THE

NEVV TESTAMENT

OF IESVS CHRIST, TRANSLATED FAITHFVLLY INTO ENGLISH,

out of the authentical Latin, according to the beſt corrected copies of the ſame, diligently conferred vvith the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other neceſſarie helpes, for the better vnderſtanding of the text, and ſpecially for the diſcouerie of the CORRVPTIONS of diuers late tranſlations, and for cleering the CONTROVERSIES in religion, of theſe daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Pſal. 118.

Da mihi intellectum, & ſcrutabor legem tuam, & cuſtodiam illam in toto corde meo.

That is,

Giue me vnderſtanding, and I vvil ſearche thy lavv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epiſt. Ioan.

Omnia quæ leguntur in Scripturis ſanctis, ad inſtructionem & ſalutem noſtram intentè oportet audire: maximè tamen memoriæ commendanda ſunt, quæ aduerſus Hæreticos valent plurimùm: quorum inſidiæ, infirmiores quoſque & negligentiores circumuenire non ceſſant.

That is,

Al things that are readde in holy Scriptures, vve muſt heare vvith great attention, to our inſtruction and ſaluation: but thoſe things ſpecially muſt be commended to memorie, vvhich make moſt againſt Heretikes: vvhoſe deceites ceaſe not to circumuent and beguile al the vveaker ſort and the more negligent perſons.

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CVM PRIVILEGIO.

THE CENSVRE AND APPROBATION.

CVM huius verſionis ac æditionis authores, nobis de fide & eruditione ſint probè cogniti, aliíque S. Theologiæ & linguæ Anglicanæ peritiſsimi viri conteſtati ſint, nihil in hoc opere reperiri, quod non ſit Catholicę Eccleſię doctrinæ, & pietati conſentaneum, vel quod vllo modo poteſtati ac paci ciuili repugnet, ſed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatem promouere: ex ipſorum fide cenſemus iſta vtiliter excudi & publicari poſſe.

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S. Auguſt. lib. 1. c. 3. de ſerm. Do. in monte.

Paupertate ſpiritus peruenitur ad Scripturarũ cognitionem: vbi oportet hominem ſe mitem præbere, ne peruicacibus concertationibus indociliſ reddatur.

We come to the vnderſtanding of Scriptures through pouertie of ſpirit: vvhere a man muſt ſhevv him ſelf meeke-minded, leſt by ſtubburne contentions, he become incapable and vnapte to be taught.

THE

THE PREFACE TO THE READER TREATING OF THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTVRES INTO THE vulgar tongues, and namely into Engliſh: of the cauſes vvhy this nevv Teſtament is tranſlated according to the auncient vulgar Latin text: & of the maner of tranſlating the ſame.

THE holy Bible long ſince tranſlated by vs into Engliſh, and the old Teſtament lying by vs for lacke of good meanes to publiſh the vvhole in ſuch ſort as a vvorke of ſo great charge and importance requireth: vve haue yet through Gods goodnes at length fully finiſhed for thee (moſt Chriſtian reader) all the NEVV TESTAMENT, vvhich is the principal, moſt profitable & cõfortable peece of holy vvritte: and, as vvel for all other inſtitution of life and doctrine, as ſpecially for deciding the doubtes of theſe daies, more propre and pregnant then the other part not yet printed.

Tranſlation of the Scriptures into the vulgar tõgues, not abſolutely neceſſarie or profitable, but according to the time.

Vvhich tranſlation vve doe not for all that publiſh, vpon erroneous opinion of neceſsitie, that the holy Scriptures ſhould alvvaies be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of all, or could be eaſily vnderſtood of euery one that readeth or heareth them in a knovven language: or that they vvere not often through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and abſolutely deemed it more conuenient in it ſelf, & more agreable to Gods vvord and honour or edification of the faithful, to haue them turned into vulgar tonges, then to be kept & ſtudied only in the Eccleſiaſtical learned langnages: Not for theſe nor any ſuch like cauſes doe vve tranſlate this ſacred booke, but vpon ſpecial conſideration of the preſent time, ſtate, and condition of our countrie, vnto vvhich, diuers thinges are either neceſſarie, or profitable and medicinable novv, that othervviſe in the peace of the Church vvere neither much requiſite, nor perchance vvholy tolerable.

The Churches vviſedom and moderatiõ con-

In this matter, to marke onely the vviſedom & moderatiõ of holy Church and the gouernours thereof on the one ſide, and the indiſcrete zeale of the

cerning vulgar translation.

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, haue made claime in this case for the common people, vvith plausible pretences many, but good reasons none at all. The other,* to vvhom Christ hath giuen charge of our soules, the dispensing of Gods mysteries and treasures (among vvhich holy Scripture is no small store) and the feeding his familie in season vvith foode fit for euery sort, haue neither of old nor of late, euer vvholy condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men. *Mat. 24. 45. 1 Cor. 4. 1.*

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvas banished among them, and George the Patriarch, in vvriting his life, signifieth no lesse. The Sclauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvas an Arrian. It is almost three hundred yeres, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then tvvo hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the sooner to shake out of the deceiued peoples hides, the false heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notvvithstanding the Latin tonge vvas euer (to vse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvere extant in English euen before the troubles that Vvicleffe and his folovvers raised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford. vvhere straite prouision vvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allovved by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other aftervvard being approued by the lavvful Ordinaries, were euer in our countrie vvholy forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people vvere prone to alteratiõ, heresie, or nouelrie; either hastily admitted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual comforte. *Bib. Sanct. li. 4.* *Hier. ep. 134.* *Bib. Sanct. lib. 4.* *Li. 1 hist. Angl. c. 2.*

Ancient Catholike translations of the Bible into the Italian, Frenche, & English tongue.

An auncient prouincial cõstitution in England concerning English translations. *See Linvvod. li. 1 tit. de Magistris.*

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preseruation or reclaime of many good soules endangered thereby, haue published the Bible in the seueral languages of almost all the principall prouinces of the Latin Church: no other bookes in the world being so pernicious as hereticall translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being

The like Catholike and vulgar translations in many coũtries, since Luthers time.

being more ſoueraine againſt the ſame (if it be vſed in order, diſcretion, and humilitie) then the true, faithful, and ſincere interpretation oppoſed therevnto.

Vvhich cauſeth the holy Church not to forbid vtterly any Catholike tranſlation, though ſhe allow not the publiſhing or reading of any abſolutely and without exception, or limitation: knowing by her diuine and moſt ſincere wiſedom, how, where, when, and to whom theſe her Maiſters and Spouſes giftes are to be beſtowed to the moſt good of the faithful: and therfore neither generally permitteth that which muſt needes doe hurt to the vnworthy, nor abſolutely condemneth that which may doe much good to the worthie. Vvherevpon, the order which many a wiſe man wiſhed for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by ſupreme authoritie, that the holy Scriptures, though truely and Catholikely tranſlated into vulgar tonges, yet may not be indifferétly readde of all men, nor of any other then ſuch as haue expreſſe licence thereynto of their lawful Ordinaries, with good teſtimonie from their Curates or Confeſſors, that they be humble, diſcrete and deuout perſons, and like to take much good, and no harme thereby. Vvhich preſcript, though in theſe daies of ours it can not be ſo preciſely obſerued, as in other times & places, where there is more due reſpecte of the Churches authoritie, rule, and diſcipline: yet we truſt all wiſe and godly perſons will vſe the matter in the meane while, with ſuch moderation, meekenes, and ſubiection of hart, as the handling of ſo ſacred a booke, the ſincere ſenſes of Gods truth therein, & the holy Canons, Councels, reaſon, and religion do require.

Ind. lib. prohibit. regu'a 4.

The Churches order & determinatiõ concerning the reading of Catholike tranſlatiõs of the Bible in vulgar tõgues.

Vvherein, though for due preſeruation of this diuine worke from abuſe and prophanation, and for the better bridling of the intolerable inſolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, ſo alſo vpon more experience of the malidie of this time then before, haue taken more exacte order both for the readers and tranſlatours in theſe later ages, then of old: yet we muſt not imagin that in the primitiue Church, either euery one that vnderſtoode the learned tonges wherein the Scriptures were written, or other languages into which they were tranſlated, might without reprehenſion, reade, reaſon, diſpute, turne and toſſe the Scriptures: or that our foreſathers ſuffered euery ſchole-maiſter, ſcholer, or Grammarian that had a litle Greeke or Latin, ſtraight to take in hand the holy Teſtament: or that the tranſlated Bibles into the vulgar tonges, were in the handes of euery huſbandman, artificer, prentice, boies, girles, miſtreſſe, maide, man: that they were ſung, plaied, alleaged, of euery tinker, tauerner, rimer, minſtrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane perſon and companie. No, in thoſe better times men were neither ſo ill, nor ſo curious of them ſelues, ſo to abuſe the bleſſed booke of Chriſt: neither was there any ſuch eaſy meanes before printing was inuented, to diſperſe the copies into the handes of euery man, as now there is.

The holy Scriptures neuer read of al perſons indifferently, at their pleaſure.

They were then in Libraries, Monaſteries, Colleges, Churches, in Biſhops, Prieſts, and ſome other deuout principal Lay mens houſes and handes: who vſed them with feare and reuerence, and ſpecially ſuch partes as perteined to good life and maners, not medling, but in pulpit and ſchooles (and that moderately to) with the hard and high myſteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, ſing the hymnes

Vvhere and in vvhoſe handes the Scriptures vvere in the primitiue Church.

Hovv the laietie of thoſe daies did read them, vvith what humilitie and religion, and enformation of life and maners.

and pſalmes either in knowen or vnknowen languages, as they heard them in the holy Church, though they could neither reade nor know the ſenſe, meaning, and myſteries of the ſame. Such holy perſons of both ſexes, to whom S. Hierom in diuers Epiſtles to them, commendeth the reading and meditation of holy Scriptures, were diligent to ſearche all the godly hiſtories & imitable examples of chaſtitie, humilitie, obedience, clemencie, pouertie, perſance, renoūcing the world: they noted ſpecially the places that did breede the hatred of ſinne, feare of Gods iudgement, delight in ſpiritual cogitations: they referred them ſelues in all hard places, to the iudgement of the auncient fathers and their maiſters in religion, neuer preſuming to contend, controule, teach or talke of their owne ſenſe and phantaſie, in deepe queſtions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chaſtitie, modeſtie and demureneſſe: the maried, on coniugal faith and continencie: the parents, how to bring vp their children in faith and feare of God: the Prince, how to rule: the ſubiect, how to obey: the Prieſt, how to teach: the people, how to learne.

The fathers ſharply reprehend as an abuſe, that al indifferently ſhould reade, expound, and talke of the Scriptures.

Then the ſcholer taught not his maiſter, the ſheepe controuled not the Paſtor, the yong ſtudent ſet not the Doctor to ſchoole, not reproued their fathers of error & ignorance. Or if any were in thoſe better daies (as in al times of hereſie ſuch muſt needes be) that had itching eares, tikling tonges and wittes, curious and contentious diſputers, hearers, and talkers rather then doers of Gods word: ſuch the Fathers did euer ſharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epiſtle to Paulinus, after declaration that no handy craft is ſo baſe, nor liberall ſcience ſo eaſy, that can be had without a maiſter (which S. Auguſtine alſo affirmeth, *De vtilitate cred. cap. 7.*) not that men preſume in any occupation to teach that they neuer learned, *Only* (ſaith he) *the art of Scripture is that vvhich euery man chalengeth: this the chatting old vvife, this the doting old man, this the brabling ſophiſter, this on euery hand, men preſume to teach before they learne it.* Againe, *Some vvith poiſe of loſty vvordes deuiſe of ſcripture matters among vvomen: otherſome (phy vpon it) learne of vvomen, vvhat to teach men, and leſt that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, vvhich they vnderſtand neuer a vvhit them ſelues. to ſay nothing of ſuch as be of my facultie: vvho ſtepping from ſecular learning to holy ſcriptures, and able to tickle the eares of the multitude vvith a ſmothe tale, thinke all they ſpeake, to be the Law of God.* This he wrote then, when this maladie of arrogancie and preſumption in diuine matters, vvas nothing ſo outragious as now it is. *Hiero. ep. 103 c. 6.*

S. Gregorie Nazianzene made an oration of the moderation that vvas to be vſed in theſe matters: where he ſaith, that ſome in his time thought them ſelues to haue all the wiſedom in the world, when they could once repeat tvvo or three wordes, and them ill couched together, out of Scriptures. but he there diuinely diſcourſeth of the orders and differences of degrees: how in Chriſtes myſticall body, ſome are ordeined to learne, ſome to teach: that all are not Apoſtles, all Doctors, all interpreters, all of tonges and knovvledge, not all learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine, but Moyſes, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebell againſt this ordinance, are guilty of the conſpiracie of Corè & his cōplices: that in Scripture there is both milke for babes, and meate for men, to be diſpenſed, not according to euery ones *In orat. de moderatio. in diſputa. ſeruanda.*

greedines

greedines of appetit or vvilfulnes, but as is moſt meete for eche ones neceſsitie and capacitie: that as it is a ſhame for a Biſhop or Prieſt to be vnlearned in Gods myſteries, ſo for the common people it is often times profitable to ſaluation, not to be curious, but to folovv their Paſtors in ſinceritie & ſimplicitie: vvhereof excellently ſaith S. Auguſtine, *Fidei ſimplicitate & ſinceritate lactati, nutriamur in Chriſto: & cum parui ſumus, maiorum cibos non appetamus.* that is, *Being fed vvith the ſimplicitie and ſinceritie of faith, as it vvere vvith milke, ſo let vs be nouriſhed in Chriſt: and vvhen vve are litle ones, let vs not couet the meates of the elder ſort.* Vvho * in an other place teſtifieth, that the vvord of God can not be preached nor certaine myſteries vttered to all men alike, but are to be delivered according to the capacitie of the hearers: as he proueth both *by S. Paules example, vvho gaue not to euery ſort ſtrong meate, but milke to many, as being not ſpiritual, but carnal and not capable: and * by our lordes alſo, vvho ſpake to ſome plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

De agone Chriſt. c. 33. *De bono perſeuer. c. 16.* *1 Cor. 3.* *Io. 16.*

The Scriptures muſt be deliuered in meaſure and diſcretion, according to eche mans neede and capacitie.

Hovv much more may vve gather, that all thinges that be vvritten, are not for the capacitie and diet of euery of the ſimple readers, but that very many myſteries of holy vvritte, be very far aboue their reach, & may and ought to be (by as great reaſon) deliuered them in meaſure & meane moſt meete for them? vvhich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choiſe of vvhat he liſt. For vvhich cauſe the ſaid Gregorie Nazianzen vviſheth the Chriſtians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom alſo vvitneſſeth) tooke order among them ſelues that none ſhould read the *Cantica Canticorum* nor certaine other pieces of hardeſt Scriptures, till they vvere thirtie yeres of age.

In orat. de moder. in diſp. ſeruo. in fine. *Hiero. in prolog. commentar. in Ezech.*

The Iewes lavv for not reading certaine bookes of holy Scripture vntil a time.

And truely there is no cauſe vvhy men ſhould be more loth to be ordered and moderated in this point by Gods Church and their Paſtors, then they are in the vſe of holy Sacraments: for vvhich as Chriſt hath appointed Prieſtes and miniſters, at vvhoſe handes vve muſt receiue them, and not be our owne carvers: ſo hath he giuen * vs doctors, prophetes, expoũders, interpreters, teachers and preachers, to take the lavv and our faith at their mouthes: becauſe our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apoſtle ſaith) by hearing of the preachers lavvfully ſent: though reading in order and humilitie, much confirmeth and aduanceth the ſame. Therfore this holy booke of the Scriptures, is called of S. Ambroſe, *Liber ſacerdotalis, the booke of prieſtes,* at vvhoſe handes and diſpoſition vve muſt take and vſe it. *Li. 2. ad Grat.*

Eph. 4. *Ro. 10, 17.*

The vviſe vvil not here regard vvhat ſome vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Prieſtes do keepe the holy booke from them. Vvhich ſuggeſtion commeth of the ſame ſerpent * that ſeduced our firſt parents, vvho perſuaded them, that God had forbidden them that tree of knovvledge, leſt they ſhould be as cunning as him ſelf, and like vnto the Higheſt. No, no, the church doth it to keepe them from blind ignorant preſumption, and from that vvhich the Apoſtle calleth *falſi nominis ſcientiam knovvledge falſely ſo called*: and not to embarre them from the true knovvledge of Chriſt. She vvould haue all vviſe, but *vſque ad ſobrietatem, vnto ſobrietie,* as the Apoſtle ſpeaketh: ſhe knovveth the Scriptures be ordained for euery ſtate, as meates, clements, fire, vvater, candle, kniues, ſvvord, & the like: vvhich

Gen. 3. *1 Tim. 6, 20.* *Ro. 12, 3.*

The popular obiections of vvithholding the Scriptures from the people, anſvvered.

Vvhy the Church permitteth not euery one at their pleaſure to reade the ſcripture.

vvhich are as needful (most of them) for children as old folkes, for the simple as the vvise: but yet vvould marre all, if they vvere at the guiding of other then wise men, or vvere in the handes of euery one, for whose preseruation they be profitable. She forbiddeth not the reading of them in any language; enuieth no mans commoditie, but giueth order hovv to doe it to edification, and not destruction: hovv to doe it without casting *the holy to dogges*, or *pearles to hogges*: (See S. Chrysost. *ho. 24 in Matth.* declaring these hogges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selues & others:) how to doe it agreably to the soueraine sinceritie, maiestie, & depth of Mysterie conteined in the same. She vvould haue the presumptuous Heretike, notvvithstanding he alleage them neuer so fast, flying as it vvere through the whole Bible, and coting the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she vvould according to Tertullians rule, haue such mere vsurpers quite discharged of all occupying and possession of the holy Testament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, vvhom Origen calleth *Scripturarũ fures, theeues of the Scriptures*. She would haue the vnvvorthy repelled, the curious repressed, the simple measured, the learned humbled, and all sortes so to vse them or absteine from them, as is most conuenient for euery ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures* except Christ open their sense, and make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it to the Pastor of euery prouince and people, according to the difference of time, place, and persons, how and in vvhat sort the reading of the Scriptures is more or lesse to be procured or permitted.

The holy Scriptures to carnal men & Heretikes, are as pearles to syvine.

Mat. 7, 6.

Li. de prescriptionibus.

Orig. in 2 ad Ro.

Luca 24.

Vvherein, the varietie of circustances causeth them to deale diuersly: as we see by S. Chrysostoms people of Constantinople, vvho vvere so delicate, dull, vvorldly, and so much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazianzene witnesseth) that the Scriptures & all holy lections of diuine things were lothsome vnto them: whereby their holy Bishop was forced* in many of his sermons to crie out against their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuse) but secular men of all sortes might reade the Scriptures, and often haue more neede thereof in respect of them selues, then the other that liue in more puritie and contemplation: further insinuating, that though diuers thinges be high and hard therein, yet many godly histories, liues, examples, & precepts of life and doctrine be plaine: and finally, that when the Gentiles vvere so cunning and diligent to impugne their faith, it were not good for Christians to be to simple or negligent in the defense thereof. as (in truth) it is more requisite for a Catholike man in these daies vvhen our Aduersaries be industrious to empeache our beleefe, to be skilful in Scriptures, then at other times vvhen the Church had no such enemies.

S. Chrysostoms exhortations to the reading of holy Scriptures, and vvhen the people is so to be exhorted.

In vita Athanasij.

** Ho. 2 in Mat. & ho. 3 de Lazaro. et ho. 3 in 2 ad Thess. & alibi sæpe.*

To this sense said S. Chrysostom diuers thinges, not as a teacher in schole, making exact and general rules to be obserued in all places & times, but as a pulpit man, agreably to that audiẽce & his peoples default: nor making it therfore (as some peruersely gather of his wordes) a thing absolutely needful for euery poore artificer to reade or studie Scriptures, nor any vvhit fauouring the presumptuous, curious, and contentious iangling and searching of Gods secretes, reproued by the foresaid fathers, much lesse approuing the excessiue pride and

S. Chrysostom maketh no hig for the popular and licentious reading of Scriptures vsed among the Protestants novv a daies.

madnes

madnes of theſe daies, vvhen euery man and vvoman is become not only a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: ſuch as either contemne or eaſily paſſe ouer all the moral partes, good examples, and precepts of life (by vvhich as vvell the ſimple as learned might be much edified) & only in a maner, occupie them ſelues in dogmatical, myſtical, high, and hidden ſecretes of Gods counſels, as of Predeſtination, reprobation, election, preſcience, forſaking of the Ievves, vocation of the gentiles, & other incomprehenſible myſteries, *Languiſhing about queſtions* of onely faith, fiduce, nevv phraſes and figures, *euer learning*, but *neuer comming to knovvledge*, reading and toſſing in pride of vvitte, conceit of their ovvne cunning, and vpon preſumption of I can tell vvhat ſpirit, ſuch bookes ſpecially and Epiſtles, as S. Peter foretold that the vnlearned and inſtable vvould deprane to their ovvne damnation.

1. Tim. 6. *2 Tim. 3.* *2 Pet. 3.*

Euery ſimple artificer among them readeth much more the deepeſt & hardeſt queſtiõs of holy Scripture, then the moral partes.

They delight in none more then in the Epiſtle to the Romans, the *Cantica canticorum*, the Apocalypſe, which haue in them as many myſteries as vvordes, they find no difficultie in the ſacred booke *claſped vvith ſeué ſeales. they aſke for no expoſitor * vvith the holy Eunuch. they feele no ſuch depth of Gods ſcience in the ſcriptures, as S. Auguſtine did, vvhen he cried out, *Mira profundita eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris.* that is, *O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof.* they regard not that vvhich the ſame Doctor affirmeth, that the depth and profunditie of vviſedom, not only in the vvordes of holy Scripture, but alſo in the matter & ſenſe, is ſo vvonderful, that, liue a man neuer ſo long, be he of neuer ſo high a vvitte, neuer ſo ſtudious, neuer ſo feruẽt to attaine the knovvledge thereof, yet vvhen he endeth, he ſhall confeſſe he doth but begin. they feele not vvith S. Hierom, that the text hath a hard ſhel to be broken before vve come to the kirnel. they vvill not ſtay them ſelues in only reading the ſacred Scriptures thirtene yeres together, vvith S. Baſil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer othervviſe to interpret them, then by the vniforme conſent of their foreſathers and tradition Apoſtolike.

Apoc. 5. & Act. 8. *Confeſſ. lib. 12. cap. 14.* *Bonav. 3. Aug.* *Hiero. ep. 13. c. 4.* *Ruff. Ec. hiſt. li. 2. c. 9.*

They preſuppoſe no difficulties, which al the learned fathers felt to be in the Scriptures.

If our nevv Miniſters had had this cogitation and care that theſe and all other vviſe men haue, and euer had, our countrie had neuer fallen to this miſerable ſtate in religion, & that vnder pretence, colour, and coũtenance of Gods vvord: neither ſhould vertue and good life haue bene ſo pitifully corrupted in time of ſuch reading, toiling, tumbling and tranſlating the booke of our life and ſaluation: vvhereof the more pretious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame: vvhich euery man of experience by theſe fevv yeres proofe, and by comparing the former daies and maners to theſe of ours, may eaſily trie.

Maners and life nothing amended, but much worſe, ſince this licentious toiſing of holy Scriptures.

Looke vvhether your men be more vertuous, your vvomen more chaſt, your childrẽ more obedient, your ſeruants more truſtie, your maſides more modeſt, your frendes more faithful, your laitie more iuſt in dealing, your Clergy more deuout in praying: vvhether there be more religion, feare of God, faith and conſcience in al ſtates novv, then of old, vvhen there vvas not ſo much reading, chatting, and iangling of Gods vvord, but much more ſincere dealing, doing, and keeping the ſame. Looke vvhether through this diſorder, vvomen teach not their huſbands, children their parents, yong fooles their old and vviſe fathers, the ſcholers their maiſters, the ſheepe their paſtor, and the People

Scriptures as profanely cited as heathen poëtes.

the Prieſt. Looke vvhether the moſt chaſt and ſacred ſentences of Gods holy vvord, be not turned of many, into mirth, mockerie, amorous ballets & deteſtable letters of loue and leudnes: their delicate rimes, tunes, and tranſlations much encreaſing the ſame.

Scriptures erroneouſly expounded according to euery vvicked mans priuate fanſie.

This fall of good life & prophaning the diuine myſteries, euery body ſeeth: but the great corruption & decay of faith hereby, none ſee but vviſe men, who onely knovv, that, vvere the Scriptures neuer ſo truely tranſlated, yet Heretikes and all men that follovv their ovvne ſpirit and knovv nothing, but their priuate fantaſie, and not the ſenſe of the holy Church and Doctors, muſt needes abuſe them to their damnation: and that the curious ſimple and * ſenſual men vvhich haue no taſt of the things that be of the Spirit of God, may of infinite places take occaſion of pernicious errors. for though the letter or text haue no error, yet (ſaith S. Ambroſe) the Arrian, or (as vve may novv ſpeake) the Caluinian interpretation hath errors. *lib. 2 ad Gratianum ca. 1.* and Tertullian ſaith, *The ſenſe adulterated is as perilous as the ſtyle corrupted. De Præſcript.* S. Hilarie alſo ſpeaketh thus: *Hereſie viſeth about the vnderſtanding, not about the vvriting: the faule is in the ſenſe, not in the vvord. lib. 2 de Trinit. in principio.* and S. Auguſtine ſaith, that many hold the ſcriptures as they doe the Sacraments, *ad ſpeciem, & non ad ſalutem: to the outvvard ſhevv, and not to ſaluation. de Baptiſ. cont. Donat. lib. 5 ca. 19.* Finally all ſect-maiſters and rauening vvolues, yea * the diuels them ſelues pretend Scriptures, alleage Scriptures, and vvholy ſhroud them ſelues in Scriptures, as in the vvooll and fleeſe of the ſimple ſheepe. Vvhereby the vulgar, in theſe daies of generall diſputes, can not but be in extreme danger of error, though their bookes vvere truely tranſlated, and vvere truely in them ſelues Gods ovvne vvord in deede.

2 Cor. 2.

Mat. 4.

Al Heretikes pretend Scriptures.

The Scriptures haue been falſely, and heretically tranſlated into the vulgar tongues, and ſundrie other vvaies ſacrilegiouſly abuſed, and ſo giuen to the people to reade.

But the caſe novv is more lamentable: for the Proteſtants and ſuch as S. Paul calleth *ambulantes in aſtutia, vvalking in deceitfulnes*, haue ſo abuſed the people and many other in the vvorld, not vnvviſe, that by their falſe tranſlations they haue in ſteede of Gods Lavv and Teſtament, & for Chriſtes vvritten vvill and vvord, giuen them their ovvne vvicked vvriting and phantaſies, moſt ſhamefully in all their verſions Latin, Engliſh, and other tonges, corrupting both the letter and ſenſe by falſe tranſlation, adding, detracting, altering, tranſpoſing, pointing, and all other guileful meanes: ſpecially vvhere it ſerueth for the aduantage of their priuate opinions. for vvhich, they are bold alſo, partly to diſauthoriſe quite, partly to make doubtful, diuers vvhole bookes allovved for Canonical Scripture by the vniuerſal Church of God this thouſand yeres and vpvvard: to alter al the authentical and Eccleſiaſtical vvordes vſed ſithence our Chriſtianitie, into nevv prophane noueltie of ſpeaches agreable to their doctrine: to change the titles of vvorkes, to put out the names of the authors, * to charge the very Euangeliſt vvith followving vntrue tranſlation, to adde whole ſentences proper to their ſect, into their pſalmes in meter, * euen into the very Creede in rime. al vvhich the poore deceiued people ſay and ſing as though they vvere Gods ovvne vvord, being in deede through ſuch ſacrilegious treacherie, made the Diuels vvord

2 Cor. 4.

* Beza annot. in c. 1. Lu. v. 78.

* See the tenth article of their Creede in meter.

Al this their dealing is noted (as occaſion ſerueth) in the Annotations vpon this Teſtament: and more at large in a booke lately made purpoſely of that matter, called, A DISCOVERIE &c.

To ſay nothing of their intolerable liberty and licence to change the accuſtomed callings of God, Angel, men, places, & things vſed by the Apoſtles and all antiquitie, in Greeke, Latin, and all other languages of Chriſtian Nations, into nevv names, ſometimes falſely, and alvvaies ridiculouſly and for oſtentation taken of the Hebrues: to frame and fine the phraſes of holy Scriptures after the forme of prophane vvriters, ſticking not, for the ſame to ſupply, adde, alter or diminiſh as freely as if they tranſlated Liuie, Virgil, or Terence. Hauing

uing no religious reſpect to keepe either the maieſtie or ſincere ſimplicity of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtine ſpeaketh, vvhich kind the holy Ghoſt did chooſe of infinite vviſedom to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that meretricious maner of vvriting that ſundrie of theſe new tranſlators doe vſe: of vvhich ſort Caluin him ſelfe and his pue-fellovves ſo much complaine, that they profeſſe, Satan to haue gained more by theſe nevv interpreters (their number, leuitie of ſpirit, and audacitie encreaſing daily) then he did before by keeping the word from the people. And for a paterne of this miſcheefe, they giue Caſtalion, aduiuring all their churches and ſcholars to bevvare of his tranſlation, as one that hath made a very ſport and mockery of Gods holy vvord. ſo they charge him: them ſelues (and the Zuinglians of Zuricke, vvhoſe tranſlations Luther therfore abhorred) handling the matter vvith no more fidelitie, grauitie, or ſinceritie, then the other: but rather vvith much more falſification, or (to vſe the Apoſtles vvordes) *cauponation* and *adulteration* of Gods vvord, then they. beſides many vvicked gloſes, prayers, confeſsions of faith, conteining both blaſphemous errors* and plaine contradictions to them ſelues and among them ſelues, all priuileged and authoriſed to be ioyned to the Bible, and to be ſaid and ſung of the poore people, and to be beleeued as articles of faith and vvholy conſonant to Gods vvord.

Prof. in nouũ Toſta. Gal. 1567

Ioſias Simlerus in vita Bullingeri.

2 Cor. 2, 17.

Caluin cõplaineth of the new delicat trãſlators, namely Caſtalion: him ſelf & Beza being as bad or vvorſe.

* See the 4 article of their Creede in meter, vvhere they profeſſe that Chriſt deſcẽded to deliuer the fathers, & afterward in their cõfeſſiõ of thei faith, they deny *Limbus patrum*.

Vve therfore hauing compaſsion to ſee our beloued countrie men, vvith extreme danger of their ſoules, to vſe onely ſuch prophane tranſlations, and erroneous mens mere phantaſies, for the pure and bleſſed vvord of truth, much alſo moued therevnto by the deſires of many deuout perſons: haue ſet forth, for you (benigne readers) the nevv Teſtament to begin vvithal, truſting that it may giue occaſion to you, after diligent peruſing thereof, to lay avvay at leſt ſuch their impure verſions as hitherto you haue ben forced to occupie. Hovv vvell vve haue done it, vve muſt not be iudges, but referre all to Gods Church and our ſuperiors in the ſame. to them vve ſubmit our ſelues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite aboliſhed: moſt humbly deſiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere miſtaken the ſenſe of the holy Ghoſt. further promiſing, that if hereafter we eſpie any of our ovvne errors, or if any other, either frende of good vvil, or aduerſarie for deſire of reprehenſion, ſhal open vnto vs the ſame: vve vvil not (as Proteſtants doe) for defenſe of our eſtimation, or of pride and contention, by vvrangling vvordes vvilfully perſiſt in them, but be moſt glad to heare of them, and in the next edition or othervviſe to correct them: for it is truth that vve ſeeke for, and Gods honour: which being had either by good intention, or by occaſion, al is vvel. This vve profeſſe onely, that vve haue done our endeuour vvith praier, much feare and trembling, leſt vve ſhould dangerouſly erre in ſo ſacred, high, and diuine avvorke: that vve haue done it vvith all faith, diligence, and ſinceritie: that vve haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: continually keeping our ſelues as neere as is poſſible, to our text & to the very vvordes and phraſes vvhich by long vſe are made venerable, though to ſome prophane or delicate eares they may ſeeme more hard or barbarous, * as the whole ſtyle of Scripture doth lightly to ſuch at the begining: acknowledging with S. Hierom, that in other vvritings it is ynough to giue in tráſlation ſenſe for ſenſe, but that in Scriptures, leſt vve miſſe the ſenſe, vve muſt keepe the very

The purpoſe & commoditie of ſetting forth this Catholike edition.

The religious care & ſinceritie obſerued in this tranſlatiõ.

See S. Auguſt. li. 3 confeſ. c. 5.

vvordes. *Ad Pammach. epiſtola* 101. *ca.* 2 *in princip.* Vve muſt, ſaith S. Auguſtine, ſpeake according to a ſet rule, leſt licence of wordes breede ſome vvicked opinion concerning the thinges conteined vnder the vvordes. *De ciuitate lib.* 10. *cap.* 12. Vvhereof our holy forefathers and auncient Doctors had ſuch a religious care, that they vvould not change the very barbariſmes or incongruities of ſpeach vvhich by long vſe had preuailed in the old readings or recitings of ſcriptures: as, *Neque nubent neque nubentur*, in Tertullian li. 4. in Marcion. Mat. 22. in S. Hilarie in c. 22 Mat. and in al the fathers. *Quis me confuſus fuerit, confundar & ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat ſacerdos* (vvhich vvas an elder tranſlation then the vulgar Latin that novv is) in S. Ambroſe c. 3 *de fuga ſeculi.* and S. Hierom him ſelf, vvho othervviſe corrected the Latin tranſlation that vvas vſed before his time, yet keepeth religiouſly (as him ſelf profeſſeth *Præfat. in 4 Euang. ad Damaſum*) theſe and the like ſpeaches, *Nonne vos magis pluris eſtis illis?* and, *filius hominis non venit miniſtrari ſed miniſtrare*: and, *Neque nubent, neque nubentur*: in his commentaries vpon theſe places. and, *Non capit Propheram perire extra Hieruſalem*, in his commentaries *in c.* 2. *Ioël. ſub finem.* And S. Auguſtine, vvho is moſt religious in al theſe phraſes, counteth it a ſpecial pride and infirmitie in thoſe that haue a litle learning in tonges, & none in thinges, that they eaſily take offenſe of the ſimple ſpeaches or ſoleciſmes in the ſcriptures. *de doctrina Chriſt. li.* 2. *cap.* 13. See alſo the ſameholy father *li.* 3 *de doct. Chriſt. c* 3 and *tract.* 2 *in Euang. Ioan.* But of the maner of our tranſlation more anon.

The auncient fathers kept religiouſly the very barbariſmes of the vulgar Latin text.

Mat. 22. Mar. 8. Hebr. 7. Mat. 6. 20. 22. Luc. 13.

Now, though the text thus truely tranſlated, might ſufficiently, in the ſight of the learned and al indifferent men, both controule the aduerſaries corruptions, and proue that the holy Scripture vvhereof they haue made ſo great vauntes, make nothing for their nevv opinions, but vvholy for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knovving that the good and ſimple may eaſily be ſeduced by ſome ſevv obſtinate perſons of perdition (vvhom vve ſee giuen ouer into a reprobat ſenſe, to whom the Goſpel, vvhich in it ſelf is the odour of life to ſaluation, is made the odour of death to damnation, ouer vvhoſe eies for ſinne & diſobedience God ſuffereth a veile or couer to lie, whiles they read the nevv Teſtamét, euen as the Apoſtle ſaith the Ievves haue til this day, in reading of the old, that as the one ſort can not finde Chriſt in the Scriptures, reade they neuer ſo much, ſo the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this ſaying of S. Auguſtine to be moſt true, *If the preiudice of any erroneous perſuaſion preoccupate the mind, vvhatſoeuer the Scripture hath to the contrarie, men take it for a figurative ſpeach*: for theſe cauſes, and ſomevvhat to help the faithful reader in the difficulties of diuers places, vve haue alſo ſet forth reaſonable large ANNOTATIONS, thereby to ſhevv the ſtudious reader in moſt places perteining to the controuerſies of this time, both the heretical corruptions and falſe deductions, & alſo the Apoſtolike tradition, the expoſitions of the holy fathers, the decrees of the Catholike Church and moſt auncient Coūcels: which meanes vvhoſoeuer truſteth not, for the ſenſe of holy Scriptures, but had rather folow his priuate iudgemét or the arrogát ſpirit of theſe Sectaries, he ſhal vvorthily through his owne wilfulnes be deceiued. beſeeching all men to looke vvith diligence, ſinceritie, and indifferencie, into the caſe that concerneth no leſſe then euery ones eternal ſaluation or damnation.

Of the ANNOTATIONS, vvhy they vvere made, & vvhat matter they cōteine.

2 Cor. 2. 2 Cor. 3. De doctr. Chriſt. lib. 3. cap. 10.

Vvhich if he doe, vve doubt not but he ſhal to his great contentment, find the holy Scriptures moſt clerely and inuincibly to proue the articles of Catho-

like

like doctrine againſt our aduerſaries; vvhich perhaps he had thought before this diligent ſearch, either not to be conſonant to Gods vvord, or at leaſt not conteined in the ſame, and finally he ſhal proue this ſaying of S. Auguſtine to be moſt true. *Multi ſenſus &c. Many ſenſes of holy Scriptures lie hidden, and are know-*
In Pſal. 67. prope finem. *en to ſome fevv of greater vnderſtanding: neither are they at any time anouched more commodiouſly and acceptably then at ſuch times, vvhen the care to anſvver heretikes doth force men thereynto. For then, euen they that be negligent in matters of ſtudie and learning, ſhaking of ſluggiſhnes, are ſtirred vp to diligent hearing, that the Aduerſaries may be refelled. Againe, hovv many ſenſes of holy Scriptures, cõcerning Chriſtes Godhead, haue been anouched againſt Photinus: hovv many, of his Manhod, againſt Manichæus: hovv many, of the Trinitie, againſt Sabellius: hovv many, of the vnitie in Trinitie, againſt the Arrians, Eunomians, Macedonians: hovv many, of the Catholike Church diſperſed through out the vvhole vvorld, and of the mixture of good and bad in the ſame vntil the end of the vvorld, againſt the Donatiſtes and Luciferians and other of the like errour: hovv many againſt al other heretikes, vvhich it vvere to long to rehearſe? Of vvhich ſenſes and expoſitions of holy Scripture the approued authors and anouchers, ſhould othervviſe either not be knovven at al, or not ſo vvel knovven, as the contraditions of proud heretikes haue made them.*

Hereſies make Catholikes more diligent to ſearch and finde the ſenſes of holy Scripture for refelling of the ſame.

Thus he ſaith of ſuch thinges as not ſeeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folovved in all, as he exemplificth in one. *Then doe vve hold* (ſaith he) *the veritie of the Scriptures, vvhen vve doe that vvhich novv hath ſeemed good to the Vniuerſal Church, vvhich the authoritie of the Scriptures them ſelues doth cõmend: ſo that, foraſmuch as the holy Scripture can not deceiue, vvhoſoeuer is afraid to be deceiued vvith the obſcuritie of queſtions, let him therein aſke counſel of the ſame* CHVRCH, *vvhich the holy Scripture moſt certainely and euidently ſhevveth and pointeth vnto.* Aug. li. 1. Cont. Creſcon. c. 13.

Many cauſes vvhy this nevv Teſtament is tráſlated according to the auncient vulgar Latin text.

NOVV TO GIVE thee alſo intelligence in particular, moſt gentle Reader, of ſuch thinges as it behoueth thee ſpecially to knovv concerning our Tranſlation: Vve tranſlate the old vulgar Latin text, not the common Greeke text, for theſe cauſes.

It is moſt auncient.

1. It is ſo auncient, that it vvas vſed in the Church of God aboue 1300 yeres agoe, as appeareth by the fathers of thoſe times.

Corrected by S. Hierom.

2. It is that (by the common receiued opinion and by al probabilitie) vvhich S. Hierom aftervvard corrected according to the Greeke, by the appointment of Damaſus then Pope, as he maketh mention in his preface before the foure Euangeliſtes, vnto the ſaid Damaſus: and *in Catalogo in fine*, and *ep.* 102.

Commẽded by S. Auguſtine.

3. Conſequently it is the ſame vvhich S. Auguſtine ſo commendeth and al-
Ep. 10. lovveth in an Epiſtle to S. Hierom.

Vſed and expounded by the fathers.

4. It is that, vvhich for the moſt part euer ſince hath been vſed in the Churches ſeruice, expounded in ſermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church.

Only authentical, by the holy Councel of Trent.

Seſſ. 4. 5. The holy Councel of Trent, for theſe and many other important conſiderations, hath declared and defined this onely of al other latin tranſlations, to be authentical, and ſo onely to be vſed and taken in publike leſſons, diſputations, preachings, and expoſitions, and that no man preſume vpon any pretence to reiect or refuſe the ſame.

Moſt graue, leaſt partial.

6. It is the grauelt, ſincereſt, of greateſt maieſtie, leaſt partialitie, as being vvithout al reſpect of controuerſies and contentions; ſpecially theſe of our

time, as appeareth by thoſe places vvhich Eraſmus and others at this day tranſlate much more to the aduantage of the Catholike cauſe.

Preciſe in following the Greeke.

7. It is ſo exact and preciſe according to the Greeke, both the phraſe and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Proteſtants tranſlations, beſide infinite other places, we appeale to theſe. Tit. 3, 14. *Cument bonis operibus præeſſe.* προϊστασθαι. Engl. bib. 1577, *to mainteine good vvorkes.* and Hebr. 10, 20. *Viam nobis initiauit*, ἐνεκαίνισεν. Engliſh Bib. *he prepared.* So in theſe vvordes, *Iuſtificationes*, *Traditiones*, *Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpoſe.

Preferred by Beza him ſelf.

8. The Aduerſaries them ſelues, namely Beza, preferre it before al the reſt. *In præfat. no. Teſt an.* 1556. And againe he ſaith, that the old Interpreter tranſlated very religiouſly. *Annot. in* 1. *Luc.* v. 1.

Al the reſt miſliked of the Sectaries them ſelues, eche reprehending an other.

9. In the reſt, there is ſuch diuerſitie and diſſenſion, and no end of reprehending one an other, and tranſlating euery man according to his fantaſie, that * Luther ſaid, If the vvorld ſhould ſtand any long time, vve muſt receiue againe (which he thought abſurd) the Decrees of Councels, for preſeruing the vnitie of faith, becauſe of ſo diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellovv-tranſlators, that had much rather diſagree and diſſent from the beſt, then ſeeme them ſelues to haue ſaid or vvritten nothing. And Bezas tranſlation it ſelf, being ſo eſteemed in our countrie, that the Geneua * Engliſh Teſtaments be tranſlated according to the ſame, yet ſometime goeth ſo vvide from the Greeke, and from the meaning of the holy Ghoſt, that them ſelues which proteſt to trãſlate it, dare not folow it. For example, *Luc.* 3, 36. They haue put theſe vvordes, *The ſonne of Cainan*, vvhich he vvittingly and vvilfully left out: and *Act.* 1, 14. they ſay, *Vvith the vvomen*, agreably to the vulgar Latin: where he ſaith, *Cum vxoribus*, *vvith their vvines.*

* *Cochla. c.* 11 *de Canon. Script. authoritate.*

The newe Teſt. printed the yere 1582. *in the title.*

It is truer then the vulgar Greeke text it ſelf.

10. It is not onely better then al other Latin trãſlations, but then the Greeke text it ſelf, in thoſe places where they diſagree.

The auncient fathers for proofe therof, and the Aduerſaries them ſelues.

The proofe hereof is euident, becauſe moſt of the auncient Heretikes were Grecians, & therfore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 *Cor.* 15, 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de cœlo cœleſtis*, *The ſecond man from heauen heauenly.* So reade other* auncient fathers, and Eraſmus thinketh it muſt needes be ſo, and Caluin him ſelf folovveth it *Inſtit. li.* 2. *c.* 13. *parag.* 2. Againe S. Hierom noteth that the Greeke text (1 *Cor.* 7, 33) which is at this day, is not the *Apoſtolical veritie* or the true text of the Apoſtle: but that which is in the vulgar Latin, *Qui cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is vvith a vvife, is careful of vvorldly things, how he may pleaſe his vvife, and is deuided or diſtracted.* The Eccleſiaſtical hiſtorie called the Tripartite, noteth the Greeke text that now is (1 *Io.* 4, 3) to be an old corruption of the auncient Greeke copies, by the Neſtorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis ſpiritus qui ſoluit* Iesvm, *ex Deo non eſt. Euery ſpirit that diſſolueth* Iesvs, *is not of God:* and Beza confeſſeth that Socrates in his Eccleſiaſtical hiſtorie readeth ſo in the Greeke, πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν χριστὸν &c.

Li. 5 *cont. Marcionã.* *Ambroſe.* *Hierom.* *Li.* 1, *com. Iouin. c.* 7. *Li.* 12. *c.* 4. *Li.* 7. *c.* 32

But the proofe is more pregnant out of the Aduerſaries them ſelues. They forſake the Greeke text as corrupted, and tranſlate according to the vulgar Latin,

tin, namely Beza and his ſcholers the Engliſh tranſlatours of the Bible, in theſe places. Hebr. chap. 9, verſ. 1. ſaying, *The firſt couenant*, for that vvhich is in the Greeke. *The firſt tabernacle.* vvhere they put, *couenant*, not as of the text, but in an other letter, as to be vnderſtood, according to the vulgar Latin, vvhich moſt ſincerely leaueth it out altogether, ſaying, *Habuit quidem & prius iuſtificationes &c.* The former alſo in deede had iuſtifications *&c.* Againe, Ro. 11, verſ. 21. They tranſlate not according to the Greeke text, *Tempori ſeruientes*, ſeruing the time, vvhich Beza ſaith muſt needes be a corruption: but according to the vulgar Latin, *Domino ſeruientes*, ſeruing our Lord. Againe, *Apoc.* 11, verſ. 2. they tranſlate not the Greeke text, *Atrium quod intra templum eſt*, the court vvhich is vvithin the teme: but cleane contarie, according to the vulgar Latin, vvhich Beza ſaith is the true reading, *Atrium quod eſt foris templum*, the court vvhich is vvithout the temple. Onely in this laſt place, one Engliſh Bible of the yere 1562, folovveth the errour of the Greeke. Againe, 2 *Tim.* 2. verſ. 14. they adde, *but*, more then is in the Greeke, to make the ſenſe more cómodious and eaſie, according as it is in the vulgar Latin. Againe, *Ia.* 5, 12. they leaue the Greeke, and folovv the vulgar Latin, ſaying, *leſt you fall into condemnation.* I *doubt* not (ſaith Beza) *but this is the true and ſincere reading, and I ſuſpect the corruption in the Greeke came thus &c.* It vvere infinite to ſet dovvne al ſuch places, vvhere the Aduerſaries (ſpecially Beza) folovv the old vulgar Latin and the Greeke copie agreable therevnto, condemning the Greeke text that novv is, of corruption.

The Caluiniſtes themſelues oftéforſake the Greeke as corrupt, and tranſlate according to the ancient vulgar latin text.

Againe, Eraſmus the beſt tranſlatour of al the later, by Bezas iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture. as *Mat.* 6. to the end of the *Pater noſter*, theſe vvordes, *Becauſe thine is the kingdom, the povver, and the glorie, for euer-more.* Vvhich he calleth, *nugas*, trifles raſhly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin becauſe it hath it not. likevviſe *Ro.* 11, 6. theſe vvordes in the Greeke, and not in the vulgar latin: *But if of vvorkes, it is not novv grace: other vviſe the vvorke is no more a vvorke.* and *Mar.* 10, 29. theſe vvordes, *or vvife*, and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelf, and iuſtifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that ſuch and ſuch vvordes or ſentences are ſuperfluous. in al which places our vulgar Latin hath no ſuch thing, but is agreable to the Greeke vvhich remaineth after the ſuperfluities be taken avvay. For example, that before métioned in the end of the *Pater noſter*, hath a marke of ſuperfluitie in the Greeke text thus ''. and *Marc.* 6, 11 theſe vvordes, *Amen I ſay to you, it ſhal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie.* and *Mat.* 20, 22. theſe vvordes, *And be baptized vvith the baptiſme that I am baptized vvith?* Vvhich is alſo ſuperfluouſly repeated againe verſ. 23. and ſuch like places exceding many: which being noted ſuperfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in thoſe places to be better, truer and more ſincere then the Greeke.

Superfluities in the Greeke, vvhich Eraſmus calleth triſling and raſh additions.

See No. *Teſt. grec. Rob. Stephani in folio*, and *Criſpini.*

Vvherevpon vve conclude of theſe premiſſes, that it is no derogation to the vulgar Latin text, vvhich we tranſlate, to diſagree from the Greeke text, vvherein it may notvvithſtanding be not onely as good, but alſo better. and this the Aduerſarie him ſelf, their greateſt and lateſt tranſlatour of the Greeke, doth auouch againſt Eraſmus in behalfe of the old vulgar Latin trãſlation, in theſe notorious vvordes. *Hovv vnvvorthely and vvithout cauſe* (ſaith he) *doth Eraſmus blame the old Interpreter as diſſenting from the Greeke? he diſſented, I graunt, from thoſe Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the ſame interpretation*

Beza præfat. No. Teſt. 1556 See him alſo Anno. in 11. *Act.* v. 20.

The vulgar Latin tranſlation agreeth vvith the beſt Greeke copies, by Bezas ovvne iudgement.

terpretation vvhich he blameth, is grounded vpon the authoritie of other Greeke copies, & thoſe moſt auncient. Yea in ſome number of places vve haue obſerued, that the reading or the Latin text of the old Interpreter, though it agree not ſometime vvith our Greeke copies yet it is much more conuenient, for that it ſeemeth he folovved ſome better and truer copie. Thus far Beza. In vvhich vvordes he vnwittingly, but moſt truely, iuſtifieth and defendeth the old vulgar Tranſlation againſt him ſelf and al other cauillers, that accuſe the ſame, becauſe it is not alwaies agreable to the Greeke text: Vvhereas if vvas tranſlated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, ſuch as S. Auguſtine ſpeaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greeke copies*, vvherevnto the latin tranſlations that faile in any place, muſt needes yeld. *Li. 2. de doct. Chriſt. c.* 15.

Vvhen the Fathers ſay, that the Latin text muſt yeld to the Greeke, & be corrected by it, they meane the true and vncorrupted Greeke text.

And if it were not to long to exemplifie and proue this, which would require a treatiſe by it ſelf, we could ſhew by many and moſt cleere examples through out the new Teſtament, theſe ſundrie meanes of iuſtifying the old tranſlation.

The vulgar Latin Tranſlatiõ, is many waies iuſtified by moſt auncient Greeke copies, & the Fathers.

First, if it agree with the Greeke text (as commonly it doth, and in the greateſt places cõcerning the controuerſies of our time, it doth moſt certainely) ſo far the Aduerſaries haue not to complaine: vnles they wil complaine of the Greeke alſo, as they doe *Ia.* 4. *v* 2. and 1 *Pet.* 3. *v.* 21. where the vulgar Latin folowcth exactly the Greeke text, ſaying, *Occiditis*: and, *Quod vos ſimilis formæ*, &c But Beza in both places correcteth the Greeke text alſo as falſe.

2 If it diſagree here and there from the Greeke text, it agreeth with an other Greeke copie ſet in the margent, whereof ſee examples in the foreſaid Greeke Teſtaments of Robert Steuens and Criſpin through out. namely 2 *Pet.* 1, 10. *Satagite vt per bona opera certam veſtram vocationem faciatis.* Διὰ τῶν ἀγαθοεργιῶν. and Marc. 8. *v.* 7. *Et ipſos benedixit*, ἐυλογήσας αὐτὰ.

3 If theſe marginal Greeke copies be thought leſſe authentical then the Greeke text, the Aduerſaries them ſelues tel vs the cõtrarie, vvho in their tranſlations often folow the marginal copies, and forſake the Greeke text. as in the examples aboue mentioned *Ro.* 11. *Apoc.* 11. 2 *Tim.* 2. *Iac.* 5. &c. it is euident.

4 If al Eraſmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and thoſe moſt auncient (as he ſaith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iuſt according to the vulgar Latin: & that in ſuch place as would ſeeme otherwiſe leſſe probable. as *Iac.* 3. *verſ.* 5. *Ecce quantus ignis quam magnam ſiluam incendit! Behold how much fire vvhat a great vvood it kindleth!* A man would thinke it muſt be rather as in the Greeke text, *A litle fire vvhat a great vvood it kindleth!* But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies alſo faile ſometime, there Beza and Criſpin ſupply Greeke copies fully agreable to the vulgar Latin. as *ep. Iudæ verſ.* 5. Scientes ſemel *omnia*, quoniam IESVS &c. and *verſ* 19. Segregant *ſemetipſos*. likewiſe 2 Epheſ 1. *Quòd elegerit vos primitias*: ἀπαρχὰς in ſome Greeke copies. Gagn. & 2 *Cor.* 9. *Veſtra æmulatio, ὑμῶν ζῆλος*. ſo hath one Greeke copie. Beza.

Codex vetuſtiſſ. ἀλλὰ πῦρ πάλιν, ἐν ἀρχὰς, ζῆλος. ἐσθίει

5 If al their copies be not ſufficient, the auncient Greeke fathers had copies and expounded them agreable to our vulgar Latin. as 1 Tim. 6, 20. *Prophanas vocum nouitates.* So readeth S. Chryſoſtom and expoundeth it againſt Heretical & erroneous noueltes. Yet now we know no Greeke copie that readeth ſo.

κενοφωνίας

Likewiſe

Likewiſe *Io.* 10,29. *Pater meus quod mihi dedit maius omnibus eſt.* ſo readeth S. Cyril and expoundeth it *li.* 7 in Io.c.10.likewiſe 1 *Io.* 4, 3. *Omnis ſpiritus qui ſoluit* IESVM, *ex Deo non eſt.* ſo readeth S. Irenæus li.3.c.18. S. Auguſtine *tract. 6. in Io.* S. Leo *epiſt.* 10.c. 5. beſide Socrates in his Eccleſiaſtical hiſtorie, *li.*7.c. 22.and the Tripartite *li.*12.c.4.vvho ſay plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text Io.5,2. *Eſt autẽ Hieroſolymis probatica piſcina?* and yet S. Chryſoſtom, S. Cyril, and Theophylacte read ſo in the Greeke, and Beza ſaith it is the better reading. and ſo is the Latin text of the Romane Maſſe booke iuſtified, and eight other Latin copies, that reade ſo. for our vulgar Latin here, is according to the Greeke text, *Super probatica.* & Ro. 5. v. 17. *Donationis & iuſtitiæ.* ſo readeth Theodorete in Greeke. & *Lu.*2.v.14. Origen & S. Chryſoſtom reade, *Hominibus bonæ voluntatis*, and Beza liketh it better then the Greeke text that nowv is.

The Greeke fathers.

Iuſi wri-ting

6. Vvhere there is no ſuch ſigne or token of any auncient Greeke copie in the fathers, yet theſe later Interpreters tel vs, that the old Interpreter did folovv ſome other Greeke copie. as Marc. 7, 3. *Niſi crebro lauerint.* Eraſmus thinketh that he did read in the Greeke πυκνὰ, *often*: and Beza and others commend his coniecture, yea and the Engliſh Bibles are ſo tranſlated. vvhereas novv it is πυγμῇ vvhich ſignifieth the length of the arme vp to the elbovv. And vvho vvould not thinke that the Euangeliſt ſhould ſay, The Phariſees vvaſh often, becauſe othervviſe they eate not, rather then thus, *Vnles they vvaſh vp to the elbovv, they eate not?*

7. If al ſuch coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great conſent vvil eaſily iuſtifie the old vulgar trãſlation, vvhich for the moſt part they folovv and expound. as, Io. 7, 39. *Nondum erat ſpiritus datus.* ſo readeth S. Auguſtine *li. 4 de Trinit.* c.20. and li.83 *Quæſt. q.* 62.and *tract.* 52 *in Ioan.* Leo *ſer.* 2 *de Penteceſte.* Vvhoſe authoritie vvere ſufficient, but in deede Didymus alſo a Greeke Doctor readeth ſo *li.* 2 *de Sp. ſancto*, tranſlated by S. Hierom, and a Greeke copie in the Vaticane, and the Syriake nevv Teſtament. Likevviſe Io.21, 22. *Sic eum volo manere.* ſo reade S. Ambroſe, *in Pſal.* 45.& *Pſal.* 118. *octonario Reſh.* 8. Auguſtine and Ven. Bede vpon S. Iohns Goſpel.

The Latin fathers.

See Annot. Lucan. in Nou. Teſt. and *Annot. Lucæ Brugenſes in biblia.*

8. And laſtly, if ſome other Latin fathers of auncient time, reade othervviſe, either here or in other places, not al agreing vvith the text of our vulgar Latin, the cauſe is, the great diuerſitie and multitude that vvas then of Latin copies, (vvhereof S. Hierom complaineth) til this one vulgar Latin grevv onely into vſe. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this laſt place readeth, *Si ſic eum volo manere, li. 1. adu. Iouin.* it is according to no Greeke copie novv extant. And if yet there be ſome doubt, that the readings of ſome Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the ſame: let Beza, that is, let the Aduerſarie him ſelf, tel vs his opinion in this caſe alſo. *Vvhoſoeuer*, ſaith he, *ſhal take vpon him to correct theſe things* (ſpeaking of the vulgar Latin tranſlation) *out of the auncient fathers vvritings, either Greeke or Latin, vnles he doe it very circumſpectly and aduiſedly, he ſhal ſurely corrupt al rather then amend it, becauſe it is not to be thought, that as often as they cited any place, they did alvvaies looke into the booke, or number euery vvord.* As if he ſhould ſay, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected vvhen vve read othervviſe in the fathers either Greeke or Latin, becauſe they did not alvvaies exactly cite the vvordes, but folovved ſome

Præfat. in 4. Euang. ad Damaſum.

Præfat. eiusd.

commodious and godly ſenſe thereof.

The fevv and ſmal faultes negligently crept into the vulgar Latin tranſlation.

Thus then vve ſee that by al meanes the old vulgar Latin tranſlation is approued good, and better then the Greeke text it ſelf, and that there is no cauſe vvhy it ſhould giue place to any other text, copies, or readings. Marie if there be any faultes euidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) them vve graunt no leſſe, then vve vvould graunt faultes novv a daies committed by the Printer, and they are exactly noted of Catholike vvriters, namely in al Plantins Bibles ſet forth by the Diuines of Louan: and the holy Councel of Trent vvilleth that the vulgar Latin text be in ſuch pointes throughly mended, & ſo to be moſt authentical. Such faultes are theſe, *In fide*, for, *in fine*: *Præſcientiam*, for, *præſentiam*: *Suſcipiens*, for, *Suſpiciens*: and ſuch like very rare. vvhich are euident corruptions made by the copiſtes, or grovven by the ſimilitude of vvordes. Theſe being taken avvay, vvhich are no part of thoſe corruptions and differences before talked of, vve tranſlate that text vvhich is moſt ſincere, and in our opinion and as vve haue proued, incorrupt. The Aduerſaries contrarie, tranſlate that text, vvhich them ſelues confeſſe both by their vvritings and doings, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared. *Seſſ. 4.*

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that only, and hold that only for authentical Scripture.

And if vve vvould here ſtand to recite the places in the Greeke vvhich Beza pronounceth to be corrupted, vve ſhould make the Reader to vvonder, hovv they can either ſo plead othervviſe for the Greeke text, as though there vvere no other truth of the nevv Teſtament but that: or hovv they tranſlate onely that (to deface, as they thinke, the old vulgar Latin) vvhich them ſelues ſo ſhamfully diſgrace, more then the vulgar Latin, inuenting corruptions vvhere none are, nor can be, in ſuch vniuerſal conſent of al both Greeke and Latin copies. For example, Mat. 10. *The firſt Simon, Vvho is called Peter.* I thinke (ſaith Beza) this vvord πρῶτος, *firſt*, hath been added to the text of ſome that vvould eſtabliſh Peters Primacie. Againe *Luc.* 22. The Chalice, *that is ſhed for you.* It is moſt likely (ſaith he) that theſe vvordes being ſometime but a marginal note, came by corruption out of the margent into the text. Againe *Act.* 7. Figures vvhich they made, *to adore them.* It may be ſuſpected (ſaith he) that theſe vvordes, as many other, haue crept by corruption into the text out of the margent. And 1 *Cor.* 15. He thinketh the Apoſtle ſaid not νῖκος, *victorie*, as it is in al Greeke copies, but νῶκος, *contention.* And *Act.* 13. he calleth it a manifeſt errour, that in the Greeke it is, 400 *yeres*, for, 300. And *Act.* 7. v. 16. he reckeneth vp a vvhole catalogue of corruptions. namely *Marc.* 12. v. 42. ὅ ἐστι κοδράντης, *Vvhich is a farthing*: and *Act.* 8. v. 26. ἄυλός ἐστιν ἔρημος, *This is deſert.* and *Act.* 7. v. 16 the name of Abraham, & ſuch like. Al vvnich he thinketh to haue been added or altered into the Greeke text by corruption. * In Annot. No. Teſt. an. 1556.

But among other places, he laboureth exceedingly to proue a great corruption *Act.* 7. v. 14. vvhere it is ſaid (according to the *Septuaginta*, that is, the Greeke text of the old Teſtament) that Iacob vvent dovvne into Ægypt vvith 75 ſoules. And *Luc.* 3. v. 36. he thinketh theſe vvordes τοῦ καϊνὰν, *Vvhich vvas of Cainan*, to be ſo falſe, that he leaueth them cleane out in *both his editions of the nevv Teſtament: ſaying, that he is bold ſo to doe, by the authoritie of Moyſes. Vvhereby he vvil ſignifie, that it is not in the Hebrue text of Moyſes or of the old Teſtament, and therfore it is falſe in the Greeke of the nevv Teſtament. Vvhich conſequence of theirs (for it is common among them and conceineth al Scriptures) if it vvere true, al places of the Greeke text of the nevv Teſtament, cited out of the old according to the Septuaginta, and not accor-

They ſtanding precifely vpon the Hebrue of the old, and Greeke text of the nevv Teſtament, muſt of force denie the one of them.

* An. Do. 1556 and 1565.

ding

ding to the Hebrue (vvhich they knovv are very many) ſhould be falſe. and ſo by tying them ſelues onely to the Hebrue in the old Teſtamẽt, they are forced to forſake the Greeke of the nevv: or if they vvil mainteine the Greeke of the nevv, they muſt forſake ſometime the Hebrue in the old. but this argument ſhal be forced againſt them els vvhere.

By this litle, the Reader may ſee vvhat gay patrones they are of the Greeke text, and how litle cauſe they haue in their owne iudgements to tranſlate it, or vaunt of it, as in derogation of the vulgar Latin tranſlation, & how eaſily we might anſwer them in a word, why we tranſlate not the Greeke: forſooth becauſe it is ſo infinitely corrupted. But the truth is, we do by no meanes graũt it ſo corrupted as they ſay, though in compariſon we know it leſſe ſincere & incorrupt then the vulgar Latin, and for that cauſe and others before alleaged we preferre the ſaid Latin, and haue tranſlated it.

They ſay the Greeke is more corrupt then vve vvil graunt them.

