 15.

v.30 * This signe of the Sonne of man, is the holy Crosse, which thē shal appeare to the Iewes to their confusion. Chrys. in Mat. ho. 77. It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

[32] And of the figtree learne a parable: When novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is nigh. [33] So you also, vvhen you shal see these things, knovv ye that it is nigh euen at the doores. [34] Amen I say to you, that this generation shal not passe, til al these things be done. [35] Heauen and earth shal passe, but my vvordes shal not passe.

[36] But of that day and houre no body knovveth, neither the Angels of heauen, but the Father alone. [37] And as * in the dayes of Noe, so shal also the comming of the Sonne of man be. [38] For as they vvere in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in vvhich Noe entred into the arke, [39] and knevve not til the floud came, and tooke them al: so also shal the cōming of the Sonne of man be. [40] Then two shal be in the field: one shal be taken, and one shal be left. [41] tvvo vvomen grinding in the mill: one shal be taken, and one shal be left. [42] Watch therfore because you knovv not vvhat houre your Lord vvil come.

v.36 Gen. 7, 5.

v.42 The Gospel for a Cōfessor that is a Bishop. And for S. Clement martyr, Nouemb. 23.

43 But this knovv ye, that * if the good man of the house did knovv vvhat houre the theefe vvould come, he vvould surely vvatch, and vvould not suffer his house to be broken vp. 44 Therefore be you also ready, because at vvhat houre you knovv not, the Sonne of man vvil come.

45 Who, thinkest thou, is a faithful and vvise seruant, vvhom his lord hath appointed ouer his familie, to giue them meate in season? 46 Blessed is that seruant, vvhom vvhen his lord cōmeth, he shal finde so doing. 47 Amen I say to you, that ouer al his goods shal he appoint him. † 48 But if that naughtie seruant shal say in his hart, My lord is long a comming: 49 and shal beginne to strike his felovv-seruants, and eateth, and drinketh vvith drunkards: 50 the lord of that seruant shal come in a day that he hopeth not, and an houre that he knovveth not, 51 and shal deuide him, and appoint his portion vvith the hypocrites: there shal be vveeping and gnashing of teeth.

v.43 1. Thes. 5, 1.

ANNOTATIONS CHAP. XXIIII.

2. Not left.] This was fulfilled 40 yeres after Christes Ascension by Vespasian the Emperour and his sonne Titus. Euseb. li. …. c. 6. & seq. ex Iosepho. Vpon which wordes, There shal not be left &c. (The Church cā neuer faile.) which threaten the destruction of the Iewes Temple: (Mt. 16. Li. adu. Gentes Christus sit Deus, propè finē.) and those wordes, Vpon this Rocke I wil build my Church, which promise the building of the Catholike Church of al nations: S. Chrysostome making a long comparison of these two prophecies of Christ, saith thus: Thou seest in both, his great and vnspeakable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the roote. Doest thou see how whatsoeuer he hath built, no man shal destroy: and whatsoeuer he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time. For they haue endeuoured both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither, &c.

3. The signe.] Our Maister knowing that it was not profitable nor seemly for them to know these secretes, gaue them by way of Prophecie, warning of diuerse miseries, signes, and tokens, that should fall, some further of, and some neerer the later day: by which the faithful might alwayes prepare them selues, but neuer be certaine of the houre, day, moneth, nor yere, when it should fall. Aug. Ep. 10.

4. Seduce.] The first and principal warning, (Heretikes seduce vnder faire titles.) needful for the faithful from Christes Ascension to the very end of the world, is, that they be not deceaued by Heretikes, which vnder the titles of true teachers and the name of Christ and his Gospel, wil seduce many.

5. I am Christ.] Not only such as haue named them selues Christ, as Simon, Menander, and such like: but al Arch-heretikes be Christes to their folowers, Luther to the Lutherans, Caluin to the Caluinists: because they beleeue them, rather then Christ speaking in his Church.

12. Iniquity abound.] When Heresie and false teachers reigne in the world, namely toward the later day, wicked life aboudeth, and charity decayeth. (The Gospel now preached to Infidels.)

14. Shal be preached.] The Gospel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in sundery great Countries which neuer heard the Gospel before, as it is thought.

15. Abomination of desolation.] (The abomination of desolation.) This abomination of desolation foretold, was first partly fulfilled in diuerse

prophanations of the Temple of Hierusalem, when the sacrifice and seruice of God was taken away. but specially it shal be fulfilled by Antichrist and his Precursors, when they shal abolishe the holy Masse, (The abolishing of the holy sacrifice of the Masse by Antichrist and his ministers.) which is the Sacrifice of Christes body and bloud, and the only soueraine worship dewe to God in his Church: as S. Hyppolytus writeth in these wordes: The Churches shal lament with great lamentation, because there shal neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. Hippol. de Antichristo. By which it is plaine that the Heretikes of these daies be the special fore-runners of Antichrist.

22. Shal be shortened.] (Antichrist.) The reigne of Antichrist shal be short, that is, three yeres and a halfe. Dan. 7. Apoc. 11. Therfore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500 yeres.

24. Great signes.] These signes and miracles shal be to the outward appearance only, for S. Paule calleth them * lying signes, (1. Thes. 2.) to seduce them only that shal perish. Wherby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleeue them, much lesse when they can not so much as seeme to doe any.