If yet there remaine one thing which perhaps they wil ſay, when they can not anſwer our reaſons aforeſaid: to wit, that we preferre the vulgar Latin before the Greeke text, becauſe the Greeke maketh more againſt vs: we proteſt that as for other cauſes we preferre the Latin, ſo in this reſpect of making for vs or againſt vs, we allow the Greeke as much as the Latin, yea in ſundrie places more then the Latin, being aſſured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this new Teſtament ſhal euidently appeare: namely in al ſuch places where they dare not tranſlate the Greeke, becauſe it is for vs & againſt them. as when they tranſlate, *Δικαιώματα*, *ordinances*, and not, *iuſtifications*, and that of purpoſe as Beza confeſſeth *Luc.* 1, 6. *παραδόσεως*, *ordinances* or *inſtructions*, and not *traditions*, in the better part. 2 *Theſſ.* 2, 15. *τοὺς πρεσβυτέρους*, *Elders*, and not *Prieſts*: *εἰδώλα*, *images* rather then *idols*. and eſpecially when S. Luke in the Greeke ſo maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza ſaith it is a corruption crept out of the margent into the text. Vvhat neede theſe abſurd diuiſes and falſe dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs againſt them? But that the Greeke maketh more for vs, ſee 1 Cor. 7. In the Latin, *Defraude not one an other, but for a time, that you giue your ſelues to prayer.* in the Greeke, *to faſting and prayer.* *Act.* 10, 30. in the Latin Cornelius ſaith, *from the fourth day paſt vntil this houre I vvas praying in my houſe and behold a man &c.* in the Greeke, *I vvas faſting, and praying.* 1 Io. 5, 18. in the Latin, *Vve knovv that euery one vvhich is borne of God, ſinneth not. but the generation of God preſerueth him &c.* in the Greeke, *but he that is borne of God preſerueth himſelf.* *Apoc.* 22, 14. in the Latin, *Bleſſed are they that vvaſh their garmẽts in the blood of the lambe* & c. in the Greeke, *Bleſſed are they that doe his commaundements.* *Rom.* 8, 38. *Certus ſum &c.* *I am ſure that neither death nor life, nor other creature is able to ſeparate vs from the charitie of God.* as though he vvere aſſured, or we might and ſhould aſſure our ſelues of our predeſtination. in the Greeke, *πέπεισμαι*, *I am probably perſuaded that neither death nor life* & c. In the Euangeliſts about the ſacrifice and S. Sacrament, in the Latin thus: *This is my bloud that ſhal be ſhed for you*: and in S. Paul, *This is my body vvhich ſhal be betraied or deliuered for you*: both being referred to the time to come and to the ſacrifice on the croſſe. in the Greeke, *This is my bloud vvhich is ſhed for you*: and, *my body vvhich is broken for you*: both being referred to that preſent time when Chriſt gaue his body and bloud at his ſupper, then ſheading the one and breaking the other, that is ſacrificing it ſacramentaliy and myſtically. Loe theſe and the like our aduantages in the Greeke, more then in the Latin.

Luc. 22. *v.* 20.

We preferre not the vulgar Latin text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latin.

For the real preſence.

For faſting.

For free vvil.

Againſt only faith.

Againſt ſpecial aſſurance of ſaluation.

For the ſacrifice of Chriſts body and bloud.

The Proteſtãts condemning the old vulgar tranſlation as making for vs, cõdemne them ſelues.

But is the vulgar tranſlation for al this Papiſtical, & therfore do we folow it? (for ſo ſome of them call it, and ſay it is * the worſt of al other.) If it be, the Greeke (as you ſee) is more, and ſo both Greeke and Latin and conſequently the holy Scripture of the new Teſtament is Papiſtical. Againe if the vulgar Latin be Papiſtical, Papiſtrie is very auncient, and the Church of God for ſo many hundred yeres wherein it hath vſed and allowed this tranſlation, hath been Papiſtical. But wherein is it Papiſtical? forſooth in theſe phraſes and ſpeaches, *Pœnitentiam agite. Sacramentum hoc magnum eſt.* AVE GRATIA PLENA. *Talibus hoſtiis promeretur Deus.* and ſuch like. Firſt, doth not the Greeke ſay the ſame? ſee the Annotations vpon theſe places. Secondly, could he tranſlate theſe things Papiſtically or partially, or rather prophetically, ſo long before they were in controuerſie? thirdly, doth he not ſay for, *pœnitentiam agite*, in an other place, *pœnitemini*: and doth he not tranſlate other myſteries, by the vvord. *Sacramentum*, as *Apoc.17, Sacramentum mulieris*: and as he tranſlateth one vvord, *Gratia plena*, ſo doth he not tranſlate the very like vvord, *plenus vlceribus*, vvhich them ſelues do folow alſo? is this alſo Papiſtrie? Vvhen he ſaid Heb.10,29. *Quanto deteriora merebitur ſupplicia* &c, and they like it vvel ynough: might he not haue ſaid according to the ſame Greeke word, *Vigilate vt mereamini fugere iſta omnia & ſtare ante filium hominis.* Luc.21, 36. and, *Qui merebuntur ſæculum illud & reſurrectionem ex mortuis &c.* Luc.20, 35. and, *Tribulationes quas ſuſtinetis, vt mereamini regnum Dei, pro quo et patimini.* 2 Theſſ.1,5. Might he not (we ſay) if he had partially affectated the word merite, haue vſed it in al theſe places, according to his and * your owne tranſlation of the ſame Greeke word Hebr, 10, 29? Vvhich he doth not, but in al theſe places ſaith ſimply, *Vt digni habeamini*, and, *Qui digni habebuntur.* And how can it be iudged Papiſtical or partial, when he ſaith, *Talibus hoſtiis promeretur Deus*, Heb.13? Vvas Primaſius alſo S. Auguſtines ſcholer, a Papiſt, for vſing this text, and al the reſt, that haue done the like? Vvas S. Cyprian a Papiſt, for vſing ſo often this ſpeach, *promereri Dominum iuſtis operibus, pœnitentia*, &c? or is there any difference, but that S. Cyprian vſeth it as a deponent more latinly, the other as a paſſiue leſſe finely? Vvas it Papiſtrie, to ſay *Senior* for *Preſbyter*, *Miniſtrantibus* for *ſacrificantibus* or *liturgiam celebrantibus*, *ſimulachris* for *idolis*, *fides tua te ſaluum fecit* ſometime for *ſanum fecit*? Or ſhal we thinke he was a Columniſt for tranſlating thus, as they thinke he was a Papiſt, when any word ſoundeth for vs?

Againſt D. Sand. Rocke pag. 147. See Kemnit. in exam. Cõc. Trid. ſeſſ. 4. Mat.3. & 11. Eph. 5. Luc. 1. Heb.13.

Mar. 1. κεχαριτωμένη *Luc. 16.v.20.*

No. Teſt. 1580.

in ep. ad Hebr. Ep.14 & 18.

It is void of al partialitie.

The Papiſtrie thereof (as they terme it) is in the very ſentences of the Holy Ghoſt, more then in the tranſlatiõ.

Againe, was he a Papiſt in theſe kinde of wordes onely, and was he not in whole ſentences? as, *Tibi dabo claues, &c. Quicquid ſolueris in terra, erit ſolutum & in cœlis.* and, *Quorum remiſeritis peccata, remittuntur eis.* and, *Tunc reddet vnicuique ſecundum opera ſua.* and, *Nunquid poterit fides ſaluare eum? Ex operibus iuſtificatur homo & non ex fide tantùm.* and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius grauia non ſunt.* and, *Aſpexit in remunerationem.* Are al theſe and ſuch like, Papiſtical tranſlations, becauſe they are moſt plaine for the Catholike faith which they call Papiſtrie? Are they not word for word as in the Greeke, and the very wordes of the holy Ghoſt? And if in theſe there be no accuſatiõ of Papiſtical partiality, vvhy in the other? Laſtly, are the auncient fathers, General Councels, the Churches of al the weſt part, that vſe al theſe ſpeaches & phraſes now ſo many hundred yeres, are they al Papiſtical? Be it ſo, and let vs in the name of God folow them, ſpeake as they ſpake, tranſlate as they tranſlated, interprete as they interpreted, becauſe we beleeue as they beleeued. And thus far for defenſe of the old vulgar Latin tranſlation, and why we tranſlated it before al others: Now of the maner of tranſlating the ſame.

Mat. 16. Io. 20. Mat. 16. Iac. 2. 1 Tim. 5. 1 Io. 5. Heb. 12.

IN THIS OVR TRANSLATION, becauſe we wiſh it to be moſt ſincere, as becõmeth a Catholike tranſlation, and haue endeuoured ſo to make it: we are very preciſe & religious in folowing our copie, the old vulgar approued Latin: not onely in ſenſe, which we hope we alwaies doe, but ſometime in the very wordes alſo and phraſes, which may ſeeme to the vulgar Reader & to common Engliſh eares not yet acquainted therewith, rudeneſſe or ignorance: but to the diſcrete Reader that deepely weigheth and conſidereth the importance of ſacred wordes and ſpeaches, and how eaſily the voluntarie Tranſlatour may miſſe the true ſenſe of the Holy Ghoſt, we doubt not but our conſideration and doing therein, ſhal ſeeme reaſonable and neceſſarie: yea and that al ſortes of Catholike Readers wil in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, & wil eſteeme it more, when they ſhal * otherwiſe be taught to vnderſtand it, then if it were the common knowen Engliſh.

The maner of this tranſlation, and vvi[illegible] been obſerued therein.

* See the laſt Table at the end of the booke.

For example, vve tranſlate often thus, *Amen, amen, I ſay vnto you.* Vvhich as yet ſeemeth ſtrange. but after a while it wil be as familiar, as *Amen* in the end of al praiers and Pſalmes. and euen as when we end with, *Amen*, it ſoundeth far better then, *So be it*: ſo in the beginning, *Amen Amen*, muſt needes by vſe and cuſtom ſound far better, then, *Verily verily*. Vvhich in deede doth not expreſſe the aſſeueration and aſſurance ſignified in this Hebrue word. beſides that it is the ſolemne and vſual word of our Sauiour *to expreſſe a vehement aſſeueration, and therfore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Teſtament, but is preſerued and vſed of the Euangeliſtes and Apoſtles them ſelues, euen as Chriſt ſpake it, *propter ſanctiorem authoritatem*, as S. Auguſtine ſaith of this and of *Allelu-ia, for the more holy and ſacred authoritie thereof, li. 2. Doct. Chriſt. c. 11.* And therfore do we keepe the word *Allelu-ia.* Apoc. 19. as it is both in Greeke and Latin yea and in al the Engliſh tranſlations, though in their bookes of common praier they tranſlate it, *Praiſe ye the Lord.* Againe, if *Hoſanna, Raca, Belial*, and ſuch like be yet vntranſlated in the Engliſh Bibles, why may not we ſay, *Corbana*, and *Paraſceue*: ſpecially when they Engliſhing this later thus, *the preparation of the Sabboth*, put three wordes more into the text, then the Greeke word doth ſignifie. *Mat.* 27, 62. And others ſaying thus, After the day *of preparing*, make a cold tranſlation and ſhort of the ſenſe: as if they ſhould trãſlate, Sabboth, *the reſting*. for, * *Paraſceue* is as ſolemne a word for the Sabboth eue, as *Sabboth* is for the Iewes ſeuenth day. and now among Chriſtians much more ſolemner, taken for Good-friday onely. Theſe wordes then we thought it far better to keepe in the text, and to tel their ſignification in the margent or in a table for that purpoſe, then to diſgrace bothe the text & them with tranſlating them. Such are alſo theſe wordes, *The Paſche. The feaſt of Azymes. The bread of Propoſition.* Vvhich they tranſlate *The Paſſeouer*, *The feaſt of ſvvete bread, The ſhevv bread.* But if *Pentecoſt* Act. 2 be yet vntrãſlated in their bibles, and ſeemeth not ſtrange: why ſhould not *Paſche* and *Azymes* ſo remaine alſo, being ſolemne feaſtes, as Pentecoſt was? or why ſhould they Engliſh one rather then the other? ſpecially whereas *Paſſeouer* at the firſt was as ſtrange, as *Paſche* may ſeeme now, and perhaps as many now vnderſtand *Paſche*, as *Paſſeouer*. and as for *Azymes*, when they Engliſh it, *the feaſt of ſvvette bread*, it is a falſe interpretatiõ of the word, & nothing expreſſeth that which belongeth to the feaſt, concerning vnleauened bread. And as for their terme of *ſhevv bread*, it is very ſtrange and ridiculous. Againe, if *Proſelyte* be a recciued word in the Engliſh bibles *Mat.* 23. *Act.* 2: why may not we be bold to ſay, *Neophyte.* 1 Tim. 3? ſpecially when they tranſlating it into Engliſh, do falſely expreſſe the ſignification

Certaine vvordes not Engliſh nor as yet familiar in the Engliſh tongue.

See annot. Io. c. 8. v. 34. & Apoc. c. 19. v. 4

Amen.

Alleluia.

No. Teſt. an. 1580. Bib. an. 1577.

Paraſceue.

Mar. 14. v. 42.

Paſche.

Bib. 1577. Mat. 26. 17.

Azymes.

Neophyte.

cation of the word thus, *a yong ſcholer*. Vvhereas it is a peculiar word to ſignifie them that were lately baptized, as *Catechumenus*, ſignifieth the newely inſtructed in faith not yet baptized, who is alſo a yong ſcholer rather then the other, and many that haue been old ſcholers, may be. *Neophytes* by differring baptiſme. And if *Phylacteries* be allowed for Engliſh *Mat.* 23, we hope that *Didragmes* alſo, *Prepuce*, *Paraclete*, and ſuch like, will eaſily grow to be currant and familiar. And in good ſooth there is in al theſe ſuch neceſſitie, that they can not conueniently be tranſlated. as when S. Paul ſaith, *conciſio, non circumciſio*: *Phil.* 3. how can we but folow his very wordes and alluſion? And how is it poſſible to expreſſe *Euangelizo*, but as vve do, *Euangelizet* for *Euangelium* being the Goſpel, what is, *Euangelizo* or *to Euangelize*, but to ſhew the glad tydings of the Goſpel, of the time of grace, of al Chriſts benefites? Al which ſignification is loſt, by tranſlating as the Engliſh bibles do, *I bring you good tydings*. Luc. 2, 10. Therfore we ſay *Depoſitum*, 1 Tim. 6. and, He *exinanited* him ſelf, Philip. 2. and, You haue *reſtoriſhed*, Philip. 4. and, *to exhauſt*, Hebr. 9, 28. becauſe vve can not poſsibly attaine to expreſſe theſe vvordes fully in Engliſh, and vve thinke much better, that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in the table folovving, or othervviſe to aſke the ful meaning of them, then by putting ſome vſual Engliſh vvordes that expreſſe them not, ſo to deceiue the reader. Sometime alſo vve doe it for an other cauſe. as vvhen vve ſay, *The aduent of our Lord*, and, *Impoſing of handes*. becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Prieſt*, *Deacon*, *Traditions aultar*, *hoſt*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Vvhy vve ſay, *our Lord*, not, *the Lord* (but in certaine caſes) ſee the Annotations 1 *Tim.* 6. *pag.* 585.

Catholike termes proceding from the very text of Scripture.

Moreouer, we preſume not in hard places to mollifie the ſpeaches or phraſes, but religiouſly keepe them vvord for vvord, and point for point, for feare of miſsing, or reſtraining the ſenſe of the holy Ghoſt to our phantaſie. as Eph. 6. *Againſt the ſpirituals of vvickednes in the celeſtials*. and, *Vvhat to me and thee vvoman?* *Io.* 2. whereof ſee the Annotation vpon this place. and 1 Pet. 2. *As infants euen novv borne, reaſonable, milke vvithout guile deſire ye*. Vve do ſo place, *reaſonable*, of purpoſe, that it may be indifferēt both to infants going before, as in our Latin text: or to milke that folovveth after, as in other Latin copies and in the Greeke.

Certaine hard ſpeaches and phraſes.

The Proteſtāts preſumptuous boldnes and liberue in tranſlating.

Io 3 vve tranſlate, *The ſpirit breatheth vvhere he vvil &c.* leauing it indifferēt to ſignifie either the holy Ghoſt, or vvinde: vvhich the Proteſtants tranſlating, *vvinde*, take avvay the other ſenſe more common and vſual in the auncient fathers. Vve tranſlate Luc. 8, 23. *They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the ſentence, as the Proteſtants doe. and c. 22. *This is the chalice, the nevv Teſtament &c.* not, *This chalice is the nevv Teſtament*. likevviſe, Mar. 13. *Thoſe daies ſhal be ſuch tribulation &c.* not as the Aduerſaries, *In thoſe daies*, both our text and theirs being othervviſe. likevviſe Iac. 4, 6. *And gineth greater grace*, leauing it indifferent to the *Scripture*, or to the *holy Ghoſt*, both going before. Vvhereas the Aduerſaries to to boldly & preſumptuouſly adde, ſaying *The Scripture gineth*, taking avvay the other ſenſe, which is ſtil more probable likevviſe *Hebr.* 12, 21 vve tranſlate, *So terrible vvas it vvhich vvas ſeen, Moyſes ſaid &c.* neither doth Greeke or Latin permit vs to adde, *that* Moyſes ſaid. as the Proteſtants preſume to doe. So vve ſay, *Men brethren*, *A vvidovv vvoman*, *A vvoman a ſiſter*, *Iames of Alphaus*, and the like. Sometime alſo we folow of purpoſe the Scriptures phraſe. as, *The hel of fire*, according to Greeke and *Mat.* 5. Latin

Gehenna ignis. Latin. vvhich we might say perhaps, *the firy hel*, by the Hebrue phraſe in ſuch ſpeaches, but not, *hel fire*, as commonly it is tranſlated. Likevviſe *Luc.* 4, 36. Vvhat *vvord* is this, that in povver and authoritie he cõmaundeth the vncleane ſpirits? as alſo, *Luc.* 2. Let vs paſſe ouer, and ſee the *vvord* that is done, Vvhere we might ſay, *thing*, by the Hebrue phraſe, but there is a certaine maieſtie and more ſignification in theſe ſpeaches, and therfore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phraſe, then it is the Engliſh. And vvhy ſhould vve be ſquamiſh at nevv vvordes or phraſes in the Scripture, vvhich are neceſſarie: vvhen vve do eaſily admit and folovv nevv vvordes coyned in court and in courtly or other ſecular vvritings?

The Greeke added often in the margens for many cauſes.

Vve adde the Greeke in the margent for diuers cauſes. Sometime vvhen the ſenſe is hard, that the learned reader may conſider of it and ſee if he can helpe him ſelf better then by our tranſlation. as Luc 11. *Nolite extollis.* μὴ μετεωρίζεσθε. and againe, *Quod ſupereſt date eleemoſynam.* τὰ ἐνόντα. Sometime to take away the ambiguitie of the Latin or Engliſh. as Luc. 11. *Et domus ſupra domum cadet.* Vvhich we muſt needes Engliſh, *and houſe vpon houſe, ſhal fall.* by the Greeke, the ſenſe is not, one houſe ſhal fal vpon an other. but, if one houſe riſe vpon it ſelf, that is, againſt it ſelf, it ſhal periſh. according as he ſpeaketh of a kingdom deuided againſt it ſelf, in the wordes before. And Act. 14. *Sacerdos Iouis qui erat.* in the Greeke, *qui*, is referred to Iupiter. Sometime to ſatisfie the reader, that might otherwiſe conceiue the tranſlation to be falſe. as *Philip.* 4. v. 6. *But in euery thing by praier*, &c. ἐν παντὶ προσευχῇ. not, *in al praier*, as in the Latin it may ſeeme. Sometime when the Latin neither doth, nor can, reache to the ſignification of the Greeke word, we adde the Greeke alſo as more ſignificant. *Illi ſoli ſeruies*, *him only ſhalt thou ſerue*, λατρεύσεις. And Act. 6. Nicolas a *ſtranger* of Antioche, προσήλυτος. and, Ro. 9. *The ſeruice*, ἡ λατρεία. and Eph. 1. to *perfite*, *inſtaurare omnia in Chriſto*, ἀνακεφαλαιώσασθαι And, *Vvherein he hath gratified vs*, ἐχαρίτωσεν. & Eph. 6. *Put on the armour*, πανοπλίαν. and a number the like. Sometime, when the Greeke hath two ſenſes, and the Latin but one, we adde the Greeke. 2. Cor. 1. *By the exhortation vvherevvith vve alſo are exhorted.* the Greeke ſignifieth alſo *conſolation* & c. and 2 Cor. 10. *But hauing hope of your faith increaſing, to be* &c. vvhere the Greeke may alſo ſignifie, *as* or *vvhen your faith increaſeth.* Sometime for aduantage of the Catholike cauſe, when the Greeke maketh for vs more then the Latin. as, Mat. 4. Act. 15. Seniores, πρεσβύτεροι. *Vt digni habeamini.* ἵνα ἀξιωθῆτε. *Qui effundetur*, τὸ ἐκχυνόμενον, 2 Theſ. 2. *Præcepta*, παραδόσεις. & Io. 21. νῖσμαν, *Paſce & rege.* And ſometime to ſhew the 1 Cor. 11. falſe tranſlation of the Heretike. as when Beza ſaith, *Hoc poculum in meo ſanguine qui.* τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. Luc. 22, &, *Quẽ oportet cœlo cõtineri.* ὃν δεῖ οὐρανὸν δέξασθαι, Act. 3. Thus we vſe the Greeke diuers waies, & eſteeme of it as it is worthie, & take al cõmodities thereof for the better vnderſtãding of the Latin, which being a tranſlation, can not al waies attaine to the ful ſenſe of the principal tonge, as vve ſee in al tranſlations.

The Latin text ſometime noted in the margent.

Item Vve adde the Latin vvord ſometime in the margent, vvhen either vve can not fully expreſſe it. (as *Act.* 8. They tooke order for Steuens funeral, *Curauerunt Stephanum.* and. Al take not this vvord, Non *omnes capiunt.*) or vvhen the reader might thinke it can not be as vve tranſlate. as, *Luc.* 8. A ſtorme of winde deſcended into the lake, and *they vvere filled*, & *complebantur.* and Io. 5. vvhen Ieſus knevv that he had novv a long time, *quia iam multum tempus haberet.* meaning, in his infirmitie.

This preciſe folovving of our Latin text, in neither adding nor diminiſhing, is the cauſe why we ſay not in the title of bookes, in the firſt page, S. Mat-

thew

In the beginning of bookes, Matthew, Paul &c. not S. Matthew. S. Paul &c.

thevv, S. Paul: becauſe it is ſo neither in Greeke nor Latin. though in the toppes of the leaues folovving, where vve may be bolder, we adde, S. Matthevv & c. to ſatisfie the reader. Much vnlike to the Proteſtants our Aduerſaries, vvhich make no ſcruple to leaue out the name of Paul in the title of the Epiſtle to the Hebrues, though it be in euery Greeke booke vvhich they tranſlate. And their moſt authoriſed Engliſh Bibles leaue out (Catholike) in the title of S. Iames Epiſtle and the reſt, vvhich vvere famouſly knovven in the primitiue Church by the name of *Catholicæ Epiſtolæ*. Euſeb. hiſt. Eccl. li. 2 c. 22.

Bib. an. 1570. 1580. an. 1577. 1562.

An other reading in the margent.

Item vve giue the Reader in places of ſome importance, an other reading in the margent, ſpecially vvhen the Greeke is agreable to the ſame. as Io. 4. *tranſiet de morte ad vitam.* Other Latin copies haue, *tranſiit*, and ſo it is in the Greeke.

The pointing ſometime altered.

Vve binde not our ſelues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuerſie, but folovv the pointing moſt agreable to the Greeke and to the fathers commentaries. As Col. 1, 10. *Ambulantes dignè Deo, per omnia placentes.* *Vvalking vvorthy of God, in al things pleaſing.* ἀξίως τοῦ κυρίου ἐν πᾶσαν ἀρεσκείαν. Eph. 1, 17. Vve point thus, *Deus Domini noſtri Ieſu Chriſti, pater gloriæ.* as in the Greeke, and S. Chryſoſtom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader ſpecially muſt marke, leſt he finde fault, vvhen he ſeeth our tranſlation diſagree in ſuch places from the pointing of his Latin Teſtament.

The margent reading ſometime preferred before the text.

Vve tranſlate ſometime the word that is in the Latin margent, and not that in the text, when by the Greeke or the fathers we ſee it is a manifeſt fault of the writers heretofore, that miſtooke one word for an other. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *præſentiam*, not, *præſcientiam*, 2 Pet. 1. v. 16. Heb. 13. *latuerunt*, not, *placuerunt*.

Thus we haue endeuoured by al meanes to ſatisfie the indifferent reader, and to helpe his vnderſtanding euery way, both in the text, and by Annotations: and withal to deale moſt ſincerely before God and man, in tranſlating and expounding the moſt ſacred text of the holy Teſtament. Fare wel good Reader, and if we profit the any whit by our poore paines let vs for Gods ſake be partakers of thy deuout praiers, & together with humble and contrite hart call vpō our Sauiour Chriſt to ceaſe theſe troubles & ſtormes of his dereſt ſpouſe: in the meane time comforting our ſelues with this ſaying of S. Auguſtine: *That Heretikes, vvhen they receiue povver corporally to afflict the Church, doe exerciſe her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exerciſe her vviſedom.* De ciuit. Dei li. 18. ca. 51.

THE SIGNIFICATION OR MEANING OF THE NVMBERS AND MARKES vſed in this Nevv Teſtament.

THE numbers in the inner margent of the text, ſhevv the number of verſes in euery Chapter.

The numbers in the Arguments before euery Chapter, point to the ſame numbers of verſes in the text, treating of the ſame matter.

The numbers in the beginning of the Annotations, ſignifie, that the Annotation is vpon ſuch a verſe of the text.

The numbers in the inner margent, or els vvhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4,16. the firſt is the chapter, the ſecond is the verſe. If thus, Gen. 4.16. both are the Chapters. If thus, Gen. 4,16.17.18. the firſt is the chapter, al the reſt, the verſes. If thus, Gen. 4,16.5,7. it ſignifieth, chap. 4. verſ. 16. and chap. 5. verſ. 7.

† This croſſe ſignifieth the beginning of euery verſe.

" This marke in the text, ſignifieth that there is an Annotation vpon that vvord or vvordes vvhich folovv the ſaid marke.

* This ſtarre in the text, or in the Annotatiõs, ſignifieth the allegations cited ouer againſt the ſame in the margent, or ſome other thing anſvvering therevnto.

` ` This marke ſhevveth an other reading in the margent. And if there be nothing in the margent, it ſignifieth that thoſe vvordes are not in ſome copies.

:: c b These notes in the text, referre the reader to the ſelf ſame in the margent.

Mt. for Matthevv.

Mr. for Marke.

☙ This marke ſignifieth the ending of Goſpels and Epiſtles.

Their beginning is knovven by the margent, vvhere directly at the beginning of them, is ſet, *The Goſpel, or, The Epiſtle vpon ſuch a day.* And if it could not be ſo ſet directly (becauſe of other marginal notes) then b is the marke of their beginning. And if ſome fevv by ouerſight be not noted in the margent, it is ſupplied in the table of Epiſtles and Goſpels, at the end of this booke.

THE BOOKES OF THE NEVV Testament, according to the counte of the Catholike Churche.

4 GOSPELS.
The Gospel of S. Matthevv.
The Gospel of S. Marke.
The Gospel of S. Luke.
The Gospel of S Iohn.
The ACTES of the Apostles.

S. PAVLES EPIST. 14.
The Epistle to the Romanes.
The 1 Epistle to the Corinthians.
The 2 Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1 Epist. to the Thessalonians.
The 2 Epistle to the Thessaloniãs.
The 1 Epistle to Timothee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrevves.

THE 7 CATHOL. EPISTLES.
The Epistle of S. Iames.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPSE of S. Iohn.

1 The infallible authoritie and excellencie of them aboue al other writings.
S. Augustine li. 11. cont. Faustum. cap. 5.

THe excellencie of the Canonical authoritie of the old and new Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherevnto euery faithful & godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say, The author of this booke held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are conteined in infinite bookes, but are in no case equal to that most sacred authoritie of CANONICAL SCRIPTVRES: in which soeuer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sense, commeth vnto vs, only by the credite vve giue vnto the CATHOLIKE CHVRCHE: through vvhose cõmendation vve beleeue both the Gospel and Christ him self. Vvhereas the Sectaries measure the matter by their fantasies and opinion.
S. Augustine cont. Epist. fundamenti cap. 5.

I for my part, vvould not beleeue the Gospel, vnlos the authoritie of the CATHOLIKE CHVRCH moued me. They therfore whom I obeied saying, Beleeue the Gospel: vvhy should I not beleeue them saying, Beleeue not * Manichæus? Choose vvhether thou vvilt. If thou wilt say, Beleeue the Catholikes: loe they vvarne me that I giue no credite vnto you: and therefore beleeuing them, I must needes not beleeue thee. If thou say, Beleeue not the Catholikes: it is not the right vvay, by the Gospel to driue me to the faith of Manichæus, because I beleeued

Luther, Caluin.

ued the Goſpel it ſelf by the preaching of Catholikes.

Againe li. de vtilit. credend. cap. 14.

I ſee that concerning Chriſt him ſelf, I haue beleeued none, but the confirmed and aſſured opinion of peoples and nations: and that theſe peoples haue on euery ſide poſſeſſed the myſteries of the CATHOLIKE CHVRCH. Vvhy ſhould I not therfore moſt diligently require, ſpecially among them, vvhat Chriſt commaunded, by vvhoſe authoritie I vvas moued to beleeue, that Chriſt did commaund ſome profitable thing? Vvilt thou (ô Heretike) tel me better vvhat he ſaid? vvhom I vvould not thinke to haue been at al, or to be, if I muſt beleeue, becauſe thou ſaieſt it. Vvhat groſſe madnes is this, to ſay, Beleeue the Catholikes, that Chriſt is to be beleeued: and learne of vs, vvhat he ſaid.

Againe cont. Fauſtum li. 11. *cap.* 1.

Thou ſeeſt then in this matter vvhat force the authoritie of the CATHOLIKE CHVRCH hath, vvhich euen from the moſt grounded and founded ſeates of the Apoſtles, is eſtabliſhed vntil this day, by the line of Biſhops ſucceding one an other, & by the conſent of ſo many peoples. *Vvhereas* thou ſaieſt, This is *Scripture*, or, this is ſuch an Apoſtles, that is not: becauſe this ſoundeth for me, and the other againſt me. Thou then art the rule of truth. vvhatſoeuer is againſt thee, is not true.

3 No heretikes haue right to the Scriptures, but are vſurpers: the Catholike Church being the true owner and faithful keeper of them. Heretikes abuſe them, corrupt them, and vtterly ſeeke to aboliſh them, though they pretend the contrarie.

Tertullian li. De præſcriptionibus, *bringeth in the* CATHOLIKE CHVRCH *ſpeaking thus to all Heretikes.*

Vvho are you, vvhen, and from vvhence came you? vvhat doe you in my poſſeſſion, that are none of mine? by vvhat right (Marcion) doeſt thou cut dovvne my vvood? vvho gaue the licence (ô Valentine) to turne the courſe of my fountaines? by vvhat authoritie (Apelles) doeſt thou remoue my boundes? and * you the reſt, vvhy do yovv ſovv and feede for theſe companions at your pleaſure? It is my poſſeſſion, I poſſeſſe it of old, I haue aſſured origins thereof, euen from thoſe authors vvhoſe the thing vvas. I am the heire of the Apoſtles. As they prouided by their teſtament, as they comitted it to my credite, as they adiured me, ſo doe I hold it. You ſurely they diſherited alvvaies and haue caſt you of, as forainers, as enemies.

1 *Luther, Zuinglius, Caluin.*

* *Their ſcholers & followers.*

Againe in the ſame booke.

Encountering vvith ſuch by Scriptures, auaileth nothing, but to ouerturne a mans ſtomake or his braine. This hereſie receiueth not certaine Scriptures: and if it do receiue ſome, yet by adding and taking avvay, it peruerteth the ſame to ſerue their purpoſe: and if it receiue any, it doth not receiue them vvholy: and if after a ſort it receiue them vvholy, neuertheles by diuiſing diuers expoſitions, it turneth them cleane an other vvay &c.

4 Yet do they vaunt them ſelues of Scriptures exceedingly, but they are neuer the more to be truſted for that.

S. Hierom aduerſus Lucifcrianos in fine.

Let them not flatter them ſelues, if they ſeeme in their ovvne conceite to affirme that vvhich they ſay, out of the chapters of Scripture: vvhereas the Diuel alſo ſpake ſome thinges out of the Scriptures, and the Scriptures conſiſt not in the reading, but in the vnderſtanding.

Vincentius Lirinenſis li. cont. prophanas hæreſum Nouationes.

Here perhaps ſome man may aſke, vvhether heretikes alſo vſe not the teſtimonies of diuine Scripture. Yes in deede do they, and that vehemently. For thou ſhalt ſee them flie through euery one of the ſacred bookes of the Lavv, through Movſes, the bookes of the kings, the Pſalmes, the Apoſtles, the Goſpels, the Prophets. For, vvhether among their ovvne fellowes, or ſtrangers: vvhether priuatly, or publikely: vvhether in talke, or in their bookes: vvhether in bankets, or in the ſtreates: they (I ſay) alleage nothing of their ovvne, which they endeuour not to ſhadow vvith the wordes of Scripture alſo. Read the vvorkes of Paulus Samoſatenus, of Priſcillian, of Eunomian, of Iouinian, * of the other plagues & pettilences: thou ſhalt finde an infinite heape of examples, no page in a manner omitted or voide, which is not painted and coloured with the ſentences of the new or old teſtament. But they are ſo much the more to be taken heede of, & to be feared, the more ſecretly they lurke vnder the ſhadowes of Gods diuine law. For they knovv their ſtinkes vvould not eaſily pleaſe any man almoſt, if they were breathed out nakedly & ſimply them ſelues alone, & therfore they ſprinkle them as it vvere vvith certaine pretious ſpices of the heauenly vvord: to the end that he vvhich would eaſely deſpiſe the errour of man, may not eaſely contemne the oracles of God. So that they doe like vnto them, vvhich vvhen they vvil prepare certaine bitter potions for children, do firſt anoint the brimmes of the cup vvith honie, that the vnwarie age, vvhen it ſhal firſt feele the ſvvetnes, may not feare the bitternes.

* Of Caluin, of Iuel, of the reſt.

§ The cauſe vvhy, the Scriptures being perfit, yet vve vſe other Eccleſiaſtical vvritings and tradition.

Vincentius Lirinenſis in his golden booke before cited, aduerſus prophanas hæreſum Nouationes.

Here ſome man perhaps may aſke, for aſmuch as the Canon of the Scriptures is perfit, and in all pointes very ſufficient in it ſelf, vvhat neede is there, to ioyne therevnto the authoritie of the* Eccleſiaſtical vnderſtanding? for this cauſe ſurely, for that all take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepenes thereof. but the ſpeaches thereof, ſome interpret one vvay, & ſome an other vvay, ſo that there may almoſt as many ſenſes be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabellius, an other vvay, othervviſe Donatus, othervviſe Arius, Eunomius, Macedonius, othervviſe Photinus, Apollinaris, Priſcillianus, othervviſe Iouinian, Pelagius, Celeſtius, laſtly othervviſe Neſtorius.* And therfore very neceſſarie it is, becauſe of ſo great vvindinges and turninges of diuers errours, that the line of Prophetical and Apoſtolical interpretation, be directed according to the rule of the Eccleſiaſtical and Catholike ſenſe or vnderſtanding.

* So he calleth the Churches ſenſe, and the fathers interpretations of Scriptures.

* Othervviſe vvicleffe, Luther, Caluin, Puritanes.

S. Baſil li. de Spiritu ſancto cap. 27.

Of ſuch articles of religion as are kept and preached in the Churche, ſome vvere taught by the vvritten vvord, other ſome vve haue receiued by the tradition of the Apoſtles, deliuered vnto vs as it vvere from hand to hand in myſterie ſecretly: both vvhich be of one force to Chriſtian religion: and this no man vvil deny that hath any litle ſkill of the Eccleſiaſtical rites or cuſtomes. for if vve goe about to reiect the cuſtomes not conteined in Scripture, as being of ſmal force, vve ſhal vnvvittingly and vnavvares mangle the GOSPEL it ſelf in the principal partes thereof, yea rather, vve ſhal abridge the very preaching of the Goſpel, and bring it to a bare name.

THE

THE SVMME OF THE NEW TESTAMENT.

THAT which was the ſumme of the Old Teſtament, to wit, Chriſt and his Church, as S. Auguſtine ſaith catechizing the ignorant: the very ſame is the ſumme of the New Teſtament alſo. For (as the ſame S. Auguſtine ſaith againe) In the Old Teſtament there is the occultation of the New: and in the New Teſtament there is the manifeſtation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And therupon our Sauiour ſaid: I am not come to breake the Law or the Prophets, but to fulfill them. For aſſuredly I ſay vnto you, til heauen and earth paſſe, one iote or one title ſhall not paſſe of the Law, till all be fulfilled. In which wordes he ſheweth plainely, that the new Teſtament is nothing els but the fulfilling of the old. Aug. de cat. rud. cap. 3. 4. Super Exod. q. 73. Mat. 5.

Therfore to come to the partes: The Goſpels doe tell of Chriſt himſelfe (of whom the Old Teſtamẽt did foretell) and that euen from his coming into the world, vnto his going out therof againe. The Actes of the Apoſtles doe tell of his Church beginning at Hieruſalem the headcitie of the Iewes, and of the propagation therof to the Gentiles and their headcitie Rome. And the Apocalypſe doth prophecie of it, euen to the conſummation therof, which ſhal be in the end of the world. The Epiſtles of the Apoſtles do treat partly of ſuch queſtions as at that time were moued, partly of good life and good order.

The Summe of the 4 Goſpels.

THe Goſpels doe tell hiſtorically the life of our Lord Ieſus, ſhewing plainely, * that he is Chriſt or the king of the Iewes, whom vntil then, al the time of the Old Teſtament, they had expected: and withal, that they of their owne mere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude alſo conſenting) would not receaue him, but euer ſought his death: which for the Redemption of the world, he at length permitted them to compaſſe, they deſeruing thereby moſt iuſtely to be refuſed of him, and ſo his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he choſeth Twelue, and appointeth one of them to be the cheefe of al, with inſtructions both to them and him accordingly. Io. 20, 31.

The ſtorie hereof is written by foure: who in Exechiel and in the Apocalypſe are likened to foure liuing creatures, euery one according as his booke beginneth. S. Matthew to a Man, becauſe he beginneth with the pedegree of Chriſt as he is man. S. Marke to a Lion, becauſe he beginneth with the preaching of S. Iohn Baptiſt, as it were the roaring of a lion in the wildernes. S. Luke to a Calfe, becauſe he beginneth with a prieſt of the Old Teſtament (to wit, Zacharie the father of S. Iohn Baptiſt) which Prieſthood was to ſacrifice calues to God. S. Iohn to an Egle, becauſe he beginneth with the Diuinitie of Chriſt, flying ſo high as more is not poſſible. Eze. 1. Apoc. 4.

The firſt three do report at large vvhat Chriſt did in Galilee, after the impriſonment of S. Iohn Baptiſt. Vvherefore S. Iohn the Euangeliſt vvriting after them all, doth omit his doinges in Galilee (ſaue onely one, vvhich they had not vvritten of, the vvonderful bread vvhich he told the Capharnaites he could and vvould giue, Io. 6.) and reporteth firſt, vvhat he did vvhiles Iohn Baptiſt as yet vvas preaching and baptizing: then, after Iohns impriſoning, vvhat he did in Iurie euery yere about Eaſter. But of his Paſſion all foure do vvrite at large.

Vvhere it is to be noted, that from his baptizing (vvhich is thought to haue been vpon Twelfthday, vvhat time he was beginning to be about 30 yere old, *Luk. 3.) vnto his paſſion, are numbred three monethes and three yeres, in vvhich there vvere alſo 4 Eaſters.*

The argument of S. Matthewes Goſpel.

S. *Matthevves Goſpel may be vvell diuided into fiue partes. The firſt parte, as touching the Infancie of our* Lord *Ieſus: Chap. 1 and 2.*

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

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

The fourth, of his comming into Iurie, tovvard his Paſſion: chap. 19. and 20.

The fifth, of the Holy vveeke of his Paſſion in Hieruſalem: chap. 21 vnto the end of the booke.

Of S. Matthew *vve haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he vvas called of our* Lord, *and made a Diſciple. Then Luk. 6. Mar. 3. Mat. 10: Hovv out of the vvhole number of the Diſciples he vvas choſen to be one of the twelue Apoſtles. And out of them againe he vvas choſen (and none but he and S. Iohn) to be one of the foure Euangeliſtes. Among vvhich foure alſo, he vvas the firſt that vvrote, about 8 or 10 yeres after Chriſtes Aſcenſion.*

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MATTHEW.

CHAP. I.

*The pedegree of Ieſus, to ſhew that he is Chriſt, promiſed to * Abraham and * Dauid. 18. That he was conceiued and borne of a Virgin, as Eſay prophecied of him.*

THE FIRST part of this Goſpel, of the Infancie of our Sauiour Chriſt.

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

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

As alſo it is the Goſpel of the *Cōception* and *Natiuitie* of our B. Lady: becauſe here is declared the pedegree of her alſo.

2 †* Abraham begat Iſaac, And Iſaac begat Iacob. And Iacob begat Iudas and
3 his brethren: †And Iudas begat Phares and Zaram of [a] Thamar. * And Phares be-
4 gat Eſron. And Eſron begat Aram. †And Aram begat Aminadab. And Aminadab begat Naaſſon. And Naaſſon begat
5 Salmon. †And Salmon begat Booz of Raab. And Booz be-
6 gat Obed of Ruth. And Obed begat Ieſſe. †And Ieſſe begat Dauid the King.

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

12 †And after the Tranſmigration of Babylon, * Iechonias
13 begat Salathiel. * And Salathiel begat Zorobabel. †And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim
14 begat Azor. †And Azor begat Sadoc. And Sadoc begat Achim.
15 And Achim begat Eliud. †And Eliud begat Eleazar. And
16 Eleazar begat Mathan, And Mathan begat Iacob. †And Iacob

begat" Ioſeph the "huſband of MARIE: :: of vvhom vvas :: *de qua*
borne IESVS, vvho is called CHRIST. ¶

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

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

† And the generation of CHRIST vvas in this vviſe. 18
When his mother MARIE vvas ſpouſed to Ioſeph, before
they came together, ſhe vvas found to be vvith childe by the
Holy Ghoſt. †Wherevpon Ioſeph, for that he vvas a iuſt man, 19
& vvould not * put her to open ſhame: vvas minded ſecrete- *Deu. 24. 1.
ly to dimiſſe her. † But as he vvas thus thinking, behold the 20
Angel of our Lord appeared to him in ſleepe ſaying: Ioſeph
ſonne of Dauid, feare not to take MARIE thy vvife. for that
vvhich is" borne in her, is of the Holy Ghoſt. † And ſhe ſhal 21
bring forth a ſonne: and thou ſhalt call his name :: IESVS.
For he ſhal ſaue his people from their ſinnes. ¶ † And 22
al this vvas done that it might be fulfilled vvhich our Lord
ſpake by the Prophet ſaying. † *Behold" a Virgin ſhal be vvith childe,* 23
and" bring forth a ſonne, and they ſhal call his name Emmanuel, vvhich being *Eſa. 7. 14.*
interpreted is, *God vvith vs.* † And Ioſeph riſing vp from ſleepe, 24
did as the Angel of our Lord cōmaunded him, and tooke his
vvife. †And he knevv her not" til ſhe brought forth her" firſt 25
borne ſonne: and called his name IESVS.

:: IESVS an Hebrue word, in Engliſh SAVIOVR.

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 * law) by his pede- *Nu. 16.*
gree 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.*

Virginitie preferred.

25. A Virgin.] Our Sauiour borne in mariage, 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.*

25. 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.*

Our B. Ladies perpetual virginity.

25. And bring forth.] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Chriſt. *Aug. her. 82. Li. 1 cont. Iulian. c. 2.*

25. Til, First-borne.] Heluidius of old abuſed theſe wordes, *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. hær. 84.* Tradition.

CHAP. II.

The Gentils come vnto Chriſt with their offerings, and that ſo openly, that the Iewes can not pretend ignorance. 9 The Iewes with Herode conſpire againſt him. 13 He thereupon flieth from them into Aegypte. 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.

Luc. 2, 7. 1 WHEN IESVS therfore vvas * borne in Bethlehem of Iuda in the dayes of Herod the King, "behold, there came Sages from the Eaſt to Hieru- 2 ſalem, † ſaying, vvhere is he that is borne King of the Ievves? For vve haue ſeene his "ſtarre in the Eaſt, and "are 3 come to adore him. † And Herod the King hearing this, vvas 4 troubled, & al Hieruſalem vvith him. † And aſſembling together al the high Prieſtes & the Scribes of the people, he "inqui- 5 red of them vvhere Chriſt ſhould be borne. † But they ſayd to him, In Bethlehē of Iuda. For ſo it is vvritten by the Prophet:

Much. 5, 2. 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.*

7 † Then Herod ſecretly calling the Sages, learned diligently of 8 them the time of the ſtarre which appeared to them: † 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, 10 vntil it came & ſtoode ouer, where the childe was. † And ſeing 11 the ſtarre, they reioyced vvith exceding great ioy. † And entring into the houſe, they found the childe vvith MARIE his mother, & falling dovvne "adored him: and opening their Pſa. 71, 10 "treaſures, they offered to him *" giftes: gold, frankincenſe, & 12 myrrhe. † And hauing receiued an anſvver in ſleepe that they ſhould not returne to Herod, they vvent backe an other vvay into their countrey.

The holy feaſt of the *Epiphanie* called *Twelfth-day* the 6 of Ianuarie, vpon vvhich day this is the Goſpel.

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 Ægypt: and be there vntil I ſhal tel the. For it vvil come to paſſe that Herod vvil ſeeke 14 the childe to deſtroy him. † Who aroſe, & tooke the childe

The Goſpel of *Childermas* day.

and his mother by night, and retyred into Ægypt: and he
vvas there vntil the death of Herod: † that it might be fulfil- 15
led vvhich vvas ſpoken of our Lord by the Prophet, ſaying,
"*Out of Ægypt haue I called my ſonne.* *Oſ.* 11,1.

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

† Then Herod perceauing that he vvas deluded by the Sa- 16
ges, Was exceeding 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. † Then was fulfilled 17
that vvhich vvas ſpoken by Ieremie the Prophet ſaying,
† *A voice in Rama vvas heard, crying out & much vvayling: Rachel bevvayling* 18 *Iere.* 31,
her children, & vvould not be comforted, becauſe they are not. † 15.

The Goſpel on Twelfth eue.

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

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 Nativitie: 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.*

Pilgrimage.

2. *Come to adore.*] This coming ſo far of deuotion to viſite and adore Chriſt in the place of his birth, 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 quæſtion of their law and religion, and be they neuer ſo il, are often forced to ſay the truth by priuilege of their vnction: as here and after, they did concerning the true Meſſias.

Adorati'ō of the B. Sacrament.

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, but on the altar: not a woman holding him, but the Prieſt preſent, and the Holy Ghoſt powred out aboundantly vpon the ſacrifice. *Ho. 20. in 1. Cor. Ho. 7. in Mt. Ho. de ſancto Philogonio.*

The three kings.

11. *Treaſures.*] Theſe treaſures are as it were the firſt fruites of thoſe riches and gifts, which (according to the Prophecies of Dauid and Eſay) Gentilitie ſhould offer to Chriſt and his Churche, 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, that were (according to the ſaid Prophecies) to beleeue in Chriſt, to humble themſelues to his croſſe, to foſter, enriche, adorne and defend his Church. Whereupon it is alſo a very conuenient and agreable tradition of antiquitie, and a receiued opinion among the faithful, not lacking teſtimonies of ancient Writers, and much for the honour of our Sauiour, that theſe three alſo were kings: to witte, either according to the ſtate of thoſe Countries, where the Princes were *Pſal. 71. Eſa. 60. Chryſ. Theophyl. Cic. de Diuinat. Plin. li. 20.*

Esther 1, 11. 14. Tob. 2. Amb. 1. Off. c. 12. were *Magi*, 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. These are commonly called the three kings of Colen, because their bodies are there, translated thither from the East Countrie: their names are said to haue been Gaspar, 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. 1. 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, teacheth 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, 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.*

Canonizing of Saincts.

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 for saluation sendeth them to Christ and his baptisme. 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.

THE SECOND part of this Gospel, Of the Preparatiō that was made to the manifestation of Christ.

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

1 AND in those dayes * cometh Iohn the Baptist
2 preaching in the " desert of Ievvrie, † & saying,
" Doe penance: for the Kingdom of heauen is at
3 hand. † For this is he that vvas spoken of by Esay
the Prophet, saying, *A voyce of one crying in the desert,*
4 *prepare ye the way of our Lord, make straight his pathes.* † 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 & al Ievvrie, and
6 al the countrey about Iordan: † & vvere baptized of him in
7 Iordan, " confessing their sinnes. † And seeing many of the
Pharisees & Sadducées coming to his baptisme, he sayd to
them.
Ye vipers brood, vvho hath shevved you to flee from the
8 vvrath to come? † Yeld therfore " fruite vvorthie of penance.
9 † And delite not to say vvithin your selues, vve haue Abra-
ham to our father. for I tel you that God is able of these
10 stones to raise vp children to Abraham. † 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

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

:: It is not only damnable, to doe il: but also, not to doe good. *Aug. Ser. 61 de temp.*

& fire. †Whoſe fanne is in his hand, and he ſhal cleane purge 12
his "floore: and he vvil gather his vvheate into the barne, but
the chaffe he vvil burne vvith vnquencheable fire.

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

ANNOTATIONS
CHAP. III.

Eremites.

1. *Deſert.*] Of this word *deſert* (in Greeke *eremw*) commeth the name *Eremites*, and *Eremites*, that liue a religious and auſtere life in deſerts and ſolitarie places, 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. 2. 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. And no maruel, for whereas the Euangeliſt him ſelf 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, 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, and reaſon.

Magdeb. Cent. 1. c. 6. pag. 711. Cent. 1. li. 1. c. 10. Cythraus in 1. cap. Mat. Bucerus ibid.

See Caniſ. de verb. Dei corruptelis li. 1. c. 2. 3. 4.

Penance.

2. *Doe penance.*) So is the Latin, Word for Word, ſo readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Auguſtine li. 13 Confeſ. c. 12. and it is a very vſual ſpeache in the New Teſtament, ſpecially in the preaching of S. Iohn Baptiſt, * Chriſt him ſelf, and * the Apoſtles: to ſignifie perfect repentance, 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, 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 μετάνοιαν. And more we wil tell them in other places.

Mt. 4, 17. Lu. 13, 3. 5. Lu. 24, 47. Act. 2, 38. 26, 20. Annot. in hunc locum. Serm. in fam. & ficat.

Μετανοεῖν. Μετάνοια.

3. *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.

4. *Fruits 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.

Iohns baptiſme and Chriſts.

11. *In Water.*] Iohns baptiſme did not remitte ſinnes, nor was comparable to Chriſts Baptiſme, as here it is playne and in manie other places. *Hiero. adu. Luciffer. 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 ſalnation

ſaluation, but it is ynough to be borne of Chriſtian parents, and ſuch like erróneous 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, 8.* and *11, 40.*

CHAP. IIII.

Chriſt going into the deſert to 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 followers.

Mr. 1, 12 Lu. 4, 1. 1 THEN * IESVS was ledde of the Spirit into the " deſert, to be tempted of the De- 2 uil. † And vvhen he had " faſted fourtie daies and fourtie nightes, aftervvard he 3 vvas hungrie. † And the tempter approched & ſayd to him, If thou be the ſonne of God, commaund that theſe ſtones be Deu. 8, 3 4 made bread. † Who anſvvered & ſaid, It is vvritten, *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.*

The Goſpel vpō the firſt Sunday in Lent.

5 † Then the Deuil tooke him vp into the holy citie, and ſet 6 him vpon the pinnacle of the Tẽple, † and ſayd to him, If thou be the ſonne of God, caſt thy ſelf dovvne, for " it is vvritten. Pſ. 90, 12. *That he vvil giue his Angels charge of thee, & in their hands ſhal they hold thee vp,* 7 *leſt perhaps thou knocke they foote agaynſt a ſtone.* † IESVS ſayd to him Deu. 6, 16. 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 9 glorie of them, † and ſayd to him, Al theſe vvil I giue thee, if 10 falling dovvne thou vvilt adore me. † Then IESVS ſayth Deu. 6, 13. to him, Auant Satan: for it is vvritten, *The Lord thy God ſhalt thou* 11 *adore, & " him onely ſhalt thou ſerue.* † Then the Deuil left him: and behold Angels came, and miniſtred to him. ¶

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

Mr. 1, 14 Luc. 4, 14. 12 † And * vvhen IESVS had heard that Iohn vvas deliuered 13 vp, he retyred into Galilee: † and leauing the citie Nazareth, came & dvvelt in Capharnaum a ſea rovvne, in the borders of 14 Zabulon & Nephthali, † that it might be fulfilled vvhich vvas Eſa. 9, 1. 15 ſayd by Eſay the Prophet. † *Land of Zabulon & Land of Nephthali, the* 16 *way of the ſea beyond Iordan of Galilee, of the Gentils: † the people that ſate in darkneſſe, hath ſeen great light: and to them that ſate in a countrey of the ſhadow* 17 *of death, light is riſen to them.* † From that time IESVS began to

preach, and to ſay, "* Doe penance, for the Kingdom of heauen is at hand. *Mr.1,15.*

The Goſpel vpō S. Andrewes day.

†And IESVS * vvalking by the ſea of Galilee, ſavv tvvo 18 *Lu. 5,1.*
brethren, Simon vvho is called Peter, & Andrevv his brother, caſting a nette into the ſea (for they vvere fiſhers) † & he ſayth 19
to them, Come ye after me, and I vvil make you to be fiſhers of men. † But they incontinent leauing the nettes, folovved 20
him. † And going forvvard from thence, he ſavv * other tvvo 21 *Mar. 1, 19.*
brethren, Iames of Zebedee & Iohn his brother in a ſhippe *Luk. 5, 10.*
vvith Zebedee their father, repayring their nettes: and he called them. † And they furthvvith left their nettes & father and 22
folovved him. ‡

†And IESVS vvent round about all Galilee, teaching in 23
their Synagogs, & preaching the Goſpel of the Kingdom: and "healing euery maladie and euery infirmitie in the people.
†And the bruite of him vvent into al Syria, and they preſented 24
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: †And much people folovved 25
him from Galilee and Decapolis, and Hieruſalem, and from beyond Iordan.

ANNOTATIONS
CHAP. IIII.

Eremites.

1. Deſert.] As Iohn the Baptiſt, ſo our Sauiour by going into the deſert and there liuing in contemplation euen among brute beaſts, 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.

The Lent-faſt.

2. Faſted fourtie daies.] Elias and Moyſes (ſaith S. Hierom) by the faſt of 40 daies were filled with the familiaritie of God, 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. 32 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 Apoſtolical tradition, and of neceſſitie to be kept. *Contemne not Lent* (ſaith S. Ignatius) *for it containeth 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. 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.

Ignat. ep. 5. Ambr. de Quadrag. ſer. 36. 10. Hier. ep. 54. ad Marcel. adu. Montanum.

Aug. Ser. 69. de tẏp.

6. It is

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 confute their falſehood. *Aug. cont. lit. Petil. li. 2. c. 31. to. 7.*

11. Him only ſerue.] It was not ſayd, ſayth S. Auguſtine, The Lord thy God only ſhalt thou adore, as it was ſaid, Him onely *ſhalt thou ſerue:* in Greeke, λατρεύσεις. *Aug. ſup. Gen. q. 61.* *Latria. Dulia.* 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 places. See Euſeb. *Hiſt. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. li. 20. Ciuit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damaſc. 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 not only the moſt fond newryſing 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. 16.*

CHAP. V.

Firſt, 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 was counted moſt perfite: but yet that it was vnſufficient, he ſheweth in the preceptes of 21 Murder, 27 Aduoutrie, 31 Diuorce, 33 Swearing, 38 Reuenge, 42 Vſurie, 43 Enemies.

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.

Luc. 6, 20.

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

THE EIGHT Beatitudes: which are a part of the Catechiſme. The Goſpel vpō Alholowes day, and vpon the feaſtes of many Martyrs.

3 †Bleſſed are the poore in Spirit: for theirs
4 is the Kingdom of heauen. †Bleſſed are the
5 meeke: for they ſhal poſſeſſe the land. †Bleſſed are they that
6 mourne: for they ſhal be comforted. †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. †Bleſſed
9 are the peace-makers: for they ſhal be called the children of
10 God. †Bleſſed are they that ſuffer perſecution " for iuſtice: for
11 theirs is the Kingdom of heauen. †Bleſſed are ye vvhen they
ſhal reuile you, and perſecute you, & ſpeake al that naught is
12 agaynſt you, vntruely, for my ſake: †be glad & reioyce, for
your " revvard is very great in heauen. ¶ For ſo they perſecuted
the Prophets, that vvere before you.

Mr. 9, 50. Luc. 14, 34.

13 †You are the * ſalt of the earth. †But if the ſalt leeſe
14 his vertue, vvherevvith ſhal it be ſalted? It is good for no
thing any more but to be caſt forth, and to be troden of
15 men. †You are the " light of the vvorld. A citie cannot
16 be hid, ſituated on a mountaine. †Neither do men light a

The Goſpel on the feaſts of Doctors.

* candel and put it vnder a bushel, but vpon a cãdlesticke, that it may shine to al that are in the house. † So let " your light 17 shine before men: that they may see your good vvorkes, and glorifie your father vvhich is in heauen.

Mr. 4, 21 Lu. 8, 16 11, 33.

† Do not thinke that I am come to breake the Lavv or 18 the Prophets. I am not come to breake: but to fulfil. † For 19 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. † He 20 therfore that shal * breake " one of these least commaundementes, & 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. ¶ † For I tel you, 21 that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauẽ.

Luc. 16, 17. Ia. 2, 10.

The Gospel vpõ the fifth Sunday after Pentecost.

† You haue heard that it vvas sayd to them of old. * Thou 22 shalt not kil. and vvhoso killeth, shal be in danger of iudgement. † But I say to you, that vvhosoeuer is angrie vvith his 23 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. † If therefore thou offer thy " gift at the altar, and 24 there thou remember that thy brother hath ought agaynst the: † leaue there thy offering before the altar, and goe first 25 to be reconciled to thy brother: and then coming thou shalt offer thy gift. ¶ † * Be at agreement vvith thy aduersarie be- 26 times 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. † Amen I say to 27 thee, thou shalt not goe out from thence til thou repay the last farthing.

Exo. 20, 13. Deut. 5, 17. Luc. 12, 58.

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

† You haue heard that it vvas sayd to them of old, * Thou 28 shalt not committe aduoutrie. † But I say to you, that vvho- 29 soeuer shal see a vvoman to lust after her, hath already committed aduoutrie vvith her in his hart. † And if thy right eie 30 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. † And if thy right hand scanda- 31 lize 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 hel.

Exo. 20, 14. Deu. 24, 1.

† It vvas sayd also, * vvhosoeuer shal dimisse his vvife, let 32 him

Mt. 19, 7.

33 him giue her a bil of diuorcement. †But I ſay to you, vvho-
ſoeuer ſhal dimiſſe his vvife, "excepting the cauſe of fornica-
tion, maketh her to committe aduoutrie: And he that ſhal
marie her that is dimiſſed, "committeth aduoutrie.
34 †Agayne you haue heard that it vvas ſayd to them of old,
Exo. 20, 7. * Thou ſhalt not committe periurie: but thou ſhalt performe
35 thy othes to our Lord. †But I ſay to you "not to ſvveare at al:
Leu. 19, 11. neither by heauen, becauſe it is the throne of God: †neither
by the earth, becauſe it is the foote-ſtole of his feete: neither
36 by Hieruſalé, becauſe it is the citie of the great King. †Neither
ſhalt thou ſvveare by thy head, becauſe thou canſt not make
37 one heare vvhite or blacke. †Let your talke be, yea, yea: no,
no: and that vvhich is ouer & aboue theſe, is of euil.
Exo. 21, 24. 38 †You haue heard that it vvas ſayd, * An eye for an eye, and
39 a tooth for a tooth. †But I ſay to you "not to reſiſt euil: but
if one ſtrike thee on thy right cheeke, turne to him alſo the
40 other: †and to him that vvil contend vvith thee in iudgment,
41 and take away thy cote, let goe thy cloke alſo vnto him. †and
vvhoſoeuer vvil force thee one mile, goe vvith him other
Deu. 15, 7. 42 tvvayne. †He that aſketh of thee, giue to him: and * to him
that vvould borovv of thee, turne not avvay.
Lev. 19, 18. 43 †You haue heard that it vvas ſayd, * Thou ſhalt loue thy
44 neighbour, and :: hate thine enemie. †But I ſay to you, loue
your enemies, doe good to them that hate you: and pray for
45 them that perſecute and abuſe you: †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 &
46 :: vniuſt. †For if you loue them that loue you, vvhat revvard
47 ſhal you haue? do not alſo the Publicans this? †And if you
ſalute your brethren only, vvhat do you more? do not alſo the
48 heathen this? †Be you perfect therfore, as alſo your heauen-
ly father is perfect.

The Goſpel vpō the friday after Aſhwenlday.

:: So taught the Phariſees, not the Law.

:: 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 ſometime ſuffer willingly and ſtoutly: but they are not bleſſed, 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. 8. Ep. 76. Pſal. 70. Conc. 2.* And ſo by this ſcripture are excluded al falſe Martyrs. S. Auguſtine often declareth, and *S. Cypr. de Unit. Eccl. nn. 1.* False Martyrs.

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

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, and can not be hid nor vnknowen. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. 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. Io.*

The Church visible.

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, when it is geuen vs of God. *Aug. in Pſ. 30. Conc. 1. De Sp. & lit. c. 9.* So that Chriſtians are truely iuſt, and haue in them ſelues inherent iuſtice, by doing Gods commaundements. 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.

True inherent iuſtice.

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

Venial ſinnes.

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. 13, 1.*

32. 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, who leaue out this exception ſaying: * *Whoſoeuer dimiſſeth hu wife and marieth an other, 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.

Mariage a Sacrament, and is not diſſolued by diuorce.

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

33. Committeth aduoutrie.] 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.*

35. 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.

39. 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 nor S. Paule folow the letter by turning the other cheeke. *Io. 18. 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. 19 Their end alſo was to be riche, but ours muſt not be ſo much as in neceſſaries.

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. 1

"THE firſt worke of iuſtice.

† 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. † But when thou doeſt an almes-deede, let not thy left hand know vvhat thy right hand doeth: † that thy almes-deede may be in ſecrete, and thy father vvhich ſeeth in ſecrete, vvil "repay the. 2 3 4

And

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
6 haue receiued their reuvard. †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
7 repay thee. †And vvhen you are praying, ſpeake not much, as the heathen. For they thinke that in their " much-ſpeaking
8 they may be heard. † Be not you therefore like to them, for your father knovveth vvhat is needeful for you, before you aſke him.

‡‡ THE SE-cond worke of iuſtice.

Luc. 11, 2.
9 †Thus therefore ſhal you pray. * OVR FATHER *which art in hea-*
10 *uen, ſanctified be thy name. †Let thy Kingdom come. Thy wil be done, as in heauen,*
11 *in earth alſo. † Giue vs to day our ‡‡ ſuperſubſtantial bread. †And forgiue vs our*
12 *" deetes, as we alſo forgiue our detters. †And " leade vs not into tentation. But*
Mr. 11, 25.
13 *deliuer vs from euil. Amen.* † For " if you vvil * forgiue men their
14 offenſes, your heauenly father vvil forgiue you alſo your
15 offenſes. † But if you vvil not forgiue men, neither vvil your father forgiue you your offenſes.

The PATER NOSTER.

‡‡ In S. Luke, the Latin is, *Panem quotidianum*, *dayly bread*, the Greeke being indifferent to both, τὸν ἐπιούσιον.

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 reuvard.
17 †But thou vvhen thou doeſt faſt, anoynte thy head, and
18 vvaſh thy face: † 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.

‡‡ The third worke of iuſtice.

The Goſpel vpō Aſhwenſday.

Luc. 12, 33.
19 †* Heape not vp to your ſelues treaſures on the earth: vvhere the ruſt & mothe do corrupt, & vvhere theeues digge through
20 & ſteale. † But heape vp to your ſelues treaſures in heauen: vvhere neither the ruſt nor mothe doth corrupt, and vvhere
21 theeues do not digge through nor ſteale. † For vvhere thy
Luc. 11, 34.
22 treaſure is, there is thy hart alſo. †† * The candel of thy body is thine eye. If thine eye be ſimple, thy vvhole body ſhal be
23 lightſome. † 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?

Luc. 16, 13.
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.

The Goſpel on the 14 Sunday after Penticoſt.

Luc. 12, 22.
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.

put on. Is not the life more then the meate: and the body
more then the rayment? † Behold the foules of the ayre, that 26
they sowe not, neither reape, nor gather into barnes: and your
heauenly father feedeth them. Are not you much more of pri-
ce then they? † And which of you by caring, can adde to his 27
stature one cubite? † And for rayment why are you careful? 28
Consider the lilies of the field how they growe: they labour
not, neither do they spinne. † But I say to you, that neither 29
Salomon in al his glorie was arayed as one of these. † And if 30
the grasse of the field, which to day is, and to morow is cast
into the ouē, God doth so clothe: how much more you O ye
of very smal fayth? † Be not careful therefore, saying, what 31
shal we eate, or what shal we drinke, or wherewith shal
we be couered? † for al these thinges the :: Heathen do seeke 32
after. For your father knoweth that you neede al these things.
† Seeke therefore first the Kingdom of God, & the iustice of 33
him: and al these things shal be giuen you besides. †† Be not 34
careful therfore for the morow. For the morow day shal be
careful for it self. sufficient for the day is the euil thereof.

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

ANNOTATIONS
CHAP. VI.

Good workes iustifie.

1. Iustice.] Hereby it is playne that good workes be iustice, and that man doing them doeth iustice, 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.*

Merites.

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

Hypocrisie.

3. 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: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men &c.* And in al such workes S. Gregories rule is to be followed, *The Worke so to be in publike, that the intention remayne in secrete. Ho. 11. in Euang. c. 19.*

7. Much speaking.] Long prayer is not forbid, for Christ * him self spent whole nights in prayer, 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, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to persuade God: wheras the Collects of the Churche are most breefe and most effectual. *See S. Augustine ep. 121, c. 8, 9. 10.*

* *Luc. 6, 12. 18, 1. 21, 36.* * *1 Thes. 5. 17.* * *Cypr. de orat. Do. in fine.*

Τὸν ἐπιούσιον. The B. Sacrament.

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, 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. 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. 1. de Sacr. c. 4. Aug. ser. 28. de verb. Do. ser. Mat. S. Germanus in Theoria.*

Venial sinnes.

12. Debtes.) These debtes doe signifie not only mortal 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. duas ep. Pelag. li. 1. c. 10. li. 21 de Ciuit. c. 27.*

13. Leade vs not

In Expoſ. orat. Do. Iac. 1. 13. *Leade vs not.*] S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Auguſtine noteth *li. de bo. perſeu. c. 6.* and ſo the holy Churche vnderſtandeth it, becauſe God (as S. Iames ſayth) tempteth no man: 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. God is not author of euil.

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.

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

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, 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.* Meritorious workes.

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 al maiſters, al times, al religions. Agayne, theſe two maſters doe ſignifie, God and the World, the fleſhe 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 mans ende, 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. 15 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
Luc. 6, 37. *Mr.* 4, 24. 3 agayne. †And why ſeeſt thou the mote 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 mote 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 mote 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.
Lu. 11, 9 7 †*Aſke, and it ſhal be giuen you: ſeeke, and you ſhal
8 finde, knocke, and it ſhal be opened to you. †For "euery one that aſketh, receiueth: and that ſeeketh, findeth: and to him

that knocketh, it ſhal be opened. † Or vvhat man is there of 9
you, vvhom if his childe ſhal aſke bread, vvil he reach him a
ſtone? † Or if he ſhal aſke him fiſh, vvil he reach him a ſer- 10
pent? † If you then being naught, knovv hovv to giue good 11
giftes to your children: hovv much more vvil your father
:: Theſe good things are grace and al ſpiritual gifts, and what ſoeuer pertayneth to the health of the ſoule. vvhich is in heauen, giue ::good things to them that aſke him?
† * Al things therfore vvhatſoeuer you vvil that men doe 12 *Luc. 6, 31.*
to you doe you alſo to them. For this is the Lavv and the Pro-
phets.
* † Enter ye by the narrovv gate: becauſe brode is the gate, 13 *Luc. 13, 24.*
and large is the vvay that leadeth to perdition, and many there
be that enter by it. † Hovv narrovv is the gate, and ſtraite is 14
the vvay that leadeth to life: and fevv there are that finde it!
The Goſpel on the 7 Sunday after Pentecoſt. † Take ye great heede of falſe Prophets, vvhich come to 15
you in the "clothing of ſheepe, but invvardly are rauening
vvolues. † "By their * fruites you ſhal knovv them. Do men 16 *Luc. 6, 44.*
gather grapes of thornes, or figges of thiſtels? † Euen ſo euery 17
good tree yeldeth good fruites, and the euil tree yeldeth euil
fruites. † A good tree can not yeld euil fruites, neither an euil 18
tree yeld good fruites. † Euery tree that yeldeth not good 19
fruite, ſhal be cut dovvne, and ſhal be caſt into fyre. † Ther- 20
fore by their fruites you ſhal knovv them.
† Not euery one that ſayth to me, "*Lord, Lord,* ſhal enter 21
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. ¶ † Many ſhal ſay to me in that day, *Lord, Lord,* 22
haue not vve prophecied in thy name, and in thy name caſt
out diuels, and in thy name vvrought many miracles? † And 23
then I vvil cófeſſe vnto them, That I neuer knevv you. depart
from me you that vvorke iniquitie. † * Euery one therfore 24 *Luc. 6, 47.*
that heareth theſe my vvordes, and doeth them: ſhal be like-
ned to a vviſe man that built his houſe vpon a rocke, † and 25
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. † And euery one that heareth theſe 26
my vvordes, & doeth them not, ſhal be like a fooliſh man
that built his houſe vpon the ſand, † and the rayne fel, and 27
the fluddes came, and the vvindes blevve, and they beate
agaynſt that houſe, and it fel, & the fall therof vvas great.
† And it came to paſſe, vvhen IESVS had fully ended 28 *Mat. 7, 22. Luc. 4, 32.*
theſe vvordes, the multitude vvere in * admiration vpon his
doctrine

29 doctrine. † For he vvas teaching them as hauing povver, and not as their Scribes and Phariſees.

ANNOTATIONS
CHAP. VII.

1. Iudge not.] It is no Chriſtian part to iudge ill 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, 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.* Worthy receiuing.

8. 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: but theſe of this time weare not that garment much, being men of vnſtable ſinne. This is rather their garment, common to them with al other Heretikes, to make much of the *Rg. 16, 18.* word of the Lord, 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. Heretikes Wolues in ſheepeſkinnes.

16. Fruites.] Theſe are the fruites which Heretikes are knowen by, diuiſion from the whole Churche, diuiſion among them ſelues, taking to them ſelues new names and new maiſters, 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, ſalſification, and quite denying of the parts of Scriptures that ſpecially make againſt 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. Heretikes knowen by their fruites.

21. Lord, Lord.] Theſe men haue faith, otherwiſe they could not inuocate, *Lord, Lord: Rg. 10.* But here we ſee that to beleeue is not ynough, and that not only infidelitie is ſinne, as Luther teacheth. 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.* Againe, 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. Not only faith.

CHAP. VIII.

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

1 AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him: The Goſpel on the 3. Sunday after the Epiphanie.
2 † And * behold a leper came and adored him *Mr. 1, 40. Lu. 5, 12.* ſaying, Lord, if thou vvilt, thou canſt make me
3 cleane. † And IESVS ſtretching forth his hand, touched him, ſaying. I vvil. be thou made cleane. And
4 forthvvith, his leproſy vvas made cleane. † And IESVS ſayth to

him, See thou tel no body: but goe, * ſhevv thy ſelf to the "prieſt, & offer the "gift vvhich Moyſes commaunded for a teſtimonie to them. *Leu.14, 2.*

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

† And * vvhen he vvas entred into Capharnaum, there came to him a Centurion, beſeeching him, † & ſaying, Lord my "boy lieth at home ſicke of the palſey, & is ſore torméted. † And IESVS ſayth to him, I vvil come, & cure him. † 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. † 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. † 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. † 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: † but the children of the kingdom ſhal be caſt out into the exteriour darkeneſſe: there ſhal be vveeping & gnaſhing of teeth. † 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. *Lu.7,1.* 5 6 7. 8 9 10 11 12 13

† And * vvhen IESVS Was come into Peters houſe, he ſavv "his vviues mother layde, & in a fitte of a feuer: † and he touched her hand, and the feuer left her, and ſhe aroſe, and miniſtred to him. † 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: † that it might be fulfilled vvich vvas ſpoken by Eſay the Prophete ſaying, *He tooke our infirmities, and bare our diſeaſes.* *Mr.1,29 Lu.4,38* 14 15 16 17 *Eſa.53, 4. 1.Pet.2, 24.*

† And IESVS ſeeing great multitudes about him, commaunded to goe beyond the vvater. † And a * certaine Scribe came, and ſayd to him, Maſter, I vvil folovv thee vvitherſoeuer thou ſhalt goe. † 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. † And * an other of his Diſciples ſayd to him, Lord, permit me firſt to goe & burie my father. † But IESVS ſayd to him, Folovv me, and "let the dead burie their dead. *Lu.9,57* 18 19 20 21 22 *Luc.9, 59.*

THE GOSPEL on the 4 Sunday after the *Epiphanie*.

† And * vvhen he entered into the boate, his Diſciples folovved him: † and loe a great tempeſt aroſe in the ſea, ſo that *Mar.4, 36. Lu.8,22* 23 24

25 that the boate vvas couered vvith vvaues, but he ſlept. † And
they came to him, and raiſed him, ſaying, Lord, ſaue vs, vve
26 periſh. † And he ſaith to them, Why are you fearful O ye of
litle faith? Then riſing vp he commaunded the vvindes &
27 the ſea, and there enſued a great calme. † Moreouer the men
marueled ſaying, What an one is this, for the vvindes and the
ſea obey him? ¶

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

28 † And * vvhen he vvas come beyond the vvater into the
countrey of the Geraſens, there mette him tvvo that had di-
uels, coming forth out of the ſepulcres, exceding fierce, ſo that
29 none could paſſe by that vvay. † And behold they cried
ſaying, What is betvvene vs and thee IESV the ſonne of God?
30 art thou come hither to torment vs before the time? † And
there vvas not farre frome them an heard of many ſvvine fee-
31 ding. † And the diuels beſought him ſaying, If thou caſt vs
32 out, ſend vs into the heard of ſvvine. † 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:
33 and they dyed in the vvaters. † And the ſvvineheardes fled:
and comming into the citie, told al, and of them that had been
34 poſſeſſed of diuels. † 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. Therfore whoſoeuer deſpiſeth them, is more vvorthie to be puniſhed then the rebel Dathan and his complices. *S. Chryſo. li. 3. de Sacerd.* Prieſts forgiue ſinnes.

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. & Proph. li. 1. c. 19. 20.*

8. *Not worthy.*] *Orig. ho. 5. in diuerſ.* When thou eateſt (ſaith he) and drinkeſt the body and bloud of our Lord, he entereth vnder thy roofe. Thou alſo therfore humbling thy ſelf, ſay: Lord I am not worthy. &c. So ſaid * 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.* * *Liturg. S. Chryſ. Grec. ſub finem.* DOMINE, non ſum dignus.

14. *His Wiues mother.*) 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, they had no more carnal companie with their wiues, as he proueth there by the very wordes of our Sauiour, * *He that hath left wife &c.* And ſo in the Latin Churche hath been alwayes vſed, that maried men may be and are daily made Prieſts, 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 againſt the ancient Canons, and * 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, authentical example of any that married after holy Orders. Prieſts mariage. *Lib. 1. adu. Ion. c. 14. Mt. 19. 29. Epiph. ha. 59.* * *Soz. li. 1. c. 22. Socrat. li. 1. c. 8.*

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 following Chriſt, and chooſing a life of greater perfection.

16. *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: 2 defending his remitting of ſinnes, 9 his eating with ſinners, 14 and his condeſcending to the 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 two blind men, and one poſſeſſed. 35 And hauing with 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.

The Goſpel vpon the 18 Sunday after Pentecoſt.

AND entring into a boate, he paſſed ouer 1
the vvater, and came into his ovvne citie.
† And * behold they brought to him one 2 *Mr. 2, 3. Luc. 5, 18.*
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. † And behold certaine of the 3
Scribes ſayd vvithin them ſelues, " He blaſphemeth. † And IE- 4
SVS ſeeing their thoughtes, ſaid. Wherfore thinke you euil in
your hartes? † " Whether is eaſier, to ſay, thy ſinnes are forgi- 5
uen thee: or to ſay, Ariſe and vvalke? † But that you may 6
knovv that the " Sonne of man hath povver in earth to forgi-
ue ſinnes, (then ſayd he to the ſicke of the palſey,) Ariſe, take
vp thy bedde, and goe into thy houſe. † And he aroſe, and 7
vvent into his houſe. † And the multitudes ſeeing it, vvere 8
afrayd, and " glorified God that gaue ſuch povver " to men. ¶

:: We ſee that the fayth of one helpeth to obtaine for an other.

The Goſpel vpon S. Matthewes day.

† And * vvhen IESVS paſſed forth from thence, he ſavv a 9 *Mar. 2, 14. Luc. 5, 27.*
man ſitting in the cuſtome-houſe, named Matthevv: And he
ſayth to him, Folovv me. And he aroſe vp, and folovved him.
† And it came to paſſe as he vvas ſitting at meate in the houſe, 10
behold many Publicans and ſinners came, and ſate dovvne
vvith IESVS and his Diſciples. † And the Phariſees ſeeing it, 11
ſayd to his Diſciples: vvhy doth your Maſter eate vvith Pu-
blicans & ſinners? † But IESVS hearing it, ſayd: They that are 12
in health, neede not a phyſicion, but they that are il at eaſe.
† But go your vvayes and learne vvhat it is, *I vvil mercie, & " not.* 13 *Oſe. 6, 6.*
ſacrifice. For I am not come to cal the iuſt, but ſinners. ¶
† Then * came to him the Diſciples of Iohn, ſaying, vvhy 14 *Mar. 2, 18. Lu. 5, 33.*
do vve and the Phariſees " faſt often, but thy Diſciples do not
faſt?

15 faſt? † 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 ta-
16 ken avvay from them, and :: then they ſhal faſt. † 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
17 is made a greater rent. † 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 toge-ther.

:: Chriſt ſignifieth that the Churche ſhal vſe faſting daies after his Aſcenſion. *Epiph. in Comp. fid. Cath. Aug. ep. 80.*

Mat. 9, 22. Luc. 8, 41.

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
19 her, and ſhe ſhal liue. † And IESVS ryſing vp folovved
20 him, and his Diſciples. † And behold a vvoman vvhich vvas troubled vvith an iſſue of bloud "tvvelue yeres, came behind
21 him, and touched the hemme of his garment. † For ſhe ſayd vvithin her ſelf, If I ſhal "touch only his garment: I ſhal be
22 ſafe. † But IESVS turning and ſeeing her, ſayd, Haue a good hart daughter, :: thy faith hath made the ſafe. And the vvo-
23 man became vvhole from that houre. † And vvhen IESVS vvas come into the houſe of the Gouernour, & ſavv minſtrels
24 and the multitude keeping a ſturre, † he ſayd, Depart: for the vvenche is not dead, but "ſleepeth. And they laughed him to
25 ſkorne. † And vvhen the multitude vvas put forth, he entred
26 in, and held her hand. And the mayde aroſe. † And this bruite vvent forth into al that countrie.

The Goſpel vpō the 23 Sunday after Pentecoſt.

:: 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 reliques.

27 † And as IESVS paſſed forth from thence, there folovved him tvvo blinde men crying and ſaying, Haue mercie on vs,
28 O ſonne of Dauid. † 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
29 Lord. † Then he touched their eyes, ſaying, According to your
30 faith, be it done to you. † 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.

Mat. 12, 22.

32 † And vvhen they vvere gone forth, * behold they brought
33 him a dumme man, poſſeſſed vvith a diuel. † And after the diuel vvas caſt out, the dumme man ſpake, and the multitudes marueled ſaying, Neuer vvas the like ſeene in Iſrael.

† But

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

† But * the Pharisees sayd, :: In the prince of diuels he casteth 34 out diuels. *Mt. 12, 24.*

† And IESVS vvent about al the cities, and tovvnes, tea- 35 ching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie.

† And seing the multitudes, he pitied them: because they vvere 36 vexed, and lay like sheepe that haue not a shepheard. † Then 37 he sayth to his Disciples, The harueſt surely is great, but the vvorkemen are fevv. † Pray therfore the Lord of the harueſt, 38 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.*

Men haue power to forgiue sinnes.

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

8. 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.*

External Sacrifice.

13. Not 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.

Fasting.

10. Fast often.) 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, might doe and did miracles, force proceding from his holy person to them.

Reliks and Images.

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. *Euseb. li. 7. c. 14. hist. li. 5 c. 20.*

22. Be

28. *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.*

38. *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 haruеſt. *See Act. 13. 2.*

CHAP. X.

He giueth to the Twelue the power of Miracles, and ſo ſendeth them to the loſt ſheepe of the Iewes, 5 with inſtructions accordingly: 16 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.

Mr. 3, 13. 6, 7. Lu. 6, 13 9, 1.

1 AND hauing called his twelue Diſciples together, * he gaue them "power 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 twelue Apoſtles be theſe: the "firſt, Simon who is called Peter, and Andrew his brother,
3 †Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Al-
4 phæus, & Thaddæus, † Simon Cananæus, and Iudas Iſcariote, who alſo betrayed him.

5 † Theſe twelue did IESVS ſend: commaunding them, ſaying, Into the way of the :: Gentiles goe ye not, and into
6 the cities of the Samaritans enter ye not: † but goe rather
7 to the ſheepe that are periſhed of the houſe of Iſrael. † And going preache, ſaying, That the kingdom of heauē is at hand.
8 † Cure the ſicke, raiſe the dead, cleanſe the lepers, caſt out
9 diuels: gratis you haue receiued, gratis giue ye. † Do not
10 "poſſeſſe gold, nor ſiluer, nor money in your purſes: † not a ſkrippe for the way, neither two coates, neither ſhoes, nei-
11 ther rodde. for the workeman is worthie of his meate. † And into whatſoeuer citie or towne you ſhal enter, inquire who
12 in it is worthie: and there tarie til you goe forth. † And when ye enter into the houſe, ſalute it, ſaying, "peace be to this hou-
13 ſe. † And if ſo be that houſe be worthie, your peace ſhal come vpon it. but if it be not worthie: your peace ſhal returne to
14 you. † And whoſoeuer ſhal not receiue you, nor heare your wordes: going forth out of the houſe or the citie "ſhake of
15 the duſt from your feete. † 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.

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

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

† Behold I ſend you as ſheepe in the middes of vvolues. 16
Be ye therfore :: vviſe as ſerpents, and ſimple as dooues. † And 17
take heede of men. For they vvil deliuer you vp in Councels,
:: Wiſedom and ſimplicitie both be neceſſarie in preachers, Biſhops and Prieſts.

and in their ſynagogs they vvil ſcourge you. † And to Preſi- 18
dents and "to Kings ſhal you be ledde for my ſake, in teſti-
monie to them and the Gentiles. † But vvhen they ſhal de- 19 *Mar.* 13, 11.
liuer you vp, * take no thought hovv or vvhat to ſpeake: for
"it ſhal be giuen you in that houre vvhat to ſpeake. † For it 20 *Luc.* 12, 11.
is not you that ſpeake, but the ſpirit of your father that ſpea-
keth in you. † * The brother alſo ſhal deliuer vp the bro- 21 *Luc.* 21, 16.
ther to death, and the father the ſonne: and the children ſhal
riſe vp agaynſt the parents, and ſhal vvorke their death,
† and you ſhal be odious to al men for my name. but he that 22
ſhal perſeuêre vnto the end, he ſhal be ſaued. ¶

The Goſpel vpō S. Athanaſius day. Maij 2.

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

† * The Diſciple is not aboue the maiſter, nor the ſeruant 24 *Luc.* 6, 40
aboue his lord. † It ſuffiſeth the diſciple that he be as his mai- 25
ſter: and the ſeruāt as his lord. If they haue called the goodmā
of the houſe Beelzebub, "hovv much more them of his houſ-
hold? † Therfore feare ye not them. For nothing is hid, that 26
ſhal not be reuealed: and ſecrete, that ſhal not be knovven.
† That vvhich I ſpeake to you in the darke, ſpeake ye in the 27
light: and that vvhich you heare in the eare, preache ye vpon
:: A goodly cōfort for Chriſtians and Catholikes and al good men, in the perſecutiōs of Turke, or Heretikes, of al wicked men.

the houſe toppes. † And :: feare ye not them that kil the body, 28
and are not able to kil the ſoul: but rather feare him that can
deſtroy both ſoul and body into hel. ¶

† Are not tvvo ſparovves ſold for a farthing: and not one 29
of them ſhal fall vpon the ground vvithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therfore: better are you then many ſparovves. † * Euery 32 *Mar.* 8, 38.
one therfore that ſhal "confeſſe me before men, I alſo vvil
confeſſe him before my father vvhich is in heauen. † But he 33 *Luc.* 9, 26. 12, 8.
that ſhal denie me before men, I alſo vvil denie him before
The Goſpel vpō a Martyrs day that is not a Biſhop.

my father vvhich is in heauen. † Do not ye thinke * that I 34 *Luc.* 12, 51.
came to ſend peace into the earth: I came "not to ſend peace,
but the ſvvord. † For I came to ſeparate * man agaynſt his 35 *Mich.* 7, 6.
father, and the daughter agaynſt her mother, and the daugh-
ter in lavv agaynſt her mother in lavv. † And a mans ene- 36
mies, they of his ovvne houſhold. † He that loueth father or 37
mother

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
39 vvorthy of me. † He that hath found his life, ſhal loſe it: and he that hath loſt his life for me, ſhal finde it.
Luc. 10, 16. 40 †* He that receiueth you, receiueth me: and he that receiueth me, receiueth him that ſent me. † 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. † And
Mar. 9, 41. *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. ¶

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

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.

6 2. *Firſt Simon.*) Peter the firſt, not in calling, but in preeminence, for (as S. Ambroſe ſaith in 2 Cor. 12.) *Andrew firſt followed our Sauiour before Peter: 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. Whereby 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.

Beza in Annot. noui Teſt. 1556.

Peters Primacie.

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.

10. *Peace to this houſe.*) As Chriſt him ſelf vſed theſe wordes or this bleſſing often, *Peace be to you*, ſo here he biddeth his Apoſtles ſay the like to the houſe where they come: And ſo hath it been alwaies a moſt godly vſe of Biſhops* to 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: 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.*

* *Aug. de ciuit. li. 22 c. 1. Leo Imp. in vit. S. Chryſ. Socrat. li. 6 c. 16.*

Biſhops bleſſing.

It remitteth venial ſinnes.

10. *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. 6 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, that is, of his truth in the Catholike Churche. for as whē Saul perſecuted the Churche, he ſayd *him ſelf was perſecuted: ſo to confeſſe him, and his Churche, is al one. Cōtrarie wiſe, 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,

Confeſſing of Chriſt and his truth.

Act. 9.

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 Heretikes interprete this to maintéine 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 be 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. 10.*

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 with their eyes. 7 Afterward Chriſt declareth howe worthy of credite Iohns teſtimonie was: 16 and inueigheth agaynſt the Iewes, who with neither of their maners of life could be wonne: 20 no nor with Chriſtes infinite miracles: 25 prayſing Gods wiſedom in this behalfe, 27 and calling to him ſelf al ſuch as feele their owne burdens.

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

The Goſpel on the 2. Sunday in Aduent.

†* And when Iohn had heard in pri- 2 *Luc. 7 18.*
ſon the workes of Chriſt: ſending two
of his diſciples, he ſaid to him, †"Art thou 3
he that art to come, or looke we for an other? †And IESVS 4
making anſwer ſaid to them, Goe and report to Iohn what
you haue heard and ſeen. †* The blinde ſee, the lame walke, 5 *Eſa. 35. 5. 61, 1.*
the lepers are made cleane, the deafe heare, the dead riſe
againe, to the poore the Goſpel is preached: †and bleſſed is 6
he that ſhal not be ſcandalized in me.

†And when they went their way, IESVS began to 7
ſay to the multitudes of Iohn, "What went you out" into
the deſert to ſee? a reede ſhaken with the winde? †But 8
what went you out to ſee? a man clothed in ſoft garments?
Behold they that are clothed in ſoft garments, are in Kinges
houſes. †But what went you out to ſee? a Prophet? yea 9
I tel you and more then a Prophet. †For this is he of whom 10
it is written, *Behold I ſend mine angel before thy face, which ſhal prepare thy way before thee.* ‡ *Mal. 3, 1.*

†Amen I ſay to you, there hath not riſen among the borne 11
of women a greater then Iohn the Baptiſt: yet he that is the
leſſer

12 leſſer in the kingdom of heauen, is greater then he. † And
Luc.16, 16. *from the dayes of Iohn the Baptiſt vntil novv, the king-
dom of heauen ſuffereth violence, and the violent beare it
13 avvay. †For al the Prophets and the Lavv prophecied vnto
Mal.4, 5. 14 Iohn: † and if you vvil receiue it, he is *"Elias that is for to
15 come. † He that hath eares to heare, let him heare.
Luc. 7, 31. 16 †And * vvherevnto ſhal I eſteeme this generation to
be like? It is like to children ſitting in the market-place:
17 vvhich crying to their companions, † ſay, We haue piped to
you, and you haue not daunced: vve haue lamented, and
Mt.3,4. 18 you haue not mourned. † For * Iohn came neither "eating
19 nor drinking: and they ſay, He hath a diuel. † 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.
Luc.10, 13. 20 †Then * began he to vpbraide the cities, vvherein vvere
done the moſt of his miracles, for that they had not done pe-
21 nance. †Vvo be to thee Corozain, 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 heare-
22 cloth and aſhes long agoe. † But neuertheleſſe, I ſay to
you, it ſhal be more tolerable for Tyre and Sidon in the
23 day of iudgement, then for you. †And thou Capharnaum,
ſhalt thou be exalted vp to heauen? thou ſhalt come dovvne
euen vnto hel. for if in Sodom had been vvrought the mira-
cles that haue been wrought in thee, perhaps it had remained
24 vnto this day. † But notvvithſtanding I ſay to you, that it ſhal
be more tolerable for the land of Sodom in the day of iudge-
ment, then for thee.
Luc.10, 21. 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
26 thē to" litle ones. † 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
28 Sonne to reueale. † Come ye to me al that labour, and are
29 burdened, and I vvil refreſh you. † Take vp my yoke vpon
you, and learne of me, becauſe I am meeke, and humble of
30 hart: and you ſhal finde reſt to your ſoules. † For my" yoke
is ſvveete, and my burden light. ¶

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, preferring them to a better Maiſter.

Eremitical life. *7. What went you out.*] 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 vita Hilarionis.*

Elias. *10. Elias.*) As Elias ſhal be the meſſenger of Chriſtes later coming, ſo was Iohn his meſſenger and Præcurſor at his former coming: and therfore is he called Elias, becauſe of his like office and like ſpirit. *Luc. 1. Gregor. 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.

Penance. *21. Penance in ſackcloth.*] 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 requireth puniſhement and chaſtiſemẽt of our perſons by theſe and ſuch other meanes as the Scriptures do elſwhere 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 *Panitentes* (Which in the Primitiue Church did publike penance) ſay,* οἱ ἐν μετανοίᾳ ὄντες, that is, *Men that are doing penance.* And concerning that part of penance which is Cõfeſſion, the Eccleſiaſtical hiſtorie calleth it by the ſame Greeke word, and the penitents comming to confeſſion, τὸ μετανοεῖσθαι. *Sozom. li. 7. c. 16. Socrat. li. 5 c. 19.*

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

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: as when he ſayth, *Vnles you become as litle ones, you ſhal not enter into the Kingdom of heauen.* *Mt. 18, 3.* 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.

The commaundements poſſible. *30. Yoke ſweete.*] 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 way, adording as Eſay had prophecied of him. 22 He caſting out of deuils alſo he defendeth againſt them, 31 and ſetteth forth the daunger they ſtand in for their horrible blaſphemie. 38 And becauſe they aſke a ſygne for a ſygne, he ſheweth howe worthely they ſhal be damned, as foretelling howe the deuil ſhal poſſeſſe their Nation, 46 and teſtifying that although he be of their blood, yet not they for him, but ſuch as keepe his commaundements are deere vnto him.



AT that time *Iesvs vvent through the corne on the Sabboth: and his Diſciples being hungrie, began to plucke the eares, and to eate. 1 *Mr. 2, 23. Lu. 6, 1.*
† And the Phariſees ſeeing them, ſaid to him. 2
Loe, thy Diſciples doe that vvhich is not lavv-
ful

ful for them to doe on the Sabboth-dayes. † But he ſayd to
1.Re.21, them, Haue you not read vvhat * Dauid did vvhen he vvas
4. an hungred, and they that vvere vvith him: † hovv he entred
into the houſe of God, and did eate the loaues of propoſi-
tion, vvhich it vvas not lavvful for him to eate, nor for them
Leu.24, 9. that vvere vvith him, * but for prieſtes only? † Or haue ye
Nu. 28, 9 not read in the * Lavv, that on Sabboth-dayes the prieſtes
in the temple do breake the Sabboth, and are vvithout
blame? † but I tel you that there is here a greater then the tẽple.
Oſe.6,6. † And if you did knovv vvhat it is, *I vvil mercie, and not* ::ſacrifice: ::See the annotatiõ chap.9,13.
you vvould neuer haue condemned the innocentes. † For
the Sonne of man is lord of the Sabboth alſo.
† And vvhen he had paſſed from thence, he came into their
Mr.3,1, Lu.6,6. ſynagogue. † And * behold there vvas a man vvhich had a vvi-
thered hand, and they aſked him ſaying, Whether is it lavvful
to cure on the Sabboths? that they might accuſe him. † 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? † Hovv much better is a
man more then a ſheepe? therfore it is lavvful on the Sab-
boths to doe a good deede. † 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.
† And the Phariſees going forth made a cõſultation agaynſt
him, hovv they might deſtroy him. † But IESVS knovving
it, retired from thence: and many folovved him, and he cured
them all. † and he charged them that they ſhould not diſ-
cloſe him. † That it might be fulfilled vvhich vvas ſpoken by
Eſ. 42,1 Eſay the Prophete, ſaying. † *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 be ſhevv. † He ſhal not contend, nor crie out, neither
ſhal any man heare in the ſtreetes his voyce. † The reede bruiſed he ſhal not
breake, and ſmoking flaxe he ſhal not extinguiſh: til he caſt forth iudgement vnto
victorie. † And in his name the Gentiles ſhal hope.
Luc. 11, 14. † Then * vvas offered to him one poſſeſſed vvith a deuil,
blinde and dumme: and he cured him, ſo that he ſpake & ſavv.
Mar.3, 22 † And al the multitudes vvere amaſed, and ſayd, Whether this
be the Sonne of Dauid? † But the Phariſees hearing it, ſayd.
This felovv caſteth not out diuels but in Beelzebub the Prin-
ce of the diuels. † And IESVS knovving their cogita-
tions, ſaid to them.
Euery kingdom :: deuided againſt it ſelf ſhal be made :: Therfore the deſo

Kingdom of Heretikes can not poſſibly ſtand, becauſe it is alwayes ful of diuiſiō and diſſenſion.

deſolate: and euery citie or houſe deuided agaynſt it ſelf, ſhal not ſtand. † And if Satan caſt out Satan, he is deuided 26
againſt him ſelf: hovv then ſhal his kingdom ſtand? † And 27
if I in Beelzebub caſt out deuils: your children in vvhom do they caſt out? Therfore they ſhal be your iudges. † But if I in 28
the Spirit of God do caſt out deuils, then is the kingdom of God come vpon you. † Or hovv can a man enter into the 29
houſe of the ſtrong, and rifle his veſſel, vnles he firſt binde the ſtrong? and then he vvil rifle his houſe. † He that is "not vvith 30
me, is agaynſt me: and he that "gathereth not vvith me, ſcattereth. † Therfore I ſay to you, euery ſinne and blaſphemie 31
ſhal be forgiuen men, but "the blaſphemie of the Spirit ſhal not be forgiuen. † And vvhoſoeuer ſhal ſpeake a 32
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. † Either ::make the tree good, and his fruite 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. 6 de actu cum Felic. Manichaeo.*

good: or make the tree euil, and his fruite euil. for of the fruite the tree is knowē. † You vipers broodes, hovv can you ſpeake 34
good things, vvhereas you are euil? for of the aboundance of the hart the mouth ſpeaketh. † A good man out of a good 35
treaſure bringeth forth good things: and an euil man out of an euil treaſure bringeth forth euil things. † But I ſay vnto 36
you, that euery "idle vvord that men ſhal ſpeake, they ſhal render an account for it in the day of iudgement. † For of thy 37
wordes thou ſhalt be iuſtified, and of thy vvordes thou ſhalt be condemned.

THE GOSPEL vpon vvenesday the firſt weeke of Lent.

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

The vvicked and aduouterous generation ſeeketh a ſigne: and a ſigne ſhal not be giuen it, but the ſigne of Ionas the Prophet. † For as * Ionas vvas in the vvhales belly three 40 *Ion. 2, 2.*
dayes and three nightes: ſo ſhal the Sonne of man be in the hart of the earth three dayes and three nightes. † The men 41
of Niniuee ſhal riſe in the iudgemēt vvith this generatiō, and ſhal condemne it: becauſe *they did penance at the preaching *Ion. 3, 5.*
of Ionas. And behold more then Ionas here. † The * Queene 42 *3. Reg. 10, 1.*
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 then

Luc. 11, 24. 43 then Salomon here. † And * vvhen an vncleane ſpirit ſhal goe out of a man, he vvalketh through dry places, ſeeking 44 reſt, and findeth not. † Then he ſaith, I vvil returne into my houſe vvhence I came out. And coming he findeth it va- 45 cant, ſvvept vvith beſoms, and trimmed. † 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 *2. Pet.* 2, 20. that man be made vvorſe then the firſt. So ſhal it be alſo to this vvicked generation.

Mar. 3, 31. *Luc.* 8. 20. 46 † As he vvas yet ſpeaking to the multitudes, * behold his mother and his brethren ſtoode vvithout, ſeeking to ſpeake 47 to him. † And one ſaid vnto him, Behold thy mother and 48 thy brethren ſtand without, ſeeking thee. † But he anſvvering him that told him, ſaid, * Who is my mother, and vvho are 49 my brethren? † And ſtretching forth his hand vpon his Diſci- 50 ples, he ſaid, Behold my mother and my brethren. † For vvhoſoeuer ſhal doe the vvil of my father, that is in heauen: he is my brother, and ſiſter, and mother. ¶

The Goſpel vpō the day of the Seuen Brethren &c. Iulij 10.

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, commonly and fitly called Neuters, ioyning them ſelues to neither part, let them marke theſe wordes wel, and they ſhal ſee, that Chriſt accounpted al them to be agaynſt him and his Church, that are not plainely and flatly With him and it. Neuters in religion.

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. 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.* *Ep.* 58.

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, that is, dying without repentance wilfully, called Final impenitence. Which ſinne he committeth that dieth with contempt of the Sacrament of Penance, obſtinately refuſing abſolution, by the Churches miniſterie: as S. Auguſtine plainely declareth in theſe wordes. *Whoſoeuer he be that beleeueth 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 til his liues end, he is guilty of ſinne againſt the Holy Ghoſt*, in which Holy Ghoſt Chriſt remitteth ſinnes. *Enchir. 65. & Ep. 50 in fine.* Final impenitence. Remiſſion of ſinnes in the Church.

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 ſinners, 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 out 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.

32. *Nor in the World to come.*] S. Auguſtine and other Holy Doctors gather herevpon, that ſome ſinnes may be remitted in the next life, and conſequently prooue Purgatorie thereby. *De Ciuit. Dei li. 21 c. 13. D. Gregor. Dial. li. 4 c. 39.* Purgatorie.

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.

48. *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. 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. Al Hereſies alleage Scriptures.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meete was for the reprobate Iewes:) he ſheweth by the parable of the Sower, (as in the labours of his Church, three partes of foure do periſhe through the faults of the hearers. 24 and yet, by the parable of good ſeede and cockle (as alſo of the Nette) that his ſeruants muſt not for al that, euer while the world laſteth, make any Schiſme or Separation. 31 And by parables of the little muſtard ſeede and leauen, that notwithſtanding the three parts periſhing, and ouergrowing of cockles, yet that fourth part of the good ſeede ſhal ſpreade ouer al the world. 44 And withal, what a treaſure, and pearle it is. 53 After al which, yet his owne countrie will not honour him.

THE ſame day IESVS going out of the 1
houſe, ſate by the ſea ſide. † And *great 2
multitudes were gathered together vnto *Mr.4,1.*
him, in ſo much that he went vp into a *Lu.8,4.*
boate & ſate: and al the multitude ſtoode
in the ſhore, † and he ſpake to them 3
many things in parables, ſaying,

Behold the ſower went forth to ſow. † And whiles he 4
ſoweth, ſome fell by the way ſide, and the foules of the aire
did come and eate it. † Otherſome alſo fell vpon rockie pla- 5
ces, where they had not much earth: and they ſhot vp incontinent, becauſe they had not deepenes of earth, † and after the 6
ſunne was vp, they parched: and becauſe they had not roote,
they withered. † And other fell among thornes: and the 7
thornes greewe and choked them. † And otherſome fell vpon 8
good ground: and they yelded fruite, the "one an hundredfold, the other threeſcore, and an other thirtie. † He that 9
hath eares to heare, let him heare.

† And his Diſciples came and ſaid to him. Why ſpeakeſt 10
thou to them in parables? † Who anſwered and ſaid vnto 11
them, Becauſe "to you it is giuen to know the myſteries of
the kingdom of heauen: but to them it is not giuen. † For 12
he

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
13 he hath. † Therfore in parables I ſpeake to them: becauſe
ſeeing they ſee not, and :: hearing they heare not, neither do
14 they vnderſtand: † and the prophecie of Eſay is fulfilled in
them, vvhich ſaith, *With hearing ſhal you heare, and you ſhal not vnder-*
15 *ſtand: and ſeeing ſhal you ſee, and you ſhal not ſee.* † *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
17 eares becauſe they doe heare. † For amen I ſay to you, that
Luc. 10, 23. * many Prophets and iuſt men haue deſired to ſee the things
that you ſee, and haue not ſeen them: and to heare the
18 things that you heare, and haue not heard them. † Heare you
therfore the parable of the ſovver.

19 † Euery one that heareth the vvord of the kingdom and vnderſtandeth not, there cometh the vvicked one, and catcheth avvay that vvhich vvas ſovven in his hart: this is he
20 that vvas ſovven by the vvay ſide. † And he that vvas ſovven vpon rockie places: this is he that heareth the vvord, and in-
21 cõtinent receiueth it vvith ioy, † yet hath he not roote in him ſelf, but is for a time: and vvhen there falleth tribulation and
22 perſecution for the vvord, he is by and by ſcandalized. † 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
23 fruitles. † 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 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
25 ſeede in his field. † But vvhen men vvere a ſleepe, his enemy came and ouerſovved cockle among the vvheate, and vvent
26 his vvay. † And vvhen the blade vvas ſhot vp, and had
27 brought forth fruite, then appeared alſo the cockle. † 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
29 thou vve goe and gather it vp? † And he ſaid, No: " leſt perhaps

:: When Gods word is preached, they properly 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. 10.*

The Goſpel vpõ the 5 Sunday after the Epiphanie.

gathering vp the cockle, you may roote vp the vvheate alſo together vvith it. †Suffer both to grovv vntil the har- 30
ueſt, 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. ¶

The Goſpel vpō the 6 Sunday after the Epiphanie.

†An other parable he propoſed vnto them, ſaying, *The 31 *Mar. 4. 30.
kingdom of heauen is like to a muſtard ſeede, vvhich a man tooke and ſovved in his field. †Which is the "leaſt ſurely of 32 "Luc. 13. 18.
al ſeedes: but vvhen it is grovven, it is greater then al herbes, and is made a tree, ſo that the foules of the aire come, and dvvel in the branches thereof. †An other parable he ſpake 33
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.

†Al theſe things IESVS ſpake in parables to the multitudes, and vvithout parables he did not ſpeake to them: †that 34 35
it might be fulfilled vvhich vvas ſpoken by the Prophet ſaying, *I vvil open my mouth in parables, I vvil vtter things hidden from the foundation of the vvorld.* ¶ *Pſa. 77. 2.*

†Then hauing dimiſſed the multitudes, he came into 36
the houſe, and his Diſciples came vnto him, ſaying, Expound vs the parable of the cockle of the field. †Who made anſvver 37
and ſaid to them, He that ſoweth the good ſeede, is the Sonne of man. †And the field, is the vvorld. And the good ſeede: 38
theſe are the childrē of the kingdom. And the cockle: are the children of the vvicked one. †And the enemie that ſovved 39
them, is ::the deuil. But the harueſt, is the ende of the vvorld. And the reapers, are the Angels. †Euen as cockle therfore is 40
gathered vp, and burnt vvith fire: ſo ſhal it be in the ende of the vvorld. †The Sonne of man ſhal ſend his Angels, and 41
they ſhal gather out of his kingdom al ſcandals, and them that vvorke iniquitie: †and ſhal caſt them into the furnace of 42
fire, There ſhal be vveeping and gnaſhing of teeth. †Then 43
ſhal the iuſt ſhine as the ſunne, in the kingdom of their father. He that hath eares to heare, let him heare.

:: Not God then, but the Diuel is the author of all euil.

The Goſpel for Virgins & other holy women.

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

bought it.

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
49 bad they did caſt out. †So ſhal it be in the conſummation of the vvorld. The Angels ſhal goe forth, and ſhal ſeparate
50 the euil from among the iuſt, †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, Therfore 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. ¶

:: Here alſo are ſignified good and bad in the Church.

53 †And it came to paſſe: vvhen IESVS had ended theſe pa-
Mr. 6, 1. Luc. 4, 16. 54 rables, he paſſed from thence. †And * coming into his ovvne countrie, he taught them in their ſynagogues, ſo that they
55 marueled, and ſaid, Hovv came this fellovv by this vviſedom and vertues? †Is not this the " carpenters ſonne? Is not his
56 mother called MARIE, and his brethren, Iames and Ioſeph, and Simon and Iude: †and his ſiſters, are they not al vvith
57 vs? Whence therefore hath he al theſe things? †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
58 his ovvne houſe. †And he vvrought not many miracles there becauſe of their incredulity.

ANNOTATIONS
CHAP. XIII.

1. One an hundred.] This difference of fruites is the difference of merites in this life, 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. 20 & 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. Iouin. Ambroſ. ep. 82. Aug. hær. 82.* Difference of merites and rewardes.

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

13. They haue ſhut.) In ſaying that they ſhut their owne eies, which S. Paul alſo repeateth *Act. 28*: 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: * 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, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.* God is not the author of euil.

Irem. apud Euſeb. li. 5 c. 19. Caln. li. 2 Inſtit. c. 2.

15. 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 præscript.*

29. Leſt you plucke 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.

Good and euil in the Church.

30. Suffer both to grow.] The good and bad (wee ſee here) are mingled together in the Churche. 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. *Soz. li. 6 c. 2. Theodo. li. 3 c. 18.* 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 vnworthy decollation of Iohn Baptiſt by Herode, 13 he betaketh him to his vſual ſolitarines in the deſert, and there feedeth 5000 with fiue loaues. 22 And then after the night ſpent in the mountaine in prayer, he walketh vpon the ſea (ſignifying the vnſtable world) 28 yea and Peter alſo: wherevpon they adore him as the ſonne of God. 35 And with the very touche of his garments he healeth innumerable.

AT that time * Herod the Tetrach heard 1 *Mar. 6, 14. Lu. 9, 7. 3, 19.*
the fame of IESVS: † and ſaid to his ſer- 2
uants, This is Iohn the Baptiſt: he is riſen
from the dead, and therfore vertues vvorke
in him. † For Herod apprehended Iohn 3
and bound him, and put him into priſon
becauſe of Herodias, his 'brothers' vvife. † For Iohn ſaid vn- 4 *brother Philips*
to him, It is not lavvful for thee to haue her. † And vvilling 5
to put him to death, he feared the people: becauſe they eſteemed him as a Prophet. † But on Herods birth-day, the daugh- 6
ter of Herodias daunced before them: and pleaſed Herod.
† Wherevpon he promiſed with an othe, to giue her vvhatſoe- 7
uer ſhe vvould aſke of him. † But ſhe being inſtructed be- 8
fore of her mother ſaith, Giue me here in a diſh the head of
Iohn the Baptiſt. † And the king vvas ſtroken ſad: yet be- 9
cauſe of his :: othe and for them that ſate vvith him at table,
he commaunded it to be giuen. † And he ſent, and beheaded 10
Iohn in the priſon. † And his head vvas brought in a diſh: 11

A wicked and raſh othe, and more wickedly fulfilled: becauſe an vnlawfull othe bindeth no man.

and

and it vvas giuen to the damſel, and ſhe brought it to her mo-
12 ther. † And his Diſciples came and tooke the body, and "buried it: :: and came and told IESVS.

:: S. Iohns diſciples at this time had wel learned their duetie toward Chriſt.

Mr.6,31 Lu.9,10 Io.6,2.

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
15 them, and cured their diſeaſed. † 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 in-
16 to the tovvnes, they may bye them ſelues victuals. † But IESVS ſaid to them, They haue no neede to goe: giue ye them
17 to eate. † They anſvvered him. We haue not here, but fiue
18 loaues, and tvvo fiſhes. † Who ſaid to them, Bring them hi-
19 ther to me. † 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
20 to the multitudes. † And they did al eate, and had their fil. And they tooke the leauings, twelue ful baſkettes of the frag-
21 ments. † And the number of them that did eate vvas, fiue thouſand men, beſide vvomen and children.

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

22 † And forth vvith IESVS commaunded his Diſciples to goe vp into the boate, and to goe before him ouer the vvater,
23 til he dimiſſed the multitudes. † And hauing dimiſſed the multitude, he * aſcended into a mountaine alone to praye. And
24 vvhen it vvas euening, he vvas there alone. † But the boate in the middes of the ſea vvas toſſed vvith vvaues. for the vvinde
25 vvas contrarie. † And in the fourth vvatch of the night, he
26 came vnto them vvalking vpon the ſea. † And ſeeing him vpon the "ſea vvalking, they vvere troubled ſaying, That
27 it is a ghoſt. and for feare they cried out. † And immediatly IESVS ſpake vnto them, ſaying, Haue confidence: it is I, feare
28 ye not. † And Peter making anſvver ſaid, Lord if it be thou,
29 bid me come to thee vpon the vvaters. † And he ſaid, Come. And Peter deſcending out of the boate, "vvalked vpon the
30 vvater to come to IESVS. † But ſeeing the vvinde rough, he vvas afraid: and vvhen he began to be drovvned, he cried
31 out ſaying, Lord, ſaue me. † And incontinent :: IESVS ſtretching forth his hand tooke hold of him, and ſaid vnto him,
32 O thou of litle faith, vvhy didſt thou doubt? † And vvhen they

Mr. 6, 46. Io.6,16.

:: Notwithſtanding 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.

:: See before, chap. 9, 20.

they vvere gone vp into the boate, the vvinde ceaſed. † And 33
they that vvere in the boate, came and adored him, ſaying,
In deede thou art the ſonne of God. ‡

* ‡ And hauing paſſed the vvater, they came into the coun- 34
trie of Geneſar. † And vvhen the men of that place vnder- 35
ſtoode of him, they ſent into al that countrie, and brought
vnto him al that vvere il at eaſe: † and they beſought him 36
that they might touche but the :: hemme of his garment, and
vvhoſoeuer did touche, vvere made hole.

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, be they Pagins, 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, by vertue wherof wõderful miracles 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, 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. 2°.* 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.

Hiero. in vit. Epiphan.

Sacrilege againſt holy Relikes.

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 Ægypt 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, of whom the fathers and Eccleſiaſtical hiſtories make mention. *Hiero. to. 2 in vit. Pauli Eremita. Sozo. li. 1 c. 12. 13.*

Eremites.

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, 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.

Peters Primacie.

Chap.

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 Phariſaicall 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 Iewes. 29 vvhere (al contrarie to thoſe Phariſees) the common people take vvonderfully vnto him. and he after he hath cured their diſeaſed, feedeth 4000 of them vvith ſeuen loaues.

Mr.7,1.

1 THEN came to him from Hieruſalem Scribes and Phariſees, ſaying, †Why do thy
2 Diſciples tranſgreſſe the tradition of the Auncientes? For they waſh not their hãds
3 When they eate bread. †But he anſvvering ſaid to them: Why do you alſo tranſgreſſe the cõmaundement of God for your tra-
Exo.20, 12. Leu.20, 9. 4 dition? For God ſaid, † *Honour father and mother.* and, *He that ſhal curſe*
5 *father or mother, dying let him dye.* †But you ſay, Whoſoeuer ſhal ſay to father or mother, The gift vvhatſoeuer procedeth from me,
6 ſhal profite the: †and ſhal not honour his father or his mo-ther: and you haue made fruſtrate the cõmaundement of God
7 for your ovvne tradition. † Hypocrites, vvel hath Eſay Pro-
Eſa. 29, 13. 8 phecied of you, ſaying, † *This people honoureth me vvith their" lippes:*
9 *but their hart is farre from me.* † *And in vaine do they vvorſhippe me, teaching doctrines and" commaundements of men.*

The Goſpel vpõ Wenſday the 3. Weeke in Lent.

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

file a man. but to eate vvith vnvvaſhen hands, doeth not defile a man. ¶

The Goſpel vpō Thurſday the fifth weeke in Lent.

† And IESVS vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22 *Mr. 7, 25.*
of Chanaan 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. † Who anſvvered 23
her not a vvord. And his Diſciples came and beſought him
ſaying, Dimiſſe her: becauſe ſhe crieth out after vs: † And he 24
anſvvering ſaid: I vvas not ſent but to the ſheepe that are
loſt of the houſe of Iſrael. † But ſhe came and adored him, 25
ſaying, Lord, help me. † Who anſvvering, ſaid: It is not good 26
to take the bread of the Children, and to caſt it to the dogges. † But ſhe ſaid, Yea lord: for the vvhelpes alſo eate of the 27
crummes that fal from the table of their maiſters. † Then 28
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. ¶

:: 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. 16.*

† And vvhen IESVS vvas paſſed from thence, he came 29
beſide the ſea of Galilee: and aſcending into the mountaine,
ſate there. † And there came to him great multitudes, hauing 30
vvith them dumme perſons, blinde, lame, feeble, and many
others: and they caſt them dovvne at his feete, and he cured
them: † ſo that the multitudes marueled ſeeing the dumme 31
ſpeake, the lame vvalke, the blinde ſee: and they magnified the
God of Iſrael. † And * IESVS called together his Diſciples, 32 *Mr. 8, 1.*
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. † And 33
the diſciples ſay vnto him: vvhence then may vve gette ſo
many loaues in the deſert as to fil ſo great a multitude? † And 34
IESVS ſayd to them, Hovv many loaues haue you? but they
ſayd, Seuen, & a fevv litle fiſhes. † And he commaunded the 35
multitude to ſit dovvne vpon the ground. † And taking the 36
ſeuen loaues & the fiſhes, and geuing thankes, he brake, &
gaue to his diſciples, and :: the diſciples gaue to the people.
† And they did al eate, and had their fill. And that vvhich vvas 37
left of the fragments they tooke vp, ſeuen baſkets ful. † And 38
there vvere that did eate, foure thouſand men, beſide children
& vvomen. † And hauing dimiſſed the multitude, he vvent 39
vp into a boate, and came into the coaſtes of Magedan.

:: 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.

ANNO

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
1. Cor. 14. feruor and deuotion, 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 therfore it is not to be vnderſtood of praying in vnknowen tonges, 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 pietie or true worſhipe, as that other ſort of ſo often waſhing hands and veſſels without regard of inward puritie of hart and mind. Let no man therfore 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
2. Theſ. 2. Lord is truely honoured, worſhiped, and ſerued both by the making and alſo by the obſeruing of
15. them. * S. Paul gaue commaundements both by his epiſtles and by word of mouth, euen in ſuch
1. Cor. 11. matters wherein Chriſt had preſcribed nothing at al, and he chargeth the faithful to obſerue the
* Act. 15. ſame. * The Apoſtles and Prieſts at Hieruſalem made lawes, and the Chriſtians were bound to
a Aug. Ser. de tep. 251. obey them. a The keeping of Sunday in ſteede of the Sabboth is the tradition of the Apoſtles, and
See 1. Cor. dare the Heretikes deny the due obſeruation therof to be an acceptable worſhipe of God? b They
16, 2. preſcribed the Feſtes of Eaſter, and Whitſontide and other Solemnities of Chriſt and his Saincts,
b Epiph. which the Proteſtants them ſelues obſerue. c They appointed the Lent and Imber faſtes and other,
har. 75 as wel to chaſtiſe the concupiſcence of man, as to ſerue and pleaſe God thereby, as is plaine in the
c Hiero. ep. faſting of * Anna, Tobie, Iudith, Eſther, who ſerued and pleaſed God thereby. Therfore neither
54 ad Marcel. theſe nor other ſuch Apoſtolike Ordinances, nor any precepts of the holy Church or of our
col. Mont. lawful Paſtors are implied in theſe Phariſaical traditions here reprehended, nor to be compted or
* Luc. 2. 37 called the doctrines and commaundements of men, becauſe they are not made by mere humane
Tob. 12. power, but by Chriſtes warrant and authoritie, and by ſuch as he hath placed to rule his Church,
Iudith c. 8 of whom he ſaith, * *He that heareth you, heareth me: he that deſpiſeth you, deſpiſeth me.* They are made
Eſth. 4. by the Holy Ghoſt, ioyning with our Paſtors in the regiment of the faithful, they are made by our
Luc. 10, 16 Mother the Church, which whoſoeuer obeieth not, * we are warned to take him as an Heathen.
* Mat. 18, But on the other ſide, al lawes, doctrines, ſeruice and iniunctions of Heretikes, how ſoeuer preten-
17. ded 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.

The difference betwene the Iewiſh traditions here reprehended, and the Churches Apoſtolical traditions.

11. Not that which entereth.] The Catholikes doe not abſtaine from certaine meates, for that they eſteeme any meate vncleane either by creation or by Iudaical obſeruation: but they abſtaine for chaſtiſment of their concupiſcences. *Aug. li. de mor. Ec. Cath. c. 31.*

Difference of meates.

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, as the diſobedience of Gods commaundement or of our Superiours who forbid ſome meates for cer-
Gen. 3. taine times and cauſes, 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.

Catholike abſtinence.

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 Whereupon forſaking them, he warneth his diſciples to beware of the leauen of their doctrine: 13 and Peter (the time now approching for him to goe into Iewrie to his Paſſion) for confeſſing him to be Chriſt, he maketh the Rocke of his Church, geuing vnto him of Eccleſiaſtical power accordingly. 21 And after, he ſo rebuketh him for diſſuading his Croſſe and Paſſion, that he alſo affirmeth the like ſuffering in euery one to be neceſſarie to ſaluation.



ND there came to him the Phariſees and Sad- 1 *Mar.* 8, 12. *Luc.* 12, 54.
ducees tempting: and they demaunded him to ſhevv them a ſigne from heauen. † But he an- 2
ſvvered & ſaid to them, When it is euening, you ſay, It vvil be faire-vvether, for the elemẽt is redde. † And in the morning, This day there vvil be a tẽpeſt, 3
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? † The * naughtie and aduouterous gene- 4 *Mat.* 12, 39.
ration 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.

† And * vvhen his diſciples vvere come ouer the vvater, 5 *Mar.* 8, 14. *Lu.* 12, 1.
they forgot to take bread. † Who ſaid to them, Looke vvel 6
and bevvare of the leauen of the Phariſees & Sadducees. † But 7
they thought vvithin them ſelues ſaying, Becauſe vve tooke not bread. † And IESVS knovving it, ſaid, Why do you 8
thinke vvithin your ſelues O ye of litle faith, for that you haue not bread? † Do you not yet vnderſtand, neither do you 9
remember * the fiue loaues among fiue thouſand men, and *Mat.* 14, 17. 15, 34.
how many baſkets you tooke vp? † neither the * ſeuen loaues, 10
among foure thouſand men, and hovv many maundes you tooke vp? † Why do you not vnderſtand that I ſaid not of 11
bread to you, Bevvare of the leauen of the Phariſees & Sadducees? † Then they vnderſtoode that he ſaid not they 12
ſhould bevvare of the leauen of bread, but of the doctrine of the Phariſees and Sadducees.

The Goſpel vpõ 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.

† And * IESVS came into the quarters of Cæſarea Phi- 13 *Mar.* 8, 27. *Luc.* 9, 18.
lippi: and he aſked his diſciples, ſaying, "Whom ſay men that the Sonne of man is? † But" they ſaid, Some Iohn the Baptiſt, 14
& otherſome Elias, and others Hieremie, or one of the Prophets. † IESVS ſaith to them, But vvhom do you ſay that 15
I am? † Simon Peter anſvvered & ſaid, *Thou art Chriſt the ſonne* 16
of the liuing God. † And IESVS anſvvering, ſaid to him, "Bleſſed 17
art thou Simon bar-Iona: becauſe fleſh & bloud hath not
reuealed it to thee, but my father vvhich is in heauen. † And "I 18 *Io.* 1, 42.
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. † *And I* vvil 19 *Io.* 21, 15.
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. ¶

:: That is, a Rocke.

† Then he commaunded his diſciples that they ſhould tel 20

no

no body that he vvas IESVS CHRIST.

21 †From that time IESVS began to ſhevv his diſciples, that he muſt goe to Hieruſalem, & ſuffer many things of the Ancients & Scribes & cheefe-Prieſtes, and be killed, and the
22 third day riſe againe. †And Peter taking him vnto him, began to rebuke him, ſaying, Lord, be it farre from thee, this ſhal not
23 be vnto thee. † 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
25 me. †For he that will ſaue his life, ſhal loſe it. and he that ſhal
26 loſe his life for me, ſhal finde it. † 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
27 ſoule? †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.

Mar. 9, 1 Luc. 9, 27.

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

THE GOSPEL for a Martyr that is a biſhop.

ANNOTATIONS
CHAP. XVI.

OF PETERS PRIMACIE.

15. *Whom ſay men.*] Chriſt intending here to take order for the founding, 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.

16. *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, and ſo S. Hilarie and others thinke, that none before this did further vnder ſtand 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, 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 thereof he is counted bleſſed, as Abraham was for his faith: and hath great promiſes for him ſelf and his poſteritie, as the ſaid Patriarche had for him and his ſeede. Accor-

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

Baſil. li. 3 adu. Eunom.

ding as S. Baſil ſaith, Becauſe he excelled in faith, he receiued the building of the Church committed to him.

18. *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.

PETER.

18. *Thou art Peter.*] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, ſhould afterward be called *Cephas*, or *Petrus*, that is to ſay, a *Rocke*, not then vttering the cauſe, but now expreſſing the ſame, *videlicet* (as S. Cyril writeth) *For that vpon him as 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, 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, 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, beſtoweth them alſo vpon others. He is the light, and yet, 2 You are the light: he is the Priеſt, and yet he 3 maketh Prieſts: he is the rocke, and he made a rocke.* *Cyril. li. 2 c. 12 Com. in Io. Hilar. in hunc locū. Baſil. li. de penit. 2 Mat. 5. 14. 3 Luc. 22. 19.*

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, 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, *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 the mouth 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 following 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: 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 therfore the Aduerſaries which otherwiſe flee to the tonge, 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, *Act. 3 pag. 118.* Tertullian, *de præſcript.* 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. Luc.* S. Hierom, *Li. 1 in Iouin. & in c. 2 Eſa. & in c. 16 Hier.* S. Epiphanius, *In Auchor.* S. Chryſoſtom, *Ho. 55 in Mat.* S. Cyril, *Li. 2 c. 12. com. in Io.* S. Leo, *Ep. 89.* S. Gregorie, *Li. 4 ep. 32 ind. 13.* 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. *Aug. li. 2 retr. c. 21. in Pſ. 69. de verb. Do. ſec. Io. ſer. 49. ſer. 13. 15. 26. 29 de San. Pau. Apo. not. in Ioh c. 30. * Theodor. li. 5 hær. Fabul. c. de penit.*

Thou art Cephas, and vpon this Cephah.

πετρος πετρα.] rocke.

18. *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: 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) *following no cheefe or principal but Chriſt, 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 gifts, 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 ſolidities or ſtedfaſtnes of Peter.* *Hiero. ep. 7, to. 2. Pſal. cent. part. Dom. 10. 7. Leo ep. 84.*

18. Build

18. Build my Church.] The Church or houſe of Chriſt was only promiſed here to be builded vpon him (which was fulfilled. *Io.21,15.*) 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, 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 who to whom hath ſucceded. that ſame is the rocke which the proud gates of Hel do not ouercome.* And in an other place, *that is it which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.*

Pſal. cont. part. Donati.

De vtil. cred. c.17.

19. To thee.] In ſaying *to thee will I geue*, it is plaine that as he gaue the keies to him, ſo he builded the Church vpon him. So ſaith S. Cyprian, *To Peter firſt of all, vpon whom our Lord built the Church, and from whom he inſtituted and ſhewed the beginning of vnitie, did he geue this power, that that ſhould be looſed in the heauens, which he had looſed in earth.* Wherby appeareth the vaine cauil of our Aduerſaries, which ſay the Church was built vpon Peters Confeſsion only, cõmon to him and the reſt, and not vpon his perſon, more then vpon the reſt.

Cyp. epiſt. 1.

Greg. li. 4. ep. 32. ind. 13.

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 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 power to diſpenſe the goods of the Church both ſpiritual and temporal. Which ſignification of preeminent power and authoritie by the word *keies* the Scripture expreſſeth in many places: namely ſpeaking of Chriſt, *I haue the keies of death and Hel, that is, the rule.* And againe, *I will 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 ſignifiing 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 marueilous, 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 and Paſtors, *plenitudo poteſtatis*, fulnes of power. *Bernard. lib 2. de conſiderat. c. 8.*

The dignities of the keies.

Apoc. 1.

Eſa. 22, 22

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. 6. in Matth. Epiph. in Anchorato prope 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 ſouerantie is ſignified in Gods Church as in his familie and houſhold, 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, as the name of Rocke: if I ſay any temporal poteſtate can ſhew authoritie for the like ſoueraintie, let them chalenge hardly to be heard not only of one particular, but of the whole vniuerſal Church.

Eſa. 22. Apoc. 3.

27. Workes.) He ſaith not, to geue euery man according to his mercie (or their faith) but according to their workes. *Auguſt. de verb. Apoſt. Ser. 15.* And againe, How ſhould our Sauiour reward euery one according to their workes, if there were no free will? *Auguſt. lib. 1. cap. 4. 5. 1. de aſſ. cum Felic. Manich.*

Good workes.

Free will.

CHAP. XVII.

As he promiſed, he giueth them a ſight of the glorie, vnto Which Suffering doth bring: 9 and then againe doth inculcate hu Paſsion. 14 A deuil alſo he caſteth out Which hu Diſciples could not for their incredulitie and lacke of praying and faſting. 22 being yet in Galilee, he reuealeth more about hu Paſsion. 24 and the tribute that the Collectors exacted for al, he payeth for him ſelf and Peter: declaring yet With-al hu freedom both by Word and miracle.

The TRANSFIGVRATION of our Lord, celebrated in the Church the 6. of Aug. The Goſpel of the ſaid feaſt, & of the 2. Sunday in Lent: and on the Saterday before.

AND after ſix dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: † And he vvas "tranſfigured before them. And his face did ſhine as the ſunne: & his garments became vvhite as ſnovv. † And behold there "appeared to them Moyſes and Elias talking vvith him. † 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, and one for Elias. † And as he vvas yet ſpeaking, behold a bright cloude ouerſhadovved them. And loe a voice out of the cloude, ſaying. This is my vvelbeloued ſonne, in vvhom I am vvel pleaſed: heare ye him. † And the diſciples hearing it, fel vpon their face, and vvere ſore afraid. † And IESVS came and touched them: and he ſaid to them, Ariſe, and feare not. † And they lifting vp their eyes, ſavv no body, but only IESVS. † 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. ¶

† And his Diſciples aſked him, ſaying, What ſay the Scribes then, that *Elias muſt come firſt? † But he anſvvering, ſaid to them, "Elias in deede ſhal come, and reſtore al things. † 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. † Then the Diſciples vnderſtoode, that of Iohn the Baptiſt he had ſpoken to them.