26. In closets.] (The secrete cō uenticles of Heretikes.) Christ hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schisinatikes, which haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them. Aug. li. 1. q. Euang. q. 38. (Catholike Christians secretely assembling in time of persecution.) For as for the comming together of Catholikes to serue God in secrete places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeres together after Christ, (Act. 1, 12.) * and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secretely the same faith, that in al Christendom shineth and appeareth most gloriously.

29. Immediatly.] If the later day shal immdediatly folow the persecution of Antichrist, which is to endure but three yeres and halfe, (Antichrist.) as is aforesaid: then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeres almost.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgìns, and of Talents, to shew how it shalbe in Domesday with the Faithful that prepare, and that prepare not themselues. 31 Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.

[1] THEN shàl the kingdom of heauen be like to ten virgins: vvhich taking their lampes vvent forth to meete the bridegrome and the bride. [2] And fiue of them vvere foolish, and fiue vvise. [3] but the fiue foolish, hauing taken their lampes, did not take " oil vvith them: [4] but the vvise did tak oile in their vessels vvith the lampes. [5] And the bridegrom tarying long, they slumbered all the slept. [6] And at midnight there vvas a clamour made, Behold the bridegrome commeth, goe ye forth to meete him. [7] Then arose al those virgins: and they trimmed their lampes. [8] And the foolish said to the vvise, Giue vs of your oile: because our lampes are going out.

v.1 The Gospel for holy Virgins.

v.8 * If we be not in the fauour of God, and haue not our owne merites, we shal not be holpen by other mens deserts at the day of iudgement.

9 The vvise ansvvered, saying, Lest peraduenture there suffise not for vs and you, goe rather to them that sel: and bie for your selues. 10 And vvhiles they vvent to bie, the bridegrome vvas come: and they that vvere ready, entred vvith him to the mariage, and the gate vvas shut. 11 But last of al come also the other virgins, saying: Lord, Lord, open to vs. 12 But he ansvvering said, Amen I say to you, I knovv you not. 13 Watch ye therfore, because you knovv not the day nor the houre. †

14 For * euen as a man going into a strange countrie, called his seruants, and deliuered them his goods. 15 And to one he gaue fiue talents, and to an other tvvo, and to an other one, to euery one according to his propre facultie: and immediatly he tooke his iourney. 16 And he that had receiued the fiue talents, vvent his vvay, and occupied vvith the same, and gained other fiue. 17 Likevvise also he that had receiued the tvvo, gained other tvvo. 18 But he that had receiued the one, going his vvay digged into the earth, and hid his lords money. 19 But after much time the lord of those seruants commeth, and made a count vvith them.

v.14 The Gospel for a Cõfessor that is a Bishop.

v.14 Luc. 19, 12.

[20] And there came he that had receiued the fiue talents, and offred other fiue talents, saying, Lord fiue talents thou didst deliuer me, behold I haue gained other fiue besides. [21] His lord said vnto him: wel fare thee good and faithful seruant, because thou hast been faithful ouer a fevv things, I vvil place thee ouer many things: enter into the ioy of thy lord. [22] And there came also he that had receiued the tvvo talents, and said, Lord tvvo talents thou didst deliuer me: behold I haue gained other tvvo. [23] His lord said to him, wel fare thee good and faithful seruant: because thou hast been faithful ouer a fevv things, I vvil place thee ouer many things, enter into the ioy of thy lord. †

v.20 * Free will with Gods grace doth merite.

[24] And he also that had receiued the one talent, came forth, and said, Lord, I knovv that thou art a hard man, thou reapest vvhere thou didst not sovv: and gatherest vvhere thou stravvedst not: [25] and being afraid I vvent, and hid thy talent in the earth: behold loe here thou hast that vvhich thine is. [26] And his lord ansvvering, said to him: Naughtie and sloughtful seruant, thou didst knovv that I reape vvhere I sovv not, & gather vvhere I stravved not: [27] thou oughtest therfore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne vvith vsurie. [28] Take ye avvay therfore the talent from him, and giue it him that hath ten talents.

v.26 * A terrible example for al such as do not employ the very least gift of God, to his glorie.

v.28 Mr. 13, 12.

29 For to * euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also vvhich he seemeth to haue, shal be taken avvay from him. 30 And the vnprofitable seruant cast ye out into the vtter darknesse. There shal be vveeping and gnashing of teeth.

v.29 Lu. 8, 18

31 And vvhen the sonne of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate of his maiestie: 32 and al nations shal be gathered together before him, and he shal separate them one from an other, as the pastor separateth the sheepe from the goates: 33 and shal set the sheepe at his right hand, but the goates at his left. 34 Then shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom prepared for you from the foundation of the vvorld. 35 for I vvas an hungred, and you gaue me to eate: I vvas a thirst, and you gaue me to drinke.

v.31 The Gospel vpō munday the first weeke of Lent.

v.34 * This kingdō then is prepared for those onely that do good workes: as Christ also signifieth els where, saying that it is not in his power to giue it otherwise. See the annot. .... 20, 23.

36 I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visited me. I vvas in prison, and you came to me. 37 Then shal the iust ansvve him, saying: Lord, vvhen did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? 38 and vvhen did vve see thee a stranger, and tooke thee in? or naked, and couered thee? 39 or vvhen did vve see thee sicke or in prison: and came to thee? 40 And the king ansvvering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41 Then he shal say to them also that shal be at his left hand, Get ye avvay from me you cursed into fire euerlasting, vvhich vvas prepared for the Deuil and his angels.
42 for I vvas an hungred, and you gaue me not to eate: I vvas a thirst, and you gaue me not to drinke. 43 I was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you did not visite me. 44 Then they also shall ansvver him, saying, Lord, vvhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? 45 Then he shal ansvver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. 46 And these shal goe into punishment euerlasting: but the iust, into life euerlasting. †

ANNOTATIONS CHAP. XXV.