† And *vvhen he vvas come vnto the multitude, there came to him a man falling dovvne vpon his knees before him, † ſaying, Lord haue mercie vpon my ſonne, for he is lunatike, and ſore vexed: for hefalleth often into the fire, and often into the vvater. † and I offered him to thy Diſciples: and they could not cure him. † IESVS anſvvered and ſaid, O faithles and peruerſe generation, hovv long ſhal I be vvith you

1 *Mr.9,2. Luc. 9, 28.* 2 *2. Pet.1, 17.* 3 4 5 6 7 8 9 10 11 *Mal.4,5* 12 13 14 *Mar.9, 14. Luc.9, 37.* 15 16 17

you? Hovv long ſhal I ſuffer you? bring him hither to me.
18 † And IESVS rebuked him, and the deuil vvent out of him,
19 and the ladde vvas cured from that houre. † Then came the Diſciples to IESVS ſecretely, and ſaid, "Why could not vve
20 caſt him out? † 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
21 you. † But this kinde is not caſt out but by "prayer and faſting.

† And *vvhen they conuerſed in Galilee, IESVS ſaid to
Mr. 9. 31 Luc. 9. 44.
22 them, The Sonne of man is to be betraied into the hands of men: † and they ſhal kil him, and the third day he ſhal riſe
23 againe. And they vvere ſtroken ſadde excedingly.
24 † And vvhen they vvere come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, and ſaid
25 to him, Your maiſter doth he not pay the :: didrachmes? † 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.
27 IESVS ſaid to him, Then the "children are free. † 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.

:: These didrachmes were peeces of money which they payed for tribute.

:: 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, 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 otherevvise as he liſt. — Chriſt can exhibite his body vnder vvhat forme he liſt.

3. *Appeared Moyſes.*] By this that Moyſes perſonally appeared and was preſent with Chriſt, 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 vvhere, 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. — Saincts after their death deale vvith and for the liuing.

9. *Mount.*] This mount (commonly eſteemed and named of the ancient fathers Thabor) 2. *Pet. 1, 18.* S. Peter calleth *the holy Mount* becauſe of this vvonderful viſion, like as in the old Teſtament vvhere God appeared to Moyſes in the buſh and els vvhere to others, he calleth the place of ſuch Apparitions, *holy ground.* *Exo. 3, 5.* vvherby it is euident that by ſuch Apparitions, places are ſanctified, and thereupon 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 vvas great Pilgrimage in the Primitiue Church, as vnto al thoſe places vvhich our Sauiour had ſanctified vvith his preſence and miracles, — Holy places. Deuotion and Pilgrimage to the ſame.

The holy land. and therfore to the whole land of promis, for that cauſe called the holy land. *See S. Hiero. in Epitap. Paulæ. & ep. 17. & 18 ad Marcellam.*

Elias. *11. Elias ſhal come.*] He diſtinguiſheth here plainly betwene Elias in perſon, who is yet to come before the iudgement: and betwene Elias in name, to wit, Iohn the Baptiſt, who is come already in the ſpirit and vertue of Elias. 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. *Luc. 1. 17. Mal. 4. 5.*

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

Gregorius Thaumaturgus. *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, 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 Neocæſarienſis, 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. *1. Cor. 13. Hiero. in vita S. Hilarionis. Niceph. li. 6. c. 17. Greg. Niſſ. de vit. Gregorij.*

Prayer and Faſting. *21. 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, 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.

The priuileges and exemptions of the Clergie. *26. The Children free.*) 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. Which exemption and priuilege being grounded vpon the very law of nature it ſelf, and therfore practiſed euen among the Heathen (*Gen. 22, 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 bu honour pay not tributes, and as the Kings ſonnes, are free from ſuch payments. Hiero.* vpon this place.

Peters præeminence. *27. Me and thee.*] A great myſterie in that he payed not only for him ſelf, but for Peter bearing the Perſon of the Churche, and in whom as the cheefe, the reſt were conteyned. *Aug. q. ex no. Teſt. q. 75. to. 4.*

CHAP. XVIII.

To bu Diſciples he preacheth againſt ambition the mother of Schiſme: 7 foretelling both the author whoſoeuer he be, and alſo bu followers, of their woe to come. 10 and ſhewing on the contrary ſide, how precious Chriſtian ſoules are to their Angels, to the Sonne of man, and to bu Father. 15 charging vs therfore to forgiue our brethren, when alſo we haue iuſt cauſe againſt them, be it neuer ſo often, and to labour their ſaluation by al meanes poſſible.

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

AT that houre the Diſciples came to IESVS, 1 *Mr. 9, 34. Luc. 9, 46.*
ſaying. "Who, thinkeſt thou, is the greater
in the kingdom of heauen? †And IESVS 2
calling vnto him a litle childe, ſet him in
the middes of them, †and ſaid, Amen I ſay 3
to you, vnles you be conuerted, and be-
come as litle children, you ſhal not enter into the kingdom
of heauen. †Whoſoeuer therfore ſhal humble him ſelf as this 4
:: Humility, innocencie, ſimplicity, cõmended to vs in the ſtate and perſon of a childe. ::litle childe, he is the greater in the kingdom of heauẽ. †And 5
he that ſhal receiue one ſuch litle childe in my name, recei- *Mr. 9, 42.*
ueth me. †And * he that ſhal ſcandalize one of theſe litle 6 *Lu. 17, 2.*
ones

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.

7 † Vvo be to the vvorld for ſcandals. for it is neceſſary that ſcandals do come: but neuertheleſſe vvo to that man

Mt.5,30 *Mar. 9, 43.* 8 by vvhom the ſcandall commeth. † 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

9 into euerlaſting fire. † 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

10 eyes to be caſt into the hel of fire. † See that you deſpiſe not one of theſe litle ones: for I ſay to you that " their Angels, in

Luc. 19, 10. heauen alvvaies do ſee the face of my father vvhich is in hea-

11 uen. † For * the Sonne of man is come to ſaue that vvhich

Lu.15,4 12 vvas periſhed. † * 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

13 that which is ſtraied? † And if it chaunce that he finde it: amen I ſay to you, that he reioyceth more fore that, then for the ni-

14 netie nine that vvent not aſtray. † Euen ſo it is not the vvil of your father, vvhich is in heauen, that one periſh of theſe litle ones.

Luc. 17, 3. 15 † But * if thy brother ſhal offend againſt thee, goe, and re- The Goſpel vpō Tueſday the 3 weeke in Lent.

buke him betvvene thee and him alone. If he ſhal heare thee,

16 thou ſhalt gaine thy brother. † And if he vvil not heare thee, ioyne vvith thee beſides, one or tvvo: that in the mouth of

Deu. 19, 15. 17 * tvvo or three vvitneſſes euery vvord may ſtand. † And if he vvil not heare them, :: tel the Church. *And if he vvil not heare*

18 *the Church, let him be to thee as " the heathen and the Publican.* † Amen I ſay to you, vvhatſoeuer you " ſhal binde vpon earth, ſhal be bound alſo in heauen: and vvhatſoeuer you " ſhal looſe vpon earth,

19 ſhal be looſed alſo in heauen. † 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

20 of my father vvhich is in heauen. † For vvhere there be tvvo or three gathered in my name, there am I " in the middes of them.

:: That is (as S. Chryſoſtom 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.

:: 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.

Lu.17,4 21 † Then came Peter vnto him and ſaid, * Lord, how often ſhal my brother offend againſt me, and I forgiue him? vntil

The Goſpel vpō the 21 Sunday after Pentecoſt.

ſeuentimes? † IESVS ſaid to him, I ſay not to thee *vntil ſeuen 22 *Luc. 17, 4.
times: but vntil "ſeuentie times ſeuen times. ¶ † Therfore is 23
the kingdom of heauen likened to a man being a king, that
vvould make an account vvith his ſeruants. † And vvhen 24
he began to make the account, there vvas one preſented vnto
him that ovved him ten thouſand talents. † And hauing not 25
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. † But that ſeruant falling dovvne, beſought him, 26
ſaying, Haue patience tovvard me, and I vvil repay thee all.
† And the lord of that ſeruant moued vvith pitie, dimiſſed 27
him, and the dette he forgaue him. † And vvhen that ſeruant 28
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. † And his felovv 29
ſeruant falling dovvne, beſought him, ſaying, Haue patience
tovvard me, and I vvil repay the all. † And he vvould not: but 30
vvent his vvay, and caſt him into priſon, til he repayed the
dette. † And his felovv-ſeruants ſeeing vvhat vvas done, vvere 31
very ſorie, and they came, and told their lord al that vvas
done. † Then his lord called him: and he ſaid vnto him, Thou 32
vngratious ſeruant, I forgaue thee al the dette becauſe thou
beſoughteſt me: oughteſt not thou therfore alſo to haue
mercie vpon thy felovv-ſeruant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So alſo ſhal my hea- 34
uenly father doe to you, if you forgiue not euery one his bro
ther from your hartes. ¶

ANNOTATIONS
CHAP. XVIII.

1. Who is the greater.] The occaſion of this queſtion and of their 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, by theſe wordes of our Sauiour, Geue it them for me and thee. *Chryſ. ho. 59. Hiero. in Mat.* Vpon this place. *C. 17, v. 27*

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 ſcãdalized.

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, freendes, riches, al are to be contemned and forſaken for to ſaue our ſoule.

10. Their Angels.] A great dignitie and a marueloꝰ benefite that euery one hath from his Natiuitie

Natiuitie an Angel for his custodie and Patronage against the Wicked before the face of God. *Hiero. vpon the 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. 7.* Protection of Angels.

17. Not heare 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, by the discipline of the same, casting him out 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. 1. c. 17.* And againe he saith, Man is more sharply and piteously bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the world. *August. ibidem.* Disobedience to the Church. Excommunication.

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 among the Iewes.

Mat. c. 16, 19. *18. You shal binde.*] As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. *Hieron. lib. 2. c. 16. aduers. Iouin. and Epist. ad Heliod. Cyprian. de Unit. Eccl. nu. 1.* Power to binde and loose.

Li. 1. de penit. c. 2. *18. Shal loose.*] Our Lord geueth no lesse right and authoritie to the Churche to loose, then to binde, 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.) 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 unit. Eccles. nu. 7. 8.* Catholike Assemblies.

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 answereth the tempting Pharisees, that the case of a man with his wife shalbe (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced. 10 And to them vpon his Disciples he highly commendeth Single life for heauen. 13 He wil haue children come vnto him. 16 He sheweth what is to be done to enter into life euerlasting: 20 What also, for a rich man to be perfect: 27 As also what has passing reward they shal haue which follow: shewing his counsel of perfection: 29 yea though it be but in some one point.

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

Mr. 10, 1.

1 AND it came to passe, when IESVS had ended
2 these wordes, he departed from Galilee, & came into the coastes of Iewrie beyond Iorda, †and great multitudes folowed him: and he cured them there.

3 †And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dimisse his wife, for euery
4 cause? †Who answering, said to them, Haue ye not read, that he which did make from the beginning, *made them male and female?*
5 And he said. †*For this cause, man shal leaue father and mother, and shal cleaue*
6 *to his wife: and they two shal be in one flesh.* †Therfore now they are not two, but one flesh. That therfore which God hath
7 ioyned together, let "not man separate. ¶ †They say to him, Why then *did Moyses commaund to giue a bil of diuorce,*
8 *and to dimisse her?* †He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your wiues:

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

make man Gen. 1, 27.

Gen. 2, 24.

Deut. 24, 1.

but from the beginning it vvas not ſo.† And I ſay to you, that 9
* 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. † His 10
diſciples ſay vnto him, If the caſe of a man vvith his vvife be
ſo, it is not expedient to mary. † Who ſaid to them, "Not al 11
:: χωροῦσι. capiunt. :: take this vvord, but they to vvhom it is giuen. † For there 12
are eunuches which vvere borne ſo frō their mothers vvom-
be: 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. ¶

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

† And * behold one came and ſaid to him, Good Maiſter, 16
vvhat good ſhal I doe that I may haue life euerlaſting?
† Who ſaid to him, What aſkeſt thou me of good? One is 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 Fide & op. c. 15.* good, God. But :: if thou vvilt enter into life, keepe the com-
maundements. † He ſaith to him, Which? And IESVS ſaid, 18
Thou ſhalt not murder, Thou ſhalt not committe aduoutrie, Thou ſhalt not ſteale,
Thou ſhalt not beare falſe vvitnes, † *Honour thy father and thy mother,* * *Thou* 19
ſhalt loue thy neighbour as thy ſelf. † The yong man ſaith to him, 20
Al theſe haue I kept from my youth: vvhat is yet vvanting
vnto me? † IESVS ſaid to him, "If thou vvilt be perfect, goe, 21
ſel the things that thou haſt, & giue to the poore, and thou
ſhalt haue treaſure in heauen: and come, "folovv me. † And 22
vvhen the yong man had heard this vvord, he vvent avvay
ſad: for he had many poſſeſſions. † And IESVS ſaid to his 23
diſciples, † Amen I ſay to you, that a rich man ſhal hardely
enter into the kingdom of heauen. † And againe I ſay to you, 24
it is eaſier for a camel to paſſe through the eye of a nedle,
:: S. Marke expoundeth it thus, riche men truſting in their riches, *ca. 10, 24.* :: then for a rich man to enter into the kingdom of heauen.
† And vvhen they had heard this, the diſciples marueled very 25
much, ſaying, Who then can be ſaued? † And IESVS behol- 26
ding, ſaid to them. With men this is impoſſible: but vvith
God "al things are poſſible. † Then Peter anſvvering, ſaid to 27
The Goſpel vpō the Conuerſion of S. Paul Ian. him, Behold vve haue "left al things, & haue folovved thee:
"vvhat therfore ſhal vve haue? † And IESVS ſaid to them, 28
Amen

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

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

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

Exo. 20, 13. * *Leu. 19, 18.*

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
29 the tvvelue tribes of Iſrael. † 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 hun-
Mar. 10, 31. *Lu.* 13, 30. 30 dred fold, and ſhal poſſeſſe life euerlaſting. ‡ † And * many ſhal be firſt, that are laſt: and laſt, that are firſt.

25. And in a votiue Maſſe of SS. Peter and Paul, and for holy Abbotes.

:: Hereof is gathered that the Apoſtles amõg other things left their Wiues alſo to folow Chriſt. *Hiero. li. 1. aduerſ. Iouin.*

ANNOTATIONS
CHAP. XIX.

6. *Not man ſeparate.*] This inſeparability betwixt man and wife riſeth of that, that Wedlocke is a Sacrament. *Aug. li. 2. de pec. originc c. 50. 60. 7. De nupt. & concupiſ. li. 1. c. 10.*

9. *But for fornication.*) For aduoutrie one may diminiſſe 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 againe, Fabiola that noble matrone of Rome albeit ſhee was the innocent part, 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.

Mariage after diuorce vnlawful.

In Epitaph. Fabiola.

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. 6.* So that it is euident no man is excluded from this gift, 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.

Orig. tract. 1. in Mat.

12. *Gelded themſelues.*) They geld themſelues for the kingdom of heauen which vow chaſtity. *Aug. de virginitate c. 20.* 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.

Vow of chaſtitie.

10. *He that can.*) It is not ſaid of the Precepts, keepe them who can, for they be neceſſarie vnder paine of damnation to be kept: 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.

Counſels not Precepts.

Aug. ſer. 6. de temp.

13. *Impoſe.*) 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 Ruffin. *li. 2. c. 2. hiſt.* S. Hierom *in Epitaph. Paula c. 7. & in vit. Hilarionis. Theodoret. in hiſtoria ſanctorũ Patrum num. 2.*

Biſhops and Religious mens bleſſing.

21. *If thou wilt be perfect.*] 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.

The Religious ſtate of perfection.

21. *Folow me.*] Thus to folow Chriſt is to be without wife and care of childrẽ, to lacke propriety, and to liue in common, and this hath great reward in heauen aboue 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. 89. in fine, & in pſ. 102 Conc. 1. poſt med.*

26. *All 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 out 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.*) 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.

Vow of pouertie in reſpect of reward.

28. *You alſo ſhal ſitte.*) 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.

Aug. in pſ. 121.

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 hu Disciples touching hu passion: 20 Bidding the ambitious tvvo suiters to thinke rather of suffering With him: 24 And teaching vs (in the rest of hu Disciples) not to be greeued at our Ecclesiastical Superiors, considering they are (as he Was him self) to toile for our Saluation. 29 Then going out of Iericho, he geueth sight vnto tvvo blind.

The Gospel vpon the Sunday of Septuagesime.

THE kingdom of heauen is like to a 1
man that is an housholder vvhich vvēt
forth early " in the morning to hire
vvorkemen into his vineyard. † And 2
hauing made couenāt vvith the Worke-
men for a penie a day, he sent them
into his vineyard. † And going forth 3
about the third houre, he savv other
standing in the market place idle, † and he said to them, Goe 4
you also into the vineyard: and that vvhich shal be iust, I
vvil giue you. † And they vvent their vvay. And againe he 5
vvent forth about the sixt & the ninth houre: and did like-
vvise. † But about the eleuenth houre he vvent forth and 6
found other standing, & he saith to them, What stand you
here al the day idle? † They say to him, Because no man hath 7
hired vs. He saith to them, Goe you also into the vineyard.
† And vvhen euening vvas come, the lord of the vineyard 8
saith to his bailife, Call the vvorkemen, and pay them their
hire, beginning from the last euen to the first. † Therfore 9
vvhen they vvere come that came about the eleuenth houre,
they receiued euery one " a penie. † But vvhen the first also 10
came, they thought that they should receiue more: and they
also receiued euery one a penie. † And receiuing it they ∷ mur- 11
mured against the good man of the house, † saying, These last 12
haue continued one houre: and thou hast made them equal
to vs that haue borne the burden of the day and the heates.
† But he answering said to one of them, Frende, I doe the no 13
vvrong: didst thou not couenant vvith me for a penie?
† Take that is thine, and goe: I vvil also giue to this last euen 14
as to thee also. † Or, is it not lavvful for me to do that I vvil? 15
is thine eye naught, because I am good? † So shal the last, be 16
first: and the first, last. For many be called, but " fevv elect. ¶ *Mr. 10, 32.*

∷ The Iewes are noted for enuying the vocation of the Gentiles, and their reward equal With thē selues.

The Gospel in a votiue Masse of the holy Crosse

† * And IESVS going vp to Hierusalem, tooke the tvvelue 17
disciples secretly, and said to them, † Behold vve goe vp to 18 *Luc. 18, 31.*
Hierusa-

Hieruſalem, and the Sonne of man ſhal be deliuered to the cheefe prieſtes and to the Scribes, and they ſhal condemne
19 him to death, † and ſhal deliuer him to the Gentiles to be mocked, & ſcourged, & crucified, and the third day he ſhal riſe againe. ¶

Mr. 10, 35. 20 † * Then came to him the mother of the ſonnes of Zebedee vvith her ſonnes, adoring and deſiring ſome thing of
21 him. † Who ſaid to her, What vvilt thou? She ſaith to him, Say that theſe my tvvo ſonnes may ſitte, one at thy right hād,
22 and one at thy left hand in thy kingdom. † 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,
23 We can. † 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 bre-
Mr. 10, 41. 25 thren. † And IESVS called them vnto him, and ſaid, * You knovv that the princes of the gentiles :: ouerrule them: and
Lu. 22, 25. 26 they that are the greater, exerciſe povver againſt them. † It ſhal not be ſo among you. but vvhoſoeuer vvil be the great-
27 er among you, let him be your miniſter: † and he that vvil
28 be firſt among you, ſhal be your ſeruant. † 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. ¶

Mr. 10, 46. 29 † And * vvhen they vvent out from Iericho, a great multi-
30 tude folovved him. † And behold tvvo blinde men ſitting by the vvay ſide, heard that IESVS paſſed by, and they cried
31 out ſaying, Lord, haue mercie vpon vs, ſonne of Dauid. † And the multitude rebuked them that they ſhould hold their peace. But they cried out the more, ſaying, Lord, haue mercie
32 vpon vs, ſonne of Dauid. † And IESVS ſtoode, and called
33 them, and ſaid, Vvhat vvil ye that I doe to you? † They ſay
34 to him, Lord, that our eies may be opened. † And IESVS hauing compaſſion on them, touched their eies. And immediatly they ſavv, and folovved him.

The Goſpel vpon S. Iames day *Iul.* 25. And *S. Iohns ante portam Latinam May* 6.

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

ANNOTATIONS
CHAP. XX.

1. *In the morning.*] God called ſome in the morning, that is, in the beginning of the World, as Abel, Enoch, Noe, 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 Prophetes: at the eleuenth, that is, at the later end of the World, the Chriſtian

Nations. *Aug. de verb. Domini ser. 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 cõtries to the faith, ſome ſoner, ſome later: and particular men to be his ſeruants, ſome yonger, ſome elder, of diuerſe ages.

Diuerſitie of glorie in heauen.

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

10. Few elect.] Thoſe are elect which deſpiſed not their caller, but followed and beleued him: for men beleue not but of their owne free will. *Aug. li. 2 ad Simplic. q. 2.*

Difference of merites and reward.

23. To whom it is prepared.] The kingdom of heauen is prepared for them that are worthy of it and deſerue it by their wel doing, as in holy Scripture it is very often, That *God wil repay euery man according to his workes.* and, *Come ye bleſſed, poſſeſſe the kingdom prepared for you. Why? becauſe I was hungrie, 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 iuſt and wil not giue it to euery man without reſpect of their deſerts: yea not alike to euery one, but diuerſly according to greater or leſſer merits. as here S. Chryſo. maketh it plaine, when our Sauiour telleth them, that although they ſuffer martyrdom for his like, yet he hath not to giue them the two cheefe places. *See S. Hiero. Upon 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. Mat. 16, 27 Ro. 2. 6. Mat. 25, 36 Chryſ. ho. 66 in Mat.

28. As the ſonne of man.] 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. Io. 13. 14.

CHAP. XXI.

Being now come to the place of his Paſſion, he entereth with humility and triumph together: 12 Sheweth his zeale for the houſe of God: reyned with great miracles. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curſeth alſo that fruitles leafie 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.

THE FIFTH part, of the Holy weeke of his Paſſiõ in Hieruſalem.

The Goſpel on Palme Sunday before the benediction of the Palmes.

PALME SVNDAY.

AND when they drevv nigh to Hieruſalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS ſent two diſciples, † ſaying to them, Goe ye into the towne that is againſt you, and immediatly * you ſhal finde an aſſe tied and a colt with her: looſe them & bring them to me: † and if any man ſhal ſay ought vnto you, ſay ye, that our Lord hath neede of them: and forthwith he wil let them goe. † And this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying, † *Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, & ſitting vpon an aſſe and a colt the ſole of her that is vſed to the yoke.* † And the diſciples going, did as IESVS commaunded them. † And they brought * the aſſe and the colt: and laide their garments vpon them, and made him to ſit thereon. † And a very great multitude ſpred their * garments in the way: and others did cut boughes from the trees, and ſtrawed them in the way: † and the multitudes

1 Mr. 11, 1. Lu. 19, 20. Io. 12, 15
2
3
4
5 Eſa. 62. 11. Zach. 9. 9.
6
7
8
9

tudes that vvent before and that folovved, cried, saying,
Ps. 117, 26. "*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, the vvhole citie
11 vvas moued, saying, Who is this? † And the people said, This
Mr. 11, 12 is IESVS the Prophet, of Nazareth in Galilee. † And * IESVS
15. entred into the temple of God, and cast out al that :: sold
Lu. 19, 45. and bought in the temple, and the tables of the bankers, and
13 the chaires of them that sold pigeons he ouerthrevve: † and
Esa. 56, 7. he saith to them, It is vvritten, *My house shal be called the "house of*
14 *prayer: but you haue made it a denne of theeues.* † And there came to him
Ier. 7, 11 the blinde, and the lame in the temple: and he healed them.
15 † And the cheefe priestes & Scribes seeing the maruelous things that he did, and the children crying in the temple, & saying,
16 *Hosanna to the sonne of Dauid:* they had indignatiõ, † and said to him, Heares thou vvhat these say? And IESVS said to them, Very vvel. haue you neuer read, *That out of the "mouth of infants and*
Ps. 8, 3. 17 *sucklings thou hast perfited praise?* † And leauing them, he vvent forth out of the citie into Bethania, and remained there. ¶

The Gospel vpõ Tuesday the first weeke in Lent.

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

18 † And in the morning returning into the citie, he vvas an MVNDAY.
Mr. 11, 13. 19 hungred. † * 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.
20 And incontinent the figtree vvas vvithered. † And the dis-
21 ciples seeing it, marueled saying, Hovv is it vvithered incontinent? † And IESVS answering said to them, Amen I say
Mt. 17, 19. 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
22 be done. † And al things vvhatsoeuer you shal aske in prayer "beleeuing, you shal receiue.

:: 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.*

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?
Mr. 11, 28. Lu. 20, 2 24 and vvho hath giuen thee this povver? † IESVS answering 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
25 things. † 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
27 the multitude. for al hold Iohn as a Prophet. † And answering

to IESVS they ſaid, We knovv not. He alſo ſaid to them, Neither do I tel you in vvhat povver I doe theſe things.

† 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. † And he anſvvering, ſaid, I vvil not. But aftervvard moued vvith repentance he vvent. † And comming to the other, he ſaid likevviſe. And he anſvvering, ſaid, I goe Lord, and he vvent not. † 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. † 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.

The Goſpel vpon friday the ſecond Weeke in Lent.

† 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. † And vvhen the time of fruites drevve nigh, he ſent his ſeruants to the huſbandmen, to receiue the fruites thereof. † And the huſbandmen apprehending his ſeruants, one they beat, an other they killed, and an other they ſtoned. † Againe he ſent other ſeruants moe then the former: and they did to them likevviſe. † And laſt of al he ſent to them his ſonne, ſaying, They vvil reuerence my ſonne. † 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. † And apprehending him they caſt him forth out of the vineyard, and killed him. † When therfore the lord of the vineyard ſhal come, vvhat vvil he doe to thoſe huſbandmen? † 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.

Eſ. 5, 1. *Mr.* 12, 1 *Lu.* 20, 9.

† IESVS ſaith to them, Haue you neuer read in the Scriptures, *The ſtone vvhich the builders reiected, the ſame is made into the head of the corner? By our lord vvas this done, and it is marueloꝰ in our eyes.* † 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. † And * he that falleth vpon this ſtone, ſhal be broken: and on vvhom it falleth, it ſhal al to bruiſe him. † And vvhen the cheefe Prieſtes and Phariſees had heard his parables, they knevve that he ſpake of them. † And ſeeking to

Pſ. 117, 22.

Eſ. 8, 14

to lay hands vpon him, they feared the multitudes: becauſe they held him as a Prophet. ¶

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, 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. And therfore the three laſt Euangeliſts writing ſpecially to the Gentils, make mention of the colt only.

Hieron. in Mat. Aug. li. 12 cõt. Fauſt. c. 42.

8. *Garments in the way.*] Theſe offices of honour done to our Sauiour extraordinarily, 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 flowres, bearing of Palmes, ſetting vp boughes, 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.

Proceſſion on Palme-ſunday with the B. Sacrament.

Al deuout offices in that kinde, exceding grateful.

9. *Hoſanna.*] Theſe very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, 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.

HOSANNA.

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, 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.

Prayers not vnderſtood of the partie, are acceptable.

22. *Beleeuing.*] In reſpect of our owne vnworthineſſe, and of the thing 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, and the thing expedient. And therfore S. Marke hath thus, *Haue ye faith of God.*

Marc. 11, 22.

23. *In what power?*] The Heretikes preſumptuouſly thinke them ſelues in this point like to Chriſt, 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, *They runne, and I ſent them not.*

Hæretikes runne, not ſent.

Ier. 23.

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 foreſheweth 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 Ceſar. 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: 46 and ſo he puttesh al the buſy Sottes to ſilence.

weeke.

The Goſpel vpō the 19 Sunday after Pentecoſt.

AND IESVS anſvvering, ſpake againe in parables to them, ſaying: † The kingdom of heauen 1 2
is likened to a man being a king, vvhich made a
" mariage to his ſonne. † And he ſent his " ſeruants 3
to call them that vvere inuited to the mariage:
and they vvould not come. † Againe he ſent other ſeruants, 4
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. † But they neglected: and 5
vvent their vvaies, " one to his farme, and an other to his
merchandiſe: † and the reſt laid hands vpon his ſeruants, and 6
ſpitefully intreating them, murdered them. † But vvhen the 7
king had heard of it, he vvas vvroth, and ſending his hoſtes,
deſtroied thoſe murderers, and burnt their citie. † Then he 8
ſaith to his ſeruants, The mariage in deede is ready: but they
that vvere inuited, vvere not vvorthie. † Goe ye therfore into 9
the high vvayes: and vvhoſoeuer you ſhal finde, call to the
mariage. † And his ſeruants going forth into the vvayes, ga- 10
thered together al that they found, :: bad and good: and the
mariage vvas filled vvith gheſtes. † And the king vvent in to 11
ſee the gheſtes: and he ſavv there " a man not attired in a vvedding garment. † And he ſaith to him, Frende, hovv cameſt 12
thou in hither not hauing a vvedding garment? But he vvas
dumme. † Then the king ſaid to the vvaiters, Binde his hands 13
and feete, and caſt him into the vtter darkenes: there ſhal be
vveeping & gnaſhing of teeth. † For many be called, but 14
fevv elect. ¶

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

† * Then the Phariſees departing, conſulted among them 15 *Mr. 12, 13. Lu. 20, 20.*
ſelues for to entrappe him in his talke. † And they ſend to him 16
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: † tel vs therfore vvhat is thy 17
opinion, is it lavvful to giue tribute to Cæſar, or not? † But 18
IESVS knovving their naughtines, ſaid, What do you tempt
me Hypocrites? † Shevv me the tribute coine. And they 19
offred him a penie. † And IESVS ſaith to them, Whoſe is this 20
image and ſuperſcription? † They ſay to him, Cæſars. Then 21
he ſaith to them, Render therfore the things that are Cæſars,
" to Cæſar: and the things that are Gods, to God. † And hea- 22 *Mr. 12, 19. Lu. 20, 27.*
ring it they marueled, and leauing him vvent their vvaies.

† * That day there came to him the Sadducees, that ſay 23
there

HOLY weeke.

Act. 23, 6. 24 there is no reſurrection: and aſked him, † ſaying, Maiſter,
Deu. 25, 5. Moyſes ſaid, *If a man die not hauing a childe, that his brother marie his wife,*
25 *and raiſe vp ſeede to his brother.* † And there vvere vvith vs ſeuen
brethren: and the firſt hauing maried a vvife, died: and not
26 hauing iſſue, left his vvife to his brother. † In like maner the
27 ſecond and the third euen to the ſeuenth. † And laſt of al the
28 vvoman died alſo. † In the reſurrection therfore vvhoſe vvife
29 of the ſeuen ſhal ſhe be? for they al had her. † And IESVS
anſwering, ſaid to them, You do erre, not knowing the Scrip-
30 tures, nor the povver of God. † For in the reſurrection nei-
ther ſhal they marie nor be maried: but are" as the Angels of
31 God in heauen. † And concerning the reſurrectiō of the dead,
haue you not read that vvich vvas ſpoken of God ſaying to
Exo. 3, 6. 32 you, † *I am the God of Abraham, and the God of Iſaac, and the God of*
33 *Iacob?* He is not God" of the dead, but of the liuing. † And
the multitudes hearing it, marueled at his doctrine.

Mar. 12, 28. 34 †* But the Phariſees hearing that he had put the Sadducees The Goſpel vpō the 17 Sunday after Pentecoſt.
35 to ſilence, came together: † and one of them a doctor of
36 lavv aſked of him, tempting him, † Maiſter, vvhich is the great
Deut. 6, 5. 37 commaundement in the lavv? † IESVS ſaid to him, *Thou ſhalt*
loue the lord thy God from thy whole hart, and with thy whole ſoul, and with
38 *thy whole minde.* † This is the greateſt and the firſt commaunde-
Leu. 19, 18. 39 ment. † And the ſecond is like to this, *Thou ſhalt loue thy neigh-*
40 *bour as thy ſelf.* † " On theſe tvvo commaundements dependeth
the vvhole Lavv and the Prophets.

Mr. 12, 35. 41 † And * the Phariſees being aſſembled, IESVS aſked them
Lu. 20, 41. 42 † ſaying, What is your opinion of Chriſt? whoſe ſonne is he?
43 They ſay to him, Dauids. † He ſaith to them, Hovv then
44 doth Dauid in ſpirit cal him Lord, ſaying, † *The Lord ſaid to my Lord,*
Pſ. 109. 1. 45 *ſitte on my right hand, vntil I put thine enemies the foote ſtole of thy feete?* † If
46 Dauid therfore call him Lord, hovv is he his ſonne? † And no
man could anſvver him a vvord: neither durſt any man from
that day aſke him any more. ✠

ANNOTATIONS
CHAP. XXII.

2. *Mariage.*) Then did God the Father make this mariage, when by the myſterie of the Incarnation he loyned to his ſonne our Lord, the holy Church for his ſpouſe. *Greg. hom. 18.*

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

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. Worldly excuſes againſt reconciliation.

11. *A man*

weeke.

11. A man not attyred.] It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for ſuch an one ſhal be damned, becauſe with faith he hath not good workes: 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.

The Church conſiſteth of good and bad.

21. To Cæſar.) Temporal duties and payments exacted by worldly Princes muſt be payed, ſo that God be not defrauded of his more ſouereine dutie. And therfore Princes haue to take heede, how they exact: and others, how they geue to Cæſar, 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 Cõfeſſor Oſius Cordubenſis to Cõſtantius 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 cõmitted the things that belong to the Church: and as he that with malicious eies carpeth thine Empire, gainſayeth 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 Cæſars, to Cæſar: 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. vitã 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 Cæſars, to Cæſar: and that which is Gods, to God. Tribute is Cæſars, it is not denied: the Church is Gods, it may not verely be yelded to Cæſar: becauſe the Temple of God can not be Cæſars 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.*

Neither muſt temporal Princes exact, nor their Subiects giue vnto them, Eccleſiaſtical iuriſdiction.

30. As Angels.) As Chriſt proueth here, 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 vvhere they liſt, and neede not to be neere vs, when they heare or helpe vs.

The Saints heare our prayers.

30. As Angels.) Not to marry nor be married, 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.*

Religious ſingle life, Angelical.

32. Of the dead.) S. Hierom by this place diſprooueth 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, 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 commaundemẽts, fulfilleth and accompliſheth al that is commaunded in the Law and the Prophetes.

Not onely faith.

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: 32 and ſo concluding With the moſt Worthy reprobation of that perſecuting generation and their mother-citie Ieruſalem With her Temple.

The Goſpel vpõ Tueſday the ſecond weeke in Lent.

THEN Iesvs ſpake to the multitudes and to his 1
diſciples, †ſaying, Vpon the chaire of Moyſes haue 2
ſitten the Scribes and the Phariſees. † Al things 3
therfore "vvhatſoeuer they ſhal ſay to you, obſerue ye and doe ye: but according to their vvorkes doe ye
nor, for they ſay and doe not. † For * they binde heauy bur- 4
dens & importable: and put them vpon mens ſhoulders: but

Luc. 11, 46. Act. 15, 10.

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
Deu. 22, 12. make brode their :: phylacteries, and enlarge their * fringes.
6 † And they "loue the firſt places at ſuppers, and * the firſt chai-
Nu. 15, 38. 7 res in the Synagogs, † and ſalutations in the market-place, and
8 to be called of men, Rabbi. † But be not you called Rabbi,
Mr. 12, 38. 9 for" one is your maiſter, and al you are brethren. † And call
none father to your ſelf vpon earth: for one is your father,
La. 3, 1. 10 he that is in heauen. † Neither * be ye called" maiſters: for one
11 is your maiſter, Chriſt. † He that is the greater of you, ſhal
12 be your ſeruiteur. † And he that exalteth him ſelf, ſhal be hum-
bled: and he that humbleth him ſelf, ſhal be exalted. ¶

13 † But vvo to you" Scribes & Phariſees, hypocrites: becauſe
you ſhut the kingdom of heauen before men. For your ſel-
ues do not enter in: & thoſe that are going in, you ſuffer not
to enter.

14 † Wo to you Scribes and Phariſees, hypocrites: becauſe
Lu. 20, 47. you * deuoure vvidovves houſes, "praying long prayers. for
this you ſhal receiue the greater iudgement.

15 † Wo to you Scribes and Phariſees, hypocrites: becauſe
you goe round about the ſea and the land, to make one proſ-
elyte: 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
17 by the gold of the temple, is bound. † Ye fooliſh and blinde,
for vvhether is greater, the gold, or the temple that ſanc-
18 fieth the gold? † And vvhoſoeuer ſhal ſvveare by the altar, it
is nothing: but vvhoſoeuer ſhal ſvveare by the gift that is
19 vpon it, is bound. † Ye blinde, for vvhether is greater, the
20 gift, or the altar that" ſanctifieth the gift? † He therfore that
ſvveareth by the altar, ſvveareth by it and by al things that
21 are vpon it: † and vvhoſoeuer ſhal ſvveare by the temple,
22 ſvveareth by it and" by him that dvvelleth in it: † 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, iudgemẽt, and mercie, and faith.
theſe things you ought to haue done, & not to haue omit-
24 ted thoſe. † Blinde guides, that ſtraine a gnat, and ſvvallovv
a camel.

:: Theſe phylacteries were peces of parchement, wherein they wrote the ten cõmaundements, 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.

weeke.

† 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. † Thou blinde Phariſee, firſt make cleane the inſide of the cuppe and the diſh, that the outſide may become cleane. 25 26

they are ful

† 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. † So you alſo outvvardly in deede appeare to men iuſt: but invvardly you are ful of hypocriſie and iniquitie. 27 28

† Wo to you Scribes and Phariſees, ye hypocrites: becauſe you build the Prophets ſepulchres, and garniſh the moniments of iuſt men, † and ſay: If vve had been in our fathers dayes, vve had not been their felovves in the bloud of the Prophets. † Therefore you are a teſtimonie to your ovvne ſelues, that you are the ſonnes of them that killed the Prophets. † And fil you vp the meaſure of your fathers. † You ſerpents, vipers broodes, hovv vvil you flee from the iudgement of hel? † 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: † 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. † Amen I ſay to you, al theſe things ſhal come vpon this generation. † *Hieruſalem, Hieruſalem, vvhich killeſt the Prophets, and ſtoneſt them that vvere ſent to thee, hovv often vvould I gather togethet thy children as the henne doth gather together her chickens vnder her vvinges, and thou :: vvouldeſt not? † Behold, your houſe ſhal be left deſert to you. † 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. ✝ 29 30 31 32 33 34 35 36 37 38 39

The Goſpel vpō S. Steuens day Decemb. 26.

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

Luc. 13, 34.

:: Free Wil.

ANNOTATIONS
CHAP. XXIII.

The See of Rome preferred in truth.

2. *Chaire of Moyſes.*] 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, notwithſtanding 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. 161.*

6. *What*

Cõtra lit. Petil. li. 2. c. 51.

Cõtra lit. Petil. li. 2. c. 61.

1. Whatsoeuer they shal say.] Why (saith S. Augustin) *doest thou call the Apostolike Chaire the chaire of pestilence? 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, reprooue 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, vvher vvith you doe not communicate.* And againe he saith: *Neither for the Pharisees (to vvhom you compare vs not of vvisdom, but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in vvhich chaire vtterly he figured his vvorke. 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.*

The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.

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.

Many maisters are many Archheretikes.

8. One is your maister.) 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.

Doctors, Masters, and spiritual fathers.

10. Maisters.) 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*: and for saying * 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. 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.

1. Tim. 2.
2. Tim. 1.
* *Eph. 4.*
1. Cor. 4. 15

The honour of Priesthod.

13. Scribes and Pharisees.] In al these reprehensions it is much to be noted, that our Saulour 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.

The intention.

14. Praying long prayers.) 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.*

Not only faith.

15. Double more.) 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.*

Theophyl. Mat. 23.

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, 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, but vvith vs, the altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therfore is the altar also sanctified by them.*

The altar is sanctified by our Lords body therevpon.

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 shedding 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, what things ſhalbe before the conſummation of the vvorld, eſpecially, 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 time: 29 then incontinent, the Day of iudgement to our great comfort in thoſe miſeries vnder Antichriſt. 35 As for the moment, to vs it 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.

AND IESVS being gone out of the temple, vvent. And his diſciples came to ſhevv him the buildings of the tẽple. † And he anſvvering ſaid to thẽ, 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. 1 2 *Mr.13, 1 Lu.21, 5*

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

† And vvhen he vvas ſitting vpon Mount-oliuet, 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? † And IESVS anſvvering, ſaid to them, Bevvare that no man "ſeduce you: † for many ſhal come in my name ſaying, "I am Chriſt: and they ſhal ſeduce many. † 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. † for nation ſhal riſe againſt nation, and kingdom againſt kingdom: and there ſhal be peſtilences, and famines, and earth-quakes in places, † and al theſe things are the beginnings of ſorovves. ¶ † Then* ſhal they deliuer you into tribulation, and ſhal kil you: and you ſhal be odious to al nations for my names ſake. † And then many ſhal be ſcandalized: and they ſhal deliuer vp one an other: and they ſhal hate one an other. † And many :: falſe-prophets ſhal riſe: and ſhal ſeduce many. † And becauſe "iniquitie ſhal abound: the charitie of many ſhal vvaxe cold. † But he that ſhal perſeuêre to the end, he ſhal be ſaued. ¶ † 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. 3 4 5 6 7 8 9 10 11 12 13 14 *Mat.10, 17.*

TVESDAY night.

:: 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.*

† 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) † then they that are in Ievvrie, let them flee to the mountaines: † and he that is on the houſe-toppe, let him not come dovvne 15 16 17 *Dan.9, 27.*

The Goſpel vpõ the laſt Sunday after Pentecoſt.

to

18 to take any thing out of his house: † and he that is in the field,
19 let him not goe backe to take his coate. † And vvo to thē that
20 are vvith childe, and that giue sucke in those dayes. † But pray
21 that your flight be not in the vvinter or on the Sabboth. † For
there shal be then great tribulation, such as hath not been
from the beginning of the vvorld vntil novv, neither shal
22 be. † And vnles those daies had been shortened, no flesh
should be saued: but for the elect the daies "shal be shorte-
23 ned. † Then if any man shal say vnto you, Loe ∷ here is
24 Christ, or there: do not beleeue him. † For there shal rise
false-Christes and false-Prophets, and shal shevv "great si-
gnes and vvonders, so that the elect also (if it be possible) may
25 be induced into errour. † Loe I haue foretold you. † If therfore
26 they shal say vnto you, Behold he is in the desert: goe ye not
27 out: behold "in the closets, beleeue it not. † For as lightening
cōmeth out of the east, and appeareth euen into the vvest, so
28 shal also the aduent of the sonne of man be. † 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
30 of heauen shal be moued: † 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 heauēn 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
32 thereof. † And of the figtree learne a parable: When novv
the bough thereof is tender, and the leaues come forth, you
33 knovv that sommer is nigh. † 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
35 these things be done. † Heauen and earth shal passe, but my
vvordes shal not passe. ⊣

36 † But of that day and houre no body knovveth, neither
37 the Angels of heauen, but the Father alone. † And as * in the
dayes of Noe, so shal also the comming of the Sonne of man
38 be. † For as they vvere in the dayes before the floud, eating
and drinking, marying and giuing to mariage, euen vnto that
39 day in vvhich Noe entred into the arke, † and knevve not til

Ezech. 32, 7. Ioel 3, 15 Dan. 7, 15.

Gen. 7, 5.

wecke.

∷ Whosoeuer 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.*

∷ 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.

the floud came, and tooke them al: ſo alſo ſhal the cõming of
the Sonne of man be. †Then two ſhal be in the field: one ſhal 40
be taken, and one ſhal be left. †two vvomen grinding in 41
the mill: one ſhal be taken, and one ſhal be left. †Watch 42
therefore becauſe you knovv not vvhat houre your Lord vvil
The Gospel for a Cõfeſſor that is a Biſhop. And for S. Clement martyr, Nouemb. 23. come. † But this knovv ye, that* if the good man of the houſe 43 1. *Theſ.* 5, 1.
did knovv vvhat houre the theefe vvould come, he vvould
ſurely vvatch, and vvould not ſuffer his houſe to be broken
vp. †Therfore be you alſo ready, becauſe at vvhat houre 44
you knovv not, the Sonne of man vvil come.

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

ANNOTATIONS
CHAP. XXIIII.

2. *Not left.*] This was fulfilled 40 yeres after Chriſtes Aſcenſion by Veſpaſian the Emperour and his ſonne Titus. *Euſeb. li. 3. c. 6 & ſeq. ex Ioſepho.* Vpon which wordes, *There ſhal not be left &c*, which threaten the deſtruction of the Iewes Temple: 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. The Church cã neuer faile. *Mt. 16. Li. adu. Gentes & Chriſtus ſit Deus, prope fine.*

3. *The ſigne.*] Our Maiſter knowing that it was not profitable nor ſeemly for them to know theſe ſecretes, giue 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. 80.*

4. *Seduce.*] The firſt and principal warning, 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. Heretikes ſeduce vnder faire titles.

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 ſolowers, 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 aboundeth, and charity decayeth. weecke.

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

15. 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, which is the Sacrifice of Chriſtes body and bloud, and the only ſouereine 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. The abomination of deſolation. The aboliſhing of the holy ſacrifice of the Maſſe by Antichriſt and his miniſters.

22. Shal be ſhortened.] 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. Antichriſt.

24. Great ſignes.] Theſe ſignes and miracles ſhal be to the outward appearance only, for S. 2. *Theſ. 2.* Paule calleth them* lying ſignes, 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.] Chriſt hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schiſmatikes, which haue their conuenticles aſide in certaine odde places and obſcure corners, alluring curious perſons vnto them. *Aug. li. 1. q. Euang. q. 32.* 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 *Act. 1, 12.* yeres together after Chriſt, * 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. The ſecrete conuenticles of Heretikes. Catholike Chriſtians ſecretely aſſembling in time of perſecution.

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

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, 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 ſhal the kingdom of heauen The Goſpel for holy Virgins.
be like to ten" virgins: vvhich taking
2 their" lampes vvent forth to meete the
bridegrome and the bride. † And fiue
3 of them vvere fooliſh, and fiue vviſe.
† but the fiue fooliſh, hauing taken
their lampes, did not take" oile vvith
4 them: † but the vviſe did take oile in
5 their veſſels vvith the lampes. † And the bridegrome tarying
6 long, they ſlumbered all and ſlept. † And at midnight there
vvas a clamour made, Behold the bridegrome commeth, goe
ye

weeke.

ye forth to meete him. † Then aroſe al thoſe virgins: and 7
they trimmed their lampes. † And the fooliſh ſaid to the 8
wiſe, Giue vs of :: your oile: becauſe our lampes are going
out. † The wiſe anſwered, ſaying, Leſt peraduenture there 9
ſuffiſe not for vs and you, goe rather to them that ſel: and bie
for your ſelues. † And whiles they went to bie, the bride- 10
grome was come: and they that were ready, entred with him
to the mariage, and the gate was ſhut. † But laſt of al come 11
alſo the other virgins, ſaying: Lord, Lord, open to vs. † But 12
he anſwering ſaid, Amen I ſay to you, I know you not.
† Watch ye therfore, becauſe you know not the day nor the 13
houre. ℣

:: 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.

The Goſpel for a Confeſſor that is a Biſhop.

† For * euen as a man going into a ſtrange countrie, cal- 14 *Luc. 19, 12.*
led his ſeruants, and deliuered them his goods. † And to 15
one he gaue fiue talents, and to an other two, and to an
other one, to euery one according to his propre facultie: and
immediatly he tooke his iourney. † And he that had recei- 16
ued the fiue talents, went his way, and occupied with the
ſame, and gained other fiue. † Likewiſe alſo he that had re- 17
ceiued the two, gained other two. † But he that had recei- 18
ued the one, going his way digged into the earth, and hid
his lords money. † But after much time the lord of thoſe ſer- 19
uants commeth, and made a count with them. † And there 20
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. † His lord ſaid 21
vnto him: Wel fare thee good and faithful ſeruant, becauſe
thou haſt been faithful ouer a few things, I will place thee
ouer many things: enter into the ioy of thy lord. † And there 22
came alſo he that had receiued the two talents, and ſaid,
Lord two talents thou didſt deliuer me: behold I haue gai-
ned other two. † His lord ſaid to him, Wel fare thee good and 23
faithful ſeruant: becauſe thou haſt been faithful ouer a few
things, I will place thee ouer many things, enter into the ioy
of thy lord. ℣ † And he alſo that had receiued the one talent, 24
came forth, and ſaid, Lord, I know that thou art a hard man,
thou reapeſt where thou didſt not ſow: and gathereſt where
thou ſtrawedſt not: † and being afraid I went, and hid 25
thy talent in the earth: behold loe here thou haſt that which
thine is. † And his lord anſwering, ſaid to him: :: Naughtie 26
and ſloughtful ſeruant, thou didſt know that I reape where

:: Free will with Gods grace doth merite.

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

I ſow

27 I ſovv not, & gather vvhere I ſtravved not: † 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
Mr. 13, 12. Lu. 8,18 29 that hath ten talents. † For to * euery one that hath ſhal be gi-
uen, 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 dark-
neſſe. There ſhal be vveeping and gnaſhing of teeth.
31 † And vvhen the ſonne of man ſhal come in his maieſtie, The Goſpel vpō munday the firſt weeke of Lent.
and al the Angels vvith him, then ſhal he ſitte vpon the ſeate
32 of his maieſtie: † and al nations ſhal be gathered together
before him, and he ſhal "ſeparate them one from an other, as
33 the paſtor ſeparateth the ſheepe from the goates: † 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 king-
dom :: prepared for you from the foundation of the vvorld. :: 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. c. 20, 21.
35 † for I vvas an hungred, and "you gaue me to eate: I vvas a
36 thirſt, and you gaue me to drinke. † I vvas a ſtranger, and you
tooke me in: naked, and you couered me: ſicke, and you viſi-
37 ted me. I vvas in priſon, and you came to me. † Then ſhal the
iuſt anſvver him, ſaying: Lord, vvhen did vve ſee thee an hun-
38 gred, and fed thee: a thirſt, and gaue thee drinke? † and
vvhen did vve ſee thee a ſtranger, and tooke thee in? or na-
39 ked, and couered thee? † or vvhen did vve ſee thee ſicke or
40 in priſon: and came to thee? † And the king anſvvering, ſhall
ſay to them, Amen I ſay to you, as long as you did it to one
41 of theſe my leaſt brethren, you did it to me. † 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 prepa-
42 red for the Deuil and his angels. † for I vvas an hungred, and
you "gaue me not to eate: I vvas a thirſt, and you gaue me
43 not to drinke. † I Was a ſtranger, and you tooke me not in: na-
ked, and you couered me not: ſicke, and in priſon, and you
44 did not viſite me. † Then they alſo ſhall anſvver him, ſaying,
Lord, vvhen did vve ſee thee an hungred, or a thirſt, or a ſtran-
ger, or naked, or ſicke, or in priſon: and did not miniſter to
45 thee? † 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
46 you it to me. † And theſe ſhal goe into puniſhment euer-
laſting: but the iuſt, into life euerlaſting. ¶

ANNOTATIONS
CHAP. XXV.

Good workes neceſſarie.

1. Virgins.] Theſe virgins fiue Wiſe, and fiue fooliſh, ſignifie that in the Church militant there be good and bad: 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 ligh ted, be good workes, namely of mercy, and the laudable conuerſation which ſhineth before men. *Aug. ep. 120, c. 33.*

Right intétion.

1. Oyle.) 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.

We muſt vſe Gods gifts.

29. That which he ſeemeth to haue.] 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 hath them, and from him God wil withdraw that which before he gaue.

Good and bad in the Church.

32. Seperate.) 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.

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

34. Come ye, o[r] get ye away.) 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 ad. cum Fel. Manich. c. 2.*

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. 69.*

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. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.*

CHAP. XXVI.

To the Counſel of the IEWS, Iudas by occaſion of Marie Magdalens ointmẽt, 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 Blood. 31 And that night he is after his prayer 47 taken of the IEWS men, Iudas being their captaine: and forſaken of the other eleuen for feare: 57 is falſely accuſed, and impiouſly condemned of the IEWS Counſel, 67 and ſhamefully abuſed of them: 69 and thrice denied of Peter: All, euen as the Scriptures and him ſelf had often foretold

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

TENEBRE Wenesday.

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

Mr. 14, 1
Lu. 22, 1

† And

Mr. 14, 3. Lu. 12, 3.

6 †And *vvhen IESVS vvas in Bethania in the houſe of
7 Simon the Leper, † there came to him a vvoman hauing an
alabaſter-boxe of pretious ointment, and povvred it out
8 vpon his head as he ſate at the table. † And the Diſciples
9 ſeeing it, had indignation ſaying, Whereto is "this vvaſt ? †for
this might haue been ſold for much, and giuen to the poore.
10 † And IESVS knovving it, ſaid to them: Why do you mo-
leſt this vvoman? for ſhe hath vvrought a "good vvorke
11 vpon me. † For the poore you haue alvvayes vvith you: but
12 me "you haue not alvvayes. † For ſhe in povvring this oint-
13 ment vpon my body: hath done it to burie me. † Amen I
ſay to you, vvhereſoeuer this Goſpel ſhal be preached in the
vvhole vvorld, that alſo vvhich ſhe hath done, :: ſhal be re-
Mr. 14, 10. 14 ported for a memorie of her. † *Then vvent one of the Tvvel-
Lu. 22, 3 15 ue, vvhich vvas called Iudas Iſcarioth, to the cheefe Prieſtes,
† and ſaid to them, What vvil you giue me, and I vvil deliuer
him vnto you? But they appointed vnto him thirtie peeces
16 of ſiluer. † And from thenceforth he ſought opportunitie to
betray him.

Mr. 14, 12. Lu. 22, 7 17 †And *the firſt day of the Azymes the Diſciples came to
IESVS, ſaying, Where vvilt thou that vve prepare for thee to
18 eate the Paſche? † 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
20 prepared the Paſche. † But vvhen it vvas euen, he ſate downe
21 vvith his "tvvelue Diſciples. † And vvhile they vvere eating,
he ſaid: Amen I ſay to you, that one of you ſhal betray me.
Pſ. 40, 10. 22 † And they being very ſad, began euery one to ſay, Is it
23 I Lord? † But he anſvvering ſaid, * He that dippeth his hand
24 vvith me in the diſh, he ſhal betray me. † 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
25 good for him, if that man had not been borne. † And Iudas
that betrayed him, anſvvering ſaid, Is it I Rabbi? He ſaith
to him, Thou haſt ſaid.

1. Cor. 11, 24. 26 † And *vvhiles they vvere at ſupper, IESVS "tooke bread,
and "bleſſed, and brake: and he gaue to his Diſciples, and ſaid,
27 Take ye, and eate: "THIS IS "MY BODY. † And taking
the chalice, "he gaue thankes: and gaue to them, ſaying:
28 Drinke :: ye al of this. † For THIS IS "MY BLOVD OF

:: Hereby we 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.

MAVNDY thurſday.

:: See the margent note Mar. 14, 22.

THE NEVV TESTAMENT, VVHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. † And I ſay to you, I vvil not drinke from henceforth 29
of this "fruite of the vine, vntil that day vvhen I ſhal drinke
THVRSDAY night. it vvith you nevv in the kingdom of my father. † And an 30
hymne being ſaid, they vvent forth vnto Mount-oliuet.

† Then IESVS ſaith to them, Al you ſhal be ſcandalized 31
The NOCTVRNE of Mattins in the Churches Seruice, anſvvereth to this night part of our Sauiours Paſſion, and ſo conſequently the other Canonical houres to the reſt. in me, in this night. For it is vvritten, *I vvil ſtrike the Paſtor, and* Zach. 13, 7.
the ſheepe of the flocke ſhal be diſperſed. † But after I ſhal be riſen 32
againe, I vvil goe before you into Galilee. † And Peter an- 33
ſvvering, ſaid to him, Although al ſhal be ſcandalized in thee,
I vvil neuer be ſcandalized. † IESVS ſaid to him, Amen I ſay 34
to thee, that in this night before the cocke crovv, thou ſhalt
denie me thriſe. †*Peter ſaith to him, Yea though I ſhould die 35 Io. 13, 38
vvith thee, I vvil not denie thee. Likevviſe alſo ſaid al the
Diſciples.

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

†*As he yet ſpake, behold Iudas one of the Tvvelue came, 47 Io. 18, 3.
and vvith him a great multitude vvith ſvvordes and clubbes,
ſent from the cheefe Prieſtes, and the auncients of the people.
† And

48 † And he that betrayed him, gaue them a ſigne, ſaying, Whom- weeke.
49 ſoeuer I ſhal kiſſe, that is he, hold him. † And forthvvith cõming 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
51 him. † And behold one of them that vvere vvith IESVS, ſtretching forth his hand, drevve out his ſvvord: and ſtriking
52 the ſeruant of the high Prieſt, cut of his eare. † Then IESVS ſaith to him, Returne thy ſword into his place: for al that take
53 the ſvvord, ſhal periſh vvith the ſvvord. † Thinkeſt thou that I cannot aſke my Father: and he vvil giue me preſently
54 more then tvvelue legions of Angels? † Hovv then ſhal the
55 ſcriptures be fulfilled, that ſo it muſt be done? † In that houre IESVS ſaid to the multitudes: You are come out as it vvere to a theefe vvith ſvvordes and clubbes to apprehẽd me: I ſate daily vvith you teaching in the temple: and you laid no hands
56 on me. † And al this vvas done, that the ſcriptures of the Prophets might be fulfilled. Thẽ the diſciples al leauing him, fled.
57 † But they taking hold of IESVS, led him to Caiphas 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
59 he might ſee the end. † And the cheefe Prieſtes and the vvhole Councel ſought falſe vvitnes againſt IESVS, that they might
60 put him to death: † and they found not, vvhereas many falſe vvitneſſes had come in. And laſt of al there came tvvo falſe
61 vvitneſſes: † and they ſaid, * This man ſaid, I am able to deIo. 2, 19. ſtroy the temple of God, and after three dayes to reedifie it.
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
64 Chriſt the ſonne of God. † IESVS ſaith to him, Thou haſt ſaid. neuertheles I ſay to you, hereafter you ſhal ſee * the Dan. 7, 13. Sonne of man ſitting on the right hand of the povver of
65 God, and comming in the cloudes of heauen. † Then the high Prieſt rent his garments, ſaying, He hath blaſphemed, vvhat neede vve vvitneſſes any further? behold, novv
66 you haue heard the blaſphemie, † hovv thinke you? But
67 they anſvvering ſaid, He is guilty of death. † Then did they ſpit on his face, and buffeted him, and other ſmote his

weeke.

face vvith the palmes of their hands, † ſaying, Prophecie vnto 68
vs O Chriſt: vvho is he that ſtrooke thee?

† But Peter ſate vvithout in the court: and there came to 69
him one" vvenche, ſaying: Thou alſo vvaſt vvith IESVS the
Galilean. † But he denied before them all, ſaying, I vvot not 70
vvhat thou ſayeſt. † And as he vvent out of the gate, an other 71
vvenche ſavv him, and ſhe ſaith to them that vvere there,
And this felovv alſo vvas vvith IESVS the Nazarite. † And 72
againe he denied vvith an othe, That I knovv not the man.
† And after a litle they came that ſtoode by, and ſaid to Peter, 73
Surely thou alſo art of them: for euen thy ſpeache doth be-
vvray thee. † Then he began" to curſe and to ſvveare that 74
he knevve not the man. And incontinent the cocke crevve.
† And Peter remembred the vvord of IESVS vvhich he had 75
ſaid, Before the cocke crovv, thou ſhalt deny me thriſe. And
going forth, "he vvept bitterly.

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

ANNOTATIONS
CHAP. XXVI.

Coſt vpō Churches, altars, &c.

8. Thu waſt.] 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 in the Sacrament, vpon altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.

Releeſe of the poore.

10. Good worke.] Coſt beſtowed for religion, deuotion, and ſignification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in ſome caſe the poore are to be preferred: yea [a] 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.

[a] Ambroſ. li. 2 Cap. c. 28.

Chriſt alwaies with vs in the B. Sacrament.

11. Haue not.) We haue him not in viſible maner as he conuerſed on the earth with his diſciples, needing releeſe like other poore men: 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. 22.* as though he were not then with them, *When I was with you.*

A wonderful myſterie in the inſtitution of the B. Sacrament.

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. 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.

The holy Euchariſt is both a Sacrifice and a Sacrament.

26. 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: and our Aduerſaries without all 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 elements, not into Chriſtes whole perſon as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrā, ed, 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

though now not only in heauen, but alſo in the Sacrament, he be in deede *per Concomitantiam* (as the Church calleth it, that is, by ſequele of al his partes to ech other) whole, aliue, and immortal. Which
Mat. 22. 29. point becauſe our Aduerſaries vnderſtand not, *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.) 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 εὐλογεῖν, ſignifieth properly to bleſſe, and is referred to the thing that is bleſſed, as *Luc. 9* of the fiſhes, εὐλόγησεν αὐτὰς, *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, 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
1. Cor. 10. the bread: 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. Irenee *li. 4. c. 34. Panem in quo gratia acta ſunt.* S. Cyprian *de cœn. do. Calix ſolenni benedictione ſacratus.* that is, *The bread bleſſed by geuing thankes vpon it*, *The cuppe conſecrated by ſolemne bleſſing.*

The bleſſing of Chriſt referred to the creatures and working an effect in the.

Conſecration.

τὸν ἄρτον εὐχαριστήσαντα.

26. This is.) *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 Cœn. Domini. Amb. li. de myſt. init. c. 9.*

Tranſubſtantiation.

26. My body.) *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. Conc. 2. Nic. act. 6. 10. 4 eiuſdem actionis in fine.* When ſome fathers cal it a figure or ſigne, they meane the outward formes of bread and wine.

No figuratiue but a real preſence.

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.

ἐκχυνόμενον.
πλάσμενον.
Δεδόμενον.

29. Fruite of the vine.) 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 notwithſtanding Wine, as S. Paule nameth the other bread, for three cauſes: firſt becauſe it was ſo before: as Eue
Gen. 2. is called Adams bone, and, *Aarons rod deuoured their rodes*: Whereas they were not now rodes, but
Exo. 7. ſerpents. And, *He taſted the Water turned into Wine*: Whereas it was now Wine and not Water: and
10. 2. ſuch like. 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.

The elements after conſecratiō called bread and Wine.

29. 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.

De orat. Do. m. 11. *31. Watch and pray.*) Hereof came Vigils and Nocturnes, that is, Watching and praying in the night, commonly vſed in the Primitiue Church of al Chriſtians, as is plaine by S. Cyprian and * S. Hierom: but afterward and vntil this day, ſpecially of Religious perſons.

Vigils and Nocturnes.

**Adu. Vigilant. ep. 12.* *69. Weath.*) 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, as 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 in Euang.*

The vertue of the holy Ghoſt.

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

Mans infirmitie

73. Wept bitterly.) 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 faule. *S. Auguſt. 1 Retract. c. 21.*

Peters teares and repentance.

CHAP. XXVII.

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 manifodly 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 b. the Gentils. 38 Which the Ievves ſeeing, do triumph as if they had vvon 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.*

PRIME or Hora prima in the Churches Seruice.

GOOD FRIday.

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. † And they brought him bound and deliuered him to Ponce Pilate the Preſident. 1 2

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

† Then Iudas that betrayed him, ſeeing that he vvas condemned, "repenting him, returned the thirtie ſiluer peeces to the cheefe Prieſtes and auncients, † ſaying, I haue ſinned, betraying iuſt bloud. But they ſaid, What is that to vs? looke thou to it. † And caſting dovvne the ſiluer peeces in the temple, he departed: and vvent and "hanged him ſelf vvith an halter. † 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. † And after they had conſulted together, they bought vvith them the potters field, to be a burying place for ſtrangers. † For this cauſe that field vvas called *Haceldama*, that is, *the field of bloud*, euen to this preſent day. † Then vvas fulfilled that vvhich vvas ſpoken by Ieremie 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:* † *and they gaue them into the potters field, as our Lord did appoint to me.* 3 4 5 6 7 8 9 10

:: This Corbana vvas a place about the Temple, vvhich receiued the peoples gifts or offerings. See Mar. 12, v. 42.

Zach. 11, 12.

† 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. † And vvhen he vvas accuſed of the cheefe Prieſtes and auncients, he anſvvered nothing. † Then Pilate ſaith to him, Doeſt thou not heare hovv many teſtimonies they alleage againſt thee? † And he anſvvered him not to any vvord: ſo that the Preſident did maruel exceedingly. 11 12 13 14

HORA TERTIA in the Churches Seruice.

† And vpon the ſolemne day the Preſident had accuſtomed to releaſe vnto the people one priſoner vvhom they vvould 15

16 vvould. †And he had then a notorious priſoner, that vvas cal-
17 led Barabbas. † They therfore being gathered together, Pi-
late ſaid: Whom vvil you that I releaſe to you, Barabbas, or
18 IESVS that is called Chriſt? †For he knevve that for enuie
19 they had deliuered him. †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 ſuffred many things
20 this day in my ſleepe for him. †But the cheefe Prieſtes and
auncients perſuaded the people, that they ſhould aſke Ba-
21 rabbas, and make IESVS avvay. †And the Preſident anſvve-
ring, ſaid to them: Whether vvil you of the tvvo to be relea-
22 ſed vnto you? But they ſaid, Barabbas. †Pilate ſaith to them,
What ſhal I doe then vvith IESVS that is called Chriſt? They
23 ſay al, Let him be crucified. †The Preſident ſaid to them, Why
vvhat euil hath he done? But they cried the more, ſaying, Let
24 him be crucified. †And Pilate ſeeing that he nothing pre-
uailed, but rather tumult vvas rovvard: taking vvater he
vvaſhed his hands before the people, ſaying, I am innocent of
25 the bloud of this iuſt man: looke you to it. †And the vvhole
people anſvvering, ſaid, His bloud be vpon vs, and vpon our
26 children. †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
Ib.19,2. 28 Palace, gathered together vnto him the vvhole band: †*and
29 ſtripping him, put a ſcarlet cloke about him, †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
30 him, ſaying, Haile King of the Ievves. †And ſpitting vpon
31 him, they tooke the reede, and ſmote his head. †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
33 Simon: him they forced to take vp his croſſe. †And they
came into the place that is called Golgotha, vvhich is, the
34 place of Caluarie. †And they gaue him vvine to drinke min-
gled vvith gall. And vvhen he had taſted, he vvould not
drinke.

35 †And after they had crucified him, they deuided his gar-
ments, caſting lottes: that it might be fulfilled vvhich vvas
Pſ21,19 ſpoken by the Prophet, ſaying: *They deuided my garments among*

HORA SEXTA in the Churches Seruice.

them: and vpon my veſture they did caſt lottes. † And they ſate and vvatched him. † And they put ouer his head his cauſe vvritten, THIS IS IESVS THE KING OF THE IEWES. † Then vvere crucified vvith him tvvo theeues: one on the right hand, and one on the left. † And they that paſſed by, blaſphemed him, vvagging their heades, † 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. † In like maner alſo the cheefe Prieſtes With the Scribes and auncients mocking, ſaid: † 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. † * He truſted in God: let him novv deliuer him if he vvill: for he ſaid, That I am the ſonne of God. † And the ſelf ſame thing the theeues alſo that vvere crucified vvith him, reproched him vvithal.

36 37 38 39 40 41 42 43 44

Pſ.21,9. Sap. 2, 18.

† And from the ſixt houre, there vvas darkeneſſe made vpon the vvhole earth, vntil the ninthe houre. † And about the ninthe houre IESVS cried vvith a mighty voice, ſaying, *Eli, Eli, lamma-ſabachthani?* that is, *My God, my God, "vvhy haſt thou forſaken me?* † And certaine that ſtoode there and heard, ſaid, He calleth Elias. † And incontinent one of them running, tooke a ſponge, & filled it vvith vinegre: and put it on a reede, and gaue him to drinke. † And other ſaid, Let be, let vs ſee vvhether Elias come to deliuer him. † And IESVS againe crying vvith a mighty voice, yelded vp the ghoſt. † And behold 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, † and the graues vvere opened: and many bodies of the ſaincts that had ſlept, roſe. † And they going forth out of the graues after his reſurrection, came into the holy citie: and appeared to many. † 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.

45 46 47 48 49 50 51 52 53 54

HORA NONA in the Churches Seruice.

† And there vvere there many vvomen a farre of, vvhich had folovved IESVS from Galilee, miniſtring vnto him: † among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioſeph, and the mother of the ſonnes of Zebedee. † And vvhen it vvas euening, there came a certaine rich

55 56 57

HORA VESPERARVM, or Euenſong.

HOLY weeke.

rich man of Arimathæa, named Ioſeph, vvho alſo him ſelf was
58 diſciple to IESVS. † He vvent to Pilate, and aſked the body
of IESVS. Then Pilate commaunded that the body ſhould
59 be deliuered. † And Ioſeph taking the body, vvrapt it in
60 cleane ſindon, † 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.
62 † And the next day, vvhich is after the Paraſceue, the cheefe
63 Prieſtes and the Phariſees came together to Pilate, † ſaying, Sir, vve haue remembred, that that ſeducer ſaid yet liuing,
64 After three dayes I vvil riſe againe. † 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
65 the firſt. † Pilate ſaid to them, You haue a gard: goe, gard it
66 as you knovv. † And they departing, made the ſepulchre ſure: ſealing vp the ſtone, vvith vvatchmen.

HORA COMPLETORII, or, Complin.

SATVRDAY called Sabbatum ſanctum.

ANNOTATIONS
CHAP. XXVII.

5. Repenting him,] 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. Horrour of conſcience.

5. Hung him ſelf.] 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. Deſperation.

24. Innocent of his bloud.] 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. They that execute lawes againſt their cõſcience, are like to Pilate.

40. If thou be the Sonne,] Marvel 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. Chriſt derided in the B. Sacrament, euen as vpõ the Croſſe.

46. Why haſt thou forſaken me?] Beware here of the deteſtable blaſphemie of Caluin and the Caluiniſts, 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,) 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 Caluins blaſphemie.

Catechiſ. Calu. & inſtit. li. 2 16.

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.

Reuerent vſing of our L. Body.

19. Wrapped.] This honour and duty done to Chriſtes body being dead, was maruelous gra- teful and meritorious. And this wrapping of it in cleane ſindon 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. *S. Hiero. in hunc locum.*

Corporals.

And ſo in the whole Church it is obſerued by * S. Silueſters conſtitution, that the Corporal where- vpon our Lordes body lieth on the altar, muſt be pure and plaine linnen. * *to. 1, Concil.*

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 Woman) 18 and ſendeth them to al Nations, to build his Church among the Gentils.

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

EASTER day.

AND in the euening of the Sabboth vvhich 1 *Mr. 16, 1.*
dawneth on the firſt of the Sabboth, came *Luc. 24, 1.*
Marie Magdalene, and the other Marie "to *Io. 20, 1.*
ſee the ſepulchre. † And behold there vvas 2
made a great earth-quake. For an Angel of
our Lord deſcēded from heauen: and com-
ming, rolled backe the ſtone, and ſate vpon it: † and his 3
countenance vvas as lightening: and his garment as ſnovv.
† And for feare of him, the vvatchmen vvere frighted, and be- 4
came as dead. † And the Angel anſvvering ſaid to the vvo- 5
men, Feare not you. for I knovv that you ſeeke IESVS that
vvas crucified. † he is not here: for he is riſen, *as he ſaid. 6 *Mt. 29, 32.*
come, and ſee the place vvhere our Lord vvas laid. † And 7
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.

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

† Who vvhen they vvere departed, behold certaine of the 11
vvatchmen came into the citie, and told the cheefe Prieſtes
al things that had been done. † And being aſſembled toge- 12
ther vvith the auncients, taking counſel, they gaue a greate
ſumme of money to the ſouldiars, † ſaying, Say you, That his 13
Diſciples came by night, and ſtole him avvay vvhen vve
vvere a ſleepe. † And if the Preſident ſhal heare of this, vve 14

vvil

HOLY weeke.

15 vvil perſuade him, and make you ſecure. † 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
17 mount vvhere IESVS had appointed them. † And ſeeing
18 him they adored, but ſome doubted. † And IESVS comming neere ſpake vnto them, ſaying. Al povver is giuen to me in
19 heauen and in earth. † "going therfore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY
20 GHOST, † 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. ℣

The Goſpel vpō Friday in Eaſter weeke.

The Goſpel in the feaſt of the B. Trinitie.

ANNOTATIONS
CHAP. XXVIII.

In Ep. Paula & Euſtoch. ad Marcel. ep. 1.

Pſa. 11.

1. To ſee the Sepulcher.] The deuout Women came to viſite our Sauiours ſepulcher, 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 doo 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. The gloria of whoſe Sepulcher, we know was long prophecied before Ioſeph hewed it out, by Eſay ſaying, And his reſt ſhal be honour: to witte, becauſe the place of our Lords 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, Which is within a goodly Church, and Chriſtians come out of al the world in Pilgrimage to it.

The holy Sepulcher, and Pilgrimage thervnto.

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

The Catholike Church to be gathered of al Nations,

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.

And Chriſts continual protection of the ſame Church.

THE ARGVMENT OF S. MARKES GOSPEL.

S. *Markes Goſpel may be vvel diuided into foure partes.*

The firſt part, of the preparation that vvas made to the manifeſtation of Chriſt : chap. 1. *in the beginning.*

The Second, of his manifeſting himſelfe by Preaching and Miracles, and that in Galilee: the reſidue of the 1. *chap. vnto the* 10. *chap.*

The third, of his comming into Iurie, tovvards his Paſsion : chap. 10.

The fourth, of the Holy vveeke of his Paſsion in Hieruſalem: chap. 11. *to the end of the booke.*

Of S. Marke and his converſation vvith the tvvo Apoſtles S. Paul and S. Barnabee, vve haue at large Act. 12 *and* 15. *ſomevvhat alſo Col.* 4. *and* 2. *Tim.* 4. *and to Philémon. Moreouer of his familiaritie vvith the Prince of the Apoſtles S. Peter, vve haue* 1 *Pet.* 5. *For ſo it pleaſed our Lord, that onely tvvo of the Euangeliſtes ſhould be of his tvvelue Apoſtles, to vvit, S. Matthevv and S. Iohn. The other tvvo, S. Marke and S. Luke, he gaue vnto vs of the Diſciples of his tvvo moſt principal and moſt glorious Apoſtles S. Peter and S. Paul. Whoſe Goſpels therefore vvere of Antiquitie counted as the Goſpels of S. Peter and S. Paul them ſelues.*

In Catal. Script. Eccleſiaſt. Marke the diſciple and interpreter of Peter (*ſaith S. Hierom*) according to that vvhich he heard of Peters mouth, vvrote at Rome a briefe Goſpel at the requeſt of the Brethren (*about* 10 *or* 12 *yeres after our Lordes Aſcenſion.*) Which vvhen Peter had heard, he approued it, and vvith his authoritie did publiſh it to the Church to be read, as Clemens *Alexandrinus* vvriteth li. 6. hypotypoſ.

In the ſame place S. Hierom addeth, hovv he vvent into Ægypt to preach, and vvas the firſt Biſhop of the cheefe Citie there, named Alexandria: and hovv Philo Iudæus at the ſame time ſeeing and admiring the life and converſation of the chriſtians there vnder S. Marke, vvho vvere Monkes, vvrote a booke thereof, vvhich is extant to this day. And not onely S. Hierom (*in Marco, & in Philone*) *but alſo Euſebius Hiſt. li.* 2. *ca.* 15. 16. 17. *Epiphanius Secta* 29 *Nazaræorum, li.* 1. *to.* 2. *Caſsianus de Inſtit. Cœnobiorum li.* 2. *c.* 5. *Sozomenus li.* 1. *c.* 12. *Nicephorus li.* 2 *c.* 15. *and diuerſe others, do make mention of the ſaid Monkes out of the ſame Author. Finally,* He died (*ſaith S. Hierom*) the 8 yere of Nero, and vvas buried at Alexandria, Anianus ſucceeding in his place. *But from Alexandria he vvas* * *tranſlated to Venice, Anno Dom.* 830.

Philo de Supplicibus.

In Catalogo.

* Nauclerus genera. 28.

It is alſo to be noted, that in reſpect of S. Peter, vvho ſent S. Marke his ſcholer to Alexandria, and made him the firſt Biſhop there, this See vvas eſteemed next in dignitie to the See of Rome, and the Biſhop thereof vvas accounted the cheefe Metropolitane or Patriarch of the Eaſt, and that by the firſt Councel of Nice. Whereof ſee S. Leo ep. 53. *S. Gregorie li.* 5 *ep.* 60. *& li.* 6. *ep.* 37.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

Iohn (the Eremite of vvhom the Prophets) preaching penance, and liuing him self accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not his, but Christs Baptisme, in vvhich they shal receiue the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the vvildernesse. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine vvith beneficial Miracles, to the great admiration of al: 35 then also (but first retiring into the vvildernes) in al the rest of Galilee, vvith like miracles.

THE FIRST part of this Gospel: of the preparatiō to christe manifestation.

1 THE beginning of the Gospel of IESVS
2 CHRIST the sonne of God. † As it is
vvritten in 'Esay the Prophet', (*Behold I send*
mine Angel before thy face, vvho shal prepare thy vvay
3 *before thee,*) † *A voice of one crying in the desert, Prepare*
ye the vvay of our Lord, make straight his pathes.
4 † * Iohn vvas in the desert baptizing, and
preaching the baptisme of penance :: vnto remission of sin-
5 nes. † And there vvent forth to him al the countrie of Ievvrie,
and al they of Hierusalem: and vvere baptized of him in the
6 riuer of Iordan, "confessing" their sinnes. † And Iohn vvas
"clothed vvith camels heare, and a girdle of a skinne about
7 his loines: and he did eate locustes and vvild honie. † And he
preached, saying, There commeth a stronger then I after me:
vvhose latchet of his shoes I am not vvorthie stouping
8 dovvne to vnloose. † I haue baptized you "vvith vvater: but
he shal baptize you vvith the holy Ghost.
9 † And it came to passe: in those daies came IESVS from
Nazareth of Galilee: and vvas "baptized of Iohn in Iordan.
10 † And forthvvith comming vp out of the vvater, he savv the
heauens opened, and "the Spirit as a doue descending, and re-
11 maining on him. † And a voice vvas made from heauen,
Thou art my beloued sonne, in thee I am vvel pleased.
12 † And forthvvith * the Spirit droue him out into "the de-
sert

Mal.3,1. Esa.40, 3. the prophets Mt.3,1. Lu.3,4. Io.1,15.

:: Iohns baptisme put them in hope only of remissiō of sinnes as a preparatiue to Christes Sacrament by which sinnes were in deede to be remitted. *Aug.li. 5 de bapt. c. 10*

Mt.4,1. Lu.4,1.

sert. † And he vvas in the desert fourtie daies, and fourtie nightes: and vvas tempted of Satan. and he vvas vvith beastes, and the Angels ministred to him. 13

THE SECOND part of this Gospel: of Christs manifestation.

†* And after that Iohn vvas deliuered vp, IESVS came into Galilee, preaching the Gospel of the kingdom of God, †and saying, That the time is fulfilled, and the kingdom of God is at hand: :: be penitent, and beleeue the Gospel. 14 15 *Mat.* 4, 12. *Luc.* 4, 14.

:: He doth not preach beleefe or faith only, but penance also.

†* And passing by the sea of Galilee, he savv Simon and Andrevv his brother, casting nettes into the sea (for they vvere fishers) †and IESVS said to them, Come after me, and I vvil make you to become fishers of men. † And immediatly leauing their nettes, they folovved him. † And being gone thence a litle further, he savv Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippe: † and forthvvith he called them. And leauing their father Zebedee in the shippe vvith his hired men, they folovved him. 16 17 18 19 20 *Mat.* 4, 18. *Lu.* 5, 2.

† And * they enter into Capharnaum, and he forthvvith vpon the Sabboths going into the Synagogue, taught them. † And they vvere astonied at his doctrine. for he vvas teaching them as hauing povver, and not as the Scribes. † And * there vvas in their Synagogue a man in an vncleane spirit: and he cried out, † saying, What to vs and to thee IESVS of Nazareth? art thou come to destroy vs? I knovv vvho thou art, the Saint of God. † And IESVS threatened him, saying, Hold thy peace, and goe out of the man. † And the vncleane spirit tearing him, and crying out vvith a great voice, vvent out of him. † And they marueled al, in so much that they questioned among them selues, saying, What thing is this? vvhat is this nevv doctrine? for vvith povver he commaundeth the vncleane spirits also, and they obey him. † And the bruite of him vvent forth incontinent into al the countrie of Galilee. 21 22 23 24 25 26 27 28 *Mat.* 4, 13. *Lu.* 4, 31 *Luc.* 4, 32.

† And immediatly * going forth out of the Synagogue, they came into the house of Simon and Andrevv, vvith Iames and Iohn. † And Simons vviues mother lay in a fit of a feuer: and forthvvith they tel him of her. † And comming neere he lifted her vp taking her by the hand: and incōtinent the ague left her, and she ministred vnto them. † And vvhen it vvas euening after sunne set, they brought to him al that vvere il at ease and that had deuils. † And al the citie vvas gathered 29 30 31 32 33 *Mat.* 8, 14. *Luc.* 4, 42.

34 gathered together at the doore. † And he cured many that vvere vexed vvith diuerſe diſeaſes: and he caſt out many deuils, and he ſuffred not them to ſpeake that they knevv him.
35 † And riſing very early, and going forth he vvent into
36 "a deſert place: and there he prayed. † And Simon ſought
37 after him, and they that vvere vvith him. † And vvhen they had found him, they ſaid to him, That al ſeeke for thee.
38 † And he ſaith to them, Let vs goe into the next tovvnes and cities, that I may preach there alſo: for to this purpoſe am I come.
39 † And he vvas preaching in their Synagogs, and in al Ga-
Mt. 8, 2. Lu. 5, 12 40 lilee: and caſting out deuils. † And a * leper commeth to him beſeeching him: and kneeling dovvne ſaith to him, If thou
41 vvilt, thou canſt make me cleane. † And IESVS hauing compaſsion on him, ſtretched forth his hand: and touching him,
42 he ſaith vnto him, I vvil, be thou made cleane. † And vvhen he had ſpoken, immediatly the leproſie departed from him,
43 and he vvas made cleane. † And he threatened him, and
44 forthvvith caſt him forth. † and he ſaith to him, See thou tel no body: but goe, ſhevv thy ſelf :: to the high prieſt, and
Leu. 14, 3. offer for thy cleanſing the things that * Moyſes commaun-
45 ded, for a teſtimonie to them. † But he being gone forth, began to publiſh, and to blaſe abrode the vvord: ſo that novv he could not openly goe into the citie, but vvas abrode in deſert places, and they came together vnto him from al ſides.

:: Our Sauiour euen when he healed the leper by extraordinarie miraculous power, would not yet breake order, but ſent the partie to the Prieſt.

ANNOTATIONS
CHAP. L.

5. Confeſſing their ſinnes.] A certaine confeſſion of ſinnes there was euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn made a preparation to the Sacrament of Penance which afterward was inſtituted by Chriſt, as wel as he did by baptizing prepare the way to Chriſts baptiſme. Confeſſion.

5. Their ſinnes.] He doth not ſay that they confeſſed them ſelues to be ſinners, which may be done by a general confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion. Particular confeſſion.

6. Clothed.] The Holy Ghoſt thought it worthy of ſpeciall reporting how ſtraitly this Prophete liued, and how he abſtained from delicate meates and apparel. *See Mat. c. 3.* Iohns example of penance.

8. With Water.] Iohn with Water only, Chriſt with the Holy Ghoſt, not only, as the Heretikes
Calu. 4. inſt. c. 16. hold, that ſay Water is not neceſſary, but with Water and the Holy Ghoſt, as it is plaine Io. 3. *vnles a man be borne againe of Water and the Holy Ghoſt, he ſhal not enter into the kingdom of heauen.* Baptiſme in Water.

9. Baptized of Iohn.] The humility of Chriſt not diſdaining his ſeruants baptiſme. Which is an example for al faithful not to diſdaine Chriſts Sacraments of any Prieſt be he neuer ſo ſimple, being by the Catholike Church lawfully called. *Aug. li. 5 de bapt. c. 9.*

10. The Spirit.] Expreſſe mention of the B. Trinitie. the Father ſpeaketh from heauen, the Holy The B. Trinitie.

Holy Ghoſt appeareth in the likeneſſe of a doue, the Sonne alſo is recommended vnto vs. *Ambroſ. li. 1 de Sacram. c. 5.*

12. *Deſert.*] Chriſt doing penance by long faſting, ſolitarineſſe, and conuerſing with wilde beaſtes, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retiring them ſelues to the Wildernesſe and prayer.

Chriſts example of penance.

15. *Deſert place.*] Chriſt vſed very often to retire into ſolitary places, no doubt for our example, to teach vs that ſuch places are beſt for prayer and contemplation, and that we ſhould often retire our ſelues from worldly matters to ſolitary meditation of heauenly things.

Solitarie contemplation.

CHAP. II.

Againſt the Scribes and Phariſees he defendeth firſt his power to remitte ſinnes in earth, 15 and his eating with ſinners (as being the Phyſicion of ſoules, ſignified in thoſe his miraculous cures vpon bodies): 18 then alſo he defendeth his Diſciples, not hauing as yet any faſtes by him preſcribed vnto them, and pluckíng eares of corne vpon the Sabboth: ſignifying withal that he will change their ceremonies.

AND againe he entred into Capharnaum 1 after ſome daies, and it was heard that *Mt. 9, 1. Lu. 5, 18*
he was in the houſe, † and many came 2
together, ſo that there was no place no
not at the doore, and he ſpake to them
the word. † And they came to him brin- 3
ging one ſicke of the palſey, who was
caried of foure. † And when they could not offer him vnto 4
him for the multitude, they "vncouered the roofe where he
was: and opening it they did let downe the couche where-
in the ſicke of the palſey lay. † And when IESVS had ſeen 5
:: their faith, he ſaith to the "ſicke of the palſey, Sonne, "thy
ſinnes are forgiuen thee. † And there were certaine of the 6
Scribes ſitting there and thinking in their hartes, † Why doth 7 *Iob. 14. 4. Eſa. 43. 25.*
he ſpeake ſo? he blaſphemeth. * Who can forgiue ſinnes but
only God? † Which by and by IESVS knowing in his ſpi- 8
rit, that they ſo thought within them ſelues, ſaith to them,
Why thinke you theſe things in your hartes? † Whether is 9
eaſier, to ſay to the ſicke of the palſey, Thy ſinnes are forgi-
uen thee: or to ſay, Ariſe, take vp thy couche, and walke?
† But that you may know that "the Sonne of man hath 10
power" in earth to forgiue ſinnes (he ſaith to the ſicke of the
palſey) † I ſay to thee, Ariſe, take vp thy couche, and goe in- 11
to thy houſe. † And forthwith he aroſe: and taking vp his 12
couche, went his way in the ſight of al, ſo that al marueled,
and glorified God, ſaying, That we neuer ſaw the like.

:: Our Lord is moued to be merciful to ſinners by other mens faith and deſires, and not only by the parties owne meanes alway.

† And he went forth againe to the ſea: and al the multi- 13
tude came to him, and he taught them. † And when he 14
paſſed

Mt. 9,9. Lu. 5,27 passed by, * he savv Leui of Alphæus sitting at the custome
place: and he saith to him, Folovv me. And rising vp he fo-
15 lovved him. † And it came to passe, as he sate at meate in his
house, many Publicans and sinners did sit dovvne together
vvith IESVS and his Disciples. for they vvere many, vvho
16 also folovved him. † And the Scribes and the Pharisees seeing
that he did eate vvith Publicans and Sinners, said to his Dis-
ciples, Why doth your Maister eate and drinke vvith Publi-
17 cans and sinners? † IESVS hearing this, saith to them, The
vvhole haue not neede of a Physicion, but they that are il at
ease. for I came not to call the iust, but sinners.

Mt. 9.13 Lu. 5,32 18 † And * the disciples of Iohn and the Pharisees did vse
to fast: and they come, and say to him, Why do the disciples
of Iohn and of the Phatisees fast: but thy disciples do not
19 fast? † And IESVS said to them, Why, can the children of the
mariage fast, as long as the bridegrome is vvith them? So
long time as they haue the bridegrome vvith them, they can
20 not fast. † But the daies vvil come vvhen the bridegrome
shal be taken avvay from them: and then they shal :: fast in
21 those daies. † No body sovveth a peece of ravv cloth to an
old garment: othervvise he taketh avvay the nevv peecing
22 from the old, and there is made a greater rent. † And no bo-
dy putteth nevv vvine into old bottels: othervvise the vvine
bursteth the bottels, and the vvine vvil be shed, and the
bottels vvil be lost. but nevv vvine must be put into nevv
bottels.

:: He foretelleth that fasting shal be vsed in his Church, no lesse then in the old law or in the time of Iohn the Baptist. *See Mat. 6. 9. 15.*

Mt. 12,1 Lu. 6,1. 23 † And * it came to passe againe vvhen he vvalked through
the corne on the Sabboths, and his Disciples began to goe
24 forvvard and to plucke the eares. † And the Pharisees said
to him, Behold, vvhy do they on the Sabboths that vvhich
25 is not lavvful? † And he said to them, Did you neuer read
vvhat Dauid did, vvhen he vvas " in necessitie, and him self
1 Re. 21, 6. 26 vvas an hungred and they that vvere vvith him? † hovv * he
entred into the house of God vnder Abiathar the high Priest,
and did eate the loaues of Proposition, vvhich it vvas not
Le. 24, 9. lavvful to eate * but for the Priests, and did giue vnto them
27 vvhich vvere vvith him? † And he said to them, The Sab-
~~both vvas made for man, and not man for the Sabboth.~~ :: The maker of the law may abrogate or dispense vvhē and vvhere for iust cause it seemeth good to him.
28 † Therfore the sonne of man is :: Lord of the Sabboth
also.

ANNOTATIONS
CHAP. II

4. *Vncouered.*) Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as was vſed to procure this man and others, by Chriſt, the health of their bodies.

5. *Sicke of the palſey.*) Such as this man was in body by diſſolution of his limmes, ſuch alſo was he in ſoule by the noiſome deſires of the world occupying his hart, and withdrawing him from al good workes. *Aug. de Paſtor. c. 6 to. 9.*

5. *Thy ſinnes.*) Hereby it appeareth that Chriſt healed this ſicke man firſt in his ſoule, before he tooke away his bodily infirmity: which may be an inſtruction for al men in bodily diſeaſe, firſt to call for the Sacraments, which be medicines of the ſoule. As hereby alſo may be gathered that many diſeaſes come for ſinne, and therfore can not be healed til the ſinnes be remitted.

The Sacraméts to be called for in ſicknes.

10. *The Sonne of man.*) As Chriſt proueth vnto them, that him ſelf as man, and not as God only, hath power to remitte ſinnes, by that in al their ſightes he was able to doe miracles and make the ſickman ſodenly ariſe: ſo the Apoſtles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remitte ſinnes, not as God, but as Gods miniſters.

Mā hath power to remit ſinnes.

10. *In earth.*) This power that the Sonne of man hath to remitte ſinnes in earth, was neuer taken from him, but dureth ſtill in his Sacraments, and miniſters, by whom he remitteth ſinnes in the Church, and not in heauen only. For concerning ſinne, there is one court of conſcience in earth, and an other in heauen: and the iudgement in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauiour to Peter firſt, and then to al the Apoſtles, *Whatſoeuer you ſhal bind vpon earth, ſhal be bound in heauen: Whatſoeuer you ſhal looſe vpon earth, ſhal be looſed in heauen*: Wherevpon S. Hierom ſaith, *That Prieſts hauing the keies of the kingdom of heauen, iudge after a ſort before the day of iudgement.* And S. Chryſoſt. li. 3 de Sacerd. paul. poſt princip. *more at large.*

Chriſt remitteth ſinnes by the Prieſts miniſterie.

Mt.16,19. Mt.18,18. ad Heliod. ep. 1. Amb. li.2 off. c.28.

25. *In neceſſity.*) In neceſſity many things be done without ſinne, which els might not be done: and ſo * the very chalices and conſecrated iewels and veſſels of the Church in caſes of neceſſity are by lawful authority turned to profane vſes: which otherwiſe to alienate to a mans priuate commoditie is ſacrilege.

CHAP. III.

The blind Phariſees ſeeking his death for doing good vpon the Sabboths, he meekely goeth out of the way: Where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Twelue alſo (hauing neede of moe workmen) he geueth power to worke Miracles. 20 He ſo occupieth him ſelf for ſoules, that his kinne thinke him madde. 22 The Scribes of Hieruſalem come ſo farre, and yet haue nothing but abſurdly to blaſpheme his caſting out of Diuels, to their owne damnation. 31 That the Iewes ſhould not (after their maner) thinke it ynough, that he is of their bloud, he telleth that ſuch rather are deere to him, as keepe Gods commaundements.

AND he entred againe into the Synagogue, and there was a man there that had a withered hand. † And they watched him whether he would cure on the Sabboths: that they might accuſe him. † And he ſaith to the man that had the withered hand, Riſe vp into the middes. † And he ſaith to them, Is it lawful on the Sabboths to doe wel or il? to ſaue a ſoule, or to deſtroy? but they held their peace. † And looking round about vpon them with anger, being ſorowful for the blindenes of their hart, he ſaith to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored vnto him. 1 2 3 4 5

Mt.12,9 Lu.6,6.

And

6 † And the Phariſees going forth, immediatly made a con-
ſultation vvith the Herodians againſt him hovv they might
7 deſtroy him. † But IESVS vvith his Diſciples retired to the
ſea: and a great multitude from Galilee and Ievvrie folovved
8 him, † and from Hieruſalem, and from Idumæa, and beyond
Iordan. And they about Tyre and Sidon, a great multitude,
9 hearing the things vvhich he did, came to him. † And he
ſpake to his Diſciples that a boate might attend on him be-
10 cauſe of the multitude, leſt they ſhould throng him. † for he
healed many, ſo that there preaſed in vpon him for :: to
11 touch him, as many as had hurtes. † And the vncleane ſpiri-
tes, vvhen they ſavv him, fel dovvne vnto him: and they
12 cryed ſaying, † "Thou art the ſonne of God. And he vehe-
mently charged them that they ſhould not diſcloſe him.

Mt. 5, 1. 10, 1. *Lu.* 6, 12 9, 1.

13 † And *aſcending into a mountaine, he called vnto him
14 vvhom he vvould him ſelf: and they came to him. † And
he made that "tvvelue ſhould be vvith him, and that he
15 might ſend them to preach. † And he gaue them povver to
16 cure infirmities, and to caſt out diuels. † And he gaue to
17 Simon the name "Peter. † and Iames of Zebedee, and Iohn
the brother of Iames: and he called their names, *Boanerges*,
18 vvhich is, *the ſonnes of thunder*. † and Andrevv and Philippe,
and Bartlemevv and Matthevv, and Thomas and Iames of
19 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas
Iſcariote, vvho alſo betrayed him.

20 † And they come to a houſe: and the multitude reſorteth
together againe, ſo that they could not ſo much as eate bread.
21 † And vvhen his had heard of it, they vvent forth to lay
hands on him, for they ſaid, That he vvas become :: mad.
22 † And the Scribes vvhich vvere come dovvne from Hieru-
ſalem, ſaid, * That he hath Beelzebub: and that in the prince

Mat. 12, 24. *Luc.* 11, 15.

23 of deuils he caſteth out deuils. † And after he had called them
together, he ſaid to them in parables, Hovv can Satan caſt out
24 Satan? † And if a "kingdom be deuided againſt it ſelf, that
25 kingdom can not ſtand. † And if a houſe be deuided againſt
26 it ſelf, that houſe can not ſtand. † And if Satan be riſen againſt
him ſelf, he is deuided, and can not ſtand, but hath an end.
27 † No body can rifle the veſſel of the ſtrong, being entred in-
to his houſe, vnles he firſt binde the ſtrong, and then ſhal he
28 rifle his houſe. † Amen I ſay to you, that al ſinnes ſhal be
forgiuen the ſonnes of men, and the blaſphemies wherevvith

:: The only touching of Chriſts holy perſon, or any part of his clothes, or whatſoeuer belonged to him, did heale al diſeaſes.

:: See here the conceite of worldly fredes, who thinke the Zeale of Religion, madnes: and therfore count them madde, that are Zelous in Gods cauſe and for the Catholike faith: and the more Zelous, the more mad.

they ſhal blaſpheme. †But he that ſhal blaſpheme againſt 29
the Holy Ghoſt, he hath not forgiueneſſe for euer, but ſhal be
guilty of an "eternal ſinne. †Becauſe they ſaid, He hath an 30
vncleane ſpirit.

†And *there come his mother and brethren: and ſtan- 31 *Mt. 12, 46. Lu. 8, 19
ding vvithout they ſent vnto him calling him, †and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren vvithout ſeeke thee. †And anſvve- 33
ring them, he ſaid, "Who is my mother and my brethren?
†And looking about vpon them vvhich ſate round about 34
him, he ſaith, Behold my mother and my brethren. †For 35
vvhoſoeuer ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

ANNOTATIONS
CHAP. III.

11. Thou art the Sonne.) The confeſſion of the truth is not grateful to God, proceding from euery perſon. The diuel acknowledging our Sauiour to be the ſonne of God, was bidden hold his peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. tract. 10 in ep. Ioan.*

Sermons, Seruice, and prayer of Heretikes.

Ser. 30. 31. de verb. Apoſtoli. Therfore neither Heretikes ſermons muſt be heard, no not though they preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouthes, yea it is no better then the howling of Wolues. *Hiero. in 7 Oſee.*

The number of Twelue, myſtical.

14. Twelue.) This number of twelue Apoſtles is myſtical and of great importance (as appeareth * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines found in Elim, *Exod. 15.* the 12 pretious ſtones in the Rational of Aaron, *Exod. 39.* the 12 Spies ſent by Moyſes, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Ioſu. 4.* the 12 loues of Propoſition, *Leuit. 24.* &c. *Anſelm. in Mt. c. 10.* And theſe are the 12 foundations of heauenly Hieruſalem. *Apoc. 21.* *Act. 1.*

16. Peter.) Peter in numbering the Twelue is alwaies the firſt, and his name is ſo giuen him for

Peters preeminence,

ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the new. *Mt. 16.*

Diſſenſion of Heretikes.

20. Kingdom againſt kingdom.) As this is true in al Kingdoms and Common-weales where Ciuil diſſenſion reigneth, ſo is it ſpecially verified in hereſies and Heretikes, which haue alwaies diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the Church. *Greg. li. 7 ep. 3.*

Venial ſinnes forgiuen after death.

29. Eternal ſinne.) That which is here called eternal, is (as S. Matthew expreſſeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo ſinnes not eternal: and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here, or in the life to come. *Mt. 12, 32.*

Spiritual kinred and bufines preferred before carnal and worldly.

33. Who is my mother?) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes falſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maiſter being occupied here about heauenly things, accounted al them his mother and brethren, which did the will of his Father, in which number our Lady his mother was alſo included, for ſhe did his fathers will. *Aug. ep. 28.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that

The B. Virgin Without ſinne.

ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat. c. 36.*

CHAP. IIII.

CHA. IIII.

The parables (in vvhich he ſpeaketh to the Iewes, becauſe they vvere reprobate) he expounderh to his Diſciples, ſhevving that in his ſovving, three parts of foure ſhal periſh, through the faults of the hearers. 21 and that his ſeruants muſt confeſſe their faith, 24 and vſe their gifts (contrary to thoſe ſtony and thorny hearers.) 26 and that his Church (notvvithſtanding the looſing of thoſe three partes of the ſeede) ſhalbe brought by his prouidence to the harueſt, that is, to the end of the vvorld: 30 grevving ouer al in time, though in the beginning it be as the litle muſtard ſeede, 35 and though ſuch tempeſts of perſecution in the ſea of this vvorld doe riſe againſt it.

Mt.13,1. Lu.8,4.

1 AND againe he began to teach at the ſea ſide: and a great multitude vvas gathered together vnto him, ſo that he vvent vp into a boate, and ſate in the ſea, and al the multitude
2 about the ſea vvas vpon the land: † and he taught them in parables many things, and
3 ſaid to them in his doctrine, † Heare ye:
4 Behold, the ſovver vvent forth to ſovv. † And vvhiles he ſovveth, ſome fel by the vvay ſide, and the foules of the aire
5 came, and did eate it. † And otherſome fel vpon rocky places vvhere it had not much earth: and it ſhot vp immediatly, be-
6 cauſe it had not deepnes of earth: † and vvhen the ſunne was riſen, it parched, and becauſe it had not roote, it vvithered.
7 † And ſome fel among thornes: and the thornes grevve vp, and
8 choked it, and it yelded not fruite. † And ſome fel vpon good ground: and it yelded fruite that grevve vp and increaſed, and it brought forth, one thirtie, one ſixtie, and one an hundred.
9 † And he ſaid, He that hath eares to heare, let him heare.
10 † And vvhen he vvas alone, the Tvvelue that vvere vvith
11 him, aſked him the parable. † And he ſaid to them, To you it is giuen to knovv the myſterie of the kingdom of God: but to :: them that are vvithout, al things are done in parables: ::

Such as be out of the Church, though they heare and read neuer ſo much, they cannot vnderſtand. *Ted.in 4 Mare.*

Eſa.6,9

12 † that * ſeeing they may ſee, and not ſee: and hearing they may heare, and not vnderſtand: " leſt at any time they ſhould
13 be conuerted and their ſinnes be forgiuen them. † And he ſaith to them, Do you not knovv this parable? and hovv ſhal
14 you knovv al parables? † He that ſovveth: ſovveth the vvord.
15 † And they by the vvay ſide, are theſe: vvhere the vvord is ſovven, and vvhen they ſhal haue heard, immediatly commeth Satan, and taketh avvay the vvord that vvas ſovven in
16 their hartes. † And thy likevviſe that are ſovven vpon the rocky places, are theſe: vvho vvhen they heare the vvord,
17 immediatly vvith ioy receiue it: † and they haue not roote

in

in them ſelues, but are temporal: afterwvard vvhen tribulation is riſen and perſecution for the vvord, forthvvith they are ſcandalized. † And other there be that are ſovven among 18
thornes: theſe are they that heare the vvord, † and the cares 19
of the vvorld and the deceitfulnes of riches, and concupiſcences about other things entring in choke the vvord, and it is made fruiteles. † And theſe are they that vvere ſovven vpon 20
the good ground, vvhich heare the vvord and receiue it, and yeld fruite one thirtie, one ſixtie, and one an hundred.

† And he ſaid to them, * Commeth a candel to be put 21 *Lu.8,16*
:: vnder a buſhel, or vnder a bed? and not to be put vpon
the candleſticke? † For there is nothing hid, vvhich ſhal not 22
be made manifeſt: neither vvas any thing made ſecret, but
that it ſhal come to light. † If any man haue eares to heare, 23
let him heare.

:: Chriſt came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

† And he ſaid to them, See vvhat you heare. * In vvhat 24 *Lu.8,18*
meaſure you mete, it ſhal be meaſured to you againe, and
more ſhal be giuen `to you'. † For he that hath, to him ſhal be 25 *to you that heare.*
giuen: and he that hath not, that alſo vvhich he hath, ſhal be
taken avvay from him.

† And he ſaid, So is the kingdom of God, as if a man caſt 26
ſeede into the earth, † "and ſleepe, and riſe vp night and day, 27
and the ſeede ſpring, and grovve vp vvhiles he knovveth
not. † For the earth of it ſelf bringeth forth fruite, firſt the 28
blade, then the eare, aftervvard the ful corne in the eare. † And 29
vvhen the fruite hath brought out it ſelf, immediatly he
puttreth in the ſickle, becauſe harueſt is come.

† * And he ſaid, To vvhat ſhal vve liken the kingdom of 30 *Mat. 13, 31. Luc. 13, 19.*
God? or to vvhat parable ſhal vve compare it? † As a "muſtard 31
ſeede: vvhich vvhen it is ſovven in the earth, is leſſe then al
the ſeedes that are in the earth: † and vvhen it is ſovven, it 32
riſeth vp, and becommeth greater then al herbes, and maketh
great boughes, ſo that the" birdes of the aire may dvvel vnder
the ſhadovv thereof.

† And vvith many ſuch parables he ſpake to them the 33
vvord, according as they vvere able to heare: † and vvithout 34
parable he did not ſpeake vnto them. but apart, he explicated
al things to his Diſciples.

† And he ſaith to them in that day, vvhen euening vvas 35 *Mr.8,23*
come, * Let vs paſſe ouer to the other ſide. † And dimiſsing the 36 *Lu.8,22*
multitude, they take him ſo as he vvas in the boate: and there
vvere

37 vvere other boates vvith him. † And there aroſe a great ſtorme of vvinde, and the vvaues bette into the boate, ſo that
38 the boate vvas filled. † And he vvas in the hinder part of the boate ſleeping vpon a pillovv: and they raiſe him, and ſay to him, Maiſter, doth it not pertaine to thee that vve periſh?
39 † And riſing vp he threatened the vvinde, and ſaid to the ſea, Peace, be ſtil. And the vvinde ceaſed: and there vvas made a
40 great calme. † And he ſaid to them, Why are you feareful? neither yet haue you faith? And they feared vvith great feare: and they ſaid one to an other, Who is this (thinkeſt thou) that both vvinde and ſea obey him?

ANNOTATIONS
CHAP. IIII.

12. Leſt they ſhould be conuerted.] Theſe ſpeaches here and els where, we muſt not ſo vnderſtand as though he ſpake in parables of purpoſe and to this end, that the hearers might not vnderſtād, leſt they ſhould be conuerted: which were as much to ſay as that he would not haue them vnderſtand, nor be conuerted: but we muſt learne the true ſenſe of this very place in S. Matthew and in the Actes, where our Sauiour and S. Paul ſpeake thus, *They haue heard heauily, and haue ſhut their eies, leſt perhaps they may ſee, and vnderſtand, and be conuerted, and I heale them.* Whereby it is euident, that the ſpeaking in parables was not the cauſe (for many beſide the Apoſtles heard and vnderſtood) but them ſelues would not heare, and vnderſtand, and be conuerted: and ſo were the cauſe of their owne wilful and obſtinate infidelity. And therfore alſo he ſpake in parables, becauſe they were not worthy to vnderſtand, as the other to whom he expounded them.

Mt. 13. Act. 28.

God is not author of ſinne, but mans owne will.

27. And ſlepe.] The Church, and Chriſts doctrine, (ſleepe we, wake we) increaſeth by the great prouidence of God, only the preachers muſt ſow, and plant, and water, and [4] God wil giue the increaſe, nouriſhing the ſeede in mens harts. And therfore we may not giue ouer, or be impatient and ſolicitous, if we haue not alwaies good ſucceſſe: but doing our duty, commit the reſt to God.

1. Cor. 3.

31. Muſtard ſeed.] If the Church and Truth had more and more decaied and been obſcured after the Apoſtles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and ſmal afterward: where this Parable ſaith contrary, that it was a muſtard ſeed firſt, and afterward a great tree. *vide Chryſ. to. 5 contra Gentiles in vita S. Babyla Mart.*

The Church viſibly increaſing.

32. The birdes.] Of al ſectes or doctrine, Chriſts religion at the beginning was the ſmalleſt, and moſt contemptible: but the ſucceſſe thereof farre paſſed al mans doctrine: in ſo much that afterward al the wiſeſt and greateſt of the world made their reſidence and reſt therein.

Chriſtian religion wonderfully ſpreading.

CHAP. V.

To the Geraſens (and in them to al men) Chriſt manifeſteth how the Diuel of his malice would vſe them, if he would permitte: 17 and yet they like not their Sauiours preſence. 21 A Woman Gentil, that began her ſickneſſe when the IEWes daughter began her life (ſignifying Abrahams time) he cureth by the way as he was comming to heale the IEWes: And euen then the IEWes do die, but yet them alſo he wil reuiue, as here the IEWes daughter.

N AND

Mat.8, 28. Luc.8, 26.

AND they came beyond the straite of the 1
sea into the countrie of the Gerasens.
† And as he vvent out of the boate, imme- 2
diatly there mette him out of the sepul-
chres a man in an vncleane spirit, † that 3
had his dvvelling in the sepulchres. and
neither vvith chaines * could any man
novv binde him: † for being often bound vvith fetters and 4
chaines, he had burst the chaines, and broken the fetters. and
no body could tame him. † and he vvas alvvaies day and 5
night in the sepulchres and in the mountaines, crying and cut-
ting him self vvith stones. † And seeing IESVS a farre of, he 6
ranne and adored him: † and crying vvith a great voice, said, 7
What to me and thee IESVS the sonne of God most high?
I adiure thee by God that thou torment me not. † For he 8
said vnto him, Goe out of the man thou vncleane spirit. † And 9
he asked him, What is thy name? And he saith to him, My
name is Legion: because vve are many. † And he besought 10
him much, that he vvould not expel him out of the countrie.
† And there vvas there about the mountaine a great heard of 11
svvine, feeding. † And the spirits besought him, saying, Send 12
vs ** into the svvine, that vve may enter into them. † And 13
IESVS immediatly graunted vnto them. And the vncleane
spirits going out, entred into the svvine: and the heard vvith
great violence vvas caried headlong into the sea, about tvvo
thousand, and vvere stifled in the sea. † And they that fed 14
them, fled, and caried nevves into the citie and into the fields.
And they vvent forth to see vvhat vvas done: † and they 15
come to IESVS, and they see him that vvas vexed of the
deuil, sitting, clothed, and vvel in his vvittes: and they vvere
afraid. † And they that had seen it, told them, in vvhat maner 16
he had been dealt vvithal that had the diuel: and of the swine.
† And they began to desire him, that he vvould depart from 17
their coastes. † And vvhen he vvent vp into the boate, he 18
that had been vexed of the diuel, began to beseeche him
that he might be vvith him, † and he admitted him not, but 19
saith to him, Goe into thy house to thine, and tel them hovv
great things the Lord hath done for thee, and hath had mer-
cie vpon thee. † And he vvent his vvay, and began to pu- 20
blish in Decapolis hovv great things IESVS had done to
him: and al marueled.

** It is not without mysterie that the diuels desired, and Christ suffered them to enter into the swine, signifying that filthy liuers be meete dwelling places for diuels. *Aug. tract. 6 in ep. 10.*

† And

Mat. 9, 18. *Luc.* 8, 42.

21 †*And vvhen IESVS had paſſed in boate againe ouer the ſtraite, a great multitude aſſembled together vnto him, and he
22 vvas about the ſea. † And there commeth one of the Archſynagogs, named Iaírus: and ſeeing him, he falleth dovvne at
23 his feete, † and beſought him much, ſaying, That my daughter is at the point of death, come, impoſe thy hands vpon her,
24 that ſhe may be ſafe and liue. † And he vvent vvith him, and a great multitude folovved him, and they thronged him.
25 † And a vvoman vvhich vvas in an iſſue of bloud tvvelue
26 yeres, † and had ſuffred many things of many Phyſicions, and had beſtovved al that ſhe had, neither vvas any thing
27 the better, but vvas rather vvorſe: † vvhen ſhe had heard of IESVS, ſhe came in the preaſſe behind him, and touched his
28 garment. † for ſhe ſaid, That "if I ſhal touche but his gar-
29 ment, I ſhal be ſafe. † And forthvvith the fountaine of her bloud vvas dried: and ſhe felt in her body that ſhe vvas hea-
30 led of the maladie. † And immediatly IESVS knovving in him ſelf "the vertue that had proceeded from him, turning to
31 the multitude, ſaid, Who hath touched my garments? † And his Diſciples ſaid to him, Thou ſeeſt the multitude thronging
32 thee, and ſayeſt thou, Who hath touched me? † And he loo-
33 ked about to ſee her that had done this. † But the vvoman fearing and trembling, knovving vvhat vvas done in her: came and fel dovvne before him, and told him al the truth.
34 † And he ſaid to her, Daughter, thy faith hath made thee ſafe, goe in peace, and be vvhole of thy maladie.

Archſynagogue, cheefe gouernor of a Synagogue.

`*from*

35 † As he vvas yet ſpeaking, they come `to' the Archſyna-
gogue, ſaying, That thy daughter is dead: vvhy doeſt thou
36 trouble the Maiſter any further? † But IESVS hauing heard the vvord that vvas ſpoken, ſaith to the Archſynagogue,
37 Feare not: "only beleeue. † And he admitted not any man to folovv him, but Peter and Iames and Iohn the brother of Ia-
38 mes. † And they come to the Archſynagogs houſe, and he
39 ſeeth a tumult, and folke vveeping and vvailing much. † And going in, he ſaith to them: Why make you this a doe and
40 vveepe? the vvenche is not dead, but ‡‡ ſleepeth. † And they derided him. But he hauing put forth al, taketh the father and the mother of the vvenche, and them that vvere vvith him,
41 and they goe in vvhere the vvenche vvas lying. † And hol-
ding the vvenches hand, he ſaith to her, *Talitha cumi*, vvhich
42 is being interpreted, "*wenche* (I ſay to thee) *ariſe*. † and forth-

‡‡ To Chriſt, that can more eaſily raiſe a dead man then we can doe one that is but a ſleepe, death is but ſleepe. *Aug. de verb. Do. Ser.* **.

with the wēche roſe vp, and walked. and ſhe vvas twelue yeres old: and they vvere aſtonied vvith great aſtoniſhment. And 43
he commaunded them earneſtly that no body ſhould knovv it: and he bad that ſome thing ſhould be giuen her to eate.

ANNOTATIONS
CHAP. V.

3. Could bind him.] We ſee here that mad men which haue extraordinary ſtrength, are many times poſſeſſed of the diuel: as there is alſo a deafe and a dumme diuel, and vncleane ſpirits, which worke theſe effects in men, poſſeſſing their bodies. All which things infidels and carnal men following only nature and reaſon, attribute to natural cauſes: and the leſſe faith a man hath, the leſſe he beleeueth that the diuel worketh ſuch things.

Profane and natural men.

28. If I ſhal touch.] So the good Catholike ſaith, If I might but touche one of his Apoſtles, yea one of his Apoſtles napkins, yea but the ſhade of one of his Saincts, I ſhould be better for it. *Act. 5.* and *19. See S. Chryſ. to. 5 cont. Gent. in principio. in vit. Babyla.* Yea S. Baſil ſaith, He that toucheth the bone of a martyr, receiueth in ſome degree holineſſe of the grace or vertue that is therein. *Baſil. in pſ. 115.*

The touche of Relikes.

30. Vertue.] Vertue to heale this womans maladie, proceeded from Chriſt, though ſhe touched but his coate: ſo when the Saincts by their Relikes or garments do miracles, the grace and force thereof commeth from our Sauiour, they being but the meanes or inſtruments of the ſame.

36. Only beleeue.] It is our common ſpeache, when we require one thing ſpecially, though other things alſo be as neceſſarie, and more neceſſarie. As the Phyſicion to his patient, *Only haue a good hart*: When he muſt alſo keepe a diet, and take potions, things more requiſite. So Chriſt in this great infidelity of the Iewes, required only that they would beleeue he was able to doe ſuch a cure, ſuch a miracle, and then he did it: otherwiſe it foloweth in the next Chapter, *He could not do miracles there becauſe of their incredulity*. Againe, for this faith he gaue them here and in al like places health of body, which they deſired. and therfore he ſaith not, Thy faith hath iuſtified thee: but, hath made the ſafe or whole. Againe this was the fathers faith, which could not iuſtifie the daughter. Whereby it is moſt euident, that this Scripture, and the like, are ſolifhely abuſed of the Heretikes to proue that only faith iuſtifieth. *V. 5.*

Scripture fondly applied to proue onely faith.

41. Wenche ariſe.] Chriſts miracles, beſides that they be wonders and waies to ſhew his power, be alſo ſignificatiue: as theſe which he corporally raiſed from death, put vs in minde of his raiſing our ſoules from ſinne. The Scripture maketh ſpecial mention only of three raiſed by our Sauiour. of which three, this Wench is one, within the houſe: an other, the Widowes ſonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therfore ſtinking. Which diuerſity of dead bodies, ſignifie diuerſity of dead ſoules, ſome more deſperate then other, ſome paſt al mans hope, and yet by the grace of Chriſt to be reuiued and reclaimed. *Aug. de verb. Do. ſer. 44.*

By three dead, are ſignified three kind of ſinners.

CHAP. VI.

In hu oWne countrey (ſignifying the reprobate Iewes) he is contemned, and therfore Worketh litle in reſpect. 6 Hu Apoſtles preache euery Where and Worke miracles, ſo that King Herode (Who ſhamefully killed Iohn Baptiſt) and others are ſtriken With great admiration. 30 After Iohns death he goeth into the Deſert, Where great concurſe being vnto him, he feedeth 5000 With fiue loaues. 46 And after he hath praied long in the mountaine, he Walketh vpon the ſea. 53 And With the very touche of hu garments hemme he healeth innumerable.



AND going out from thence, he vvent into his countrie: and his Diſciples folovved him. † and vvhen the Sabboth vvas come, he began to teach in the Synagogue: and many hearing him vvere in admiration at his doctrine, ſaying, How came this felovv by al theſe things? and 1 2

Mt. 13, 54. Lu. 4, 16

and vvhat vviſedom is this that is giuen to him, and ſuch ver-
3 tues as are vvrought by his hands? † Is not this "the Carpen-
ter, the ſonne of MARIE, the brother of Iames and Ioſeph
and Iude and Simon? vvhy, are not alſo his ſiſters here vvith
4 vs? And they "vvere ſcandalized in him. † And IESVS ſaid
to them, That there is not a Prophet vvithout honour, but
in his ovvne countrie, and in his ovvne houſe, and in his
5 ovvne kinred. † and "he could not doe any miracle there,
but only cured a fevv that vvere ſicke, impoſing his hands
6 † and he marueled becauſe of their incredulity, and he vvent
about the tovvnes in circuite teaching.

*Mt.*10,1 *Lu.* 9,1. 7 †*And he called the Tvvelue: and began to ſend them tvvo
8 and tvvo, and gaue them povver ouer vncleane ſpirits. † And
he commaunded them that they ſhould take nothing for the
vvay, but a rod only: not ſkrippe, not bread, nor money in
9 their purſe, † but ſhod vvith ſandals, and that they ſhould
10 not put on "tvvo coates. † And he ſaid to them, Whitherſoe-
uer you ſhal enter into an houſe, there tarie til you depart
11 thence. † and vvhoſoeuer ſhal not receiue you, nor heare
you: going forth from thence ſhake of the duſt from your
12 feete for a teſtimonie to them. † And going forth they prea-
13 ched that they ſhould doe penance: † and they caſt out many
*Ia.*5,14. diuels, and *anointed "vvith :: oile many ſicke, and healed
them.

:: A preparatiue to the Sacramẽt of extreme vnction. *Iac.* 5.

*Mt.*14,1 *Lu.* 9,7. 14 † And *king Herod heard (for his name vvas made ma-
nifeſt) and he ſaid, That Iohn the Baptiſt is riſen againe from
15 the dead, and therfore vertues vvorke in him. † And others
ſaid, That it is Elias. But others ſaid, That it is a Prophet, as
16 one of the Prophets. † Which Herod hearing, ſaid, Iohn
vvhom I beheaded, he is riſen againe from the dead.

The Goſpel vpõ the decollation of S. Iohn Baptiſt Aug. 29.

17 † For the ſaid Herod ſent and apprehended Iohn, and
bound him in priſon for Herodias the vvife of :: Philippe
18 his brother, becauſe he had maried her. † For Iohn ſaid to
Leu. 18, 16. 20, 21. Herod, * It is not lavvful for thee to haue thy brothers vvife.
19 † And Herodias lay in vvaite for him: and vvas deſirous to
20 kil him, and could not. † For Herod feared Iohn, knovving
him to be a iuſt and holy man: and he kept him, and by hea-
21 ring him did many things: and he heard him gladly. † And
vvhen a conuenient day vvas fallen, Herod made the ſupper
of his birth day to the Princes and the Tribunes and the
22 cheefe of Galilee. † And vvhen the daughter of the ſame He-

:: He might and ſhould by Moyſes law haue maried his brothers wife, if he had been dead without iſſue: but this Philip was yet aliue, and had alſo this daughter that daunced.

rodias came in, and had daunced, and pleaſed Herod, and them
that ſate vvith him at the table: the King ſaid to the damſel,
Aſke of me vvhat thou vvilt, and I vvil giue it thee. † and 23
he ſvvare to her, That vvhatſoeuer thou ſhalt aſke I vvil
giue thee, though the halfe of my kingdom. † Who vvhen 24
ſhe vvas gone forth, ſaid to her mother, What ſhal I aſke?
But ſhe ſaid, The head of Iohn the Baptiſt. † And vvhen ſhe 25
vvas gone in by and by vvith haſt to the King, ſhe aſketh
ſaying, I vvil that forthvvith thou giue me in a platter the
head of Iohn the Baptiſt. † And the King vvas ſtroken ſad. 26
Becauſe of his othe and for them that ſate together at table
he vvould not diſpleaſe her: † but ſending the hangman, 27
commaunded that his head ſhould be brought in a platter.
† And he beheaded him in the priſon, and brought his 28
head in a platter: and gaue it to the damſel, and the damſel
gaue it to her mother. † Which his diſciples hearing came, 29
and tooke his body: and they put it in a monument. ¶

† And * the Apoſtles gathering together vnto Ieſus, 30 *Lu.9,10*
made relation to him of al things that they had done and
taught. † And he ſaid to them, Come apart into the deſert 31
place, and reſt a litle. For there vvere that came and vvent,
many: and they had not ſo much as ſpace to eate. † And 32
*going vp into the boate, they vvent into a deſert place *Mt. 14.*
apart. † And they ſavv them going avvay, and many knevv: 33 *13.*
and they ranne flocking thither on foote from al cities, and
preuented them.

† And going forth, IESVS ſavv a great multitude: and 34
he had compaſsion on them, becauſe they vvere as ſheepe
not hauing a ſhepheard, and he began to teach them many
things. † And * vvhen the day vvas novv farre ſpent, his Di- 35 *Mt. 14.*
ſciples came to him, ſaying, This is a deſert place, and the *15.*
houre is novv paſt: † dimiſſe them, that going out into the 36 *Lu.9,12*
next villages and tovvnes, they may bie them ſelues meates to *Io. 6, 5.*
eate. † And he anſvvering ſaid, Giue ye them to eate. And 37
they ſaid to him, Let vs goe and bie bread for tvvo hundred
pence: and vve vvil giue them to eate. † And he ſaith to 38
them, Hovv many loaues haue you? goe and ſee. And vvhen
they knevv, they ſay, Fiue, and tvvo fiſhes. † And he com- 39
maunded them that they ſhould make al ſit dovvne, by com-
panies vpon the greene graſſe. † And they ſate dovvne in 40
rankes by hundreds and fifties. † And vvhen he had taken 41
the fiue loaues, and the tvvo fiſhes: looking vp vnto heauen,
he

he bleſſed, and brake the loaues, and gaue to his Diſciples to
42 ſet before them: and the two fiſhes he deuided to al. † And
43 al did eate, and had their fill. † And they tooke vp the lea-
uings, twelue ful baſkets of fragments: and of the fiſhes.
44 † And they that did eate, were fiue thouſand men. † And
45 immediatly he compelled his Diſciples to goe vp into the
boate, that they might goe before him beyond the ſtraite to
Bethſaida: whiles him ſelf did dimiſſe the people.

Mt. 14, 23. *Io.* 6, 16.
46 † And * when he had dimiſſed them, he went into the
47 mountaine to pray. † And when it was late, the boate was
48 in the middes of the ſea, and him ſelf alone on the land. † And
ſeeing them labouring in rowing (for the winde was againſt
them) and about the fourth watch of the night he commeth
to them walking vpon the ſea: and he would haue paſſed by
49 them. † But they ſeeing him walking vpon the ſea, thought it
50 was a ghoſt, and cried out. † For al ſaw him, and were trou-
bled. And immediatly he talked with them, and ſaid to them,
51 Haue confidence, it is I, feare ye not. † And he went vp to
them into the ſhippe, and the winde ceaſed: and they were
52 farre more aſtonied within them ſelues: † for they vnder-
ſtoode not concerning the loaues: for their hart was blin-
ded.

The Goſpel on Saterday after Aſhwenesday.

Mt. 14, 34.
53 † And * when they had paſſed ouer, they came into the
54 land of Genezareth, and ſet to the ſhore. † And when they
were gone out of the boate, incontinent they knew him:
55 † and running through that whole countrie, they began to
carie about in couches thoſe that were il at eaſe, where they
56 heard he was. † And whitherſoeuer he entred into townes
or into villages or cities, they laid the ſicke in the ſtreates, and
beſought him that they might touche but the hemme of his
garment: and as many as touched him, were made
whole. ¶

ANNOTATIONS
CHAP. VI.

3. *The carpenter.*) As his countrie-folkes ſeeing him not only to be a poore man, but alſo knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or ſcandal of him: ſo doe the Heretikes take like offence at his perſon in the B. Sacrament, ſaying, Why, this is not God: for it is bread made of corne by ſuch a baker, of the ſame mouldе that ſuch a loſe is: not marking that it was not made Chriſt by baking, but by Conſecration, and the vertue of Chriſts wordes.

3. *They*

1. *They were ſcandalized.*] This ſcandal roſe partly of enuy of his equals by birth, who reputing them ſelues as good as he, tooke ſkorne to be taught of him. Wherevpon Chriſt ſaith, *A Prophet is not without honour but in his owne countrie*: ſignifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refuſing him (*Io. 1.*) and that the Gentils would more eſteeme of him. *Chryſ. ho. 49. in Mt. Lu. 4. 25.*

5. *He could not.*] It is ſaid that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt diſpoſition to receiue them. And therfore he would not of cõgruity worke there, vvhere their incredulity vvas ſo great, that it vvould not haue profited them. And for this cauſe he ſaith* els where to them that wil ſee and enioy his miracles, *Only beleeue.* *Mark. 5. 36.*

8. *Not two coates.*] He forbiddeth ſuperfluites, and to careful prouiſion of bodily things, when they are about Gods ſeruice in gaining ſoules. And for the contrariety that ſeemeth here and in S. Matthew, vnderſtand that there he forbiddeth them to carie rod or ſtaffe to defend them ſelues, here he permitteth a vvalking rod or ſtaffe to leane and ſtay vpon: there he forbiddeth ſhoes to couer al the foote, ſuch as we vveare: here he permitteth ſandals, that is ſuch as had ſoles only, which the poore commonly vvare in Ievvry, and nowv ſome religious men. See S. Auguſtins opinion *li. 2. c. 30. de conſenſu Euang. to. 4.* *Mt. 10. 10.*

13. *With oile.*] In the wordes of the commiſſion oile is not mentioned, and yet it is certaine by this their vſing of oile, that either Chriſt did then appoint them to vſe it, or they might take it vp of them ſelues, by vertue of the general commiſſion.

13. *With Oile*). By this it is cleere that not only the Apoſtles or other may haue power to worke miracles, by their only word and inuocation of Chriſts name, but alſo by application of creatures: which creatures alſo haue a miraculous medicinal vertue to heale diſeaſes.

CHAP. VII.

The maſters of Hieruſalem comming ſo farre to carpe him 6 he chargeth with traditions, partly friuolous, 9 partly alſo contrarie to Gods commaundements. 14 And to the people he yeldeth the reaſon of that which they carped, 17 and againe to his diſciples, ſhewing the ground of the Iewiſh waſhing (to witte, that meates otherwiſe defile the ſoule) to be falſe. 24 But by and by among the Gentils, in a vvoman he findeth vvunderful faith, vpon her therfore he beſtovveth the crumme that ſhe aſked, 32 returning (becauſe the time of the Gentils vvas not yet come) to the Iewes vvith the loafe. 32 Where he ſhevveth his compaſſion towvardes mankind ſo deafe and dumme, 36 and of the people is highly magnified.