1. Virgins.] These virgins fiue wise, and fiue foolish, signifie that in the Church militant there be good and bad: (Good workes necessarie.) which bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, because their lampes are out, that is, their faith is dead without charity and good workes to lighten them Greg. ho. 12.

1. Lampes.] These lampes lighted, be good workes, namely of mercy, and the laudable conuersation which shineth before men. Aug. ep. 120, c. 33.

3. Oyle.) (Right intẽtion.) This oyle is the right inward intention directing our workes to Gods glorie, and not to the praise of our selues in the sight of men. Aug. ep. 120, c. 33.

27. With vsurie.) Vsurie is here taken for the lawful gaine that a man getteth by wel employing his goods. When God geueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

29. That which he seemeth to haue.] (We must vse Gods gifts.) He is said to haue Gods gifts, that vseth them, and to such an one God wil increase his giftes. He that vseth them not, seemeth to haue, rather then ath them, and from him God wil withdraw that which before he gaue.

32. Separate.) (Good and bad in the Church.) Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therfore are not to be separated here, as being iudged already.

34. Come ye, 41 get ye away.) (Heauen is the reward of good workes, and Hel of the contrarie.) It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confessed their sinnes and done penance. Aug. li. 2 act. cum Fel. Manich. c. 8.

35. You gaue me.) Hereby we see how much almes-deedes and al workes of mercy preuaile towardes life euerlasting, and to blot out former sinnes. Aug. in Ps. 49.

42. Gaue me not.) He chargeth them not here that they beleeued not, but that they did not good workes. For such did beleeue, but they cared not for good workes, as though by dead faith they might haue come to heauen. Aug. defid. & op. c. 15. & ad Dulcit. q. 2. to. 4.

CHAP. XXVI.

To the Councel of the Iewes, Iudas by occasion of Marie Magdaelens intmēt, doth sell him for litle. 17 After the Paschal lambe, 26 he giueth them that bread of life (promised Io. 6.) in a mystical Sacrifice or Separation of his Body and Bloud. 31 And that night he is after his prayer 47 taken of the Iewes men, Iudas being their captaine: and forsaken of the other eleuen for feare: 57 is falsely accused, and impiously condemned of the Iewes Councel, 67 and shamefully abused of them: 69 and thrise denied of Peter: Al, euen as the Scriptures and him self had often foretold

1 AND it came to passe, vvhen IESVS had ended al these vvordes, he said to his Disciples, 2 You knovv that after tvvo dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. 3 Then vvere gathered together the cheefe Priestes and auncients of the people into the court of the high priest, vvho vvas called Caiphas *[Caiaphas]*: 4 and they consulted hovv they might by some vvile apprehend IESVS, and kil him. 5 But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

v.1 The Passion according to S. Matthew in these two Chapters, is the Gospel at Masse vpon Palme Sunday.

v.1 Mr. 14, 1

v.1 Lu. 22, 1

v.3 TENEDRE Wenesday.

6 And * vvhen IESVS vvas in Bethania *[Bethany]* in the house of Simon the Leper, 7 there came to him a vvoman hauing an alabaster-boxe of pretious ointment, and povvred it out vpon his head as he sate at the table. 8 And the Disciples seeing it, had indignation saying, whereto is this vvast? 9 for this might haue been sold for much, and giuen to the poore. 10 And IESVS knovving it, said to them: why do you molest this vvoman? for she hath vvrought a good vvorke vpon me. 11 For the poore you haue alvvayes vvith you: but me you haue not alvvayes. 12 For she in povvring this ointment vpon my body: hath done it to burie me.

13 Amen I say to you, vvheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be reported for a memorie of her. 14 * Then vvent one of the Tvvelue, vvhich vvas called Iudas Iscarioth *[Iscariot]*, to the cheefe Priestes, 15 and said to them, what vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirtie peeces of siluer. 16 And from thenceforth he sought opportunitie to betray him.

v.6 Mr. 14, 3.

v.7 Io. 12, 3.

v.13 * Hereby learne that the good workes of Saincts are to be recorded and set forth to their honour in the Church after their death. whereof rise their holy daies and Cõmemorations.

v.14 Mr. 14, 10.

v.15 Lu. 22, 3

17 And * the first day of the Azymes the Disciples came to IESVS, saying, where vvilt thou that vve prepare for thee to eate the Pasche? 18 But IESVS said, Goe ye into the citie to a certaine man: and say to him, The Maister saith, My time is at hand, vvith thee do I make the Pasche vvith my Disciples. 19 And the Disciples did as IESVS appointed them, and they prepared the Pasche. 20 But vvhen it vvas euen, he sate downe vvith his tvvelue Disciples. 21 And vvhile they vvere eating, he said: Amen I say to you, that one of you shal betray me. 22 And they being very sad, began euery one to say, Is it I Lord? 23 But he ansvvering said, * He that dippeth his hand vvith me in the dish, he shal betray me.
24 The Sonne of man in deede goeth as it is vvritten of him: but vvo be to that man, by vvhom the Sonne of man shal be betrayed. It vvere good for him, if that man had not been borne. 25 And Iudas that betrayed him, ansvvering said, Is it I Rabbi? He saith to him, Thou hast said.

v.17 Mr. 14, 12.

v.17 MAVNDY thursday.

v.17 Lu. 22, 7

v.22 Ps. 40, 10.