AND there aſſemble together vnto him the Phariſees and certaine of the Scribes, comming from Hieruſalem. † And vvhen they had ſeen certaine of his diſciples eate bread vvith" common hands, that is, not vvaſhed, they blamed them. † For the Phariſees and al the Ievves, vnles they often vvaſh their hands, eate not, holding the tradition of the Auncients: † and from the market, vnles they be vvaſhed, they eate not: and many other things there be that vvere deliuered vnto them to obſerue, the vvaſhings of cuppes and cruſes, and of braſen veſſels & beddes. † And the Phariſees and Scribes aſked him, Why do not thy diſciples vvalke according to the tradition of the Auncients, but they eate bread vvith common hands? † But he anſvvering, ſaid to them, Wel did Eſay Prophecie of you hypocrites, as it is vvritten, *This people honoureth me :: with their lippes, but their hart is farre from me.* *† and in vaine doe they worſhip me, teaching doctrines " precepts of men.* † For

1 *Mt. 15, 1.*

2

3

4

5

6 *Eſa. 29, 13.*

7

:: They that ſay well or teache and preache well, or haue Chriſt and his word in their mouth, and liue naughtily, be touched in this place.

8 † For leauing the commaundement of God, you hold the traditions of men, the vvaſhings of cruſes and cuppes: & many
9 other things you doe like to theſe. † And he ſaid to thē, Wel do you fruſtrate the precept of God, that you may obſerue your
Exo. 20, 12. Leu. 20, 9. 10 ovvne tradition. † For Moyſes ſaid, *Honour thy father & thy mother.*
11 and, *He that ſhal curſe father or mother, dying let him dye.* † But you ſay, If a man ſay to father or mother, *Corban* (vvhich is a gift) vvhat-
12 ſoeuer proceedeth from me, ſhal profit thee: † and further
13 you ſuffer him not to doe ought for his father or mother, † defeating the vvord of God for your ovvne tradition vvhich you haue giuen forth. and many other things of this ſort you doe.

14 † And calling againe the multitude vnto him, he ſaid to
15 them, Heare me al you, and vnderſtand. † " Nothing is vvithout a man entring into him, that can defile him. but the things that proceede from a man thoſe are they that make a
16 man :: cōmon. † If any man haue eares to heare, let him heare. :: See the firſt annotation vpō this chapter.
17 † And vvhen he vvas entred into the houſe from the multi-
18 tude, his Diſciples aſked him the parable. † And he ſaith to them, So are you alſo vnſkilful? Vnderſtand you not that euery thing from vvithout, entring into a man, can not make
19 him common: † becauſe it entreth not into his hart, but goeth into the belly, and is caſt out into the priuy, purging
20 al the meates? † But he ſaid that the things vvhich come
21 forth from a man, they make a man common. † For from vvithin out of the hart of men proceede euil cogitations, ad-
22 uouteries, fornications, murders, † theftes, auarices, vvickednes, guile, impudicities, an euil eye, blaſphemie, pride, fo-
23 liſhnes. † Al theſe euils proceede from vvithin, and make a man common.

Mt. 15, 21. 24 † And *riſing from thence he vvent into the coaſtes of Tyre and Sidon: and entring into a houſe, he vvould that no man
25 ſhould knovv, and he could not be hid. † For a vvoman immediatly as ſhe heard of him, vvhoſe daughter had an vn-
26 cleane ſpirit, entred in, and fel dovvne at his feete. † For the vvoman vvas a Gentile, a Syrophœnician borne. And ſhe beſought him that he vvould caſt forth the diuel out of her
27 daughter. † Who ſaid to her, Suffer firſt the children to be filled. for it is not good to take the childrens bread, and caſt
28 it to the dogges. † But ſhe anſvvered, and ſaid to him, Yea lord. for the vvhelpes alſo eate vnder the table of the crum-

O mes

mes of the children. † And he ſaid to her, For this ſaying goe 29
thy vvay, the deuil is gone out of thy daughter. † And when 30
ſhe vvas departed into her houſe, ſhe found the maid lying
vpon the bed, and the deuil gone out.

The Goſpel vpō the 11 Sunday after Pentecoſt.

† And againe going out of the coaſtes `of Tyre, he came 31
by Sidon' to the ſea of Galilee through the middes of the
coaſtes of Decapolis. † And they bring to him one deafe and 32
dumme: and they beſought him that he vvould impoſe his
hand vpon him. † And taking him from the multitude apart, 33
he put his fingers into his eares: and "ſpitting, touched his
tongue. † and looking vp vnto heauen, he groned, and ſaid to 34
him, "*Ephpheta*, vvhich is, *Be thou opened*. † And immediatly his 35
eares vvere opened, and the ſtring of his tongue vvas looſed,
and he ſpake right. † And he commaunded them not to tel 36
any body. But hovv much he commaunded them, ſo much
the more a great deale did they publiſh it, † and ſo much the 37
more did they vvonder, ſaying, He hath done al things vvel:
he hath made both the deafe to heare, and the dumme to
ſpeake. ‡

`*of Tyre and Sidon, he came*

ANNOTATIONS
CHAP. VII.

2. *Common.*] Common and vncleane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and becauſe theſe were ſeparated from other meates, and as it were ſanctified to their vſe, they called the other common and profane: and becauſe the Law calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is al one. as in this Chapter often, and *Act.* 10.

Commaundements of men.

7. *Precepts of men.*] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obſeruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and ſuperfluous: as many obſeruations of the Phariſees were then, and the like traditions of Heretikes be now. for howſoeuer they bragge of Scriptures, al their maner of adminiſtration and miniſterie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apoſtles and Ancients, and al the precepts of holy Church we are commaunded to keepe, as things not preſcribed by man, but by the Holy Ghoſt. *Act.* 15, 28. 41. 2 *Theſſal.* 2, 15.

Traditions.

Dutie to parēts.

11. *Gift.*] To giue to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſitie, pretending or excuſing the matter vpon his giuing that which ſhould relieue them, to God or to the Altar, that is impious and vnnatural. And theſe Phariſees teaching children ſo to neglect their duties to their parents, did wickedly.

Abſtinēce from certaine meates.

15. *Nothing entering into a man.*] As theſe wordes of our Sauiour do not import, that the Iewes then might haue eaten of thoſe meates which God forbade them: no more doe they now, that we Chriſtians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abſteine, for that any meates are of their nature abominable, or defile the eaters, but they for ſignification, we for obedience and chaſtiſement of our bodies.

Chriſts ſpittle worketh miracles.

33. *Spitting.*] Not only by Chriſts vvord and vvil, but alſo by ceremonie and by application of external creatures vvhich be holy, miracles are vvrought. as by Chriſts ſpittle, vvhich vvas not part of his perſon, being a ſuperfluity of his body, but yet moſt holy. *Theophyl. in 7 Marci.*

34. *Ephpheta*

10 Ephphetha.) The Church doth moſt godly imitate and vſe theſe very vvordes and ceremonies of our Sauiour in the Exorciſmes before Baptiſme, to the healing of their ſoules that are to be baptized, as Chriſt here healed the bodily infirmitie and the diſeaſe of the ſoule together. *Ambroſ. li. 1 de Sacram. c 1.* Exorciſmes and other ceremonies in Baptiſme.

CHAP. VIII.

Of compaſſion he feedeth the people, 4000 vvith ſeuen loaues. 10 After al vvhich miracles as though they vvere yet vnſufficient to prone him to be Chriſt, the obſtinate Phariſees do require ſome miracle from heauen. 13 Wherevpon forſaking them, he vvarneth his Diſciples to bevvare of the leauen of their doctrine, neither to feare vvant of neceſſaries. 22 He healeth a blind man by degrees and vvith ceremonies. 27 Peter confeſſeth him (though men al this vvhile had not learned ſo farre) to be Chriſt. 31 and by and by he reuealeth to them his paſſion, 32 rebuking alſo Peter for diſſuading it, 34 and ſhevving that it is a thing vvherein al that vvil be ſaued (namely in time of perſecution) muſt folovv him.

Mt. 15, 32.

1 IN thoſe daies againe vvhen there vvas a great multitude, and had not vvhat to eate: calling his Diſciples together, he ſaith to
2 them, † I haue compaſsion vpon the multitude: becauſe loe ‡‡ three daies they now endure vvith me, neither haue vvhat to
3 eate. † and if I dimiſſe them faſting into their home, they vvil faint in the vvay: for ſome of them
4 came farre of. † And his Diſciples anſvvered him, Whence may a man fil them here vvith bread in the vvildernes?
5 † And he aſked them, Hovv many loaues haue ye? Who ſaid,
6 Seuen. † And he commaunded the multitude to ſit dovvne vpon the ground. And taking the ſeuen loaues, giuing thankes he brake, and "gaue to his Diſciples for to ſet before them,
7 and they did ſet them before the multitude. † And they had a fevv litle fiſhes: and "he bleſſed them, and commaunded
8 them to be ſet before them. † And they did eate and vvere filled. and they tooke vp that vvhich vvas left of the frag-
9 ments, ſeuen maundes. † And they that had eaten vvere about foure thouſand: and he dimiſſed them.

The Goſpel vpō the 6 Sunday after Pentecoſt.

‡‡ Great feruour and deuotion in the good people, and exceding force in our Maiſters preaching, that made thē abide faſting ſo long to heare his diuine ſermons.

Mt. 15, 39. 16, 1.

10 † And *immediatly going vp into the boate vvith his
11 Diſciples, he came into the quarters of Dalmanûtha. † And the Phariſees vvent forth, and began to queſtion vvith him,
12 aſking of him a ſigne from heauen, tempting him. † And groning in ſpirit, he ſaith, Why doth this generation aſke a ſigne? Amen I ſay to you, If a ſigne ſhal be giuen to this ge-
13 neration. † And leauing them, he vvent vp againe into the boate, and paſſed beyond the ſtraite.

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
ſaying, Looke vvel and bevvare of the leauen of the Phariſees, and the leauen of Herod. † And they reaſoned among 16
them ſelues ſaying, Becauſe vve haue not bread. † Which 17
IESVS knovving, ſaith to them, Why doe you reaſon, becauſe you haue not bread? do you not yet knovv nor vnderſtand? yet haue ye your hart blinded? † hauing eies ſee 18
you not? and hauing eares heare you not? Neither do you remember? † When * I brake fiue loaues among fiue thouſand: 19 *Mat. 6, 38.*
and hovv many baſkets ful of fragmẽts tooke you vp? They
ſay to him, Tvvelue. † * When alſo ſeuen loaues among foure 20 *Mr. 8,5.*
thouſand, hovv many maundes of fragments tooke you vp?
And they ſay to him, Seuen. † And he ſaid to them, Hovv do 21
you not yet vnderſtand?

† And they come to Bethſaida: and they bring to him one 22
:: Our Sauiour vſed to worke much by touching: that we may learne not to cõtemne the corporal and external application of holy things, nor to chalẽge by the ſpirit and faith only, as Heretikes doe.
blinde, and deſired him that he vvould :: touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and ſpitting into his eies, impoſing his hands, he aſked him if he ſavv any thing. † And looking vp, he ſaid, I ſee 24
men as it vvere trees, vvalking. † After that againe he impoſed his hands vpon his eies, and be began to ſee, and vvas re- 25
ſtored, ſo that he ſavv al things clerely. † And he ſent him in- 26
to his houſe, ſaying, Goe into thy houſe: and if thou enter in
to the tovvne, tel no body.

† And * IESVS vvent forth and his Diſciples into the 27 *Mr. 16, 13. Lu. 9,18*
tovvnes of Cæſarêa-Philippi: and in the vvay he aſked his
Diſciples, ſaying to them, Whom do men ſay that I am?
† Who anſvvered him, ſaying, Iohn the Baptiſt, ſome Elias, & 28
other ſome as it vvere one of the Prophets. † Then he ſaith 29
to them, But vvhom do you ſay that I am? Peter anſvvering
ſaid to him, Thou art Chriſt. † And he threatened them that 30
they ſhould not tel any man of him.

† And he began to teache them, that the Sonne of man 31
muſt ſuffer many things, and be reiected of the Auncients
and of the high Prieſtes and the Scribes, and be killed: and
after three daies riſe againe. † And he ſpake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and ſeeing his Diſciples, threatened Peter, ſaying, Goe
behind me Satan, becauſe thou ſauoureſt not the things that
are of God, but that are of men. † And calling the multitude 34
together

together vvith his Diſciples, he ſaid to them, If any man vvil folovv me, let him deny him ſelf, and take vp his croſſe, and
35 folovv me. ‡ For he that vvil ſaue his life, ſhal loſe it: and he that ſhal loſe his life "for me and the Goſpel, ſhal ſaue it.
36 † For vvhat ſhal it profit a man, if he " gaine the vvhole
37 vvorld, and ſuffer damage of his ſoule? † Or vvhat permuta-
38 tion ſhal a man giue for his ſoule? † For he that ſhal be aſhamed of me, and of my vvordes in this aduouterous and ſinful generation, the Sonne of man alſo vvil be aſhamed of him, vvhen he ſhal come in the glorie of his father vvith the holy Angels.

ANNOTATIONS
CHAP. VIII.

6. Gaue to his diſciples.] He ſerueth the people not immediatly him ſelf, but by the Apoſtles miniſterie: to teach vs that we muſt receiue Chriſtes Sacraments and doctrine, not at our owne hand, but of his Prieſts and our Paſtours.

7. Bleſſed them.] So is it in ſome ancient Greeke copies, agreable to our Latin, and in S. Luke
Luc. 9. 16. expreſly in the common Greeke text, that he bleſſed the fiue loaues and the two fiſhes: which muſt be alwaies marked againſt the Heretikes, which denie this bleſſing to pertaine to the creatures, but feine it alwaies to be referred to God for thanks giuing. For if it were ſo, he would haue ſaid grace but once for that whole refection: but he did ſeuerally bleſſe both the bread firſt, and afterward the fiſhes alſo, multiplying them by his ſaid bleſſing (as he did mankind and other creatures
Gen. 1. 22. 28. in the beginning by bleſſing them) and ſo working effectually ſome change or alteration in the very creatures them ſelues.

εὐλογήσας αὐτὰ. Bleſſing of creatures vvorketh an effect in thé.

35. For me and the Goſpel.] By the Goſpel is ſignified, not only the foure Euangeliſtes, but al Scriptures, and whatſoeuer Chriſt ſaid that is not in Scripture: for he ſaith in this very place, *He that ſhal be aſhamed of my Wordes, the Sonne of man Wil be aſhamed of him &c.* Neither his owne wordes
Luc. 9. only, but whatſoeuer the Apoſtles taught in word or writing: for our Sauiour ſaith, *He that deſpiſeth you, deſpiſeth me.* For defence of any of al theſe and of euery Article of the Catholike faith, We ought to die, and this is to loſe our life for Chriſt and his Goſpel.

What is to ſuffer for the Goſpel.

36. Gaine the Whole World.] Let ſuch note this, that for feare or flattery of the world cõdeſcend to obey the vniuſt lawes of men touching religion, againſt their owne conſciences: and be content for the reſt of a few daies of this life, and for ſauing their temporal goods, to loſe their ſoule and the ioyes of heauen.

Doing againſt our owne conſcience.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a ſight of his glorie, Whereunto Suffering doth bring, 9 and then againe doth inculcate his Paſſion. 10 A Diuel alſo he caſteth out, Which his Diſciples (vpon Whom therfore the perverſe Scribes triumphed in his abſence) could not, for lacke of faſting and praying. 30 Bring yet in Galilee, he reuealeth more about his Paſſion. 33 And (becauſe in the Way to Capharnaum they contended for the Primacie (he teacheth them that humilitie is the Way to Primacie before God: 38 bidding them alſo, not to prohibit ſuch as be not againſt them: nor to giue ſcandal to any one of the faithful. and on the other ſide, the faithful to auoid them by Whom they may be ſcandalized and fall, be they neuer ſo neere vnto them.

AND he ſaid to them, Amen I ſay to you, 1
that there be ſome of them that ſtand here,
vvhich ſhal not taſt of death, vntil they ſee
the kingdom of God comming in povver.
† :: And after ſix daies IESVS taketh Peter 2
and Iames and Iohn: and bringeth them
alone into a high mountaine apart, and vvas transfigured be-
fore them. † And his garments vvere made gliſtering and 3
vvhite excedingly as ſnovv, the like vvhereof a fuller cannot
make vvhite vpon the earth. † And there appeared to them 4
:: Elias vvith Moyſes: and they vvere talking vvith IESVS.
† And Peter anſvvering, ſaid to IESVS, Rabbi, it is good for 5
vs to be here: and let vs make three tabernacles, one for thee,
and one for Moyſes, and one for Elias. † For he knevv not 6
vvhat he ſaid: for they vvere frighted vvith feare: † and there 7
vvas a cloude ouerſhadovving them, and a voice came out
of the cloude, ſaying, This is my Sonne moſt deere: heare ye
him. † And immediatly looking about, they ſavv no man 8
any more but IESVS only vvith them. † And as they deſcē- 9
ded from the mountaine, he commaunded them that they
ſhould not tel any man vvhat things they had ſeen: but
vvhen the Sonne of man ſhal be riſen againe from the dead.
† And they kept in the vvord vvith them ſelues: queſtioning 10
together vvhat that ſhould be, *when he ſhal be riſen from the dead.*

† And they aſked him, ſaying, What ſay the Phariſees then 11
and the Scribes, that *Elias muſt come firſt? † Who anſvve- 12
ring ſaid to them, Elias vvhen he commeth firſt, ſhal reſtore
al things: and how'it is vvritten of the Sonne of man, that
he ſhal ſuffer many things and be contemned. † But I ſay to 13
you that "Elias alſo is come (and they haue done to him
vvhatſoeuer they vvould) as it is vvritten of him.

† And *cōming to his Diſciples, he ſavv a great multitude 14
about them, and the Scribes queſtioning vvith them. † And 15
forthvvith al the people ſeeing IESVS, vvas aſtonied, and
much afraid: and running to him, ſaluted him. † And he aſked 16
them, What do you queſtion of among you? † And one of 17
the multitude anſvvering, ſaid, Maiſter, I haue brought my
ſonne to thee, hauing a dumme ſpirit, † Who, vvhereſoeuer 18
he taketh him, daſheth him, and he fometh, and gnaſheth
vvith the teeth, and vvithereth: and I ſpake to thy Diſciples
to caſt him out, and they could not. † Who anſvvering them, 19
ſaid,

:: See the Annotations vpon the 17 of S. Matthew.

:: The law and the Prophets ioyne with Chriſt and his Goſpel: the one ſignified by Moyſes, the other by Elias. By whoſe apparitions here we alſo learne that ſometime there may be perſonal entercourſe betwixt the liuing & the dead, though not ordinarily.

The Goſpel vpō Wenſday in the Imber vveeke of September.

Mt. 16, 27. 17, 1 Lu. 9, 27

Mal. 4, 5

Mt. 17, 14. Lu. 9, 37

ſaid, O incredulous generation, hovv long ſhal I be vvith
you? hovv long ſhal I ſuffer you? bring him vnto me.
20 † And they brought him. And vvhen he had ſeen him, immediatly the ſpirit troubled him: and being throvven vpon the
21 ground, he tumbled foming. † And he aſked his father, Hovv long time is it ſince this hath chaunced vnto him? But he ſaid,
22 From his infancie: † and often times hath he caſt him into fire and into vvaters, to deſtroy him. but if thou canſt any
23 thing, helpe vs, hauing compaſsion on vs. † And Ieſus ſaid to him, If thou canſt beleeue, al things are poſsible to him that
24 beleeueth. † And incontinent the father of the boy crying out, vvith teares ſaid, I do beleeue Lord: helpe my incredulity.
25 † And vvhen IESVS ſavv the people running together, he threatened the vncleane ſpirit, ſaying to him, Deafe and dumme ſpirit, I commaunde thee, goe out of him, and enter
26 not any more into him. † And crying out, and greatly tearing him, he vvent out of him, and he became as dead, ſo that
27 many ſaid, That he is dead. † But IESVS holding his hand,
28 lifted him vp: and he roſe. † And vvhen he vvas entred into the houſe, his Diſciples ſecretely aſked him, Why could not
29 vve caſt him out? † And he ſaid to them, This kinde can goe out by nothing, but :: by prayer and faſting. ¶

:: Note the great force of prayer, and faſting.

Mt. 17, 22. *Lu.* 9, 21

30 † And * departing thence they paſſed by Galilee, neither
31 vvould he that any man ſhould knovv. † And he taught his Diſciples, and ſaid to them, That the Sonne of man ſhal be betrayed into the hands of men, and they ſhal kil him, and
32 being killed the third day he ſhal riſe againe. † But they knevv not the vvord: and they vvere afraid to aſke him.

Mt. 18, 1 *Lu.* 9, 46.

33 † And * they came to Capharnaum. Vvho, vvhen he vvas in the houſe, aſked them, What did you treate of in the vvay?
34 † But they held their peace. for in the vvay they had diſputed among them ſelues, vvhich of them ſhould be the greater.
35 † And ſitting dovvne, he called the Tvvelue, and ſaith to them, If any man vvil be firſt, he ſhal be laſt of al, and the mi-
36 niſter of al. † And taking a childe, he ſet him in the middes of them. Vvhom vvhen he had embraced, he ſaid to them,
37 † Vvhoſoeuer ſhal receiue one of ſuch children in my name, receiueth me. and vvhoſoeuer ſhal receiue me, receiueth not me, but him that ſent me.

Lu. 9, 49.

38 † * Iohn anſvvered him, ſaying, Maiſter vve ſavv one caſting out deuils " in thy name, vvho folovveth not vs, and vve prohi-

prohibited him. †But IESVS ſaid, Do not prohibit him. 39
for there is no man that doth a miracle in my name, and can
ſoone ſpeake il of me. † for he that is not againſt you, is for 40
you. †For vvhoſoeuer ſhal giue you to drinke a cuppe of 41
vvater in my name, becauſe you are Chriſts: amen I ſay to
you, he ſhal not loſe his ∴ revvard. †And vvhoſoeuer 42
ſhal ∴ ſcandalize one of theſe litle ones beleeuing in me: it is
good for him rather if a milſtone vvere put about his necke,
and he vvere caſt into the ſea. †And if thy hand ſcandalize 43
thee, cut it of. it is good for thee to enter into life, maimed,
then hauing tvvo hands to goe into hel, into the fire vnquen-
cheable, †vvhere their vvorme dieth not, and the fire quen- 44
cheth not. †And if thy foote ſcandalize thee, choppe it of. 45
it is good for thee to enter into life euerlaſting, lame, rather
then hauing tvvo feete, to be caſt into the hel of vnquen-
cheable fire, †vvhere their vvorme dieth not, and the fire 46
quencheth not. †And if thine eye ſcandalize thee, caſt it 47
out. it is good for thee vvith one eye to enter intō the king-
dom of God, rather then hauing tvvo eies, to be caſt into
the hel of fire, †vvhere their vvorme dieth not, and the fire 48
quencheth not. †For euery one ſhal be ſalted vvith fire: and 49
*euery victime ſhal be ſalted vvith ſalt. †Salt is good. but if 50 *Leu.2,13*
the ſalt ſhal be vnſeaſoned: vvhervvith vvil you ſeaſon it?
Haue ſalt in you, and haue peace among you.

∴ ReWard for almes deedes, whereby it is euident they be meritorious.

∴ To giue ſcandal by our life to the Weake in faith, is a great ſinne, ſpecially in Prieſts, Preachers, and Princes.

ANNOTATIONS
CHAP. IX.

Elias. Moyſes.

4. *Elias With Moyſes.*) Moyſes repreſenteth the perſons of al the Saincts that ſhal be departed this life when Chriſt commeth in his Maieſtie to iudgement: And Elias (who was then liuing) figureth the holy men that ſhal then be found aliue when he commeth in glorie. Who both ſhal then begin to reigne With Chriſt in glorie. *Beda in 9. Marc.*

Elias and Iohn Baptiſt Eremites.

13. *Elias alſo u comẽ.*) Elias was Zelous for Gods LaW, a great reprehender of ſinne, and an Eremite, and ſhal be the Precurſor of Chriſt in his ſecond Aduent: So was Iohn before his firſt Aduent, a Zelatour, a Conetor, an Eremite, and his Precurſor. *Throd. in catem. Thoma ſuper hunc locum.* See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptiſt vvere counted principal profeſſours of that life.

The name of IESVS Worketh miracles.

18. *In thy name.*) Miracles are vvrought ſometime by the name of IESVS, vvhatſoeuer ghe men be, When it is for the proofe of a truth or for the glorie of God. In ſo much that Iulian the Apoſtata him ſelfe did driue aWay diuels With the ſigne of the Croſſe: as *S. Gregorie Nazianzene* Writeth *orat. 1 in Iulian. Theodoret. li. 3 c. 3 hiſt.* And ſo alſo Heretikes may doe miracles among the Heathen, to prooue any article of the Chriſtian faith: but they neuer did nor euer ſhal vvorke any miracle to prooue any of their erroneous opinions. as, to prooue that Chriſt is not really in the B. Sacrament.

CHAP. X.

He answereth the tempting Pharisees (and againe his disciples afterward) that the case of a man with his wife shalbe (as in the first institution) vtterly indissoluble. 13 He blesseth children. 17 He sheweth what is to be done to get life euerlasting. 21 What also for a rich man, to be perfect: 28 as also what passing reward they shal haue that doe so, in time of persecution. 32 He reuealeth more to his Disciples touching his Passion: 35 bidding the two ambitious suiters to thinke rather of suffering with him: 41 and teaching vs in the rest of his Disciples, not to be grieued at our Ecclesiastical Superiours, considering they are (as he was himself) to toile for our saluation. 46 Then going out of Iericho, he giueth sight to a blinde man.

THE THIRD part of this gospel, Christes cóming into Iewrie toward his Passion.

Mt. 19, 1

1 AND rising vp thence, he commeth into the coastes of Iewrie beyond Iordan: and the multitudes assemble againe vnto him. and as he was accustomed, againe he
2 taught them. † And the Pharisees comming neere, asked him, Is it lawful for a
3 man to dimisse his wife? tempting him. † But he answering,
4 said to them, What did Moyses commaund you? † Who said,
Deut. 24, 1. * Moyses permitted to write a bil of diuorce, and to dimisse
5 her. † To whom IESVS answering, said, For the hardnes
6 of your hart he wrote you this precept. † but from the beginning of the creation * God made them male and femal.
Gen. 1, 27.
7 † For this cause, * man shal leaue his father and mother: and
Gen. 2, 24. 8 shal cleaue to his wife, † and they two shal be in one
9 flesh. therfore now they are not two, but one flesh. † That therfore which God hath ioyned together, :: let not man separate.

:: The obligation betwixt man and wife is so great, that during life it can not be broken.

Mt. 19, 9 Mk. 5, 32 Lu. 16, 18. 1. Cor. 7, 11.
10 † And * in the house againe his Disciples asked him of
11 the same thing. † And he saith to them, Whosoeuer dimisseth his wife and marrieth an other: committeth aduoutrie vpon
12 her. † And if the wife dimisse her husband, and mary an other, she committeth aduoutrie.

Mt. 19, 13. Lu. 18, 15.
13 † And * they offered to him yong children, that he might touche them. And the Disciples threatened those that offered
14 them. † Whom when IESVS sawe, he tooke it il, and said to them, Suffer the litle children to come vnto me, and prohi-
15 bit them not. for the kingdom of God is for such. † Amen I say to you: Whosoeuer receiueth not the kingdom of God
16 as a litle childe, shal not enter into it. † And embracing them, and imposing hands vpon them, he :: blessed them.

:: Our Sauiour gaue the children his blessing.

17 † And when he was gone forth in the way, a certaine man running forth and kneeling before him asked him,

* Good Maiſter, vvhat ſhal I doe that I may receiue life euerlaſting? † And IESVS ſaid to him, Why calleſt thou me good? 18
"None is good but one, God. † Thou knovveſt the :: commaundements, * *Commit not aduoutrie, Kil not, Steale not, Beare not falſe vvitneſſe, doe no fraude, Honour thy father and mother.* † But he anſvvering, ſaid to him, Maiſter al theſe things I haue obſerued from my youth. † And IESVS beholding him, loued him, and ſaid to him, One thing is vvanting vnto thee: :: goe, ſel vvhatſoeuer thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen: and come, folovv me. † Who being ſtroken ſad at the vvord, vvent avvay ſorovvful. for he had many poſſeſsions. † And IESVS looking about, ſaith to his Diſciples, Hovv hardly ſhal they that haue money, enter into the kingdom of God! † And the Diſciples vvere aſtonied at his vvordes. But IESVS againe anſvvering, ſaith to them, Children, hovv hard is it for them that truſt in money, to enter into the kingdom of God! † It is eaſier for a camel to paſſe through a nedels eie, then for "a rich man to enter into the kingdom of God. † Vvho marueled more, ſaying to themſelues, And vvho can be ſaued? † And IESVS beholding them, ſaith, Vvith men it is impoſsibile: but not vvith God. for al things are poſsible vvith God. † And Peter began to ſay vnto him, Behold, vve haue left al things, and haue folovved thee. † IESVS anſvvering, ſaid, :: Amen I ſay to you, there is no man vvhich hath left houſe, or brethren, or ſiſters, or father, or mother, or children, or landes for me and for the Goſpel: † that ſhal not receiue "an hundred times ſo much novv in this time: houſes, and brethren, and ſiſters, and mothers, and children, and landes, vvith perſecutions: and in the vvorld to come life euerlaſting. † But * many that are firſt, ſhal be laſt: and the laſt, firſt.

† And they vvere in the vvay going vp to Hieruſalem: and IESVS vvent before them, and they vvere aſtonied: and folovving vvere afraid. And * taking againe the Tvvelue, he began to tel them the things that ſhould befal him. † That, behold vve goe vp to Hieruſalem, and the Sonne of man ſhal be betrayed to the cheefe Prieſtes, and to the Scribes and Auncients, and they ſhal condemne him to death, and ſhal deliuer him to the Gentiles, † and they ſhal mocke him, and ſpit on him, and ſcourge him, and kil him, and the third day he ſhal riſe againe.

† And

:: Note that the keeping of Gods cõmaundements procureth life euerlaſting.

:: This is counſel of perfectiõ (not a precept) which the Religious profeſſing and keeping voluntary pouertie, doe folow.

:: Exceding happie be they that can forſake their temporal things for religiõ.

Mt. 19, 16. *Lu.* 18, 18.

Exo. 20, 13.

Mt. 19, 30. *Lu.* 13, 30.

Mt. 20, 17. *Lu.* 18, 31.

Mt. 20, 20.
35 † And * there come to him Iames and Iohn the ſonnes of Zebedee, ſaying, Maiſter, vve vvil that vvhat thing ſoeuer
36 vve ſhal aſke, thou doe it to vs. † But he ſaid to them, What
37 vvil you that I doe to you? † And they ſaid, Graunt to vs, that vve may ſit, one on thy right hand, and the other on thy
38 left hand, in thy glorie. † And IESVS ſaid to them, You vvotte not vvhat you aſke. can you drinke the cuppe that I drinke: or be baptized vvith the baptiſme vvhervvith I am baptized?
39 † But they ſaid to him, Vve can. And IESVS ſaid to them, The cuppe in deede vvhich I drinke, you ſhal drinke: and vvith the baptiſme vvhervvith I am baptized, ſhal you be bapti-
40 zed: † but to ſit on my right hand or on my left, is not mine
41 to giue vnto you, but to vvhom it is prepared. † And the ten hearing, began to be diſpleaſed at Iames and Iohn.
Mt. 20, 25. Lu. 22, 25.
42 † And IESVS calling them, ſaith to them, * You knovv that they vvhich ſeeme to rule ouer the gentiles, ouerrule them:
43 and their Princes haue povver ouer them. † But it is not ſo in you. but vvhoſoeuer vvil be greater, ſhal be your miniſter:
44 † and vvhoſoeuer vvil be firſt among you, ſhal be the ſer-
45 uant of al. † For the Sonne of man alſo is not come to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many.
Mt. 20, 29. Lu. 18, 35.
46 † And * they come to Iericho: and vvhen he departed from Iericho, and his Diſciples, and a very great multitude, the ſonne of Timæus, Bar-timæus the blinde man, ſate by the way
47 ſide begging. † Vvho vvhen he had heard, that it is IESVS of Nazareth: he began to crie, and to ſay, IESVS, ſonne of Da-
48 uid, haue mercie vpon me. † And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid,
49 haue mercie vpon me. And IESVS ſtanding ſtil commaunded him to be called. And they call the blinde man, ſaying to
50 him, Be of better comfort, ariſe, he calleth thee. † Vvho caſting
51 of his garment leapt vp, and came to him. † And IESVS anſvvering, ſaid to him, Vvhat vvilt thou that I doe vnto thee? And the blinde man ſaid to him, Rabbôni, that I may
52 ſee. † And IESVS ſaid to him, Goe thy vvaies, thy faith hath made the ſafe. And forthvvith he ſavv, and folovved him in the vvay.

ANNOTATIONS
CHAP. X.

Toleration and permiſſion of euil.

6. Permitted.) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any cauſe, but he may permit other mens euils for diuerſe cauſes: as God him ſelf doeth, who can doe no euil. So doth the Prince and Common-wealth permit leſſer euils to eſchew greater, and ſo may the Holy Church much more (as S. Auguſtine ſaith ſhe doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatſoeuer is againſt faith and good life, ſhe neither approueth, nor diſſembleth with ſilence, nor committeth. *Aug. ep. 119 6.19.*

Mariage after diuorce vnlawful.

11. And marrieth an other.) That which S. Matthew vttered more obſcurely, and is miſtaken of ſome, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangeliſt (as alſo by S. Luke) put out of doubt, generally auouching, that whoſoeuer putteth away his wife and marrieth an other, committeth aduoutrie. *Aug. li. 1 de adult. coning. c. 11 & ſequentibus.* *Lu. 16,18.*

18. None is good.) None is entirely, ſubſtantially, and of him ſelf good, but God: though by participation of Gods goodnes, men are truely alſo called good.

25. A riche man.) He is here called a rich man that hath his confidence (as here is expreſſed) in his treaſure, and had rather forſake his faith and duty to God, then loſe them. as al they which liue in Schiſme or Hereſie to ſaue their goods.

Their reward in this life that forſake ought for Gods ſake.

30. An hundred times ſo much.) Sometime God doth ſo bleſſe men alſo in worldly benefites that haue forſaken al for him, as S. Gregorie, S. Auguſtine, and S. Paulinus: but the principal meaning is, * that he wil giue to ſuch men in this life aboundance of grace and ſpiritual comfort and contentatiõ and ioy of cõſcience (as they feele which haue experience) the which ſpiritual giftes excede the temporal commodities more then an hundred fold. in ſo much that he that hath fully forſaken but ſmal things for religion, would not forſake religion to haue al the world. *Hiero. in 19 Mat.*

CHAP. XI.

Being nowe come to the place of his Paſſion, he entreth with triumph as their Chriſt. 12 He curſeth that fruitleſſe leafie tree. 15 He ſheweth his Zeale for the houſe of God: for which the Rulers ſeeke his deſtruction. 20 He exhorteth his Diſciples to ſtedfaſtnes of faith, and to forgiue their enemies. 27 He auoucheth his power by the Witnes of Iohn who was a man ſent of God.

THE fourth part of this Goſpel, the Holy weeke of his Paſſion in Hieruſalem.

PALME-Sunday.

AND vvhen they came nigh vnto Hieruſalem and Bethania to Mount-oliuet, he ſendeth tvvo of his Diſciples, † and ſaith to them, Goe into the tovvne that is againſt you, and immediatly entring in thither, you ſhal finde a colt tied, vpon vvhich no man yet hath ſitten: looſe him, and bring him. † And if any man ſhal ſay to you, Vvhat doe you? ſay that he is needeful for our Lord: and incontinent he vvil ſend him hither. † And going their vvaies, they found the colt tied before the gate vvithout in the meeting of tvvo vvaies: and they looſe him. † And certaine of them that ſtoode there, ſaid to them, Vvhat doe you looſing the colt? † Vvho ſaid to them as IESVS had commaunded them: and they did let him goe vvith them. † And they brought the colt to IESVS: and they lay their garments vpon him, and he ſate vpon him. † And :: many ſpred their garments in the vvay: and

Mt. 21,1 Lu. 19, 20. Io. 12, 15

:: Al theſe voluntary duties were grateful to our Sauiour, and ſo be the like done to him in the B. Sacrament.

and others did cut boughes from the trees, and ſtravved
9 them in the vvay. † And they that vvent before and they
Pſ. 117, 26. that folovved, cried ſaying, *Hoſanna, bleſſed is he that commeth in the*
10 *name of our Lord.* † *bleſſed is the kingdom of our father Dauid that commeth,*
11 *Hoſanna in the higheſt.* † And he entred Hieruſalem into the temple: and hauing vevved al things round about, vvhen novv the euening houre vvas come, he vvent forth into Bethania vvith the Tvvelue.

MVNDAY.

12 † And the next day vvhen they departed from Bethania,
Mt. 21, 19. 13 he vvas an hungred. † And * vvhen he had ſeen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing
14 but leaues. for it vvas not the time for figges. † And anſvvering he ſaid to it, Novv no man eate fruite of the any more
15 for euer. And his Diſciples heard it. † And they come to Hieruſalem.

Mt. 21, 12. *Lu.* 19, 45. And * vvhen he vvas entred into the temple, he began to caſt out them that ſold and bought in the temple, and the tables of the bankers, and the chaires of them that ſold pi-
16 geons he ouerthrevv. † and he ſuffred not that any man
17 ſhould carie a" veſſel through the temple: † and he taught, ſaying to them, Is it not vvritten, *That my houſe ſhal be called the houſe*
Eſa. 56, 7. *Ier.* 7, 11 18 *of prayer to al nations? But you haue made it" a denne of theeues.* † Vvhich vvhen the cheefe Prieſtes and the Scribes had heard, they ſought hovv they might deſtroy him. for they vvere afraid of him, becauſe the vvhole multitude vvas in admiration
19 vpon his doctrine. † And vvhen euening vvas come, he vvent forth out of the citie.

TVESDAY.

Mt. 21, 20. 20 † And * vvhen they paſſed by in the morning, they ſavv
21 the figtree vvithered from the rootes. † And Peter remębring, ſaid to him, Rabbi, behold the figtree that thou didſt curſe,
22 is vvithered. † [b] And IESVS anſvvering ſaith to them, Haue
23 :: faith of God. † Amen I ſay to you, that vvhoſoeuer ſhal ſay to this mountaine, Be taken vp and be caſt into the ſea, and ſhal not ſtagger in his hart, but beleeue that vvhatſoeuer he ſaith, ſhal be done: it ſhal be done vnto him.
24 † Therfore I ſay to you, al things vvhatſoeuer you aſke, praying, beleeue that you ſhal receiue, and they ſhal come
25 vnto you. ¶ † And vvhen you ſhal ſtand to pray, forgiue if you haue ought againſt any man: that alſo your father which
26 is in heauen, may forgiue you your ſinnes. †:: If ſo be that

b The Goſpel for S. Gregorius Thaumaturgus Nouemb. 17. And in a Votiue Maſſe for any neceſſitie.

:: Faith of God is to beleeue that he is able, and that he wil doe it if it be expedient, and no impediment on our part.

:: god neuer forgiueth ſinnes to him that pardoneth not his enemies frō his

weeke.

hart. Whereby it is euident that re is requi- h n only

you vvil not forgiue, neither vvil your father that is in heauen, forgiue you your sinnes. † And they come againe to 27
Hierusalem.

And * vvhen he vvalked in the temple, there come to him *Mt. 21, 23. Lu. 20, 2.*
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat povver doest thou these things? and
vvho hath giuen thee this povver, that thou shouldest doe
these things? † And IESVS answering said to them, I also 29
vvil aske you one vvord, and answer you me: and I vvil tel
you in vvhat povver I doe these things. † The baptisme of 30
Iohn vvas it from heauen, or from men? answer me. † But 31
they thought vvith them selues, saying, If vve say, From heauen: he vvil say, Vvhy then did you not beleeue him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vvas in deede a Prophet. † And they answering say 33
to IESVS, Vve knovv not. And IESVS answering saith
to them, Neither do I tel you in vvhat povver I doe these
things.

ANNOTATIONS
CHAP. XI.

Profaning of Gods Church.

16. Vessel through the temple.] He could not abide to see the Temple of God profaned, no not suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had been done in deWe place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie?

17. Denne of theeues.] If the Temple was then a denne of theeues, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Bodie of Christ, is made a denne for the Ministers of Caluins bread?

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place, 10 him self being the headstone thereof. 13 He defeateth the snare of the Pharisees and Herodians, about paying tribute to Cæsar: 18 answereth also the inuention of the Sadducees against the Resurrection: 28 also the opposition of a Scribe. 35 And so hauing put al the busie sattes to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 38 Bidding the people to beWare of the Scribes, being ambitious and hypocrites. 41 He commendeth the poore Widow for her two mites, aboue al.

:: This man, is god the Father. This vineyard, is (as Esay saith 5. 1.) the house of Israel. The seruants sent, are Moyses and the Prophets, Who the Iewes did diuersely afflict and persecute.



AND he began to speake to them in parables, :: A man planted a vineyard and 1 *Esa. 5. 1. Mt. 21, 33. Lu. 20, 9.*
made a hedge about it, and digged a trough, and built a towre, and let it out
to husbandmen: and vvent forth into a
strange countrie. † And he sent to the 2
husbandmen in season a seruant, to receiue
of

of the husbandmen, of the fruite of the vineyard. † Vvho ap-
4 prehending him, bette him: and sent him avvay emptie. † And
againe he sent to them an other seruant: and him they vvoun-
5 ded in the head, and vsed him reprochefully. † And againe he
sent an other, and him they killed: and many other, beating
6 certaine, and killing others. † Therfore hauing yet one
:: sonne moste deere: him also he sent vnto them last saying,
7 That they vvill reuerence my sonne. † But the husbandmen
said one to an other, This is the heier: come, let vs kill him:
8 and the inheritance shal be ours. † And apprehending him,
9 they killed him, and cast him forth out of the vineyard. † What
therfore vvil the lord of the vineyard doe? :: He vvil come
and destroy the husbandmen: and vvil giue the vineyard to
10 others. † Neither haue you read this scripture, *The :: stone vvhich*
11 *the builders reiected, the same is made the head of the corner: † By our Lord was this*
Ps. 117, 22. 12 *done, and it is marueilous in our eies?* † And they sought to lay hands on
him, and they feared the multitude. for they knevv that he
spake this parable to them. And leauing him they vvent their
vvay.

Mt. 22, 15. *Lu.* 20, 20. 13 † * And they send to him certaine of the Pharisees and of
the Herodians: that they should entrappe him in his vvord.
14 † Vvho comming, say to him, Maister, vve knovv that thou
art a true speaker, and carest not for any man: for thou doest
not looke vpon the person of men, but teachest the vvay of
God in truth. is it lavvful to giue tribute to Cæsar: or shal
15 vve not giue it? † Vvho knovving their subteltie, said to
them, Vvhy tempt you me? bring me a penie that I may see
16 it. † But they brought it him. And he saith to them, Vvhose is
17 this image, and inscription? They say to him, Cæsars. † And
IESVS answering, said to them, Render therfore the things
that are Cæsars, to Cæsar: and that are Gods, "to God. And
they marueled at him.

Mt. 22, 23. *Lu.* 20, 27. *Act.* 23, 6. *Deu.* 25, 5. 18 † And * there came to him the Saducees that say there is
19 no resurrection: and they asked him saying, Maister, † * Moy-
ses vvrote vnto vs, that if any mans brother die, and leaue his
vvife, and leaue no children, "his brother shal take his vvife
20 and raise vp seede to his brother. † There vvere therfore seuen
brethren: and the first tooke a vvife, and died leauing no issue.
21 † And the second tooke her, and died: and neither this left is-
22 sue. And the third in like maner. † And the seuen tooke her in
like sort: and did not leaue issue. Last of al the vvoman also
died

weeke.

:: His Sonne is CHRIST our Sauiour, whō the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.

:: The Iewes and their guides to whom the vineyard was set, destroied: and Gods vineyard giuen to the Apostles and their Successors in the Gentils.

:: CHRIST is become the corner stone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are conteined.

weeke.

died. † In the reſurrection therfore vvhen they ſhal riſe 23
againe, vvhoſe vvife ſhal ſhe be of theſe? for the ſeuen had
her to vvife. † And IESVS anſvvering, ſaid to them, Do ye 24
not therfore erre", not knovving the ſcriptures, nor" the
povver of God? † For vvhen they ſhal riſe againe from the 25
dead, they ſhal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do riſe againe, haue you not read in the booke of Moyſes,
hovv in the buſh God ſpake to him, ſaying, *I am the God of Abra-* Exo. 3,6
ham, and the God of Iſaac, and the God of Iacob? † He is not the God of 27
the dead, but of the liuing. You therfore are much deceiued.

† And *there came one of the Scribes that had heard them 28 Mt. 22,
queſtioning, and ſeeing that he had wel anſwered them, aſked 34.
him vvhich vvas the firſt cõmaundement of al. † And IESVS 29
anſvvered him, That the firſt commaundement of al is, Deu. 6,5
Heare Iſrael: the Lord thy God, is one God. † *And thou ſhalt loue the Lord thy* 30
God from thy vvhole hart, and vvith thy vvhole ſoul, and vvith thy vvhole minde, and vvith thy vvhole povver. This is the firſt commaundement.
† And the ſecond is like to it, *Thou ſhalt loue they neighbour as thy ſelf.* 31 Leu. 19,
An other commaundement greater then theſe there is not. 18.
† And the Scribe ſaid to him, Vvel Maiſter, thou haſt ſaid in 32
truth, that there is one God, and there is none other beſides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderſtanding, and vvith the vvhole ſoule, and
vvith the vvhole ſtrength: and :: to loue his neighbour as
him ſelf is a greater thing then al holocauſtes and ſacrifices.
† And IESVS ſeeing that he had anſvvered vviſely, ſaid to 34
him, Thou art not farre from the kingdom of God. And no
man novv durſt aſke him.

:: This excellencie of Charitie teacheth vs that faith only is not ſufficiẽt.

† And * IESVS anſvvering, ſaid, teaching in the temple, 35 Mt. 22,
Hovv do the Scribes ſay, that Chriſt is the ſonne of Dauid? 41.
† For Dauid him ſelf ſaith in the holy Ghoſt: *Our Lord ſaid to* 36 Lu. 20,
my Lord, ſit on my right hand, vntil I put thine enemies the foote-ſtoole of thy feete. 41.
† Dauid therfore him ſelf calleth him Lord, and vvhence is 37 Pſ. 109,
he his ſonne? And a great multitude heard him gladly. 1.
† And he ſaid to them in his doctrine, * Take heede of the 38
Scribes that vvil vvalke in long robes, and be ſalured in the
market-place, † and ſit in the firſt chaires in the Synagogs, 39
and loue the higheſt places at ſuppers: † vvhich deuoure 40
vvidovves houſes vnder the pretence of long prayer: theſe
ſhal

shal receiue larger iudgement.

Lu.21,2. 41 †* And IESVS sitting ouer against the treasurie, beheld hovv the multitude did cast money into the treasurie, and
42 many rich men did cast in much. † And vvhen there came a certaine poore vvidovv, she cast in tvvo mites, vvhich
43 is a farthing. † And calling his Disciples together, he saith to them, Amen I say to you, that this poore vvidovv hath
44 cast in :: more then al that haue cast into the treasurie. † For al they of their aboundance haue cast in: but she, of her penurie hath cast in al that she had, her vvhole liuing.

:: God doth accept almes that are correspondent to euery mans abilitie: and the more able, the more must a mã giue.

ANNOTATIONS
CHAP. XII.

17. *To God.*] These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is dewe to God: but also giue to the Prince more then dew, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be serued, and then the Prince.

19. *His brother shal take.*) Marke wel here, that the Law which saith, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this mariage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brothers wife.

Leu.18,16 Deu.25,5.

Marying the brothers wife.

20. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleaged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No maruel then if the Holy Doctors and Catholike Church make the like deductions sometime and proofes, where the Heretike doth not or wil not see so much, therfore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, When of that place, *It shal not be forgiuen in this vvorld nor in the vvorld to come*, ancient fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat.* 12, 32.

Many truthes deduced out of scripture, which Heretikes see not.

20. *The power of God.*) Euen so doe Heretikes erre two waies: because they know not the Scriptures, which they interprete contrarie to the sense of the whole Church and of al the ancient fathers: and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikes ignorant and without faith.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5 vvhat things shalbe before the consummation of the vvorld, as spectally the Churches ful preaching vnto al nations. 14 Then, vvhat shalbe in the very consummation, to vvit, Antichrist vvith his pasting great persecution and seduction, but for a short time. 24 then incontinent the day of Iudgement. 28 to our great comfort in those miseries vnder Antichrist. 32 As for the moment, to vs it pertaineth not to knovv it. 33 but rather euery man to vvatch, that vve be not unprouided vvhen he commeth to ech one particularly by death.

weeke.

See the Annotations vpon S. Matthew c. 24.



ND vvhen he vvent out of the temple, one of his Diſciples ſaith to him, Maiſter, behold what maner of ſtones, and vvhat kinde of buildings. † And IESVS anſvvering, ſaid to him, Seeſt thou al theſe great buildings? There ſhal not be left a ſtone vpon a ſtone, that ſhal not be deſtroied. Mt.24,1 Lu.21,5.

† And vvhen he ſate in Mount-oliuet againſt the temple, Peter and Iames and Iohn and Andrevv aſked him apart, † Tel vs, "vvhen ſhal theſe things be? and vvhat ſhal be the ſigne vvhen al theſe things ſhal begin to be conſummate? † And IESVS anſvvering began to ſay to them, See, that no man ſeduce you. † for many ſhal come in my name ſaying that "I am he: and they ſhal ſeduce many. † And vvhen you ſhal heare of vvarres and bruites of vvarres, feare not. for theſe things muſt be, but the end is not yet. † For nation ſhal riſe againſt nation and kingdom againſt kingdom, and there ſhal be earthquakes in places, and famines. Theſe things are the beginning of ſorovves. † But looke to your ſelues. For they ſhal deliuer you vp in Councels, and in Synagogs ſhal you be beaten, and you ſhal ſtand before Preſidents and Kings for my ſake, for a teſtimonie vnto them. † And into al nations firſt the Goſpel muſt be preached. † And vvhen they ſhal leade you and deliuer you, be not careful before hand vvhat you ſhal ſpeake: but that vvhich ſhal be giuen you in that houre, that ſpeake ye. For it is not you that ſpeake, but the holy Ghoſt. † And brother ſhal deliuer brother vnto death, and the father his ſonne: and the children ſhal ariſe againſt the parents, and ſhal vvorke their death. † And you ſhal be odious to al men for my name. But he that ſhal endure vnto the end, he ſhal be ſaued.

TVESDAY night.

Great vvarres toward the later end.

Much perſecutiō of the faithful and Catholike men in the later end.

Great treacherie and many falſe brethren at the ſame time.

Conſtancie and perſeuerāce neceſſarie in time of perſecution.

† And vvhen you ſhal ſee" *the abomination of deſolation*, ſtanding vvhere it ought not (he that readeth, let him vnderſtand) then they that are in Ievvrie, let them flee vnto the mountaines: † and he that is on the houſe-toppe, let him not goe dovvne into the houſe, nor enter in to take any thing out of his houſe: † and he that ſhal be in the field, let him not returne backe to take his garment. † And vvo to them that are vvith childe and that giue ſucke in thoſe daies. † But pray that the things chaunce not in the vvinter. † For thoſe daies ſhal be ſuch tribulations as vvere not from the beginning of the creation that God created vntil novv, neither ſhal be. Dan.9, 27. 2.Theſſ. 2,4.

20 be. † And vnles the Lord had ſhortened the daies, no fleſh
ſhould be ſaued: but for the elect vvhich he hath elected, he
21 hath :: ſhortened the daies. † And then if any man ſhal ſay
22 vnto you, Loe, here is Chriſt: loe, there: do not beleeue. † For
there ſhal riſe vp falſe-Chriſts and falſe-Prophets, and they
ſhal ſhevv "ſignes and vvonders, to ſeduce (if it be poſsible)
23 the elect alſo. † You therfore take heede: behold I haue fore-
told you al things.

Ex. 31, 7 / Ioel. 3, 15
24 † But in thoſe daies after that tribulation * the ſunne ſhal be
25 darkened, and the moone ſhal not giue her light, † and the
ſtarres of heauen ſhal be falling dovvne, and the povvers
26 that are in heauen, ſhal be moued. † And then they ſhal ſee

Dan. 7, 13.
the * Sonne of man comming in the cloudes, vvith much
27 povver and glorie. † And then ſhal he ſend his Angels, and
ſhal gather together his elect from the foure vvindes, from
the vttermoſt part of the earth to the vttermoſt part of hea-
28 uen. † And of the figtree learne ye a parable. Vvhen novv
the bough thereof is tender, and the leaues come forth, you
29 knovv that ſommer is very nigh. † ſo you alſo vvhen you
ſhal ſee theſe things come to paſſe, knovv ye that it is very
30 nigh, at the doores. † Amen I ſay to you, that this generation
31 ſhal not paſſe, vntil al theſe things be done. † Heauen and
earth ſhal paſſe, but my vvordes ſhal not paſſe.
32 † But of that day or houre no man knovveth, neither the
33 Angels in heauen, nor the :: Sonne, but the Father. † Take
heede, vvatch, and pray. for you knovv not vvhen the time
34 is. † Euen as a man vvho being gone into a ſtrange countrie,
left his houſe: and gaue his ſeruants authoritie * ouer ech
35 vvorke, and commaunded the porter to vvatch. † Vvatch
ye therfore (for you knovv not vvhen the lord of the houſe
commeth: at euen, or at midnight, or at the cocke crovving,
36 or in the morning) † leſt comming vpon a ſoden, he finde
37 you ſleeping. † And that vvhich I ſay to you, I ſay to al,
Vvatch. †

weeke.

:: Antichriſts reigne ſhalbe three yeres and a halfe. *Dan. 7. Apoc. 11.*

:: Not as though him ſelf knevv not, as the Heretikes Agnoïte held: but becauſe he knevv it not for to teach it others, as being not expedient. *Ambr. de fide li. 5 c. 1.*

The Goſpel for a Cõfeſſor that is a Biſhop, And on the Anniuerſarie of the creation of a Biſhop.

ANNOTATIONS
CHAP. XIII.

a. When ſhal thoſe things be?] The miſeries which did fall before the deſtruction of the Temple and citie of Hieruſalem, were a reſemblance of the extreme calamitie that ſhal befall before the later day at the time of Antichriſt: Wherevpon Chriſt ſpeaketh indifferently of both.

c. I am he.] As before the deſtruction of Hieruſalem, diuerſe Seducers aroſe, and called them ſelues Chriſtes, promiſing the people deliuerance from the feares and dangers they were in of forraine

Arch heretikes be Falſe-Chriſts and Falſe-Prophets.

weeke.

forraine ſouldiars: ſo ſhal there come many towards the end of the world, and make themſelues Chriſtes and Authors of Sectes, and ſhal gaine many Diſciples: as in plaine wordes foloweth in this chapter v. 22. *There ſhal riſe vp Falſe-Christs and Falſe-Prophets &c.*

10. The abomination of deſolation.] No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation * which by Antichriſt ſhal be atchieued, as this Caluiniſme: which taketh away with other Sacraments and external worſhip of God, the very ſacrifice of Chriſtes Body and bloud. Which being taken away (as S. Cyprian ſaith) no religion can remaine.

Caluiniſme tendeth to the abomination of deſolation.

Hyppolyt. li. de Antichriſto. Cypr. de Com. Do. nu. 1.

22. Signes and Wonders.] Falſe-Chriſtes and Falſe-Prophets be ſeducers, who in the later day † by the power of the diuel ſhal ſeeme to worke wonders, and yet men muſt not beleeue them. Much leſſe theſe, which for their falſe faith can not ſhew ſo much as one falſe miracle.

CHAP. XIIII.

THE PASSION according to S. Marke in theſe two chapters, is the Goſpel at Maſſe vpon Tueſday in the Holy Weeke.

Iudas by occaſion of Marie Magdalens ointment, doth ſel him to the Councel of the Iewes 12 After the Paſchal lambe he giueth them the bread of life (Io.6.) in a myſtical ſacrifice or ſeparation of his bodie and bloud. 27 and that night, as after his prayer, 43 taken of thee Iewes men. Iudas being their Captaine: 50 forſaken of the other eleuen for feare: 53 falſly accuſed, and impiouſly condemned of the Iewes Councel, 65 and ſhamefully abuſed of them: 66 and thriſe denied of Peter. All euen as the Scriptures and him ſelf had often foretold.

TENEBRE Weneſday.

AND the Paſche vvas and the Azymes after tvvo daies: and the cheefe Prieſts and the Scribes ſought hovv they might by ſome vvile lay hands on him, and kil him. † For they ſaid, Not on the feſtiual day, leſt there might be a tumult of the people. 1 2

Mt.26,1 Lu.22,1

† And * vvhen he vvas at Bethania in the houſe of Simon the Leper, and ſate at meate, there came a vvoman hauing an alabaſter-boxe of ointment, of pretious ſpike-narde: and breaking the alabaſter-boxe, ſhe povvred it out vpon his head. † But there vvere certaine that had indignation vvithin them ſelues, and ſaid, Vvhereto is "this vvaſt of the ointment made? † For this ointment might haue been ſold for more then three hundred pence, and giuen to the poore. And they murmured againſt her. † But IESVS ſaid, "Let her alone, vvhy do you moleſt her? ſhe hath vvrought a good vvorke vpon me. † for the poore you haue alvvaies vvith you: and vvhen you vvil, you may doe them good: but :: me you haue not alvvaies. † That vvhich ſhe had, ſhe hath done: ſhe hath preuented to anoint my body to the burial. † Amen I ſay to you, Vvhereſoeuer this Goſpel ſhal be preached in the vvhole vvorld, that alſo vvhich ſhe hath done, ſhal be told for a memorie of her. 3 4 5 6 7 8 9

Mat.26, 6. Ioan.12, 3.

:: We haue not Chriſt here needing our almes, as when he couerſed vpon the earth. *See Mat. 26, 11.*

† And * Iudas Iſcariote one of the Tvvelue vvent his vvay to the cheefe Prieſts, for to betray him to them. † Vvho hea- 10 11

Mat.26 17. Lu.22,7

ring

ring it, vvere glad: and they promiſed him that they vvould giue him money. And he ſought hovv he might betray him conueniently.

MAVNDY Thurſday.

Mt. 26, 17. *Lu.* 22, 7

12 †And * the firſt day of the Azymes vvhen they ſacrificed the Paſche, the Diſciples ſay to him, Vvither vvilt thou that
13 vve goe, and prepare for thee to eate the Paſche? †And he ſendeth tvvo of his Diſciples, and ſaith to them, Goe ye into the citie: and there ſhal meete you a man carying a pitcher
14 of vvater, folovv him: †and vvhitherſoeuer he entreth, ſay to the maiſter of the houſe, that the Maiſter ſaith, Vvhere is my refectorie, vvhere I may eate the Paſche vvith my Diſci-
15 ples? †And he vvil ſhevv you a great chamber, adorned: and
16 there prepare for vs. †And his Diſciples vvent their vvaies, and came into the citie: and they found as he had told them,

Io. 13, 21

17 and they prepared the Paſche. † And * vvhen euen vvas
18 come, he commeth vvith the Tvvelue. †And vvhen they vvere ſitting at the table and eating, IESVS ſaid, Amen I ſay to you, that one of you ſhal betray me, he that eateth vvith
19 me. †But they began to be ſad, and to ſay to him ſeuerally,
20 Is it I? †Vvho ſaid to them, One of the Tvvelue, he that dip-
21 peth vvith me his hand in the diſh. †and the Sonne of man in deede goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man ſhal be betrayed. it vvere good

Pſ. 40, 10.

Mt. 26, 26. *Luc.* 21, 19. 1. *Cor.* 11, 24.

22 for him, if that man had not been borne. †And * vvhiles they vvere eating, IESVS tooke " bread: and bleſſing brake, and gaue to them, and ſaid; Take, THIS IS " MY BODY.
23 †And taking the " chalice, giuing thankes he gaue to them.
24 and they :: al dranke of it. †And he ſaid to them, THIS IS " MY BLOVD OF THE NEVV TESTAMENT, THAT
25 SHAL BE SHED FOR MANY. †Amen I ſay to you, that novv I vvil not drinke of the fruite :: of the vine vntil that day vvhen I ſhal drinke it nevv in the kingdom of God.
26 †And an hymne being ſaid, they vvent forth into Mount-oliuet.

:: Al dranke, to wit, al the twelue, for moe were not preſent. Whereby is euident that the vvordes in S. Mat. (26, 27) *Drinke ye al of thu*, were ſpoken to al the Apoſtles onely, which here are ſaid that they al did drinke. And ſo it is no generał cõmaundement to al men. :: See Annot. in Mat. c. 26, 29.

THVRSDAY night.

27 †And IESVS ſaith to them, You ſhal al be ſcandalized in me in this night: for it is vvritten, *I vvil ſtrike the Paſtor, and the*

Zach. 13, 7.

ſheepe ſhal be diſperſed. 28 †But after that I ſhal be riſen againe,
29 I vvil goe before you into Galilee. † And Peter ſaid to him,
30 Although al ſhal be ſcandalized: yet not I. †And IESVS ſaith to him, Amen I ſay to thee, that thou this day in this night, before the cocke crovv tvvice, ſhalt thrice deny me.

† But he ſpake more vehemently, Although I ſhould die 31
together vvith thee, I vvil not denie thee. And in like maner
alſo ſaid they al.

† And they come into a farme-place called Gethſemani. 32
And he ſaith to his Diſciples, Sit you here, vntil I pray.
† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he ſaith to them, My 34
ſoul is ſorovvful euen vnto death: ſtay here, and vvatch.
† And vvhen he vvas gone forvvard a litle, he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
paſſe from him: † and he ſaid, Abba, Father, al things are poſ- 36
ſible to thee, tranſferre this chalice from me. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them ſleeping. And he ſaith to Peter, Simon, ſleepeſt
thou? couldſt thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The ſpirit in deede is
prompt, but the fleſh infirme. † And going avvay againe, he 39
prayed, ſaying the ſelfſame vvord. † And returning, againe 40
he found them a ſleepe (for their eies vvere heauy) and they
vviſt not vvhat they ſhould anſvver him. † And he com- 41
meth the third time, and ſaith to them, Sleepe ye novv, and
take reſt, it ſuffiſeth, the houre is come: behold the Sonne of
man ſhal be betraied into the hands of ſinners. † Ariſe, let vs 42
goe. behold, he that ſhal betray me, is at hand.

† And * as he vvas yet ſpeaking, commeth Iudas Iſcariote 43 *Mt. 26, 47. Luc. 22, 47. Io. 18, 3.*
one of the Tvvelue, and vvith him a great multitude vvith
ſvvordes and clubbes, from the cheefe Prieſtes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44
them a ſigne, ſaying, Vvhomſoeuer I ſhal kiſſe, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvas 45
come, immediatly going to him, he ſaith, Rabbi, and he kiſ-
ſed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the ſtāders about, drawing out a ſvvord, 47
ſmote the ſeruant of the cheefe prieſt, and cut of his eare. † And 48
IESVS anſvvering, ſaid to them, As to a theefe are you come
out vvith ſvvordes and clubbes to apprehend me? † I vvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his diſciples leauing him, al fled. † And a certaine yong man fo- 51
lowed him clothed vvith ſindon vpō the bare: & they tooke
him. † But he caſting of the ſindon, fled from them naked. 52

† And

53 †And they brought IESVS to the cheefe Prieſt: and al the Prieſts and the Scribes and the Auncients aſſembled to-
54 gether. †And Peter folovved him a farre of euen in vnto the court of the high Prieſt: and he ſate vvith the ſeruants at the
55 fire, and vvarmed him ſelf. †And the cheefe Prieſts and al the councel ſought teſtimonie againſt IESVS, that they might
56 put him to death, neither found they. †For many ſpake falſe Witnes againſt him: and the teſtimonies vvere not cõuenient.
57 †And certaine riſing vp, bare falſe vvitnes againſt him, ſaying,
Io. 2, 19. 58 †That vve heard him ſay, *I vvil diſſolue this temple made vvith hand, and in three daies vvil I build an other not made
59 vvith hand. †And their teſtimonie vvas not conuenient.
60 †And the high Prieſt riſing vp into the middes, aſked IESVS, ſaying, Anſvvereſt thou nothing to theſe things that are ob-
61 iected to thee of theſe? †But he held his peace and anſvvered nothing. Againe the high Prieſt aſked him, and ſaid to
Dan. 7, 13. 62 him, Art thou Chriſt the ſonne of the bleſſed God? †And IESVS ſaith to him, I am. And you ſhal ſee the *Sonne of man ſitting on the right hand of povver, and comming vvith
63 the cloudes of heauen. †And the high Prieſt renting his gar-
64 ments, ſaith, Vvhat neede vve vvitneſſes any further? †You haue heard blaſphemie. hovv thinke you? Vvho al ::con-
65 demned him to be guilty of death. †And certaine began to ſpit vpon him, and to couer his face, and to beate him vvith buffets, and to ſay vnto him, Prophecie: and the ſeruants gaue him blovves.

66 †And vvhen Peter vvas in the court beneath, there com-
67 meth one of the :: vvoman-ſeruants of the high Prieſt. †And vvhen ſhe had ſeen Peter vvarming him ſelf, beholding him
68 ſhe ſaith, And thou vvaſt vvith IESVS of Nazareth. †But he denied, ſaying, Neither knovv I, neither vvot I vvhat thou ſaieſt. And he vvent forth before the court: and the
69 cocke crevve. †And againe a vvench ſeeing him, began to ſay
70 to the ſtanders about, That this fellovv is of them. †But he denied againe. And after a vvhile againe they that ſtoode by, ſaid to Peter, Verily thou art of them: for thou art alſo a Ga-
71 lilæan. †But he" began to curſe and to ſvveare, That I knovv
72 not this man vvhom you ſpeake of. †And immediatly the cocke crevv againe. And Peter remembred the vvord that IESVS had ſaid vnto him, Before the cocke crovv tvvife, thou ſhalt thriſe deny me. And he began to vveepe.

:: Here we may ſee that thev were worthily reprobated and forſaken, according to our Saiiours prediciõ by the parable (Mar. 12) *The kingdom of God ſhal be ta ẽ from you &c.*

:: He feareth not afterward Rome th: Lady of the world, that in the houſe of Caiphas was afraid of the high Prieſtes wench. *Leo in Natiu. Pet. & Paul. ſer. 1.*

ANNOT.

ANNOTATIONS
CHAP. XIIII.

Coſt religiouſly beſtowed vpon Chriſt and his Church.

4. *Thu waſt.*] Religious offices done to Chriſt for ſignification, deuotion, or honour ſake, both then in his life, and vow in the Holy Sacrament, be of ſome (vnder pretence of better beſtowing ſuch things vpon the poore) condemned vniuſtly.

6. *Let her alone.*] Chriſt anſwereth for the deuout woman, and for defence of her fact, as we muſt anſwer againſt the ignorant and ill men, when they blame good men for giuing their goods to the Church.

The real preſence by Conſecration.

22. *Bread.*] *Thu u bread before the Sacramental Wordes, but the Conſecration once done, of bread is made the fleſh of Chriſt.* Ambroſ. li. 4 c. 4 de Sacramentis.

Very bloud vnder the forme of Wine.

23. *Chalice.*] Wine and water is put into the Chalice, but is made bloud by Conſecration of the heauenly Word: though to auoid the lothſomneſſe which would be in the ſight of bloud, thou receiueſt that which hath the likenes and reſemblance thereof. *Ambr. ibidem.*

Faith neceſſarie in the B. Sacrament.

23. 24. *My bodie, My bloud.*] *Whoſoeuer beleeueth it not to be true that u ſaid, he falleth from grace and ſaluation.* Epiph. in Ancorato. *Let vs euer giue credite to God, and neuer reſiſt him, though the thing that he ſaith, ſeeme neuer ſo abſurd in our imagination, or farre paſſe al our ſenſe and vnderſtanding. For his Wordes can not beguile vs, but our ſenſe may eaſely be deceiued. Seeing therfore that he ſaid, Thu u my body, let vs neuer doubt of the matter.* Chryſoſt ho. 83. in Mat. ſub finem.

Peter.

71. *He began to curſe.*] In this one Apoſtle, Peter, the firſt and cheefe in the order of Apoſtles, in whom the Church was figured, both ſortes were to be ſignified, to Wit, the ſtrong and the weake, becauſe without both the Church is not. *Aug. ſer. 13 de verb. Do.* Againe, Our Sauiour would ſhew by the example of the cheefe Apoſtle, that no man ought to preſume of him ſelf, when neither S. Peter could auoid the danger of mutability. *Aug. tract. 66 in Euang. Io. Leo Ser. 9. de Paſſ. Do.*

CHAP. XV.

The cheefe of the Iewes accuſe him to Pilate the Gentil. 6 And (he ſeeking to deliuer him) they perſuade the common people (who hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but alſo to crie Crucifige *(to the reprobation of the whole nation.) 16 After many illuſions, 20 he is crucified by the Gentils. 29 Which the Iewes ſeing, do triumph as if they had now the victorie. 33 But euen then by many wonderful workes he declareth his might, 42 and finally is buried honorably.*

GOOD FRIDAY.

AND forthwith in the morning the cheefe Prieſts with the auncients and the Scribes and the whole counſel, conſulting together, binding IESVS led and deliuered him to Pilate. † And Pilate aſked him, Art thou the King of the Iewes? but he anſwering, ſaid to him, Thou ſaieſt. † And the cheefe Prieſts accuſed him in many things. † And Pilate againe aſked him, ſaying, Anſwereſt thou nothing? ſee in how many things they accuſe thee. †But IESVS anſwered nothing more: ſo that Pilate marueled. *Mt.27,1 Lu.23,1. Io.18,28*

† And vpon the feſtiual day he was wont to releaſe vnto them one of the priſoners whomſoeuer they had demaunded. † And there was one called Barabbas, which was put in priſon with ſeditious perſons, who in a ſedition had committed murder. †And when the multitude was come vp, they began

began to require according as alvvaies he did vnto them.
9 † And Pilate anſvvered them, and ſaid, Vvil you that I releaſe
10 to you the King of the Ievves? † For he knevv that the cheefe
11 Prieſts for enuy had deliuered him. † But the "cheefe Prieſts
moued the people, that he ſhould releaſe Barabbas rather to
12 them. † And Pilate againe anſvvering, ſaid to them, Vvhat
13 vvil you then that I doe to the King of the Ievves? † But they
14 againe cried, Crucifie him. † And Pilate ſaid to them, Vvhy,
vvhat euil hath he done? But they cried the more, Crucifie
15 him. † And Pilate vvilling "to ſatisfie the people, releaſed to
them Barabbas, and deliuered IESVS, hauing vvhipped him,
for to be crucified.

Io.19,2. 16 † And *the ſouldiars led him into the court of the Palace,
17 and they call together the vvhole band: † and they clothe
him in purple, and platting a crovvne of thornes, they put
18 it vpon him. † And they began to ſalute him, Haile King of
19 the Ievves. † And they ſmote his head vvith a reede: and
they did ſpit on him. and bovving the knees, they adored
20 him. † And after they had mocked him, they ſtripped him of
the purple, and put on him his ovvne garments, and they leade
21 him forth to crucifie him. † And they forced a certaine man
that paſſed by, Simon a Cyrenean comming from the coun-
trie, the father of Alexander and Rufus, to take vp his croſſe.
22 † And they bring him into the place Golgotha, vvhich being
23 interpreted is, *The place of Caluarie*. † And they gaue him to drinke
vvine mingled vvith myrrhe: and he tooke it not.
24 † And crucifying him, they deuided his garments, caſting
25 lottes vpon them, vvho ſhould take vvhich. † And it vvas
26 the third houre, and they crucified him. † And the title of his
27 cauſe vvas ſuperſcribed, KING OF THE IEWES. † And
vvith him they crucifie tvvo theeues: one on the right hand,
28 and an other on his left. † And the Scripture vvas fulfilled
Iſa.53, 12. 29 that ſaith, *And vvith the vvicked he vvas reputed.* † And they that
paſſed by, blaſphemed him, vvagging their heades, and ſaying,
Vah, `he that deſtroieth' the temple, and in three daies `buil-
`thou that deſtroieſt `buildeſt 30 deth' it: † :: ſaue thy ſelf, comming dovvne from the croſſe.
31 † In like maner alſo the cheefe Prieſts mocking, ſaid vvith
the Scribes one to an other, He ſaued others, him ſelf he can
32 not ſaue: † Let Chriſt the king of Iſrael come dovvne novv
from the croſſe: that vve may ſee and beleeue. And they that
vvere crucified vvith him, railed at him.

::So Heretikes ſay of the B. Sacrament. If it be Chriſt, let him ſaue him ſelf from al iniuries.

wecke.

† And vvhen it vvas the ſixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre IESVS cried out vvith a mightie voice,
ſaying, *Eloi, Eloi, lamma-ſabacthani?* Which is being interpreted,
My God, my God, vvhy haſt thou :: *forſaken me?* † And certaine of the 35
ſtanders about hearing, ſaid, Behold, he calleth Elias. † And 36
one running and filling a ſpunge vvith vinegre, and putting it
about a reede, gaue him drinke, ſaying, Let be: let vs ſee if Elias
come to take him dovvne. † And IESVS putting forth a 37
mightie voice, gaue vp the ghoſt. † And the vele of the temple 38
vvas rent in tvvo, from the toppe to the bottome. † And the 39
Centurion that ſtoode ouer againſt him, ſeeing that ſo crying
he had giuen vp the ghoſt, ſaid, In deede this man vvas the
ſonne of God.

† And there vvere alſo vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the leſſe and of Ioſeph, and Salóme: † and vvhen he 41
vvas in Galilee, they folovved him, and miniſtred to him, and
many other vvomen that came vp together vvith him to
Hieruſalem. † And vvhen euening vvas come (becauſe it 42
vvas the Paraſceue, vvhich is the Sabboth-eue) † came Io- 43
ſeph of Arimathæa a noble Senatour, vvho him ſelf alſo vvas
expecting the kingdom of God: and he vvent in boldly to
Pilate, and aſked the body of IESVS. † But Pilate marueled 44
if he vvere novv dead. And ſending for the Centurion, aſked
him if he vvere novv dead. † And vvhen he vnderſtoode by 45
the Centurion, he gaue the body to Ioſeph. † And Ioſeph 46
"bying ſindon, and taking him dovvne, vvrapped him in
the ſindon, and laid him in a monument, that vvas hevved
out of a rocke. And he rolled a ſtone to the doore of the
monument. † And Marie Magdalene and Marie of Ioſeph 47
beheld vvhere he vvas laid.

:: See (Mat. c. 27,44) the blaſphemous expoſition of Caluin and his folovvers, and take heede thereof.

Pſ.21, 1.

ANNOTATIONS
CHAP. XV.

The Prieſts of the old Teſtament.

11. Chooſe Prieſts.] Heretikes abuſe the ignorant people with theſe naughtie Prieſts of the old Teſtament, to make that name odious, and to diſcredite the Prieſts of Chriſt in the new Teſtament. But for theſe Prieſts, thou maiſt not marueſ that they are ſo buſy againſt Chriſt, * partly becauſe they were ſuch as were intruded by the ſecular power of the Roman Emperour, and from yere to yere by bribery and frendſhip, not by ſucceſſion according to the Law of Moyſes: partly becauſe the time was now come when the old Prieſthod of Aaron ſhould ceaſe, and the new begin according to the order of Melchiſedec: and for theſe cauſes god ſuffered their former priueleges of wiſedom and iudgemẽt and diſcretion to decay in theſe later vſurpers, and that according to the

Euſeb. Ec. Hiſt. li. 1 c. 6. ex Ioſepho.

Ezech. 7. 26. Io. 16, 13. Luc. 22 and 10. the Prophet saying, *The Law shal perish from the Priest and counsel from the Ancients.* But the Priesthod of the new Testament is to continew vnto the end of the world, and hath (as being the principal part of the Church) the assistãce of the Holy Ghost for euer promised, to teach it al truth: and for Peter the cheefe Priest thereof vnder Christ, our Saiuour praied, That his faith should not faile: and to the rest he said, *He that heareth you, heareth me.*

15. To satisfie the people.] Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al extremitie, then giue sentence of death against a Catholike man for his faith.

16. Tying sindon.] This dutie done to Christes body after his departure, was exceding meritorious, and is therfore by holy Write so often commended for an example to faithful men, to vse al honour and deuotion towards the bodies of Saincts and holy persons.

The Priesthod of the new Testament.

Executig lawes against innocents.

Religious duty tovvard the bodies of Christ and his Saincts.

CHAP. XVI.

The third day, to three vvomen at hu Sepulcher, an Angel telleth that he is risen, and vvil (as he promised Mar. 14, 28.) shevv him self in Galilee. 9 The same day he appeareth to Marie Magdalene, aftervvard to tvvo Disciples: yet the Eleuen vvil not beleeue it, vntil to them also he appeareth. 11 To vvhom hauing giuen commission into al nations, vvith pouver also of Miracles, he ascendeth, and they plant hu Church euery vvhere.

Mt.28,1 Lu.24,1 Io.20,1.

1 AND vvhen the Sabboth vvas past, Marie Magdalene and Marie of Iames, and Salôme" bought spices, that comming they
2 might anoint IESVS. † And very early the first of the Sabboths, they come to the monument: the sunne being novv risen.
3 †And they said one to an other, Vvho shal roll vs backe the stone from the doore of the mo-
4 nument? †And looking, they savv the stone rolled backe.
5 for it vvas very great. † And entring into the monument, they savv a yong man sitting on the right hand, couered vvith
6 a vvhite robe: and they vvere astonied. †Vvho saith to them, Be not dismaied: you seeke IESVS of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhere they
7 laid him. † But goe, tel his Disciples and :: Peter that he goeth
Mr. 14, 28. before you into Galilee: there you shal see him, * as he told
8 you. † But they going forth, fled from the mohument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvere afraid.

The Gospel vpõ Easter day.

EASTER DAY.

:: Peter is named in special (as often els vvhere) for prerogatiue.

Io. 20, 16. Luc.8,2.

9 † And he rising early the first of the Sabboth, * appeared first to Marie Magdalene, * out of vvhom he had cast seuen
10 deuils. † She vvent and told them that had been vvith him,
11 that vvere mourning and vveeping. † And they hearing that he vvas aliue and had been seen of her, did not beleeue.

Lu. 24, 13.

12 † And * after this he appeared in an" other shape to tvvo

of them vvalking, as they vvere going into the countrie.
† and they going told the reſt: neither them did they beleeue. 13

The Goſpel vpõ the Aſcenſion day.

† Laſt * he appeared to thoſe eleuen as they ſate at the 14 *Lu. 24, 36. Io. 20, 19.*
table: and he exprobrated their incredulity and hardnes of
hart, becauſe they did not beleeue them that had ſeen him ri-
ſen againe. † And he ſaid to them, * Going into the vvhole 15 *Mt. 28, 19.*
vvorld preach the Goſpel to al creatures. † He that "belee- 16
ueth and is baptized, ſhal be ſaued: but he that beleeueth
not, ſhal be condemned. † And them that beleeue "theſe 17
ſignes ſhal folow: In my name ſhal they caſt out deuils, They
ſhal ſpeake vvith nevv tonges, † Serpents ſhal they take 18
avvay, And if they drinke any deadly thing, it ſhal not hurt
them, They ſhal impoſe hands vpon the ſicke: and they ſhal
be vvhole.

The Aſcenſion.

† And ſo our Lord IESVS after he ſpake vnto them, * vvas 19 *Lu. 24, 51.*
aſſumpted into heauen, and ſate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith ſignes that fo-
lovved. ℣

ANNOTATIONS
CHAP. XVI.

The vvomens deuotion tovvard Chriſts body novv dead.

1. Bought ſpices.] As ſhe did beſtow and conſume a coſtly ointment vpon his body being yet aliue (c. 14, 3,) Chriſt him ſelf defending and highly commending the fact againſt Iudas and other who accounted it to be ſuperfluous and better to be beſtowed otherwiſe: So not without great deuotion and merite, ſhe and theſe other women ſeeke to anoint his body dead (though Heretikes or other ſimple perſons may pretend ſuch things to be better beſtowed vpon the poore) and therefore, * ſhe firſt before al other, * and they next, ſaw him after his Reſurrection. *Mr. 16, 9. Mt. 28, 1.*

Chriſts body vnder diuers formes.

12. In an other ſhape.] Chriſt though he haue but one corporal ſhape, natural to his perſon, yet by his omnipotencie he may be in whatſoeuer forme, and appeare in the likeneſſe of any other man or creature, as he liſt. Therfore let no man thinke it ſtrange, that he may be vnder the forme of bread in the B. Sacrament.

Not onely faith.

16. He that beleeueth.] Note wel, that whereas this Euangeliſt mentioneth only faith and baptiſme, as though to beleeue and to be baptized were ynough, S. Matthew addeth theſe wordes alſo of our Sauiour, *teaching them to obſerue al things whatſoeuer I haue commaunded you*, which conteineth al good workes and the whole iuſtice of a Chriſtian man. *Mt. 28, 20.*

The gift of miracles.

17. Theſe ſignes ſhal folow.] It is not meant, that al Chriſtians or true beleeuers ſhould doe miracles: but that ſome for the proofe of the faith of al, ſhould haue that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profite of the whole.

THE

THE ARGVMENT OF S. LVKES GOSPEL.

S. *Lukes Goſpel may be diuided into fiue partes.*

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

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

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

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

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

S. *Luke vvas* ſectator (*ſaith S. Hierome*) that is, a diſciple of the Apoſtle Paul, and a companion of al his peregrination. *And the ſame vve ſee in the Actes of the Apoſtles: Vvhere, from the 16 chap. S. Luke putteth him ſelfe in the traine of S. Paul, vvriting thus in the ſtorie.* Forthwith we ſought to goe into Macedonia. *and in like maner, in the firſt perſon, commonly through the reſt of that booke. Of him and his Goſpel, S. Hierom vnderſtandeth thus ſaying of S. Paul:* Vve haue ſent with him the brother, vvhoſe praiſe is in the Goſpel through al Churches. *where alſo he addeth:* Some ſuppoſe, ſo often as Paul in his Epiſtles ſaith, *According to my Goſpel*, that he meaneth of Lukes booke. *And againe:* Luke learned the Goſpel not onely of the Apoſtle Paul, who had not been with our Lord in fleſh, but of the other Apoſtles: which him ſelfe alſo in the beginning of his booke declareth, ſaying, As they deliuered to vs who them ſelues from the beginning ſaw, and were miniſters of the word. *It followeth in S. Hierome:* Therfore he wrote the Goſpel, as he had heard. but the Actes of the Apoſtles he compiled as he had ſeen. *S. Paul vvriteth of him by name to the Coloſsians:* Luke the Phyſicion ſaluteth you. *and to Timothee:* Luke alone is with me. *Finally of his end thus doth S. Hierome vvrite:* He liued foureſcore and foure yeres, hauing no wife. He is buried at Conſtantinople: to vvhich citie his bones vvith the Relikes of Andrew the Apoſtle were tranſlated out of Achaia the twentith yere of Conſtantinus. *And of the ſame Tranſlation alſo in another place againſt Vigilantius the Heretike:* It grieueth him that the Relikes of the Martyrs are couered with pretious couerings, and that they are not either tied in cloutes or throwen to the dunghil. why, are we then *ſacrilegious, when we enter the Churches of the Apoſtles? Was Conſtantinus the Emperour ſacrilegious, who tranſlated to Conſtantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabiters of Vigilantius confeſſe that they feele their preſence?

Conſtantius.

Conſtantius

His ſacred body is now at Padua in Italie, Vvither it vvas againe tranſlated from Conſtantinople.

Hier. in Catalago.

2. Cor. 8, 8.

Luk. 1, 2.

Col. 4, 14.

2. Tim. 4, 11.

Hiero. in Catalogo.

Hier. con. Vigil. 2.

The Heretike ſo counted the Catholikes for their honouring of Saincts and Relikes.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

The Annunciation and Conception, firſt of the Precurſor: 26 and ſixe moneths after, of Chriſt alſo him ſelf. 39 The Viſitation of our Ladie, vvhere both the mothers do Prophecie. 57 The Natiuitie and Circunciſion of the Precurſor, vvhere his father doth prophecie. 80 The Precurſor is from a childe an Eremite.

THE FIRST part: of the Inſticie both of the Precurſor, and of CHRIST him ſelf.

BECAVSE many haue gone about to compile a narration of the things 1
that haue been accompliſhed among
vs: † according as they haue deliuered 2
vnto vs, vvho from the beginning
them ſelues ſavv and vvere miniſters
of the vvord: † it ſeemed good alſo 3
vnto me "hauing diligently atteined
to al things from the beginning, to
vvrite to thee in order, good * Theophilus, † that thou maiſt 4
knovv the veritie of thoſe vvordes vvhereof thou haſt been
inſtructed. *Act. 1, 1*

The Gospel vpō the eue of S. Iohn Baptiſt.

† There vvas in the daies of Herod the king of Ievvrie, a 5
certaine Prieſt named Zacharie, of the *courſe of Abia: and his *1 Par. 24, 10.*
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvere both "iuſt before God, vvalking" in al the 6
commaundements "and iuſtifications of our Lord vvithout
blame, † and they had no ſonne: for that Elizabeth vvas bar- 7
ren, and both vvere vvel ſtriken in their daies. † And it came 8
to paſſe: vvhen he executed the prieſtly function in the or-
der of his courſe before God, † according to the cuſtome of 9
the Prieſtly function, he vvent forth by lot * to offer in- *Exo. 3, 17. Leu. 16, 16.*
cenſe, entring into the temple of our Lord: † and *al the 10
multitude of the people vvas :: praying vvithout at the houre
of the incenſe. † And there appeared to him an Angel of our 11
Lord,

:: We ſee here that the Prieſt did his dutie vvithin, the people in the meane time

Lord, ſtanding on the right hand of the altar of incenſe.
12 † And Zacharie vvas troubled, ſeeing him: and feare fel vpon
13 him. † But the Angel ſaid to him, Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth ſhal beare thee a
14 ſonne, and thou ſhalt cal his name Iohn: † and thou ſhalt haue "ioy and exultation, and many ſhal reioyce in his nati-
15 uitie. † for he ſhal be great before our Lord: :: and vvine and ſicer he ſhal not drinke: and he ſhal be repleniſhed vvith
16 the Holy Ghoſt euen from his mothers vvombe. † and he
Mal. 4, 6. ſhal * conuert many of the children of Iſrael to the Lord their
17 God. † and he ſhal goe before him * in the ſpirit and vertue
Mt. 11, 14. of Elias: that he may conuert the hartes of the fathers vnto the children, and the incredulous to the vviſedom of the iuſt,
18 to prepare vnto the Lord a perfect people. ¶ † And Zacharie ſaid to the Angel, Vvhereby ſhal I knovv this? for I am old:
19 and my vvife is vvel ſtriken in her daies. † And the Angel anſvvering ſaid to him, I am Gabriel that aſſiſt before God: and am ſent to ſpeake to thee, and to euangelize theſe things
20 to thee. † And behold, :: thou ſhalt be dumme, and ſhalt not be able to ſpeake vntil the day vvherein theſe things ſhal be done: for-becauſe thou haſt not beleeued my vvor-
21 des, vvhich ſhal be fulfilled in their time. † And the people vvas expecting Zacharie: and they marueled that he made
22 tariance in the temple. † And comming forth he could not ſpeake to them, and they knevv that he had ſeen a viſion in the temple. And he made ſignes to them, and remained
23 dumme. † And it came to paſſe, after the daies of his office
24 vvere expired," he departed into his houſe. † And after theſe daies Elizabeth his vvife conceiued: and hid her ſelf fiue mo-
25 neths, ſaying, † For thus hath our Lord done to me in the daies vvherein he had reſpect to take avvay my reproche among men.

26 †[b] And in the ſixt moneth, the Angel Gabriel vvas ſent of
Mt. 1, 18 27 God into a citie of Galilee, called Nazareth, †* to a virgin deſpouſed to a man vvhoſe name vvas Ioſeph, of the houſe of
28 Dauid: and the virgins name vvas MARIE. † And the Angel being entred in, ſaid vnto her, "HAILE *"fulle of grace, our Lord*
29 *is vvith thee: bleſſed art thou among vvomen.* † Vvho hauing heard, vvas troubled at his ſaying, and thought vvhat maner of ſalutation this ſhould be.
Eſa. 7, 14. 30 † And the Angel ſaid to her, Feare not
31 MARIE, for thou haſt found grace vvith God. †* Behold thou

praying vvithout: and that the Prieſts ſunctions did profite thé, though they neither heard nor ſaw his doings.

:: This abſtinence foretold and preſcribed by the Angel, ſhevveth that it is a vvorthy thing, and an acte of religion in S. Iohn, as it vvas in the Nazarites.

:: Zacharie puniſhed for doubting of the Angels vvord.

[b] The Goſpel vpō the Annunciation of our Lady, *March* 25. And on the Wenesday of Imber weeke in Aduēt. And for a Votiue Maſſe of our Lady in Aduent.

"The beginning of the AVE MARIE. See the reſt v. 42.

thou ſhalt conceiue in thy vvombe, and ſhalt beare a ſonne:
and thou ſhalt call his name IESVS. † he ſhal be great, and 32
ſhal be called the ſonne of the moſt High, and our Lord God
ſhal giue him the ſeate of Dauid his father: † * and he ſhal 33 *Dan. 7, 14, 27.*
reigne in the houſe of Iacob for euer, and of his kingdom
there ſhal be no end. † And MARIE ſaid to the Angel, :: 34
Hovv ſhal this be done? "becauſe I knovv not man? † And 35
the Angel anſvvering, ſaid to her, The Holy Ghoſt ſhal come
vpon thee, and the povver of the moſt High ſhal ouerſha-
dovv thee. And therfore alſo that vvhich of thee ſhal be
borne Holy, ſhal be called the ſonne of God. † And behold 36
"Eliſabeth thy coſin, ſhe alſo hath conceiued a ſonne in her
old age: and this moneth, is the ſixt to her that is called bar-
ren: † becauſe there ſhal not be impoſſible vvith God any 37
vvord. † And MARIE ſaid, :: BEHOLD *the handmaid of our Lord,* 38
be it done to me according to thy vvord. ¶ And the Angel departed
from her.

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

:: At this very moment when the B. Virgin gaue conſent, ſhe conceiued him perfect God and perfect man.

†And MARIE riſing vp in thoſe daies, vvent vnto the hil 39
countrie vvith ſpeede, into a citie of Iuda. † and ſhe entred 40
into the houſe of Zacharie, and ſaluted Eliſabeth. † And it 41
came to paſſe: as Eliſabeth heard the ſalutation of MARIE,
the :: infant did leape in her vvombe. and Eliſabeth vvas re-
pleniſhed vvith the Holy Ghoſt: † and ſhe cried out vvith a 42
loude voice, and ſaid, "BLESSED *art thou among vvomen, and bleſſed is*
the fruite of thy vvombe. † And vvhence is this to me, that the "mo- 43
ther of my Lord doth come to me? † For behold as the voice 44
of thy ſalutation ſounded in mine eares, the infant in my
vvombe did leape for ioy. † And bleſſed is ſhe that beleeued, 45
becauſe thoſe things ſhal be accompliſhed that vvere ſpoke
to her by our Lord. † And MARIE ſaid, 46

The Goſpel vpō the Viſitatiō of our Lady, Iul. 2. And vpon the Imber friday in Aduent.

:: Iohn the Baptiſt being yet in his mothers vvombe, reioyced and acknowledged the preſence of Chriſt and his mother.

MAGNIFICAT at Euenſong.

MY SOVLE doth magnifie our Lord.
† And my ſpirit hath reioyced in God my Sauiour. ¶ 47
† Becauſe he hath regarded the humilitie of his handmaid: for behold from 48
hence forth :: al generations "ſhal call me bleſſed.
† Becauſe he that is mightie hath done great things to me, and holy is his name. 49
† And his mercie from generation vnto generations, to them that feare him. 50
† He hath ſhevved might in his arme: he hath diſperſed the proude in the con- 51
ceit of their hart.
† He hath depoſed the mightie from their ſeate, and hath exalted the humble. 52
† The hungrie he hath filled vvith good things: and the riche he hath ſent 53
avvay emptie.
† He hath receiued Iſrael his childe, being mindeful of his mercie, 54
† As he ſpake to our fathers, to Abraham and his ſeede for euer. 55

:: Haue the Proteſtants had alwaies generations to fulfil this prophecie? or do they call her bleſſed, that derogate, what they can from her graces, bleſſings, and al her honour?

† And

56 †And MARIE taried vvith her about three moneths:
and ſhe returned into her houſe.
57 † And Eliſabeths ful time vvas come to be deliuered: and
58 ſhe bare a ſonne. † And her neighbours and kinſfolke heard
that our Lord did magnifie his mercie vvith her, and they did
59 congratulate her. † And it came to paſſe: on the eight day
they came to circuncife the childe, and they called him by
60 his fathers name, Zacharie. † And his mother anſvvering,
61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to
her, That there is none in thy kinred that is called by this
62 name. † And they made ſignes to his father, vvhat he vvould
63 haue him called. † And demaunding a vvriting table, he
Lu.1,13. vvrote, ſaying, "* Iohn is his name. And they al marueled.
64 † And forthvvith his mouth vvas opened, and his tonge, and
65 he ſpake bleſſing God. † And feare came vpon al their neigh-
bours: and al theſe things vvere bruited ouer al the hil-coun-
66 trie of Ievvrie: † and all that had heard, laid them vp in their
hart, ſaying, What an one, trovv ye, ſhal this childe be? For the
67 hand of our Lord vvas vvith him. † And Zacharie his father
vvas repleniſhed vvith the Holy Ghoſt: and he prophecied,
ſaying,

The Goſpel vpō the Natiuitie of S. Iohn Baptiſt Iun. 24. called Midſōmer day.

68 †BLESSED BE OVR LORD *God of Iſrael: becauſe he hath viſited and vvrought the redemption of his people:* ✠

BENEDICTVS at Laudes.

69 † *And hath erected the horne of ſaluation to vs, in the houſe of Dauid his ſeruant.*
70 † *As he ſpake by the mouth of his holy Prophets, that are from the beginning.*
71 † *Saluation from our enemies, and from the hand of al that hate vs:*
72 † *To vvorke mercie vvith our fathers: and to remember his holy teſtament,*
Gen. 22, 6. 73 †* *The othe vvhich he ſvvare to Abraham our father,* † *that he vvould giue*
74 *vs,*
That vvithout feare being deliuered from the hand of our enemies, vve may ſerue him.
75 † *In holines and" iuſtice before him, al our daies.*
76 † *And thou childe, ſhalt be called the Prophet of the Higheſt: for* * *thou ſhalt*
Mal. 3, 1. *goe before the face of our Lord to prepare his vvaies.*
77 † *To giue knovvledge of ſaluation to his people, vnto remiſſion of their ſinnes,*
78 † *Through the bovvels of the mercie of our God, in vvhich" the" Orient, from*
Zac. 3, 9. 6, 12. *on high hath viſited vs,*
79 † *To illuminate them that ſit in darknes, and in the ſhadovv of death: to di-*
Mal. 4, 2. *rect our feete into the vvay of peace.*
80 † And the childe grevv, and vvas ſtrengthened in ſpirit, and
vvas :: in the deſerts vntil the day of his manifeſtatiō to Iſrael.

::Marke that he was a voluntarie Eremite, and choſe to be ſolitarie from a childe, til he was to preach to the people. in ſo much that antiquitie counted him the firſt Eremite. *Hiero. in vit. Pauli.*

ANNOTATIONS
CHAP. I.

Sacred Writers and holy Coũcels.

1. *Hauing diligently attained.*] Hereby vve ſee that, though the Holy Ghoſt ruled the penne of holy vvriters that they might not erre, yet did they vſe humane meanes to ſearch out and find the truth of the things they wrote of. Euen ſo doe Councels, and the Preſident of them, Gods vicar, diſcuſſe and examine al cauſes by humane meanes, the aſſiſtance of the Holy Ghoſt concurring and directing them into al truth, according to Chriſtes promiſe *Io. 16, 13*: as in the very firſt Councel of the Apoſtles them ſelues at Hieruſalem is manifeſt *Act. 15, 7* and *28*. Againe here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (ſignified by Theophilus) cõcerning the cauſe and purpoſe and maner of his vvriting, and yet the very ſame is confeſſed Scripture, vvith the vvhole booke folovving. Maruel not then if the Author of the ſecond booke of the Machabees * vſe the like humane ſpeaches both at the beginning and in the later end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a ſacred vvriter.

The ſecond booke of the Machabees.

* *2 Mach. 2. & 15.*

Iuſt before God.] Againſt the Heretikes of this time, here it is euident that holy men be iuſt, not only by the eſtimation of men, but in deede and before God.

True iuſtification by obſerſuing the commaundements.

6. *In al the commaundements.*] Three things to be noted directly againſt the Heretikes of our time. firſt, that good men doe keepe al Gods commaundements: Which (they ſay) are impoſſible to be kept. Againe, that men be iuſtified not by only imputation of Chriſtes iuſtice, nor by faith alone, but by walking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iuſtification.

Corrupt tranſlation of Heretikes. δικαιώματα.

6. *Iuſtifications.*] This Word is ſo vſual in the Scriptures (namely in the *Pſal. 118*) to ſignifie the commaundements of God, becauſe the keeping of them is iuſtification, and the Greeke is alwaies ſo fully correſpõdent to the ſame, that the Heretikes in this place (otherwiſe pretending to eſteeme much of the Greeke) bluſh not to ſay, that they auoid this Word of purpoſe againſt the iuſtification of the Papiſts. And therfore one vſeth Tullies Word forſooth, in Latin *conſtituta*: and his ſcholers in their Engliſh Bibles ſay, *Ordinances*.

Beza *in Annot. no. Teſt. 1556.*

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

The continẽcie of prieſts.

23. *He departed.*) In the old Law (ſaith S. Hierom) they that offered hoſtes for the people, were not only not in their houſes, but were purified for the time, being ſeparated from their wiues, and they dranke neither Wine nor any ſtrong drinke, which are wont to prouoke concupiſcence. Much more the Prieſts of the new Law that muſt alwaies offer ſacrifices, muſt alwaies be free from matrimonie. *Li. 1 c. 19. adu. Iouin.* and *ep. 50 c. 5.* See S. Ambroſe *in 1 Tim. 3.* And therfore if there were any religion in Caluins Communion, they would at the leaſt giue as much reuerence in this point, as they in the old Law did to their ſacrifices, and to the loaues of propoſition. *1 Reg. 21.*

Often ſaying of the AVE MARIE.

28. *Haile ful of grace.*) Holy Church and al true Chriſtian men doe much and often vſe theſe Wordes brought from heauen by the Archangel, as wel to the honour of Chriſt and our B. Ladie, as alſo for that they were the wordes of the firſt glad tidings of Chriſts Incarnation and our Saluation by the ſame, and be the very abridgement and ſumme of the whole Goſpel. In ſo much that the Greeke Church vſed it daily in the Maſſe.

Liturg. S. Iacobi & Chryſ. S. Athan. de S. D. ep. S. Ephrem in orat. de laud. B. virg. Ambro. in 1 Luc. li. 2. Hier. ep. 140 in exp. Pſ. 44.

Corrupt tranſlation of Heretikes. κεχαριτωμένη. ἐκχαίτωσι.

28. *Ful of grace.*) Note the excellent prerogatiues of our B. Lady, and abhorre thoſe Heretikes which make her no better then other vulgar women, and therfore to take from her fulnes of grace, they ſay here, *Haile freely beloued*, contrarie to al ſignifications of the Greeke Word, Which is at the left, *endued With grace*, as S. Paul vſeth it Epheſ. 1. by S. Chryſoſtoms interpretation: or rather, *ful of grace*, as both * Greeke and Latin fathers haue alwaies here vnderſtood it, and the Latines alſo read it, namely S. Ambroſe thus, *Wel u ſhe only called ful of grace, vvho only obteined the grace, vvhich no other vvoman deſerued, to be replenifhed With the author of grace.* And if they did as wel knoW the nature of theſe kind of Greeke wordes, as they would ſeeme very ſkilful, they might eaſily obſerue that they ſignifie fulnes; as When them ſelues tranſlate the like Word (*Luc. 16, 20*) ful of ſores. Beza, *vlceroſus.* ἐλλιμένος.

20. *I knoW not man.*) Theſe wordes declare (ſaith S. Auguſtine) that ſhe had now vowed virginitie to God. For otherWiſe neither would ſhe ſay, *How ſhal thu be done?* nor haue added, *becauſe I knoW not man.* Yea if ſhe had ſaid only the firſt wordes, How *ſhal thu be done?* It is euident that ſhe would not haue aſked ſuch a queſtion, hovv a vvoman ſhould beare a ſonne promiſed her, if ſhe had married meaning to haue carnal copulation. *e. 6 de virgin.* As if he ſhould ſay, If ſhe might haue knovven a man and ſo haue had a childe, ſhe vvould neuer haue aſked, How ſhal this be done? but becauſe that ordinarie Way vvas excluded by her vow of virginitie, therfore ſhe aſketh, How? And in aſking, How? ſhe plainly declareth that ſhe might not haue a childe by knowing man, becauſe of her vow. See S. Grego. Nyſſen *de ſancta Chriſti Natiuitate.*

Our B. Lady vowed virginitie.

16. *Eliſabeth*

16. Elisabeth thy Cosin.) By this that Elisabeth and our Lady were cosins, the one of the tribe of Leui, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Leui, of the kings and the priests: him self both a king and a priest, and the Anointed (to wit) by grace spiritually, as they were with oile materially and corporally. *August. 2 de Consens. Euang. c. 1.*

Christ came of both tribes, Iuda and Leui.

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

The blessed virgin MARIE.

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

Her excellécie.

48. Shal call me blessed.) This Prophecie is fulfilled, when the Church keepeth her Festiual daies, and when the faithful in al generations say the AVE MARIE, and other holy Antems of our Lady. And therfore the Caluinistes are not among those generations which call our Lady blessed.

Her honour in al the world.

59. Iohn is his name.) Wee see that names are of signification and importance, God him self changing or giuing names in both Testaments: as, Abraham, Israel, Peter, and the principal of al others, IESVS: and here IOHN, which signifieth, Gods grace or mercie, or, God vil haue mercie. For he was the Precursor and Prophet of the mercie and grace that ensued by CHRIST IESVS. Note also that as then in Circuncision, so now in Baptisme (which answereth therevnto) names are giuen. And as we see here and in al the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies to common) and rather according to the * Catechisme of the holy Councel of Trent, take names of Saincts and holy men, that may put vs in minde of their vertues.

Mysterie and signification in names.

What names to be giué in Baptisme.

c. de bapt. in fine.

75. Iustice before him.) Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but in deede before him and in his sight: and that the comming of Christ was to giue men such iustice.

True iustice, not imputatiue.

76. Theoriant.) Manuel not if Heretikes controule the old authentical translation, as though it differed frō the greeke: whereas here they make much a doe to cōtroule not only al the greeke interpreters of the old testament, but also S. Luke him self, for the word ἀνέβησαν, as differing from the Hebrew.

The Heretikes controule both Greeke and Latin text.

Beza.

CHAP. II.

The Nattuitie of Christ, & manifestation thereof to the Shepheards by an Angel, and by them to others. 21 His Circuncision. 22 His Presentation, together with Simeons (as also Annes) attestation and propheсying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41 His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of Wisedom shewed among the Doctors at twelue yeres of his age.

1 AND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the whole world should be enrolled.

The Gospel at the first Masse vpon christmas day.

2 † This first enrolling was made by the Pre-

3 sident of Syria Cyrinus. † And al went to be enrolled, euery one into his owne citie.

In the yere, frō the creation of the world 5199: frō Noës flood, 2957: from the Natiuitie of Abraham, 2015: from Moyses and the cōming forth of the people of Israel out of Ægypt, 1510: frō Dauid

4 † And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Beth-lehem: for-because he was of the house and familie of

5 Dauid, † to be enrolled with MARIE his despoused wife

6 that was with childe. † And it came to passe, when they were there, her daies were fully come that she should be

7 deliuered. † And she brought forth her first begotten sonne,

anointed king, 1032: from the firſt Olympias, 800: from the building of Rome, 752: hebdomada 63, according to the prophecie of Daniel (c. 9), that is, in the yere 440 or thereabout: in the ſixt age of the vvorld, vvhen there vvas vniuerſal peace in al the vvorld: the eternal God and ſonne of the eternal Father, meaning to conſecrate and ſãctifie the vvorld vvith his moſt bleſſed cõming, being cõceiued of the Holy Ghoſt, nine moneths after his conception, IESVS CHRIST the ſonne of God is borne in Bethlehem of Iuda, in the yere of Cęſar Auguſtus 42. *Vſuard. in martyrol. Decẽb. 25, according to the cõmon ancient ſuppputation.*

b The Goſpel at the ſecõd maſſe vpõ Chriſtmas day. And for a Votiue of our Lady frõ chriſtmas to Candlemas.

c The Goſpel vpon the Circunciſiõ of our Lord Ian. 1.

d The Goſpel vpon the Purification of our Lady or Candlemas day.

and ſvvadled him in clothes, and laid him dovvne in a manger: becauſe there vvas not place for them in the inne.

† And there vvere in the ſame countrie ſhepheards vvat- 8
ching, and keeping the night vvatches ouer their flocke.
† And behold, an Angel of our Lord ſtood beſide them, and 9
the brightnes of God did ſhine round about them, and they
feared vvith a great feare. † And the Angel ſaid to them, Fea- 10
re not: for behold I euangelize to you great ioy, that ſhal
be to al the people: † becauſe this day is borne to you a SA- 11
VIOVR vvhich is Chriſt our Lord, in the citie of Dauid. † And 12
this ſhal be a ſigne to you, You ſhal finde the infant ſvva-
dled in clothes: and laid in a manger. † And ſodenly there 13
vvas vvith the Angel a multitude of the heauenly armie, prai-
ſing God, and ſaying, † *Glorie in the higheſt to God: and in earth peace to* 14 GLORIA IN EXCELSIS at Maſſe.
men of good vvil. ⊣ † b And it came to paſſe: after the Angels de- 15
parted from them into heauen, the ſhepheards ſpake one to
an other: Let vs goe ouer to Bethlehem, and let vs ſee this
vvord that is done, vvhich our Lord hath ſhevved to vs.
† And they came vvith ſpeede: and they found MARIE and 16
Ioſeph, and the infant laid in the manger. † And ſeeing it, 17
they vnderſtood of the vvord that had been ſpoken to them
concerning this childe. † And al that heard, did maruel: and 18
concerning thoſe things that vvere reported to them by the
ſhepheards. † But MARIE "kept al theſe vvordes, confer- 19
ring them in her hart. † And the ſhepheards returned, glori- 20
fying and prayſing God in al things that they had heard, and
ſeen, as it vvas ſaid to them. ⊣

† c And * after eight daies vvere expired, that the childe 21 *Gen. 17, 12. Lu. 1 31.*
ſhould be circunciſed: his name vvas called IESVS, vvhich
vvas * called by the Angel, before that he vvas conceiued in
the vvombe. ⊣

† d And after the daies vvere fully ended of her purification 22
* according to the lavv of Moyſes, they caried him into Hie- *Leu. 12, 6. Exo. 13, 2.*
ruſalem, to preſent him to our Lord († as it is vvritten in the 23
lavv of our Lord, *That euery male opening the matrice, ſhal be called holy to the Lord.*) † and to giue a ſacrifice * according as it is vvrit- 24 *Nu. 8, 16 Leu. 12, 8.*
ten in the lavv of our Lord, a paire of turtles, or tvvo yong
pigeons. † And behold, there vvas a man in Hieruſalem, na- 25
med Simeon, and this man vvas iuſt and religious, expecting
the conſolation of Iſrael: and the Holy Ghoſt vvas in him.
† And he had receiued an anſvver of the Holy Ghoſt, that he 26
ſhould

ſhould not ſee death vnles he ſavv firſt the ::CHRIST of our :: See Ioh. 1, 29 and 41.
27 Lord. † And he came in ſpirit into the temple. And vvhen
his parents brought in the childe IESVS, to doe according to
28 the cuſtome of the Lavv for him: † he alſo tooke him into
his armes, and bleſſed God, and ſaid,
29 †NOW THOV *doeſt dimiſſe thy ſeruant O Lord, according to thy vvord* NVNC DIMITTIS at Complin.
in peace.
30 †*Becauſe mine eies haue ſeen, thy* SALVATION,
31 †*Vvhich thou haſt prepared before the face of al peoples:*
32 †*A light to the reuelation of the Gentils, and the glorie of thy people*
Iſrael. ¶
33 † And his father and mother vvere marueling vpon thoſe
34 things vvhich vvere ſpoken concerning him. † And Simeon
bleſſed them, and ſaid to MARIE his mother, Behold this is
ſet "vnto the ruine, and vnto the reſurrection of many in
35 Iſrael, and for a ſigne vvhich ſhal be contradicted, † and
:: thine ovvne ſoule ſhal a ſvvord pearce, that out of many :: Simeon prophecied not only of Chriſt but of our B. Lady, of al her ſorowes: Wherein ſhe was alwaies partaker with our Sauiour, from his flight into Ægypt euen to his death.
36 hartes cogitations may be reuealed. † And there vvas Anne
a prophetiſſe, the daughter of Phanuel, of the tribe of Aſer:
ſhe vvas farre ſtriken in daies, and had liued vvith her huſ-
37 band ſeuen yeres from her virginitie. † And ſhe vvas "a
vvidovv vntil eightie and foure yeres: vvho departed not
from the temple, "by faſtings and praiers :: ſeruing night and
:: λατρεύουσα. 38 day. † And ſhe at the ſame houre ſodenly comming in, con-
feſſed to our Lord: and ſpake of him to al that expected the
39 redemption of Iſrael. † And after they had vvholy done al
things according to the lavv of our Lord, they returned into
Galilee, into their citie Nazareth.
ſtrong in ſpirit: 40 † And the childe grevv, and vvaxed "ſtrong": ful of vviſe-
41 dom, and the grace of God vvas in him. † And his parents
vvent euery yere vnto Hieruſalem, * at the ſolemne day of
Exo. 23, 15. 34, 17. Deu. 16, 1. 42 Paſche. † And vvhen he vvas tvvelue yeres old, they going The goſpel vpō the firſt Sunday after the Epiphanie.
vp into Hieruſalem according to the cuſtome of the feſtiual
43 day, † and hauing ended the daies, vvhen they returned, the
childe IESVS remained in Hieruſalem: and his parents knew
44 it not. † And thinking that he vvas in the companie, they
came a daies iourney, and ſought him among their kinſfolke
45 and acquaintance. † And not finding him, they returned into
46 Hieruſalem, ſeeking him. † And it came to paſſe, after three
daies they found him in the temple ſitting in the middes of
47 the Doctors, hearing them, and aſking them. † And al vvere
aſtonied that heard him, vpon his vviſedom and anſvvers.

† And ſeeing him, they vvondered. And his mother ſaid to him, Sonne, vvhy haſt thou ſo done to vs? behold thy father and I ſorovving did ſeeke thee. † And he ſaid to them, Vvhat is it that you ſought me? did you not knovv, that I muſt be about thoſe things, vvhich are my fathers? † And they vnderſtood not the vvord that he ſpake vnto them. † And he vvent dovvne vvith them, and came to Nazareth: and vvas *ſubiect to them. And his mother kept al theſe vvordes in her hart. † And IESVS proceeded in vviſedom and age, and grace vvith God and men. ☙

48 49 50 51 52

ANNOTATIONS
CHAP. II.

Free vvil.

14. Men of good Wil.] The birth of Chriſt giueth not peace of minde or ſaluation but to ſuch as be of good will, becauſe he worketh not our good againſt our willes, but our willes concurring. *Aug. quaeſt. ad Simplic. li. 1. q. 2. to. 4.*

Our B. Lady ful of deepe contemplations.

19. Kept al.] Our Lady though litle be ſpoken of her concerning ſuch matters in the Scriptures, becauſe ſhe was a woman, and not admitted to teach or diſpute in publike of high myſteries: yet ſhe knew al theſe myſteries, and wiſely noted and contemplated of al thoſe things that were done and ſaid about Chriſt, from the firſt houre of his Conception til the end of his life and his Aſcenſion.

Mens ruine and damnation is of them ſelues.

34. To the ruine.) Therfore to the ruine of ſome, becauſe they would not beleeue in him, and ſo were the cauſe of their owne ruine, as he is els where called, *A ſtumbling ſtone*, becauſe many would ſtumble at him and ſo fall by their owne fault. other ſome he raiſed by his grace from ſinne to iuſtice, and ſo he was the reſurrection of many. The Apoſtle vſeth the like ſpeache, ſaying: *We are to ſome the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cauſe death, but becauſe they that would not beleeue their preaching, wilfully incurred deadly ſinne and damnation. *1 Pet. 2, 8.* *2 Cor. 2, 16*

Holy vvidowhod.

37. A vvidow.) Marke that Widowhod is here mentioned to the commendation thereof euen in the old Teſtament alſo, and the fruite and as it were the profeſſion thereof is here commended, to vvitte, faſting, praying, being continually in the Temple. euen as S. Paul more at large for the ſtate of the new Teſtament ſpeaketh of Widowhod and virginitie, as being profeſſions more apt and commodious for the ſeruice of God. *1 Cor. 7.*

Faſting an act of religion.

37. By faſtings and prairs ſeruing.) Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worſhip vnto God, as by praier, ſo alſo by faſting. ſo that faſting is λατρία, that is, an act of religion whereby we doe worſhip God, as we doe by praier, and not vſed only to ſubdew our fleſh, much leſſe (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents.

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

THE SECOND part: The preparation that vvas made to the manifeſtation of CHRIST.

CHAP. III.

Iohn, to prepare al to Chriſt (as Eſay had prophecied of him) baptizeth them to penance, 7 inſinuating their reprobation, and the Gentils vocation, 10 teaching alſo and exhorting ech ſort to doe their dutie. 13 That him ſelf u not Chriſt, he ſheweth by the difference of their tvvo baptiſmes: 17 and ſaith that Chriſt vvil alſo iudge hu baptized. 19 Iohns impriſonment. 21 Chriſt being him ſelf alſo baptized of Iohn, hath teſtimonie from heauen, 23 as he vvhoſe generation reduceth vs againe to God.

And

The Goſpel vpō Imber Saturday in Aduent. And on the 4 Sunday in Aduent.

1 AND in the fiftenth yere of the empire of Tiberius Cæſar, Pontius Pilate being Gouernour of
Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituréa and
the countrie Trachonîtis, and Lyſanias Te-
2 trarch of Abilina, † vnder the high Prieſts Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the ſonne
3 of Zacharie, in the deſert. †And * he came into al the countrie
Mt. 3,1. *Mr.* 1,1. of Iordan, preaching the baptiſme of :: penance vnto remiſ-
:: Penance prepareth the way to Chriſt.
ſion of ſinnes: as it is vvritten in the booke of the ſayings of
4 Eſay the Prophet: † *A voice of one crying in the deſert: prepare the vvay*
Eſa. 40, 3. 5 *of our Lord, make ſtraight his pathes. † Euery valley ſhal be filled: and euery mountaine and hil ſhal be made lovv, and crooked things ſhal become ſtraight: and*
6 *rough vvaies, plaine: † and al fleſh ſhal ſee the* SALVATION *of God.*
Mt. 3,7. 7 † He ſaid therfore to the multitudes that vvent forth to
be baptized of him, * Ye vipers broodes, vvho hath ſhevved :: Fruites of penance be vvorkes ſatisfactorie.
8 you to flee from the vvrath to come? † Yeld therfore :: fruites vvorthie of penance. and doe ye not begin to ſay, Vve
haue Abraham to our father. For I tel you, that God is able
9 of theſe ſtones to raiſe vp children to Abraham. † And novv :: A man vvithout good vvorkes is vnfruitful, and ſhal be caſt into euerlaſting fire.
the axe is put to the roote of the trees. :: Euery tree therfore
that yeldeth not good fruite, `ſhal be' cut dovvne, and caſt
10 into fire. † And the multitudes aſked him, ſaying, Vvhat ſhal
11 vve doe then? † And he anſvvering, ſaid vnto them: :: He :: Almes counſeled or enioyned for ſinnes and to auoid damnation.
that hath tvvo coates, let him giue to him that hath not: and
12 he that hath meate, let him doe likevviſe. † And the Publicans alſo came to be baptized, and ſaid to him, Maiſter, vvhat
13 ſhal vve doe? † But he ſaid to them, Doe nothing more then
14 that vvhich is appointed you. † And the ſouldiars alſo aſked him, ſaying, Vvhat ſhal vve alſo doe? And he ſaid to them, Vexe not neither calumniate any man: and be content vvith your ſtipends.
15 † And :: the people imagining, and al men thinking in :: Iohn vvas ſo holy that many might by errour eaſily thinke he vvas Chriſt.
16 their harts of Iohn, leſt perhaps he vvere Chriſt: † Iohn anſ-
Mt. 3,11. *Mr.* 1,8, *cõmeth* *Io.* 1,26. *Act.* 1,5. 11,16. 19 4. vvered, ſaying vnto al, * I in deede baptize you vvith vvater: :: but there `ſhal come' a mightier then I, vvhoſe latchet of :: How ſay then the Hereſikes that the Baptiſme of Chriſt is of no greater vertue then Iohns?
his ſhoes I am not vvorthie to vnlooſe, he ſhal baptize you
17 in the Holy Ghoſt and fire. † vvhoſe fanne is in his hand, and
he vvil purge his floore: and vvil gather the vvheate into his
barne, but the chaffe he vvil burne vvith vnquencheable fire.
18 † Many other things alſo exhorting did he euangelize to the people.

people.

19 †* And Herod the Tetrarch, vvhen he vvas rebuked of him for Herodias his `brothers' vvife, and for al the euils vvhich Herod did: 20 †" he added this alſo aboue al, and ſhut vp Iohn into priſon.

21 †* And it came to paſſe vvhen al the people vvas baptized, IESVS alſo being baptized and praying, heauen vvas opened: 22 † and the Holy Ghoſt deſcended in corporal ſhape as a doue vpon him: and a voice from heauen vvas made: Thou art my beloued ſonne, in thee I am vvel pleaſed. 23 †And IESVS him ſelf was beginning to be about thirtie yeres old: as it was thought, the ſonne of Ioſeph, vvho vvas" of Heli, 24 † vvho vvas of Matthat, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of Ianné, vvho vvas of Ioſeph, 25 † vvho vvas of Matthathias, vvho vvas of Amos, vvho vvas of Naum, vvho vvas of Heſli, vvho vvas of Naggé, 26 † vvho vvas of Mahath, vvho vvas of Matthathias, vvho vvas of Semei, vvho vvas of Ioſeph, vvho vvas of Iuda, 27 † vvho vvas of Iohanna, vvho vvas of Reſa, vvho vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of Neri, 28 † vvho vvas of Melchi, vvho vvas of Addi, vvho vvas of Coſam, vvho vvas of Elmadan, vvho vvas of Her, 29 † vvho vvas of Ieſus, vvho vvas of Eliézer, vvho vvas of Iorim, vvho vvas of Matthat, vvho vvas of Leui, 30 † vvho vvas of Simeon, vvho vvas of Iudas, vvho vvas of Ioſeph, vvho vvas of Iona, vvho vvas of Eliacim, 31 † vvho vvas of Melcha, vvho vvas of Menna, vvho vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Dauid, 32 †* vvho vvas of Ieſſé, vvho vvas of Obed, vvho vvas of Booz, vvho vvas of Salmon, vvho vvas of Naaſſon, 33 † vvho vvas of Aminadab, vvho vvas of Aram, vvho vvas of Eſron, vvho vvas of Phares, vvho vvas of Iudas, 34 † vvho vvas of Iacob, vvho vvas of Iſaac, vvho vvas of Abraham, vvho vvas of Thare, vvho vvas of Nachor, 35 † vvho vvas of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho vvas of Heber, vvho vvas of Salé, 36 †:: vvho vvas of Cainan, vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas of Noë, vvho vvas of Lamech, 37 † vvho vvas of Mathuſalé, vvho vvas of Henoch, vvho vvas of Iared, vvho vvas of Malaleel, vvho vvas of Cainan, 38 † vvho vvas of Henos, vvho vvas of Seth, vvho vvas of Adam, vvho vvas of God.

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

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

:: Beza boldly wipeth out of this Goſpel, theſe wordes, *vvho vvas of Cainan*: though al the Greeke copies both of the old Teſtament & of the new, haue the wordes with ful cõſent. whereby vve learne the intolerable ſaucines of the Caluiniſts, and their cõtempt of holy Scripture, that dare ſo deale with the very Goſpel it ſelf.

ANNOT.

ANNOTATIONS
CHAP. III.

20. *He added this aboue al.*] The fault of Princes and other great men, that can not only not abide to heare their faults, but alſo puniſh by death or empriſonment ſuch as reprehend them for the ſame (ſpecially if they warne them, as Prophets and Prieſts doe, from God) is exceding great.

23. *Of Heli.*] Vvhereas in S. Matthevv, Iacob is father to Ioſeph, and here Heli, the caſe vvas thus. Mathan (named in S. Matthevv) of his vvife called Eſtha begat Iacob: and after his death, Melchi (named here in S. Luke) of the ſame vvoman begat Heli: ſo that Iacob and Heli vvere brethren of one mother. This Heli therfore marrying and dying vvithout iſſue: Iacob his brother, according to the Lavv married his vvife, and begat Ioſeph, and ſo raiſed vp ſeede to his brother Heli. Whereby it came to paſſe, that Iacob vvas the natural father of Ioſeph, vvhich as (S. Matthew ſaith) begat him: and Heli vvas his legal father according to the Law, as S. Luke ſignifieth. *Euſeb. li. 1 Ec. Hiſt. c. 7 Hiero. in c. 1 Mat. Aug. li. 2 c. 2. 3 de conſ. Euang.*

The reconciliation of Matthew and Luke in our Sauiours petigree.

CHAP. IIII.

Chriſt going into the Deſert to prepare him ſelf before his manifeſtation, ouercommeth the tentations of the Diuel. 14 then beginning gloriouſly in Galilee, 16 he ſhevveth to them of Nazareth his commiſſion out of Eſay the Prophet, 23 inſinuating by occaſion the Ievves his countriemens reprobation. 31 In Capharnaum his doctrine is admired, 33 ſpecially for his miracle in the Synagogue. 38. from vvhich, going to Peters houſe, he ſhevveth there much more povver. 42 Then retiring into the vvilderneſſe, he preacheth aftervvard to the other cities of Galilee.

Mt. 4, 1. Mr. 1, 12.

1 AND Iesvs ful of the Holy Ghoſt, returned from Iordan, and vvas driuen in the
2 ſpirit into the deſert, † :: fourtie daies, and vvas tempted of the deuil. And he did eate nothing in thoſe daies: and vvhen they vvere ended, he vvas an hungred.
3 † And the Deuil ſaid to him, If thou be the
4 ſonne of God, ſay to this ſtone that it be made bread. † And Iesvs made anſvver vnto him, It is vvritten, *That not in bread*
Deuter. 8, 3. 5 *alone ſhal man liue, but in euery vvord of God.* † And the Deuil brought him into an high mountaine, and ſhevved him al the king-
6 doms of the vvhole vvorld in a moment of time: † and he ſaid to him, To thee vvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I
7 vvil, I doe giue them. † Thou therfore if thou vvilt adore
8 before me, they ſhal al be thine. † And Iesvs anſvvering ſaid to him, It is vvritten, :: *Thou ſhalt adore the Lord thy God, and him*
Deut. 6, 13 & 10, 20. Matth. 4, 10. Luc. 4, 8. 9 *only ſhalt thou ſeruе.* † And he brought him into Hieruſalem, and ſet him vpon the pinnacle of the temple: and he ſaid to him, If thou be the ſonne of God, caſt thy ſelf from hence
10 do vvnevvard. † For :: it is vvritten, that *He hath giuen his Angels*

:: The Churches faſt of 40 daies (called Lēt) cōmeth of this, & is an Apoſtolical Tradition. *Clem. Conſtit. Apoſt. li. 5 c. 19. Hier. ep. ad Marcel. adu. erro. Montani. Leo ſer. 6 et 9 de Quadrageſ.*

:: See the Annot. in S. Matthew c. 4, 11.

:: If the Diuel him ſelf alleage Scripture againſt Chriſt, no maruel that Heretikes do ſo againſt Chriſts Church.

charge of thee, that they preſerue thee: †and that *in their handes they ſhal* 11
beare thee vp, leſt perhaps thou knocke thy foote againſt a ſtone. † And 12
IESVS anſvvering ſaid to him, It is ſaid, *Thou ſhalt not tempt the Lord* Deut. 6, 16.
thy God. †And al the tentation being ended, the Deuil " depar- 13
ted from him vntil a time.

THE third part: of Chriſtes manifeſting him ſelf by preachíg and miracles, ſpecially in Galilee

†* And IESVS returned in the force of the ſpirit into Ga- 14
lilee, and the fame vvent forth through the vvhole countrie Mt. 4, 12. Mr. 1, 14
of him. †And he taught in their ſynagogs, and vvas mag- 15
nified of al.

†* And he came to Nazareth vvhere he vvas brought vp: 16
and he entred :: according to his cuſtom on the Sabboth day Mt. 13, 54.
into the ſynagogue: and he roſe vp to reade. † And the 17 Mr. 6, 1. Io. 4, 43
booke of Eſay the Prophet vvas deliuered vnto him. And as
he vnfolded the booke, he found the place vvhere it vvas
vvritten, † *The Spirit of the Lord vpon me, for vvhich he anointed me, to euan-* 18 Eſa. 61, 1
gelize vnto the poore he ſent me, to heale the contrite of hart, † *to preach to the cap-* 19
tiues remiſsion, and ſight to the blinde, to diſmiſſe the bruiſed vnto remiſsiõ, to preach
the acceptable yere of the Lord, and the day of retribution. †And vvhen 20
he had folded the booke, he rendred it to the miniſter, and
ſate dovvne. And the eies of al in the ſynagogue vvere bent
vpon him. †And he began to ſay vnto them: That this day 21
is fulfilled this ſcripture in your eares. †And al gaue teſtimo- 22
monie to him: and they :: marueled in the vvordes of grace
that proceded from his mouth, and they ſaid, Is not this Io-
ſephs ſonne? †And he ſaid to them, Certes you vvil ſay to 23
me this ſimilitude, *Phyſicion, cure they ſelf:* as great things as vve
haue heard " done in Capharnaum, doe alſo here in thy coun-
trie. †And he ſaid, Amen I ſay to you, that no Prophet is ac- 24
cepted in his ovvne countrie. † In truth I ſay to you, *there* 25 3 reg. 17, 9.
vvere many vvidovves in the daies of Elias in Iſrael, vvhen
the heauen vvas ſhut three yeres and ſix moneths, vvhen
there vvas a great famine made in the vvhole earth: †and to 26
none of them vvas Elias ſent, but into Sarepta of Sidon, to a
vvidovv vvoman. †* And there vvere many lepers in Iſrael 27 4 reg. 5, 14.
vnder Eliſæus the Prophet: and none of them vvas made
cleane but Naamã the Syrian. †And al in the ſynagogue vvere 28
filled vvith anger, hearing theſe things. † And they roſe, and 29
caſt him out of the citie: and they brought him to the edge
of the hil, vvherevpon their citie vvas built, that they might
throvv him dovvne headlong. †But he " paſſing through the 30
middes of them, vvent his vvay. ℍ

†* And

:: Our Sauiour vſed to preach in their Synagogues.

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

The Goſpel vpon Munday in the 3 vvecke of Lent.

Mat. 4, 13.7,18. *Mr.* 1,21

31 †*And he vvent dovvne into Capharnaum a citie of Ga-
32 lilee: and there he taught them on the Sabboths. † And they
vvere aſtonied at his doctrine: becauſe his talke vvas in
33 povver. † And in the ſynagogue there vvas a man hauing an
34 vncleane Diuel, and he cried out vvith a loud voice, † ſaying,
Let be, vvhat to vs and thee IESVS of Nazareth? art thou
come to deſtroy vs? I know thee vvho thou art, *the* SAINCT *of*
35 *God.* † And IESVS rebuked him, ſaying, Hold thy peace, & goe
out of him. And vvhen the Deuil had throvven him into the
36 middes, he vvent out of him, and hurted him nothing. † And
there came feare vpon al, and they talked together one vvith
an other, ſaying, Vvhat vvord is this, that in povver and ver-
tue he commaundeth the vncleane ſpirits, and they goe out?
37 † And the fame of him vvas publiſhed into euery place of
the countrie.