[26] And * vvhiles they vvere at supper, IESVS tooke bread, and blessed, and brake: and he gaue to his Disciples, and said, Take ye, and eate: THIS IS MY BODY. [27] And taking the chalice, he gaue thankes: and gaue to them, saying: Drinke ye al of this. [28] For THIS IS MY BLOVD OF THE NEVV TESTAMENT, VVHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. [29] And I say to you, I vvil not drinke from henceforth of this fruite of the vine, vntil that day vvhen I shal drinke it vvith you nevv in the kingdom of my father. [30] And an hymne being said, they vvent forth vnto Mount-oliuet *[Olives]*.

v.26 1. Cor. 11, 24.

v.27 * See the margent note Mar. 14, 23.

v.29 THVRSDAY night.

[31] Then IESVS saith to them, Al you shal be scandalized in me, in this night. For it is vvritten, I vvil strike the Pastor, and the sheepe of the flocke shal be dispersed. [32] But after I shal be risen againe, I vvil goe before you into Galilee. [33] And Peter ansvvering, said to him, Although al shal be scandalized in thee, I vvil neuer be scandalized. [34] IESVS said to him, Amen I say to thee, that in this night before the cocke crovv, thou shalt denie me thrise. [35] * Peter saith to him, Yea though I should die vvith thee, I vvil not denie thee. Likevvise also said al the Disciples.

v.31 The NOCTVRNE of Mattins in the Churches Seruice, answereth to this night part of our Sauiours Passion, and so consequently the other Canonical houres to the rest.

v.31 Zach. 13, 7.

v.34 Io. 13, 38.

[36] Then IESVS commeth vvith them into a village called Gethsémani: and he said to his Disciples, Sitte you here til I goe yonder, and pray. [37] And taking to him Peter and the tvvo sonnes of Zebedee, he began to vvaxe sorovvful and to be sad. [38] Then he saith to them: My soul is sorovvful euen vnto death: stay here, and vvatch vvith me. [39] And being gone forvvard a litle, he fel vpon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me. neuerthelesse not as I vvil, but as thou. [40] And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter, Euen so? Could you not vvatch one houre vvith me?
[41] " Watch ye, and pray that ye enter not into tentation. The spirit in deede is prompt, but the flesh vveake. [42] Againe the second time he vvent, and prayed, saying, My Father, if this chalice may not passe, but I must drinke it, thy vvil be done. [43] And he commeth againe, and findeth them sleeping: for their eyes vvere become heauy. [44] And leauing them, he vvent againe: and he prayed the third time, saying the self same vvord. [45] Then he commeth to his Disciples, and saith to them, Sleepe ye novv and take rest: behold the houre approcheth, and the Sonne of man shal be betrayed into the hands of sinners. [46] Rise, let vs goe: behold he approcheth that shal betray me.

47 * As he yet spake, behold Iudas one of the Tvvelue came, and vvith him a great multitude vvith svvordes and clubbes, sent from the cheefe Priestes and the auncients of the people. 48 And he that betrayed him, gaue them a signe, saying, whomsouer I shal kisse, that is he, hold him. 49 And forthvvith cō ming to IESVS, he said, Haile Rabbi. And he kissed him. 50 And IESVS said to him, Freend, vvhereto art thou come? Then they drevve neere, and laid hands on IESVS, and held him. 51 And behold one of them that vvere vvith IESVS, stretching forth his hand, drevve out his svvord: and striking the seruant of the high Priest, cut of his eare.

52 Then IESVS saith to him, Returne thy sword into his place: for al that take the svvord, shal perish vvith the svvord. 53 Thinkest thou that I cannot aske my Father: and he vvil giue me presently more then tvvelue legions of Angels? 54 Hovv then shal the scriptures be fulfilled, that so it must be done? 55 In that houre IESVS said to the multitudes: You are come out as it vvere to a theefe vvith svvordes and clubbes to apprehēd me: I sate daily vvith you teaching in the temple: and you laid no hands on me. 56 And al this vvas done, that the scriptures of the Prophers might be fulfilled. Thē the disciples al leauing him, fled.

v.47 10. 18, 3.

[57] But they taking hold of IESVS, led him to Caiphas *[Caiaphas]* the high Priest, vvhere the Scribes and auncients vvere assembled. [58] And Peter folovved him a farre of, euen to the court of the high Priest. And going in he sate vvith the seruants, that he might see the end. [59] And the cheefe Priestes and the vvhole Councel sought false vvitnes against IESVS, that they might put him to death: [60] and they found not, vvhereas many false vvitnesses had come in. And last of al there came tvvo false vvitnesses: [61] and they said, * This man said, I am able to destroy the temple of God, and after three dayes to reedifie it.

v.61 Io. 2, 19.

[62] And the high Priest rising vp, said to him: Ansvverest thou nothing to the things vvhich these do testifie against thee? [63] But IESVS held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the sonne of God. [64] IESVS saith to him, Thou hast said. neuertheles I say to you, hereafter you shal see * the Sonne of man sitting on the right hand of the povver of God, and comming in the cloudes of heauen. [65] Then the high Priest rent his garments, saying, He hath blasphemed, vvhat neede vve vvitnesses any further? behold, novv you haue heard the blasphemie, [66] hovv thinke you? But they ansvvering said, He is guilty of death.

v.64 Dan. 7, 13.

67 Then did they spit on his face, and buffeted him, and other smote his face vvith the palmes of their hands, 68 saying, Prophecie vnto vs O Christ: vvho is he that strooke thee?

69 But Peter sate vvithout in the court: and there came to him one vvenche, saying: Thou also vvast vvith IESVS the Galilean. 70 But he denied before them all, saying, I vvot not vvhat thou sayest. 71 And as he vvent out of the gate, an other vvenche savv him, and she saith to them that vvere there, And this felovv also vvas vvith IESVS the Nazarite. 72 And againe he denied vvith an othe, That I knovv not the man. 73 And after a litle they came that stoode by, and said to Peter, Surely thou also art of them: for euen thy speache doth bevvray thee. 74 Then he began to curse and to svveare that he knevve not the man. And incontinent the cocke crevve.

75 And Peter remembred the vvord of IESVS vvhich he had said, Before the cocke crovv, thou shalt deny me thrise. And going forth, " he vvept bitterly.

v.74 To this time the LAVDES do answer in the Churches Seruice.

ANNOTATIONS CHAP. XXVI.

1. This wast.] (Cost vpō Churches, altars, &c.) Cost bestowed vpon Christes body then aliue, being to the same not necessary, seemed to the disciples lost and fruitles: so the like bestowed vpon the same body if the Sacrament, vpon altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

10. Good worke.] Cost bestowed for religion, deuotion, and signification, is a meritorious worke, (Releefe of the poore.) and often more meritorious then to geue to the poore, (Ambros li. 2 Off. c. 2.) though both be very good, and in some case the poore are to be preferred: yea * in certaine cases of necessity, the Church wil breake the very cōsecrated vessels and iewels of siluer and gold, and bestow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then best releeued, when most was bestowed vpon the Church.

11. Haue not.) We haue him not in visible maner as he conuersed on the earth with his disciples, needing releefe like other poore men: (Christ alwaies with vs in the B. Sacrament.) but we haue him after an other sort in the B. Sacrament, and yet haue him truly and really the self same body. Therfore he saith, they should not haue him, because they should not so haue him, but after an other maner, as when he said Luc. 24 as though he were not then with them, when I was with you.

20. Twelue.) It must needes be a great mysterie that he was to worke in the institution of the new Sacrifice by the maruelous transmutatiō of bread and wine into his body and bloud. (A wonderful mysterie in the Institution of the B. Sacrament.) Whereas he admitted none (although many present in the citie) but the twelue Apostles, vvhich were already taught to beleue it without contradiction Io. 6, and were to haue the administration and consecration thereof by the Order of Priesthod, which also was there geuen thē to that purpose. Whereas at the eating of the Paschal lambe al the familie was wont to be present.

6. He tooke bread.) Here at once is instituted, for the continuance of the external office of Christes eternal Priesthod according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: (The holy Eucharist is both a Sacrifice and a Sacrament.) and our Aduersaries without al reason or religion accept in a sort the one, and vtterly deny the other. A Sacrifice, in that it is ordeined to continew the memory of Christes death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by cōsecrating the seueral lemēts not

into Christes whole person as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and geuen for vs: the wine into his bloud apart, as shed out of his body for remission of sinnes and dedication of the new Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical and vnspeakable maner, he would haue the Church to offer and sacrifice him daily, and he in mysterie and Sacrament dyeth, though now not only in heauen, but also in the Sacramēt, he be in deede per Concomitantia (as the Church calleth it, that is, by sequele of al his partes to ech other) whole, aliue, and immortal. Which point because ou Aduersaries vnderstand not, (Mat. 2 □ 2.) not knowing the Scriptures nor the power of God, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the same to resurrection and immortality, and to geue grace and saluation to our soules, if we worthely receiue it.

26. Blessed.) (The blessing of Christ referred to the creatures and working an effect in thē.) Our Aduersaries for the two wordes that are in Greeke and Latin, benedixit, and, gratias egit, he blessed, he gaue thankes, vse only the later, of purpose to signifie that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thankes only to his father, as we doe in saying grace. But the truth is that the word , signifieth properly to blesse, and is referred to the thing that is blessed, as Luc. 9 of the fishes, , benedixit eis, he blessed them, and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectual: and therfore here also he blessed the bread, (Consecration.) and by that blessing, with the wordes folowing, made it his body. Ambros. li. de his qui initi. myst. c. 9. Aug. ep. 59 ad Paulinum. Now whereas taking the cuppe it is said, he gaue thankes. We say that it is al one with blessing, and that he blessed the cuppe, as before the bread: (Cor. 10.) as it is euident by these wordes of S. Paul, Calix cui benedicimus, the cuppe which we blesse: and therfore he calleth it, Calicem benedictionis, the cuppe of blessing; vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thankes? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is al one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thankes ouer the cuppe or ouer the bread, (.) the blessing therof. S. Iustin. in fin. 2. Apol. Panem Eucharistisatum: S. Irenae li. 4. c. 34. Panem in quo grati act sunt. S. Cyprian de coen. do. Calix solenni benedictione sacratus. that is, The bread blessed by geuing thankes vpon it. The cuppe consecrated by solemne blessing.

26. This is.) (Transsubstantiation.) The bread and the wine be turned into the body and bloud of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the wombe of the virgin. Damasc. li. 4 c. 14. Cypr. de Coen. Domini. Amb. li. de myst. init. c. 9.

26. My body.) (No figuratiue but a real presence.) He said not, This bread is a figure of my body: or, This wine is a figure of my bloud: but, This is my body, and, This is my bloud. Damasc. li. 4 c. 14. Theophyl. in hunc locum. Cone. 2. Nic. act. 6, to. 4 eiusdem actionis in fine. When some fathers cal it a figure or signe, they meane the outward formes of bread and wine.

28. Bloud of the new Testament.) As the old Testament was dedicated with bloud in these wordes, This is the bloud of the Testament &c. Heb. 9. so here is the institution of the new Testament in Christes bloud, (.) by these wordes, This is the bloud of the new Testament &c. Which is here mystically shed, (.) and not only afterward vpon the Crosse: for the Greeke is the present tense in al the Euangelistes, (.) and S. Paul: and likewise speaking of the body 1 Cor. 11. it is in the Greeke the present tense, and Luc. 22. and in the Latin here. And the Heretikes them selues so put it in their translations.

29. Fruite of the vine.) (The elements after consecratiō called bread and wine.) S. Luke putteth these wordes before he come to the consecration, whereby it seemeth that he speaketh of the wine of the Paschal lambe, and therfore nameth it, the fruite of the vine. but if he speake of the wine which was now his bloud, he nameth it notwithstā ding wine, as S. Paule nameth the other bread, for three causes: first because it was so before: as Eue is called Adams bone, (Gen. 2.) and, Aarons rod deuoured their roddes: Whereas they were not now roddes, but serpents. (Exo. 7.) And, He tasted the water turned into wine: whereas it was now wine and not water: and such like, (Io. ….) secondly, because it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man Tob. 5. and, Three men appeared to Abraham Gen. 18. whereas they were three Angels, thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing vs in body and soule to euerlasting life.

9. Not as I wil.) A perfect example of obedience and submitting our self and our willes to Gods will and ordinance in al aduersity: and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

41. Watch and pray.) (De rat.) Hereof came Vigils and Nocturnes, (Vigils and Nocturnes.) that is, watching and praying in the night, (Do. nu. 5.) commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and (Adu. Vigilant. ep. 3.) S. Hierom: but afterward and vntil this day, specially of Religious persons.

69. Wench.) (The vertue of the holy Ghost.) S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: Euen this very Pastor of the Church him self, at whose most sacred body we sitte, how weake he was, the wenche can tell you: but how strong he was after, his answer to the high Priest declareth, Act. 5. 29: We must obey God rather then men.

Greg. ho. 20 o Euang.

74. To curse.) (Mans infirmitie) A goodly example and warning to mans infirmity, and to take heede of presumption, and to hang only vpon God in tentations.

75. Wept bitterly.) (Peters teares and repentance.) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith, Hoc ipsa Petra ecclesia canente, culpam diluit. When the Cocke crewe, the Rocke of the Church him self washed away his fault. S. August. 1 Retract. c. 1.

CHAP. XXVII.

The cheefe of the Ievves accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifoldly his innocencie:) 20 and persuade the common people also not only to preferre the murderer Barabbas, but also to crie, CRVCIFIGE: (Al, to the reprobation of their vvhole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentils. 38 Which the Ievves seeing, do triumph as if they had novv the victorie. 45 But euen then by many vvonderful vvorkes he declareth his might, to their confusion 57 Finally being buried, they to make al sure, set souldiars to keepe his sepulcher.

1 AND vvhen morning vvas come, al the cheefe Priestes and auncients of the people consulted together against IESVS, that they might put him to death. 2 And they brought him bound and deliuered him to Ponce *[Pontius]* Pilate the President.

v.1 PRIME or Hora prima in the Churches Seruice.

v.1 Mr. 15, 1.

v.1 Lu. 23, 1. Io. 18, 28.

v.2 GOOD FRIday.

3 Then Iudas that betrayed him, seeing that he vvas condemned, repenting him, returned the thirtie siluer peeces to the cheefe Priestes and auncients, 4 saying, I haue sinned, betraying iust bloud. But they said, what is that to vs? looke thou to it. 5 And casting dovvne the siluer peeces in the temple, he departed: and vvent and hanged him self vvith an halter. 6 And the cheefe Priestes hauing taken the siluer peeces, said, It is not lavvful to cast them into the Córbana: because it is the price of bloud. 7 And after they had consulted together, they bought vvith them the potters field, to be a burying place for strangers.

v.6 * This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar. 12, v. 42.

8 For this cause that field vvas called Hacéldama, that is, the field of bloud, euen to this present day. 9 Then vvas fulfilled that vvhich vvas spoken by Ieremie *[Jeremy]* the Prophet, saying, And they tooke the thirtie peeces of siluer, the price of the priced, vvhom they did price of the children of Israel: 10 and they gaue them into the potters field, as our Lord did appoint to me.

11 And IESVS stoode before the President, and the President asked him, saying, Art thou the King of the Ievves? IESVS saith to him, Thou sayest. 12 And vvhen he vvas accused of the cheefe Priestes and auncients, he ansvvered nothing. 13 Then Pilate saith to him, Doest thou not heare hovv many testimonies they alleage against thee? 14 And he ansvvered him not to any vvord: so that the President did maruel excedingly.

v.9 Zach. 11, 12.

15 And vpon the solemne day the President had accustomed to release vnto the people one prisoner vvhom they vvould. 16 And he had then a notorious prisoner, that vvas called Barabbas. 17 They therfore being gathered together, Pilate said: whom vvil you that I release to you, Barabbas, or IESVS that is called Christ? 18 For he knevve that for enuie they had deliuered him. 19 And as he vvas sitting in place of iudgment, his vvife sent vnto him, saying: Haue thou nothing to doe vvith that iust man. for I haue suffered many things this day in my sleepe for him. 20 But the cheefe Priestes and auncients persuaded the people, that they should aske Barabbas, and make IESVS avvay.

21 And the President ansvvering, said to them: Whether vvil you of the tvvo to be released vnto you? But they said, Barabbas. 22 Pilate saith to them, what shal I doe then vvith IESVS that is called Christ? They say al, Let him be crucified. 23 The President said to them, why vvhat euil hath he done? But they cried the more, saying, Let him be crucified. 24 And Pilate seeing that he nothing preuailed, but rather tumult vvas tovvard: taking vvater he vvashed his hands before the people, saying, I am innocent of the bloud of this iust man: looke you to it. 25 And the vvhole people ansvvering, said, His bloud be vpon vs, and vpon our children.

v.15 HORA TERTIA in the Churches Seruice.

[26] Then he released to them Barabbas, and hauing scourged IESVS, deliuered him vnto them for to be crucified.

[27] Then the Presidents souldiars taking IESVS into the Palace, gathered together vnto him the vvhole band: [28] * and stripping him, put a scarlet cloke about him, [29] and platting a crovvne of thornes, put it vpon his head, and a reede in his right hand. And bovving the knee before him, they mocked him, saying, Haile King of the Ievves. [30] And spitting vpon him, they tooke the reede, and smote his head. [31] And after they had mocked him, they tooke of the cloke from him, and put on him his ovvne garments, and led him avvay to crucifie him. [32] And in going they found a man of Cyréne, named Simon: him they forced to take vp his crosse.

[33] And they came into the place that is called Golgotha, vvhich is, the place of Caluarie. [34] And they gaue him vvine to drinke mingled vvith gall. And vvhen he had tasted, he vvould not drinke.

v.27 Io. 19, 2.

v.32 HORA SEXTA in the Churches Seruice.

35 And after they had crucified him, they deuided his garments, casting lottes: that it might be fulfilled vvhich vvas spoken by the Prophet, saying: They deuided my garments among them: and vpon my vesture they did cast lottes. 36 And they sate and vvatched him. 37 And they put ouer his head his cause vvritten, THIS IS IESVS THE KING OF THE IEWES. 38 Then vvere crucified vvith him tvvo theeues: one on the right hand, and one on the left. 39 And they that passed by, blasphemed him, vvagging their heades, 40 and saying, Vah, thou that destroyest the temple of God, and in three daies doest reedifie it: saue thine ovvne self: " if thou be the sonne of God, come dovvne from the Crosse.

41 In like maner also the cheefe Priestes With the Scribes and auncients mocking, said: 42 He saued other: him self he can not saue: if he be the King of Israel, let him novv come dovvne from the Crosse, and vve vvil beleeue him. 43 * He trusted in God: let him novv deliuer him if he vvill: for he said, That I am the sonne of God. 44 And the self same thing the theeues also that vvere crucified vvith him, reproched him vvithal.

v.35 Ps. 21, 19

v.43 Ps. 21, 9.

v.43 Sap. 2, 18.

45 And from the sixt houre, there vvas darkenesse made vpon the vvhole earth, vntil the ninthe houre. 46 And about the ninthe houre IESVS cried vvith a mighty voice, saying, Eli, Eli, lamma-sabacthani? that is, My God, my God, vvhy hast thou forsaken me? 47 And certaine that stoode there and heard, said, He calleth Elias. 48 And incontinent one of them running, tooke a sponge, & filled it vvith vinegre: and put it on a reede, and gaue him to drinke. 49 And other said, Let be, let vs see vvhether Elias come to deliuer him. 50 And IESVS againe crying vvith a mighty voice, yelded vp the ghost.

51 And be hold the vele of the temple vvas rent in tvvo peeces, from the toppe euen to the botome, and the earth did quake, and the rockes vvere rent, 52 and the graues vvere opened: and many bodies of the saincts that had slept, rose. 53 And they going forth out of the graues after his resurrection, came into the holy citie: and appeared to many. 54 And the Centurion and they that vvere vvith him vvatching IESVS, hauing seen the earth-quake and the things that vvere done, vvere sore afraid, saying, In deede this vvas the sonne of God.

v.50 HORA NONA in the Churches Seruice.

55 And there vvere there many vvomen a farre of, vvhich had folovved IESVS from Galilee, ministring vnto him: 56 among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioseph *[Joses]*, and the mother of the sonnes of Zebedee. 57 And vvhen it vvas euening, there came a certaine rich man of Arimathaea, named Ioseph, vvho also him self was disciple to IESVS. 58 He vvent to Pilate, and asked the body of IESVS. Then Pilate commaunded that the body should be deliuered. 59 And Ioseph taking the body, " vvrapt it in cleane sindon, 60 and laid it in his ovvne nevve monument, vvhich he had hevved out in a rocke. And he rolled a great stone to the doore of the monument, and vvent his vvay.

61 And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

v.56 HORA VESPERARVM, or, Euensong.

v.58 HORA COMPLETORII, or Complin.

62 And the next day, vvhich is after the Parasceue, the cheefe Priestes and the Pharisees came together to Pilate, 63 saying, Sir, vve haue remembred, that that seducer said yet liuing, After three dayes I vvil rise againe. 64 Commaund therfore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last errour shal be vvorse then the first. 65 Pilate said to them, You haue a gard: goe, gard it as you knovv. 66 And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

v.62 SATVRDAY called Sabbatum sa ctum.

ANNOTATIONS CHAP. XXVII.

3. Repenting him.] (Horrour of conscience.) Note how spedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often foloweth the sheading of innocent bloud.

5. Hung himself.] (Desperation.) If he had rightly repented, notwithstanding his horrible treason, he might haue obteyned mercy: but by hanging him self he tooke away al meanes of mercy and saluation, because he died finally impenitent.

24. Innocent of his bloud.] (They that execute lawes against their cō science, are like to Pilate.) Though Pilate was much more innocent then the Iewes, and would haue been free from the murder of our Sauiour, seeking al the meanes that he could (without offending the people and the Emperours lawes) to dimisse him: Yet he is damned for being the minister of the peoples wicked wil against his owne conscience, euen as al Officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be guilty of innocent bloud, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather suffer death them selues, then put an innocent man to death.

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

46. Why hast thou forsaken me?] Beware here of the detestable blasphemie of Caluin and the Caluinists, (Catechis. Calu. & Instit. li. 2. 16.) who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule and conscience the very feares and torments of the damned, And to take away the Article of his descending into Hel after his death, (which was with triumph and not in paine,) (Caluins blasphemie.) they say that his descending was nothing els, but that his soule suffered the very paines of Hel vpon the Crosse. Whereas in deede by these wordes out of the Psalme, our Sauiour wil signifie no more but that his paines (being now so long on the Crosse and ready to die) were very great, and therfore according to the infirmity of his humane nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so represse it self for the

time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

19. Wrapped.] (Reuerent vsing of our L. Body.) This honour and duty done to Christes body being dead, (S. Hiero. in hunc locum.) was maruelous grateful and meritorious And this wrapping of it in cleane find on may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen. And so in the whole Church it is obserued by (to. 1, Cō cil.) S. Siluesters constitution, (Corporals.) that the Corporal wherevpon our Lordes body lieth on the altar, must be pute and plaine linnen.

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also him self appointed by the women) and sendeth them to al Nations, to build his Church among the Gentils.

1 AND in the euening of the Sabboth vvhich davvneth on the first of the Sabboth, came Marie Magdalene, and the other Marie " to see the sepulchre. 2 And behold there vvas made a great earth-quake. For an Angel of our Lord descēded from heauen: and comming, rolled backe the stone, and sate vpon it: 3 and his countenance vvas as lightening: and his garment as snovv. 4 And for feare of him, the vvatchmen vvere frighted, and became as dead. 5 And the Angel ansvvering said to the vvomen, Feare not you. for I knovv that you seeke IESVS that vvas crucified. 6 he is not here: for he is risen, * as he said. come, and see the place vvhere our Lord vvas laid.
7 And going quickly, tel ye his Disciples that he is risen: and behold he goeth before you into Galilee. there you shal see him. loe I haue fortold you.

v.1 The Gospel for the night Masse of Christes Resurrection, which is now vsed to be said on Easter eue in the morning.

v.1 Mr. 16, 1.

v.1 Luc. 24, 1.

v.2 Io. 20, 1.

v.2 EASTER day.

v.6 Mt. 29, 32.

8 And they vvent forth quickly out of the monument vvith feare and great ioy, running to tel his Disciples. 9 And behold IESVS mette them, saying, Al haile. But they came neere and tooke hold of his feete, and adored him. 10 Then IESVS said to them, Feare not. goe, tel my brethren that they goe into Galilee, there they shal see me.

11 Who vvhen they vvere departed, behold certaine of the vvatchmen came into the citie, and told the cheefe Priestes al things that had been done. 12 And being assembled together vvith the auncients, taking counsel, they gaue a greate summe of money to the souldiars, 13 saying, Say you, That his Disciples came by night, and stole him avvay vvhen vve vvere a sleepe. 14 And if the President shal heare of this, vve vvil persuade him, and make you secure. 15 But they taking the money, did as they vvere taught. And this vvord vvas bruited abrode among the Ievves, euen vnto this day.

16 And the eleuen Disciples vvent into Galilee, vnto the mount vvhere IESVS had appointed them. 17 And seeing him they adored, but some doubted. 18 And IESVS comming neere spake vnto them, saying. Al povver is giuen to me in heauen and in earth. 19 going therfore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, 20 teaching them to obserue al things vvhatsoeuer I haue commaunded you, and behold I am vvith you " al daies, euen to the consummation of the vvorld. †

v.16 The Gospel vpō Friday in Easter weeke.

v.17 The Gospel in the feast of the B. Trinitie.

ANNOTATIONS CHAP. XXVIII.

1. To see the Sepulcher.] (In Ep. 17 Paulae & Eustoch. ad Marcel. to. 1.) The deuout women came to visite our Sauiours sepulcher, (The holy Sepulcher, and Pilgrimage therevnto.) and for their deuotion first deserued to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in these wordes, The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rodde, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into, so often doe we see our Sauiour lie in the sindon: and staying there a while we see the Angel againe sitte at his feete, and at his head the napkin wrapped together. (Esa. 11.) The glorie of whose Sepulcher, we know was long prophetied before Ioseph hewed it out, by Esay saying And his rest shal be honour: to witte, because the place of our Lordes burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, (The Catholike Church to be gathered of al Nations, And Christs continual protection of the same Church.) which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.

19. Going then.] Commission to baptize and preache to al Nations geuen to the Apostles, and grounded vpon Christes soueraine authority, to whom was geuen al power in heauen and in earth.

20. With you al daies.] Here Christ doth promise his concurrence with his Apostles and their successors; as wel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluin.

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This book is his as much as mine.

M. M-H.