Mat. 8, 14. *Mr.* 1,30

38 † And IESVS riſing vp out of the ſynagogue, entred into
Simons houſe. *And Simons vviues mother vvas holden
39 vvith a great feuer: and they beſought him for her. † And
ſtanding ouer her, he commaunded the feuer, and it left her.
40 And incontinent riſing, ſhe miniſtred to them. † And vvhen
the ſunne vvas dovvne, al that had diſeaſed of ſundrie mala-
dies, brought them to him. But he impoſing hands vpon
41 euery one, cured them. † And Deuils vvent out from many,
crying and ſaying, That thou art the ſonne of God. And re-
buking them he ſuffred them not to ſpeake, that they knevv
42 he vvas Chriſt.

† And vvhen it vvas day, going forth he vvent into a deſert
place: and the multitudes ſought him, and came euen vnto
43 him: and they held him that he ſhould not depart from them.
† To vvhom he ſaid, That to other cities alſo muſt I euange-
44 lize the kingdom of God: becauſe therfore I vvas ſent. † And
he vvas preaching in the ſynagogs of Galilee. ℣

The Goſpel vpon Thurſday in the 3 vveeke of Lent. And vpon Saturday in Vvhitſon-vveeke.

ANNOTATIONS
CHAP. IIII.

11. Departed vntil a time.) No maruel if the diuel be often or alvvaies buſie vvith Chriſtian men, ſeeing after he vvas plainely ouercome by Chriſt, yet did he not giue him ouer altogether, but for a time. The diuels tentations.

21. Done in Capharnaum.) God maketh choiſe of perſons and places where he vvorketh miracles or doeth benefites, though he might doe the ſame els vvhere if it liked his vviſedom. So doth he in doing miracles by Saincts, not in al places, nor towards al perſons, but as it pleaſeth him. *Aug. ep. 117.* Miracles at one place and not at an other.

Christs body conteined in place aboue nature.

10. Passing through the middes of them.) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

The Apostles left their vviues.

18. Simons Wiues mother.) It is euident that Peter had a Wife, but after his calling to be an Apostle, he leaft her, as S. Hierom writeth in many places *ep. 10 2. 2 ad Iulianum. Li. 1 adu. Iouin.* See the Annot. *Matth. 9, 29.*

CHAP. V.

Hauing taught the people out of Peter: ſhip, & he ſheweth in a miraculous taking of fiſhes, how he will make him the fiſher of men. 12 He cureth a leper by touching him, and ſendeth him to the Prieſt in witneſſe that he is not againſt Moyſes. 15 The people flocking vnto him, he retireth into the wildernesſe. 17 To the Phariſees in a ſolemne aſſembly he proueth by a miracle his power to remit ſinnes in earth. 27 He defendeth his eating with ſinners, as being the Phyſition of ſoules, 33 and his not preſcribing as yet of any faſts to his Diſciples.

The Goſpel vpō the 4 Sunday after Pentecoſt.

AND it came to paſſe, when the multitudes preſſed vpon him to heare the word of God, and him ſelf ſtoode beſide the lake of Geneſareth. 1
†* And he ſaw two ſhippes ſtanding by the lake: and the fiſhers were gone downe, and waſhed their nettes. † And he going vp into "one ſhip that was Simons, deſired him to bring it backe a litle from the land. And ſitting, he taught the multitudes out of the ſhip. 2 3

Mt. 4, 18. *Mar.* 1, 16.

† And as he ceaſed to ſpeake, he ſaid to Simon, Launche forth into the deepe, and let looſe your nettes to make a draught. † And Simon anſwering, ſaid to him, Maiſter, labouring al the night, we haue taken nothing: but in thy word I will let looſe the nette. † And when they had done this, they incloſed "a very great multitude of fiſhes, and their nette was broken. † And they "beckened to their fellowes that were in the other ſhip, that they ſhould come and help them. And they came and filled both ſhippes, ſo that they did ſinke. ‡ Which when Simon Peter did ſee, he fel downe at IESVS knees, ſaying, Goe forth from me, becauſe I am a ſinful man, O Lord. † For he was wholy aſtoniſhed and al that were with him, at the draught of fiſhes which they had taken. † In like maner alſo Iames and Iohn the ſonnes of Zebedee, who were Simons fellowes. And IESVS ſaid to Simon, Feare not: from this time now, "thou ſhalt be taking men. † And hauing brought their ſhippes to land, leauing al things they followed him. ¶ 4 5 6 7 8 9 10 11

†* And it came to paſſe, when he was in one of the cities 12

Mt. 8, 2. *Mar.* 1, 40.

ties, and behold a man ful of leproſie, and ſeeing IESVS, and falling on his face, beſought him ſaying, Lord, if thou vvilt,
13 thou canſt make me cleane. † And ſtretching forth the hand, he touched him, ſaying, I vvil. be thou made cleane. And im-
14 mediatly the leproſie departed from him. † And he commaunded him that he ſhould tel no body, but, Goe, ::ſhevv thy ſelf to the Prieſt, and offer for thy cleanſing* as Moyſes
Leu. 14, 2. commaunded, for a teſtimonie to them. :: See S. Mat. Annot. c. 8,4.
15 † But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their
16 infirmities. † And he retired into the deſert, and praied.
Mt. 9, 2. *Mr.* 2,3. 17 †* And it came to paſſe one day, and he ſate teaching. And there vvere Phariſees ſitting and Doctors of Lavv that vvere come out of euery tovvne of Galilee and Ievvrie and Hieruſalem: and the vertue of our Lord vvas to heale them. The Goſpel vpō Friday in Whit-ſonvveeke.
18 † And behold men carying in a bed a man that had the palſey: and they ſought to bring him in, and to lay him before him.
19 † And not finding on vvhich ſide they might bring him in for the multitude, they "vvent vp vpon the roofe, and through the tiles let him dovvne vvith the bed into the middes, be-
20 fore IESVS. †" Vvhoſe faith vvhen he ſavv, he ſaid, Man, thy
21 ſinnes are forgiuen thee. † And the Scribes and Phariſees began to thinke, ſaying, Who is this that ſpeaketh blaſphemies?
22 Who can forgiue ſinnes, but only God? † And vvhen IESVS knevve their cogitations, anſvvering he ſaid to them, Vvhat
23 doe you thinke in your hartes? † Vvhich is eaſier to ſay, Thy
24 ſinnes are forgiuen thee: or to ſay, Ariſe, and vvalke? † but that you may knovv that "the ſonne of man hath povver in earth to forgiue ſinnes (he ſaid to the ſicke of the palſey) I ſay to thee, Ariſe, take vp thy bed, and goe into thy houſe.
25 † And forthvvith riſing vp before them, he tooke that vvhere-
26 in he lay: and he vvent into his houſe, magnifying God. † And al vvere aſtonied: and they magnified God. And they vvere repleniſhed vvith feare, ſaying, That vve haue ſeen maruelous things to day. ¶
Mt. 9,9. *Mr.* 2,14 27 †* And after theſe things he vvent forth, and ſavv a Publican called Leui, ſitting at the Cuſtome-houſe, and he ſaid to him, The Goſpel vpō S. Matthevves eue Septēb. 20.
28 Folovv me. † And "leauing al things, he roſe and folovved
29 him. † and Leui made him a great feaſt in his houſe: and there vvas a great multitude of Publicans, and of others that vvere
30 ſitting at the table vvith them. † And their Phariſees and Scri-

:: Chriſt came not to call thoſe, Who preſume of their owne iuſtice, and that coũpt them ſelues to haue no neede of Chriſt.

:: See S. Mat. Annot. 6, 9, 10.

bes murmured, ſaying to his diſciples, Why doe you eate and drinke vvith Publicans and ſinners? † And IESVS anſvve- 31
ring ſaid to them, They that are vvhole, neede not the Phyſi-
cion: but they that are il at eaſe. † :: I came not to call the 32
iuſt, but ſinners to penance. ¶ Mat. 9, 14. Mar. 2, 18. Lu. 5, 33.
† But they ſaid to him,* Vvhy doe the diſciples of Iohn :: faſt 33
often, and make obſecrations, and of the Phariſees in like ma-
ner: but thine doe eate and drinke? † To vvhom he ſaid, Why, 34
can you make the children of the bridegrome faſt vvhiles the
bridegrome is vvith them? † But the daies vvil come: and 35
vvhen the bridegrome ſhal be taken avvay from them, then
they ſhal faſt in thoſe daies. † And he ſaid a ſimilitude alſo 36
vnto them, That no man putteth a peece from a nevv gar-
ment into an old garment: othervviſe both he breaketh the
nevv, and the peece from the nevv agreeth not vvith the old.
† And no bodie putteth nevv vvine into old bottels: other- 37
vviſe the nevv vvine vvil breake the bottels, and it ſelf vvil
be ſhed, and the bottels vvil be loſt. † But nevv vvine is to 38
be put into nevv bottels: and both are preſerued together.
† And no man drinking old, vvil nevv by and by. for he ſaith, 39
The old is better.

ANNOTATIONS
CHAP. V.

Peters ſhip.

3. One ſhip Simons.) It is purpoſely expreſſed that there were two ſhippes, and that one of them was Peters, and that Chriſt went into that one, and ſate downe in it, and that ſitting he taught out of that ſhip: no doubt to ſignifie the Church reſembled by Peters ſhip, and that in it is the chaire of Chriſt, and only true preaching.

Peters fiſhing.

6. A great multitude of fiſhes.) Likewiſe by this ſignificatiue miracle wrought about Peters fiſhing, is euidently forſhewed vvhat vvonderful ſucceſſe Peter ſhould haue in conuerting men to Chriſt, both Ievves and Gentiles, as vvhen at one draught, that is to ſay, * at one Sermon he drevve into his ſhip, which is Chriſtes Church, a great number of men, as he did now fiſhes: and ſo continually by him ſelf and his Succeſſors vnto the worlds end. *Act. 2, 41. 4, 4.*

Peters coadiutors.

7. Beckened to their fellowes.) Peter had ſo much vvorke that he called for helpe and ioyned vnto him the other ſhip, repreſenting to vs his Copartiners in the preaching of the Goſpel, and the coniunction of the Synagogue and the people of Gentilitie vnto Peters ſhip, that is, to the Church of Chriſt. *Ambro. li. 6. in Luc. c. vlt.*

Peters preeminence in fiſhing for mẽs ſoules.

10. Thou ſhalt be taking men.) That al this aforeſaid did properly meane Peters trauailes to come, in the cõuerſion of the world to Chriſt, and his prerogatiue before al men therein, it is euident by Chriſts ſpecial promis made to him ſeuerally and apart in this place, that he ſhould be made the taker of men. though to other he glueth alſo, as to Peters cooperãtors and coadiutors, the like office. *Mat. 4, 19.*

Zeale of ſoules.

19. Went up vpon the roofe.) A ſtrange diligence in procuring corporal health of and by Chriſt: and an example for vs of the like or greater, to obteine ſaluation of him either for our ſelues or our frendes, and to ſeeke to his Church and Sacraments with what extraordinarie paine ſoeuer.

The interceſſiõ of others.

20. Whoſe faith.) Great is God (ſaith S. Ambroſe) and pardoneth one ſort through the merites of others. therfore if thou doubt to obtaine forgiueneſſe of thy great offenſes, ioyne vnto thy ſelf ipterceſſors, vſe the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy ſelf. *Amb. li. 5 in Luc.*

20. The

In catena S. Thoma. Io. 20, 23.

20. The ſonne of man in earth.) By which act (* ſaith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit ſinnes: which he ſaid both for him ſelf and vs. For he, as God being made man and Lord of the Law, forgiueth ſinnes. And we alſo haue obtained by him that wonderful grace. for it is ſaid to his Diſciples, *Whoſe ſinnes you ſhal remit, they are remitted to them.* And how ſhould not he be able to remit ſinnes, Who gaue others power to doe the ſame?

Priests do remit ſinnes.

Hiero. in Mat. 9. Athan. in vit. S. Antony. Auguſt. de conſ. li. 1 c. 12. Bonau. in vit. S. Franciſ.

28. Leauing al folowed him.) The * profane Iulian charged Matthew of to much lightnes, to leaue al and folow a ſtranger, at one word. but in deede hereby is ſeen the maruelous efficacie of Chriſtes word and internal working, that in a moment can alter the hart of a man, and cauſe him nothing to eſteeme the things moſt deere vnto him. Which he did not onely then in preſence, but alſo daily doth in the Church. For ſo S. Antonie, S. Francis, and others, by hearing only the word of our Sauiour read in the Church, forſooke al and folowed him.

Forſaking al, and folowing Chriſt.

CHAP. VI.

For reprouing by Scripture and miracle (as alſo by reaſon) the Phariſees blindnes about the obſeruation of the Sabboth. 11 they ſeeke his death. 12 Hauing in the mountaine prayed al night, he chooſeth twelue Apoſtles. 17 and after many miracles vpon the diſeaſed. 20 he maketh a ſermon to his Diſciples before the people: propoſing heauen to ſuch as will ſuffer for him. 24 and woe to ſuch as will not. 27 Yet withal exhorting to doe good euen to our enemies alſo. 39 and that the Maiſters muſt firſt mend them ſelues. 46 finally, to doe good workes, becauſe only faith will not ſuffice.

Mt. 12, 1 Mr. 2, 23

1 AND it came to paſſe on the :: Sabboth ſecond-firſt, when he paſſed through the corne, his Diſciples did plucke the eares, and did eate rubbing them with their hands.

:: S. Hierom (ep. 2 ad Nepotian.) writeth of him ſelf, that being at Cõſtantinople, he aſked his maiſter Gregorie Nazianzene, the famous doctor, then Biſhop there, What Sabboth this was. Who by his anſwer declared that it was very hard to tel, neither is it yet knowen to the beſt learned. Yet the Proteſtants are wont to ſay, Al is very eaſie.

2 † And certaine of the Phariſees ſaid to them, Why doe you that which is not lawful
3 on the Sabboths? † And IESVS anſwering them, ſaid, "Neither this haue you read which Dauid did, when him ſelf
1. Reg. 21, 4. 4 was an hungred and they that were with him: † * how he entred into the houſe of God, and tooke the loaues of Propoſition, and did eate, and gaue to them that were with him,
Leu. 24, 9. 5 which it is not lawful to eate * but only for Prieſts? † And he ſaid to them, That the ſonne of man is Lord of the Sabboth alſo.

6 † And it came to paſſe on an other Sabboth alſo, that he
Mt. 12. 10. Mr. 3, 1. entred into the ſynagogue, and taught. * And there was a
7 man, and his right hand was withered. † And the Scribes and Phariſees watched if he would cure on the Sabboth:
8 that they might finde how to accuſe him. † But he knew their cogitations: and he ſaid to the man that had the withered hand, Ariſe, and ſtand forth into the middes. And riſing
9 he ſtoode. † And IESVS ſaid to them, I aſke you, if it be lawful on the Sabboths to doe wel or il: to "ſaue a ſoule or
10 to deſtroy? † And looking about vpon them al, he ſaid to the man

man, Stretch forth thy hand. And he ſtretched it forth: and his hand vvas reſtored. † And they vvere repleniſhed vvith madnes: and they communed one vvith an other vvhat they might doe to IESVS.

The Goſpel vpõ S. Bartlemewes day.

† And it came to paſſe in thoſe daies, he vvent forth into the mountaine to pray, and he paſſed " the vvhole night in the prayer of God. † * And vvhen day vvas come, he called his Diſciples: and he choſe tvvelue of them (" vvhom alſo he named *Apoſtles*) † " Simon vvhom he ſurnamed Peter, and Andrevv his brother, Iames and Iohn, Philippe and Bartholomevv, † Matthevv and Thomas, Iames of Alphæus and Simon that is called Zelótes, † and Iude of Iames, and Iudas Iſcariote vvhich vvas the traitour. † And deſcending vvith them he ſtoode in a plaine place, and the multitude of his Diſciples, and a very great companie of people from al Ievvrie and Hieruſalem: and the ſea coaſt both of Tyre and Sidon, † vvhich vvere come to heare him, and to be healed of their maladies. And they that vvere vexed of vncleane ſpirits, vvere cured. † And al the multitude ſought to touch him, becauſe vertue vvent forth from him, and healed al. ¶ † And he lifting vp his eies vpon his Diſciples, ſaid,

The Goſpel vpõ Alholowes eue. And for many Martyrs.

* Bleſſed are ye poore: for yours is the kingdom of God. † Bleſſed are you that novv are an hungred: becauſe you ſhal be filled. Bleſſed are you that novv doe vveepe: becauſe you ſhal laugh. † Bleſſed ſhal you be vvhen men ſhal hate you, and vvhen they ſhal ſeparate you, and vpbraide you, and abandon your name as euil, for the ſonne of mans ſake. † " Be glad in that day and reioyce: for behold, your revvard is much in heauen. ¶ for according to theſe things did their fathers to the Prophets. † But vvo to you that are riche, becauſe you haue your conſolation. † Vvo to you that are filled: becauſe you ſhal be hungrie. Vvo to you that novv doe laugh: becauſe you ſhal mourne and vveepe. † Vvo, vvhen al men " ſhal bleſſe you. for according to theſe things did their fathers to the falſe-Prophets.

Mt.10,1 Mr.3,13 6,7. Lu.9,1.

Mt.5,2. 6,17.

† But to you I ſay that doe heare, Loue your enemies, doe good to them that hate you. † Bleſſe them that curſe you, and pray for them that calumniate you. † And he that ſtriketh thee on the cheeke, offer alſo the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate alſo. † And :: to euery one that aſketh thee, giue: and of him that

:: That is, to euery one iuſtly aſking. For that vvhich is vniuſtly aſked, may be iuſtly denied. *Aug. li. 1. a. 20. de Serm. Dn. in monte.*

that taketh avvay the things that are thine, aſke not againe.
31 † And according as you vvil that men doe to you, doe you
32 alſo to them in like maner. † And if you loue them that loue
you, vvhat thanke is to you? for ſinners alſo loue thoſe that
33 loue them. † And if ye doe good to them that doe you good:
34 vvhat thanke is to you? for ſinners alſo doe this. † And if ye
lend to them of vvhom ye hope to receiue: vvhat thanke is to
you? for ſinners alſo lend vnto ſinners, for to receiue as much.
35 † But loue ye your enemies: doe good and "lend, hoping for
nothing thereby, and your revvard ſhal be much, and you
ſhal be the ſonnes of the Higheſt, becauſe him ſelf is beneficial
36 vpō the vnkinde and the euil. † Be ye therfore merciful as alſo
37 your father is merciful. † Iudge not, & you ſhal not be iudged. The Goſpel vpon the firſt Sunday after Pentecoſt.
condemne not, & you ſhal not be cōdemned. forgiue, and you
38 ſhal be forgiuen. † Giue, and there ſhal be giuen to you. good
meaſure & preſſed dovvne and ſhaken together and running
ouer ſhal they giue into your boſome. For vvith the ſame
meaſure that you do meate, it ſhal be meaſured to you againe.
39 † And he ſaid to them a ſimilitude alſo: Can the blinde
40 leade the blinde? doe not both fal into the ditch? † The diſci-
ple is not aboue his maiſter: but euery one ſhal be perfect, if
41 he be as his maiſter. † And vvhy ſeeſt thou the mote in thy
brothers eie: but the beame that is in thine ovvne eie thou
42 conſidereſt not? † Or hovv canſt thou ſay to thy brother,
Brother, let me caſt out the mote out of thine eie: thy ſelf not
ſeeing the beame in thine ovvne eie? Hypocrite, caſt firſt the
beame out of thine ovvne eie: and then ſhalt thou ſee clerely
to take forth the mote out of thy brothers eie. ¶
43 † For there is no good tree that yeldeth euil fruites: nor
44 euil tree, that yeldeth good fruite. † For euery tree is knovven
by his fruite. For neither doe they gather figges of thornes:
45 neither of a buſh doe they gather the grape. † The good man
of the good treaſure of his hart bringeth forth good: and the
euil man of the il treaſure bringeth forth euil. for of the aboū-
dance of the hart the mouth ſpeaketh.
46 † And vvhy cal you me, Lord, Lord: and doe not the
47 things vvhich I ſay? † Euery one that commeth to me, and
heareth my vvords, and doeth them: I vvil ſhevv you to
48 vvhom he is like. † He is like to a man :: building a houſe,
that digged deepe, and laid the foundation vpon a rocke.
And vvhen an inundation roſe, the riuer bette againſt that

:: He buildeth right & ſurely, that hath both faith and good vvorkes: he buildeth on ſand, that truſteth to his faith or reading or knovvledge of the ſcripture, and doth not vvorke or liue accordingly.

houſe, and it could not moue it: for it vvas founded vpon a rocke. † But he that heareth, and doeth not: is like to a man 49
building his houſe vpon the earth vvithout a foundation: againſt the vvhich the riuer did beate: and incontinent it fell, and the ruine of that houſe vvas great.

ANNOTATIONS
CHAP. VI.

Heretikes vnderſtād not the Scriptures.

1. *Neither thu haue you read?*] The Scribes and phariſees boaſted moſt of their knovvledge of the Scriptures: but our Sauiour often ſhevveth their great ignorance. Euen ſo the Heretikes that novv a daies vaunt moſt of the Scriptures and of their vnderſtanding of them, may ſoone be proued to vnderſtand litle or nothing.

9. *Saue a ſoule.*] Hereby it ſeemeth that Chriſt (as at other times lightly alvvaies) did not only heale this man in body, but of ſome correſpondent diſeaſe in his ſoule.

The Churches praiers at the times of gluing holy Orders.

12. *The vvholenight.*) Our Sauiour inſtantly prayed, alone in the mount vvithout doore, al night long, as a preparation to the deſignement of his Apoſtles the day after: to giue example to the Church of praying inſtantly vvhen prieſts are to be ordered, and a leſſon to vs al vvhat vve ſhould doe for our ovvne neceſſities, vvhen Chriſt did ſo for other mens.

The name and dignitie of Apoſtles.

13. *Vvhom he named Apoſtles.*] Here it is to be noted againſt our Aduerſaries that deceitfully meaſure to the ſimple the vvhole nature and qualitie of certaine ſacred functions, by the primitiue ſignification and compaſſe of the names or vvordes vvhereby they be called. vvith vvhom as a Prieſt is but an elder, and a Biſhop, a vvatchman or Superintendent, ſo an Apoſtle is nothing but a Legate or Meſſenger, and therfore (as they argue) * can make no Lawes nor preſcribe or teach any thing not expreſſed in his *mandatum*. Know therfore againſt ſuch deceiuers, that ſuch things are not to be ruled by the vulgar ſignification of the vvord or calling, but by vſe and application of the holy Writers, and in this point by Chriſts ovvne expreſſe impoſition. And ſo this vvord, *Apoſtle*, is a calling of Office, gouernement, authoritie, and moſt high dignitie giuen by our Maiſter, ſpecially to the College of the Tvvelue: Whom he endued aboue that vvhich the vulgar etymologie of their name requireth, vvith povver to bind and looſe, to puniſh and pardō, to teach and rule his Church. Out of vvhich roome and dignitie, vvhich is called in the Pſalme and in the actes, a Biſhoprike, vvhen Iudas fel, Mathias vvas choſen to ſupply it, and vvas numbered among the reſt, vvho vvere as founders or foundations of our religion, as the Apoſtle termeth them. Therfore to that college this name agreeth by ſpecial impoſition and prerogatiue, though aftervvard it vvas by vſe of the Scriptures extended to S. Paul and S. Barnabas, and ſometimes to the Apoſtles ſucceſſors: as alſo (by the like vſe of Scriptures) to the firſt conuerters of countreis to the faith, or their coadiutors in that function. In vvhich ſenſe S. Paul chalengeth to be the Corinthians Apoſtle, and nameth Epaphroditus the Philippians Apoſtle: as vve call S. Gregorie & his Diſciple S. Auguſtin, our Apoſtles of England. In al vvhich taking, it euer ſignifieth dignitie, regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12, *He hath placed in hu Church, firſt in deede Apoſtles &c.* Whereby vve may ſee that S. Peters dignitie vvas a vvonderful eminent Prerogatiue and Soueraintie. When he vvas the head not only of other Chriſtian men, but the head of al Apoſtles, yea euen of the College of the Tvvelue. And if our Aduerſaries liſt to haue learned any profitable leſſon by the vvord Apoſtle, more profitably and truely they might haue gathered, that Chriſt called theſe his principal officers, *Apoſtles*, or *Sent* (him ſelf alſo ſpecially and aboue al other being *Miſſus*, that is, *Sent*, and called alſo Apoſtle in the Scriptures) to vvarne vs by the nature of the vvord, that none are true Apoſtles, Paſtors, or Preachers, that are not ſpecially ſent and called, or that can not ſhevv by vvhom they be ſent. and that al Heretikes therfore be rather Apoſtates then Apoſtles, for that they be not ſent, nor duely called, nor choſen to preach.

Calu. Inſt. li. 4. c. 8.
Pſ. 108, 8.
Act. 1, 20.
Eph. 2, 20.
Act. 14.
1 Cor. 12.
Eph. 4, 11.
1 Cor. 9, 2.
Phil. 2, 25.
Luc. 6, 13.
Hebr. 3, 1.

Peters preeminēnce.

10. *Simon.*) Peter in the numbering of the Apoſtles, alvvaies firſt named and preferred before Andrevv his elder brother and ſenior by calling. See *Annotat. Mt. 10. 2.*

Al perſecution for Chriſt, is a bleſſing.

21. *Be glad.*) The common miſeries that fall to the true preachers and other Catholike men for Chriſts ſake, as pouertie, famin, mourning, and perſecutions, be in deede the greateſt bleſſings that can be, and are meritorious of the reuvard of heauen. Contrarievviſe, al the felicities of this vvorld vvithout Chriſt, are in deede nothing but vvo, and the enterance to euerlaſting miſerie.

The vanitie of Heretical preachers.

26. *Shal bleſſe you.*) This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praiſes and bleſſings and thoutes, preaching pleaſant things of purpoſe to their itching

eares

eares: as did the False-Prophets, vvhen they vvere magnified and commended therfore of the carnal Ievves.

35 Lend, hoping nothing.) In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Lavv of nature and nations. And greate shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is. Against vsurie.

CHAP. VII.

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11 the vviduvves sonne he reuiueth and restoreth to her, and is renewed therevpon. 18 To Iohns messengers he answereth vvith miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24 And afterward he declareth how vvorthy credit was Iohns testimonie, 29 inueighing against the Pharisees. 31 Who vvith neither of their maners of liuing could be vvonne. 36 shevving also vnto them by occasion of Marie Magdalen, how he is a frende to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.

Mt. 8,5.

1 AND vvhen he had fully said al his
2 vvords into the eares of the people, he entred into Capharnaum. † And the seruant of a certaine Centurion being sicke,
3 vvas readie to die: vvho vvas deere vnto him. † And when he had heard of IESVS, he sent vnto him the Auncients of the
4 Ievves, desiring him to come and heale his seruant. † But they being come to IESVS, besought him earnestly, saying to him, That he is vvorthie that thou shouldest doe this for
5 him. † for he loueth our nation: and he hath" built a synagogue
6 for vs. † And IESVS vvent vvith them. And vvhen he vvas novv not farre from the house, the Centurion sent his frends vnto him, saying, Lord, trouble not thy self. for :: *I am not vvor-*
7 *thie that thou shouldest enter vnder my roofe.* † for the vvhich cause neither did I thinke my self vvorthie to come to thee: but
8 say the vvord, and my seruant shal be made whole. † for I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth: and to an other, come, and he commeth; and to my seruant, doe this, and he doeth it.
9 † Vvhich IESVS hearing, maruciled: and turning to the multitudes that folovved him he said, Amen I say to you, neither
10 in Israel haue I found so great faith. † And they that vvere sent, being returned home, found the seruant that had been sicke, vvhole.

:: See the Annotations vpon S. Matth. c. 8, 8.

The Goſpel vpō the 15 Sunday after Penteceoſt. And vpō Thurſday in the 4 vveeke of Lent. And for S. Monica S. Auguſtins mother, Maij. 4.

† And it came to paſſe, afterwvard he vvent into a citie 11
that is called Naim: and there vvent vvith him his Diſciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvas caried forth, the
only ſonne of his mother: and ſhe, vvas a vvidovv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had ſeen, being moued vvith mercie vpon her, he ſaid
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, ſtood ſtil: and he ſaid, Yong
man, I ſay to thee, Ariſe. † And he that vvas dead, ſate vp, and 15
beganne to ſpeake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, ſaying, That
a great Prophet is riſen among vs: and, That God hath viſited
his people. † And this ſaying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns diſciples ſhevved him of al theſe things. 18
†* And Iohn called tvvo of his diſciples, and ſent them to 19 *Mt.* 11,2
IESVS, ſaying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvere come vnto him, they 20
ſaid, Iohn the Baptiſt hath ſent vs to thee, ſaying, Art thou he
that art to come: or expect vve an other? † (And the ſelf ſame 21
houre, he cured many of maladies, and hurtes, and euil ſpirits:
and to many blinde he [c] gaue ſight.) †And anſvvering, he ſaid 22 [c] ἐχαρίσατο
to them, Goe and report to Iohn vvhat you haue heard and
ſeen: * That the blinde ſee, the lame vvalke, the lepers are
made cleane, the deafe heare, the dead riſe againe, †:: the poore 23 *Eſa.* 35, 5. 61, 1.
are euangelized: and bleſſed is he vvhoſoeuer ſhal not be
ſcandalized in me.

:: *Pauperes euangelizantur*, that is, to the poore the Goſpel is preached, and they receiue it.

†* And vvhen Iohns meſſengers vvere departed, he be- 24 *Mt.* 11,7
gan to ſay of Iohn to the multitudes, Vvhat vvent you out in-
to the deſert to ſee? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to ſee? a man clothed in :: ſoft gar-
ments? behold they that are in coſtly apparel and delicacies,
are in the houſe of kings. † But vvhat vvent you out for to 26
ſee? a Prophet? Certes I ſay to you, and more then a Prophet.
† this is he of vvhom it is vvritten, *Behold I ſend mine Angel before* 27 *Mal.* 3,1
thy face, vvhich ſhal prepare thy vvay before thee. † For I ſay to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptiſt, there is no man. but he that is the leſſer in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iuſtified God, being baptized vvith
Iohns

:: Marke this vvel concerning Iohns apparel and diet. See the Annotations vpon S. Matth. c. 3, 4.

30 Iohns baptiſme. † But the Phariſees and the lavvyers :: deſ-
31 piſed the counſel of God againſt them ſelues, being not bap-
tized of him. † And our Lord ſaid, Vvherevnto then ſhal
I liken the men of this generation, and vvherevnto are they
32 like? † They are like to children ſitting in the market-place,
and ſpeaking one to an other, and ſaying, Vve haue piped to
you, and you haue not daunced: vve haue lamented, and you
*Mt.*3.4. 33 haue not vvept. † For Iohn the Baptiſt came * neither eating
34 bread nor drinking vvine: and you ſay, He hath a deuil. † The
ſonne of man came eating and drinking: and you ſay, Behold
a man that is a gurmander and a drinker of vvine, a frende of
35 Publicans and ſinners. † And vviſedom is iuſtified of al her
children.

36 † And one of the Phariſees deſired him to eate vvith him.
And being entred into the houſe of the Phariſee, he ſate
37 downe to meate. † And behold a vvoman that was in the citie,
a ſinner, as ſhe knevv that he vvas ſet dovvne in the Phariſees
38 houſe, ſhe brought an alabaſter boxe of ointment: † and ſtan-
ding behind beſide his feete, ſhe began to :: vvater his feete
vvith teares, & vviped them vvith the heares of her head, and
39 kiſſed his feete, & anointed them with the ointmẽt. † And the
Phariſee that had bid him, ſeeing it, ſpake vvithin him ſelf,
ſaying, This man if he vvere a Prophet, vvould knovv certes
vvho and vvhat maner of vvomã ſhe is vvhich toucheth him,
40 that ſhe is a ſinner. † And Iesvs anſvvering ſaid to him, Simon,
41 I haue ſomevvhat to ſay vnto thee. but he ſaid, Maiſter, ſay. † A
certaine creditour had tvvo debters: one did ovve fiue hũdred
42 pence, and the other fiftie. † They hauing not vvherevvith to
pay, he forgaue both. Vvhether therfore doth loue him
43 more? † Simon anſvvering ſaid, I ſuppoſe that he to vvhom he
forgaue more. But he ſaid to him, Thou haſt iudged rightly.
44 † And turning to the vvoman, he ſaid vnto Simon, Doeſt
thou ſee this vvoman? I entred " into thy houſe, vvater to my
feete thou didſt not giue: but ſhe vvith teares hath vvatered
45 my feete, and vvith her heares hath vviped them. † Kiſſe
thou gaueſt me not: but ſhe ſince I came in, hath not ceaſed
46 to kiſſe my feete. † Vvith oile thou didſt not anoint my
47 head: but ſhe vvith ointment hath anointed my feete. † For
the vvhich I ſay to thee, Many ſinnes are forgiuen her, be-
cauſe ſhe hath :: loued much. But to vvhom leſſe is forgiuen,
48 he loueth leſſe. † And he ſaid to her, Thy ſinnes are forgi-

:: As they that conténed Iohns baptiſme, deſpiſed Gods counſel and wiſedõt ſo much more they that make no accoumpt of the Sacraments of the Church, deſpiſe Gods counſel and ordinance touching their ſaluation, to their owne damnation.

The Goſpel vpõ S. Marie Magdalens day Iul. 22. And vpon Thurſday in Paſſion weeke. And vpõ Imber Friday in Sept.

:: A perfect paterne of true penance in this vvoman, vvho ſought of Chriſt vvith opẽ teares & other ſtrange vvorkes of ſatiſfaction and deuotion, remiſſion of her ſinnes.

:: Not only faith (as you may perceiue) but loue or charitie obtaineth remiſſion of ſinnes.

uen thee. † And they that sate together at the table, began to 49
say vvithin them selues, ⁘ Vvho is this that also forgiueth
sinnes? † And he said to the vvoman, * Thy faith hath made 50
the safe, goe in peace. ⊣

⁘ As the Pharisees did alwaies carpe Christ for remissiō of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.

ANNOTATIONS
CHAP. VII.

Building of Churches, Monasteries, &c.

5. Built a Synagogue.) As at that time to found a Synagogue, vvas acceptable to God, and procured the praiers of the faithful people for vvhose vse it vvas made: so novv much more in the nevv Testament, to build a Church, Monasterie, College, or any like vvorke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for vvhose vse such things be founded.

Exteriour signes of more then common deuotion.

44 Into thy house.] An exceding approbation of the extraordinary vvorkes and signes of external deuotion, vvhich seeme to carnal men (though othervvise faithful) to be often superfluous or not acceptable. This Simon vvas perhaps of a good vvil, and therfore (as diuers others did els vvhere) inuited Christ to his house, not of curiositie or captiousnes, as some other did: but of affectiō, as it may seeme by Christs familiar talke vvith him. Not vvithstanding his duties tovvardes him vvere but ordinary. but the anointing, vvashing, kissing, vviping of his feete in such sort as the vvoman did, vvere further signes of more then vulgar loue: such as is in deuout men or vvomen that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saincts. Vvhich is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar christian man doth not.

Iustification attributed not to faith onely.

50 Thy faith.] The remission of her sinnes being attributed before to charitie, is novv also said to come of her faith. Vvhereby you may knovv that it commonly procedeth of both, and of hope also, though but one named. Because vvhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvhich is most proper to the purpose and time, not excluding the other. And therfore his vvorking miracles vpon any person, is attributed to the faith of them on vvhom or at vvhose desire they be done. Because he vvrought his miracles to induce al men to beleeue in him, and therfore specially required faith at their hands, and namely before other things, vvhether they did beleeue that he vvas able to doe that vvhich they asked at his hands: vvithout vvhich it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

CHAP. VIII.

Going ouer al Galilee With his traine, 4 he preacheth to the IeWes in parables because of their reprobation: 9 but to his Disciples manifestly: because he Wil not for the IeWes incredulity haue his comming frustrate: 19 signifying also that We are his kinne (though We be Gentils) and not his carnal brethren the IeWes. 22 To Whom also (signified by the Gerasens) after the tempest in his sleepe (that is, in his death) and caulme in his resurrection, he commeth: but they preferring their temporals before his presence, he leaueth them againe. 41 LikeWise comming to cure the IeWes (Who Were borne When the Gentils sickened, about Abrahams time) he is preuented With the faith of the Gentils, and then the IeWes die. but them also in the end he Wil restore.

AND it came to passe afterward, and he made 1
his iourney by cities and tovvnes preaching and euangelizing the kingdom of
God: and the Tvvelue vvith him, † and 2
some vvomen that had been cured of vvicked spirits and infirmities,* Marie vvhich is
called Magdalene, out of vvhom seuen deuils vvere gone forth.

Mr. 16, 9.

3 forth, † and Ioane the vvife of Chusa Herods procurator, and
Susan, and [c] many others that [d] did minister vnto him of their
substance.

[c] *aliæ multæ*

Mt.13,1. 4 †And * vvhen a very great multitude assembled, and haste-
Mr.4,1. 5 ned out of the cities vnto him, he said by a similitude. † The
sovver vvent forth to sovv his seede. and vvhiles he sovveth,
some fel by the vvay side, and vvas troden vpon, and the
6 foules of the aire did eate it. † And other some fel vpon the
rocke: and being shot vp, it vvithered, because it had not
7 moisture. † And othersome fel among thornes, and the thor-
8 nes grovving vp vvithal, choked it. † And other some fel vpō
good ground: and being shot vp, yelded fruite an hundred
fold. Saying these things he cried, He that hath eares to heare,
let him heare.

The Gospel vpō the Sunday of Sexagesme.

9 †And his disciples asked him vvhat this parable vvas. † To
10 vvhom he said, To you it is giuen to knovv the mysterie of
the kingdō of God, but to the rest in parables, :: that * seeing
11 they may not see, and hearing may not vnderstand. † And the
12 parable is this: The seede, is the vvord of God. † And they
besides the vvay: are those that heare, then the deuil cōmeth,
and taketh the vvord out of their hart, lest beleeuing they be
13 saued. † For they vpon the rocke: such as vvhen they heare,
vvith ioy receiue the vvord: and these haue no rootes: be-
cause :: for a time they beleeue, and in time of tentation they
14 reuolt. † And that vvhich fel into thornes, are they that haue
heard, and going their vvaies, are choked vvith cares and
15 riches and pleasures of this life, and render not fruite. † And
that vpon good ground: are they vvhich in a good and very
good hart, hearing the vvord, doe reteine it, and yeld fruite
in patience. ¶

Es. 6,9.

:: See the Annotations vpon S. Matthevv. c. 13, 14.

:: Against the Heretikes that say, faith once had can not be lost, and that he vvhich novv hath not faith, neuer had.

16 † And no man lighting a candel doth couer it vvith a vessel,
or put it vnder a bed: but setteth it vpō a cādelsticke, that they
17 that enter in, may see the light. † For there is not any thing se-
crete, that shal not be made manifest: nor hid, that shal not be
18 knowen, & come abrode. † See therfore how you heare. For he
that hath, to him shal be giuen: and vvhosoeuer hath not, that
also vvhich he thinketh he hath, shal be taken avvay frō him.

19 †And * his mother and brethren came vnto him: and they
20 could not come at him for the multitude. † And it vvas told
him, Thy mother and [d] thy brethren stand vvithout, desirous
21 to see thee. † Who ansvvering said to them, My :: mother and
my

:: He did not here disdainfully speake of his mother, but teacheth that

our ſpiritual kinred is to be preferred before carnal cognation. *Hilar. in 12 Mat.*

my brethren, are they that heare the vvord of God and doe it.

†* And it came to paſſe one day: and he vvent vp into a boate, and his diſciples, and he ſaid to them, Let vs ſtrike ouer the lake. And they launched forth. † And vvhen they vvere ſailing, he ſlept: and there fel a ſtorme of vvinde into the lake, and they [c] vvere filled, and vvere in danger. † And [::] they came and raiſed him, ſaying, Maiſter, vve periſh. But he riſing, rebuked the vvinde and the tempeſt of vvater: and it ceaſed, and there vvas made a calme. † And he ſaid to them, Vvhere is your faith? Who fearing, matueiled one to an other, ſaying, Vvho is this (trovv ye) that he commaundeth both the vvindes and the ſea, and they obey him? † * And they ſailed to the countrie of the Geraſens vvhich is ouer againſt Galilee.

:: See the Annotations vpon S. Matthevv c. 8, 24.

Mt. 8, 23 *Mar.* 4, 36.

[c] *complebantur,*

Mt. 8, 28 *Mr.* 5, 1.

† And vvhen he vvas come forth to the land, there mette him a certaine man that had a deuil novv a very long time, and he did vveare no clothes, neither did he tarie in houſe, but in the monuméts. † And as he ſavv IESVS, he fel dovvne before him: and crying out vvith a great voice, he ſaid, Vvhat is to me and thee IESVS ſonne of God moſt high? I beſeech thee doe not torment me. † For he commaunded the vncleane ſpirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chaines, and kept vvith fetters: and breaking the bondes vvas driuen of the deuil into the deſerts. † And IESVS aſked him ſaying, Vvhat is thy name? But he ſaid, Legion. becauſe many deuils vvere entred into him. † And they beſought him that he vvould not commaund them to goe into the depth. † And there vvas there a heard of many ſvvine feeding on the mountaine: and they deſired him, that he vvould permit them to enter into them. And he permitted them. † The deuils therfore vvent forth out of the man, and entred into the ſvvine: and the heard vvith violence vvent headlong into the lake, and vvas ſtifled. † Vvhich vvhen the ſvvineheards ſavv done, they fled: and told into the citie and into the tovvnes. † And they vvent forth to ſee that vvhich vvas done: and they came to IESVS, and found the man, out of vvhō the deuils vvere gone forth, ſitting at his feete, clothed, and vvel in his vvittes, and they vvere afraid. † And they alſo that had ſeen, told them hovv he had been made vvhole from the legion. † And al the multitude of the countrie of the Geraſens beſought him to depart from them:

them: for they vvere taken vvith great feare. And he going
38 vp into the boate, returned. † And the man out of vvhom the
deuils vvere departed, deſired him that he might be vvith
39 him. But IESVS dimiſſed him, ſaying, † Returne into thy
houſe, and tel hovv great things God hath done to thee. And
he vvent through the vvhole citie, preaching hovv great
things IESVS had done to him.
40 † And it came to paſſe: vvhen IESVS vvas returned, the
Mt.9,18 41 multitude receiued him. and al vvere expecting him. † And
Mar. 5, 22. *behold there came a man vvhoſe name vvas Iairus, and he
vvas Prince of the Synagogue: and he fel at the feete of IESVS,
42 deſiring him that he vvould enter into his houſe, † becauſe he
had an only daughter almoſt tvvelue yeres old, and ſhe vvas
a dying. And it chaunced, vvhiles he vvent, he vvas thronged
of the multitudes.
43 † And there vvas :: a certaine vvoman in a fluxe of bloud ::See the Annotations vpon S. Matthew c. 9, 19.
from tvvelue yeres paſt, vvhich had beſtovved al her ſubſtãce
44 vpon Phyſicions, neither could ſhe be cured of any: † ſhe
came behind him, and touched the hemme of his garment:
45 and forthvvith the fluxe of her bloud ſtinted, † And IESVS
ſaid, Vvho is it that touched me? And al denying, :: Peter :: It is an euidẽt ſigne of prerogatiue, that Peter only is named ſo often as cheefe of the company. *Mar. 1, 36. Act. 5, 29. Luc. 9, 32. Mar. 16, 7. 1 Cor. 15, 5.*
ſaid, and they that vvere vvith him, Maiſter, the multitudes
throng and preſſe thee, and doeſt thou ſay, Vvho touched
46 me? † And IESVS ſaid, Some bodie hath touched me. for
47 I knovv that there is vertue proceded from me. † And the
vvoman ſeeing, that ſhe vvas not hid, came trembling, and
fel dovvne before his feete: and for vvhat cauſe ſhe had tou-
ched him, ſhe ſhevved before al the people: and hovv forth-
48 vvith ſhe vvas made vvhole. † But he ſaid to her, Daughter,
thy faith hath made the ſafe, goe thy vvay in peace.
49 † As he vvas yet ſpeaking, there cõmeth one to the Prince
of the ſynagogue, ſaying to him, That thy daughter is dead,
50 trouble him not. † And IESVS hearing this vvord, anſvve-
red the father of the maide, Feare not: :: beleeue only, and ::See the Annotations vpon S. Marke c. 5, 36.
51 ſhe ſhal be ſafe. † And vvhen he vvas come to the houſe, he
permitted not any man to enter in vvith him, but Peter, and
Iames, and Iohn, and the father and mother of the maide.
52 † And al vvept, and mourned for her. But he ſaid, Vveepe not,
53 the maide is not dead, but ſleepeth. † And they derided him,
54 knovving that ſhe vvas dead. † But he holding her hand cried
55 ſaying, Maide ariſe. † And *her ſpirit returned, and ſhe roſe

incontinent. And he bade them giue her to eate. † And her 56
parentes vvere aſtonied, vvhom he commaunded to tel no
man that vvhich vvas done.

ANNOTATIONS
CHAP. VIII.

Holy women that folowed Chriſt.

3. That did miniſter.] It vvas the cuſtome of the Ievves that vvomen of their ſubſtance did miniſter meate and drinke and cloth to their teachers, going about vvith them. vvhich becauſe it might haue been ſcandalous among the gentiles, S. Paul maketh mention that he vſed it not. And they miniſtred to our Lord of their ſubſtance for this cauſe, that he vvhoſe ſpiritual benefites they reaped, might reape their carnal things. *1 Cor. 9, 5. 12.*

The brethren of Chriſt.

20. Thy brethern.) Theſe brethern of our Lord, vvere not the ſonnes of the B. Virgin MARIE the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as ſome others ſay) the ſonnes of Ioſeph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reaſon of her, Ioſeph alſo: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren (according to the vſual ſpeach of the Scriptures) becauſe they vvere his coſins, either the ſonnes of Ioſephs brother, or (as the more receiued opinion is) the ſonnes of our Ladies ſiſter called Marie of Iames, vvhich Iames therfore is alſo called the brother of our Lord. *Hierro. cõt. Heluid. c. 9.* *Ibidẽ c. 8.*

A third place after this life.

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

CHAP. IX.

HIu TVelue alſo noW preaching euery Vvhere and Working miracles. 6 Herod and al do Wonder much. 10 After vvhich, he taketh them and goeth into the vvilderneſſe: Vvhere he cureth and teacheth, feeding 5000 vvith fiue loaues. 18 Peter confeſſing him to be Chriſt. 21 he on the other ſide foretelleth hu Paſſion, and that al muſt in time of perſecution folovv him therein. 27 Vvherevnto to encourage vs the more, 27 he giueth in his Tranſiguration a ſight of the glorie, vvhich u the revvard of ſuffering. 37 The next day he caſteth out a diuel vvhich his Diſciples could not. 43 Vvhom amiddes theſe vvonders he forevvarneth againe of his ſcandalous Paſſion. 49 And to cure their ambition, he telleth them, that the moſt humble he eſteemeth moſt: 49 bidding them alſo, not to prohibit any that is not againſt them. 51 Yea and tovvard ſuch as be againſt them Schiſmatically, to ſhevv mildnes for al that. 57 Of folovving him, three examples.

The Goſpel vpõ Thurſday in Whitſõweeke.

AND calling together the tvvelue Apoſtles, he 1
gaue them :: vertue and povver ouer al deuils, *Mt.* 10, 1
and to cure maladies. † And he ſent them to 2 *Mr.* 3, 13
preach the kingdom of God: and to heale the 6, 8.
ſicke. † And he ſaid to them, Take nothing 3
for the vvay, neither rod, nor ſkrippe, nor bread, nor money,
neither haue tvvo coates. † And into vvhatſoeuer houſe you 4
enter, tarie there, and thence doe not depart. † And vvho-
ſoever ſhal not receiue you, going forth out of that citie,
ſhake

:: To cõmaund Diuels and diſeaſes either of body or ſoule, is by nature proper to God onely: but by Gods gift, men alſo may haue the ſame. euen ſo to forgiue ſinnes.

ſhake of the duſt alſo of your feete :: for a teſtimonie vpon
6 them. †And going forth they vvent a circuite from tovvne to
tovvne euangelizing and curing euery vvhere. ¶

:: A great fault to reiect the true preachers, or not to admit them into houſe for needful harbour and ſuſtenance.

Mt.14,1 Mar. 6, 14.

7 †And *Herod the Tetrarch heard al things that vvere
done by him: and he ſtaggered becauſe it vvas ſaid of ſome,
8 That Iohn vvas riſen from the dead. † but of other ſome,
That Elias hath appeared: and of others, that a Prophet one
9 of the old ones vvas riſen. †And Herod ſaid, Iohn I haue
beheaded: but vvho is this of vvhom I heare ſuch things? And
he ſought for to ſee him.

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

10 †And *the Apoſtles being returned, reported to him
vvhatſoeuer they did: and taking them he retired apart into
11 a deſert place, vvhich belongeth to Beth-ſaida. †Which the
multitudes vnderſtãding, folovved him: & he receiued them,
and ſpake to them of the kingdom of God, and them that had
12 neede of cure he healed. †And the day began to dravv to-
vvards an end. And the Tvvelue comming neere, ſaid to him,
Dimiſſe the multitudes, that going into tovvnes and villages
here about, they may haue lodging, and finde meates: becauſe
13 here vve are in a deſert place. †And he ſaid to them, Giue you
them to eate. But they ſaid, We haue no more but fiue loaues
and tvvo fiſhes: vnles perhaps vve ſhould goe and bie meates
14 for al this multitude. †And there vvere men almoſt fiue thou-
ſand. And he ſaid to his diſciples, Make them ſit dovvne by
15 companies fiftie and fiftie. †And ſo they did. And they made
16 al ſit dovvne. †And taking the fiue loaues and the tvvo fiſhes,
he looked vp vnto heauen, and [c] :: bleſſed them: and he brake,
and diſtributed to his diſciples, for to ſet before the multi-
17 tudes. †And :: they did al eate, and had their fill. And there
vvas taken vp that vvhich remained to them, tvvelue baſkets
of fragments.

[c] Εὐλόγησεν αὐτοὺς:

:: Here you ſee that he bleſſed the things, and not only gaue thanks to God. See Annot. Marci. c. 8, 7.

:: The miraculous prouidẽce of God toward ſuch as folow Chriſt into deſerts, priſons, baniſhment, or whitherſoeuer.

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

18 †*And it came to paſſe: vvhen he vvas alone praying, his
diſciples alſo vvere vvith him: and he aſked them ſaying,
19 Vvhom doe the multitudes ſay that I am? †But they anſvve-
red, and ſaid, Iohn the Baptiſt: and ſome, Elias: but ſome, that
20 one of the Prophets before time, is riſen. †And he ſaid to thẽ,
But vvhom ſay ye that I am? Simon Peter anſvvering, ſaid,
21 The CHRIST of God. †But he rebukĩg them, cõmaunded that
22 they ſhould tell this to no man, †ſaying, That the ſonne of
man muſt ſuffer many things, and be reiected of the Aun-
cients and cheefe Prieſts and Scribes, and be killed, and the

third day riſe againe.

† And he ſaid to al, If any man vvil come after me, let him 23
denie him ſelf, and take vp his croſſe daily, and folovv me.
† For he that vvil ſaue his life, ſhal loſe it: for he that ſhal loſe 24
his life for my ſake, ſhal ſaue it. † for vvhat profit hath a man 25
if he gaine the vvhole vvorld, and loſe him ſelf, and caſt
avvay him ſelf? † For he that ſhal be aſhamed of me and of 26
my vvordes, him the Sonne of man ſhal be aſhamed of,
vvhen he ſhal come in his maieſtie, and his fathers, and of the
holy Angels. † And I ſay to you aſſuredly, There be ſome 27
ſtanding here that ſhal not taſt death, "til they ſee the king-
dom of God.

The TRANSFIGVRATION.

† * And it came to paſſe after theſe vvordes almoſt eight 28 *Mt.* 17, 1 *Mr.* 9, 1.
daies, and he tooke Peter and Iames and Iohn, and vvent into
a mountaine to pray. † And vvhiles he prayed, the ſhape of 29
his countenance vvas altered: and his raiment vvhite and gli-
ſtering. † And behold tvvo men talked vvith him. And 30
they vvere Moyſes and Elias, † appearing in maieſtie. And 31
they told his deceaſe that he ſhould accompliſh in Hieruſa-
lem. † But Peter and they that vvere vvith him, vvere hea- 32
uie vvith ſleepe. And avvaking, they ſavv his maieſtie, and
the tvvo men that ſtoode vvith him. † And it came to paſſe, 33
vvhen they departed from him, Peter ſaid to IESVS, Maiſter,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyſes, and one for Elias: not
knovving vvhat he ſaid. † And as he ſpake theſe things, 34
there came a cloud, and ouerſhadovved them: and they fea-
red, vvhen they entered into the cloude. † * And a voice vvas 35 2. *Pet.* 1, 17.
made out of the cloude, ſaying, This is my beloued ſonne,
heare him. † And vvhiles the voice vvas made, IESVS vvas 36
found alone. And they held their peace, and told no man in
thoſe daies any of theſe things vvhich they had ſeen.

† * And it came to paſſe the day folovving, vvhen they 37
came dovvne from the mountaine, there mette him a great *Mt.* 17, 14. *Mar.* 9, 17.
multitude. † And behold a man of the multitude cried out, 38
ſaying, Maiſter, I beſeeche thee, looke vpō my ſonne becauſe
he is mine only one. † and loe, the ſpirit taketh him, and he 39
ſodenly crieth, and he daſheth him, and teareth him that he
ſometh, and vvith much a doe departeth renting him. † And 40
I deſired thy diſciples to caſt him out, and they could not.
† And IESVS anſvvering ſaid, :: O faithles and peruerſe 41
genera

:: Incredulitie hindereth the effect of Exorciſmes, and

generation, hovv long ſhal I be vvith you and ſuffer you? bring hither thy ſonne. †And vvhen he came to him, the deuil daſhed, and tore him. And IESVS rebuked the vncleane ſpirit, and healed the lad: and rendred him to his father. †And al vvere aſtonied at the might of God: and al merueiling at al things that he did, he ſaid to his diſciples, †Lay you in your hartes theſe vvordes, for it ſhal come to paſſe that the Sonne of man ſhal be deliuered into the hands of men. †But they did not knovv this vvord, and it vvas couered before them, that they perceiued it not. And they vvere afraid to aſke him of this vvord.

other miraculous power giuen to the Church.

Mt. 18, 1 *Mar.* 9, 34. †* And there entred :: a cogitation into them, vvhich of them ſhould be greater. †But IESVS ſeeing the cogitations of their hart, tooke a childe and ſet him by him, † and ſaid to them, Whoſoeuer receiueth this childe in my name, receiueth me: and vvhoſoeuer receiueth me, receiueth him that ſent me. For he that is the leſſer among you al, he is the greater.

:: Deſire of preeminence is an humane infirmitie oftē euen among the good. Againſt which, Chriſt teacheth humility, but forbiddeth not Superiority.

Mar. 9, 38. †* And Iohn anſvvering ſaid, Maiſter, vve ſavv a certaine man caſting out deuils in thy name, and vve prohibited him, becauſe he folovveth not vvith vs. †And IESVS ſaid to him, :: Prohibit not. for he that is not againſt you, is for you.

:: There be ſome that folow not Chriſt preciſely in life and doctrine, of whom we may make our aduſtage to the propagation of Chriſtes honour and religion, whē they doe any thing for the aduācemēt thereof, of what intention ſoeuer they doe it. *Philip.* 1, 15.

† And it came to paſſe, vvhiles the daies of his aſſumption vvere accōpliſhing, and he fixed his face to goe into Hieruſalem. †And he ſent meſſengers before his face: and going they entred into a citie of the Samaritans to prepare for him. †And they receiued him not, becauſe his face vvas to goe to Hieruſalem. †And vvhen his diſciples Iames and Iohn had ſeen it, they ſaid, Lord vvilt thou vve ſay that fire come dovvne from heauen and conſume 'them'? †And turning, "he rebuked them, ſaying, You knovv not of vvhat ſpirit you are. †The ſonne of man came not to deſtroy ſoules, but to ſaue. And they vvent into an other tovvne.

them as Elias alſo did?

Mt. 8, 19. † And it came to paſſe as they vvalked in the vvay, a certaine man ſaid to him, * I vvil folovv thee vvhitherſoeuer thou goeſt. †IESVS ſaid to him, :: The foxes haue holes, and the foules of the aire neſtes: but the ſonne of man hath not vvhere to repoſe his head. †But he ſaid to an other, Folovv me. And he ſaid, Lord, permit me firſt to goe, and to burie my father. †And IESVS ſaid to him, Let the dead burie their dead: but goe thou, ſet forth the kingdom of God. †And an other ſaid, I vvil folovv thee Lord, but permit me

:: This man would haue folowed him for temporal commodities, and therfore was not ſuffered.

first to take my leaue of them that are at home. † IESVS said 62
to him, "No man putting his hand to the plough, and loo-
king backe, is apt for the kingdom of God.

ANNOTATIONS
CHAP. IX.

The Transfiguration.

27. Til they see.) To the Apoſtles, that had to preach the kingdom of God and to ſuffer ſo much miſerie for the ſame in this vvorld, he vvil ſhevv his glorie, and giue them a taſt of his ovvne ioyful ſtate and of his Saincts in heauen, calling thither Moyſes and Elias, that the Lavv and Prophets might be vvitneſſes of the ſame. See the annotation vpon S. Matthevv c. 17, 2.

Schiſmatikes.

52. Face to goe to Hieruſalem.) The Samaritans vvere Schiſmatikes from the Ievves, and had a Schiſmatical temple in mount Garizim, of purpoſe to dravv men thither from Gods temple in Hieruſalem, vvhere only vvas the true and as it vvere the Catholike ſeruice and Sacrifice vnto God. Therfore they did not gladly receiue our Sauiour, becauſe they perceiued he vvas going to Hieruſalem. *Io. 4, 9. 3 Reg. 12, 27. Tob. 1.*

Deſire of reuenge.

53. He rebuked them.) Not Iuſtice nor al rigorous puniſhment of ſinners is here forbidden, nor Elias fact repreheded, nor the Church or Chriſtian Princes blamed for putting Heretikes to death: but that none of theſe ſhould be done for deſire of our particular reuenge, or vvithout diſcretion, & regard of their amendement, and example to others. Therfore S. Peter vſed his povver vpon Ananias and Sapphira, vvhen he ſtrooke them both dovvne to death for defrauding the Church. The Churches ſeueritie. *Act. 5.*

Looking backe.

62. No man looking backe.) It is a dangerous temptation for a man that hath loſt or left his goods for Chriſt, to looke much backe at them, and to remember vvith delight the pleaſures and eaſes of this vvorld, for it breedeth in him diſcontentment of the troubles and croſſes that are incident to the ſtate of ſuch as fully ſolovv Chriſt. In vvhich caſe a man ſhould euer looke forvvard tovvards heauen, and neuer backevvard to the vvorld.

CHAP. X.

He ſendeth yet 72 moe to preach to the Ievves, With poVver alſo of miracles, 13 crying Vvo to the cities impenitent. 17 At their returne he agniſeth the great poVver he gaue them, but yet teacheth them not to be proud thereof. 21 and praiſeth God for his grace, 23 his Church alſo for her happy ſtate. 25. To one of the Scribes he ſheVveth, that the loue of God and of his neighbour Vvil bring him to life euerlaſting. 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38 To Martha he ſheVveth that Maries Contemplatiue life is the better.

The Goſpel vpō S. Markes day and S. Lukes.

:: As the twelue Apoſtles did repreſent the higher degree of the clergie, called Biſhops: ſo theſe Seuentie tvvo beare the figure of the inferiour clergie, called Prieſts. *Beda.*

AND after this our Lord deſigned alſo other 1
:: ſeuentie tvvo: and he ſent them tvvo and
tvvo before his face into euery citie and
place vvhither him ſelf vvould come.
† And he ſaid to them, The harueſt truely is 2
much: but the vvorkemen fevv. Deſire
therfore the lord of the harueſt, that he ſend vvorkemen into
his harueſt. † Goe: behold I ſend you as lambes among vvol- 3
ues. † Carie not purſe nor ſkrip, nor ſhoes: and ſalute no 4
body by the vvay. † Into vvhatſoeuer houſe you enter, 5
firſt ſay, Peace to this houſe. † and if the ſonne of peace be 6
there

there, your peace ſhal reſt vpon him: but if not, it ſhal re-
7 turne to you. † And in the ſame houſe tarie you, eating
1. Tim. 5, 18. and drinking ſuch things as they haue. * For the vvorkeman
is vvorthie of his hire. Remoue not from houſe to houſe.
8 † And into vvhat citie ſoeuer you enter, and they receiue you,
9 eate ſuch things as are ſet before you: † and cure the ſicke
that are in it, and ſay to them, The kingdom of God is come
nigh vpon you. ¶
10 † And into vvhatſoeuer citie you enter, and they receiue
11 you not, going forth into the ſtreates thereof, ſay, † The duſt
alſo of your citie that cleaueth to vs, vve doe vvipe of againſt
you. yet this knovv ye that the kingdom of God is at hand.
12 † I ſay to you, it ſhal be :: more tolerable for Sodom in that
13 day, then for that citie. † Vvo to thee Corozáim, vvo to thee
Beth-ſaida: for if in Tyre and Sidon had been vvrought the
miracles that haue beene vvrought in you, they had done pe-
14 nance ſitting ::in ſacke cloth and aſhes long agoe. † But it ſhal
be more tolerable for Tyre and Sidon in the iudgement, then
15 for you. † And thou Capharnaum that art exalted vnto heauē:
16 thou ſhalt be thruſt dovvne euen vnto hel. † :: He that hea-
reth you, heareth me: and he that deſpiſeth you, deſpiſeth me.
And he that deſpiſeth me, deſpiſeth him that ſent me.
17 † And the Seuentie-tvvo returned vvith ioy, ſaying, Lord,
18 the Deuils alſo are ſubiect to vs in thy name. † And he ſaid
19 to them, I ſavv Satan as a lightening fal from heauen. † † Be-
hold, I haue giuen you povver to treade vpon ſerpents, and
ſcorpions, and vpon al the povver of the enemie, and nothing
20 ſhal hurt you. † But yet reioyce not in this, that the ſpirits
are ſubiect vnto you: but reioyce in this, that your names are
vvritten in heauen. ¶
21 † In that very houre he reioyced in ſpirit, and ſaid, I con-
feſſe to thee O Father, Lord of heauen and earth, becauſe thou
haſt hid theſe things from the vviſe and prudent, and haſt re-
uealed them "to litle ones. Yea Father, for ſo hath it vvel
22 pleaſed thee. † Al things are deliuered to me of my father.
And no man knovveth vvho the Sonne is, but the Father:
and vvho the Father is, but the Sonne, and to vvhom the
23 Sonne vvil reueale. † And turning to his Diſciples, he ſaid,
24 Bleſſed are the eies that ſee the things that you ſee. † For I
ſay to you, that many Prophets and Kings deſired to ſee the
things that you ſee, and ſavv them not: and to heare the
things

:: Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 3. c. 3. cont. Iulian.*

:: True penance not onely to lead a new life, but to puniſh the body by ſuch things as here be recorded, for the il life paſt.

:: It is al one to deſpiſe Chriſt, and to deſpiſe his Prieſts and Miniſters in the the Catholike Church: to refuſe his doctrine, & theirs.

The Goſpel vpō the 12 Sunday after Pētecoſt.

things that you heare, and heard them not.

† And behold a certaine lavvyer ſtoode vp, tempting him 25
and ſaying, Maiſter, by doing of vvhat thing ſhal I poſſeſſe
life euerlaſting? † But he ſaid to him, In the lavv vvhat is 26
vvritten? hovv readeſt thou? † He anſvvering ſaid, *Thou ſhalt* 27 *Deu. 6,5*
loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole ſoule, and
vvith al thy ſtrength, and vvith al thy minde: and thy neighbour as thy ſelf. *Leu. 19, 18.*
† And he ſaid to him, Thou haſt anſvvered right, "this doe and 28
thou ſhalt liue. † But he deſirous to iuſtifie him ſelf, ſaid to 29
IESVS, And vvho is my neighbour? † And IESVS taking 30
it, ſaid, A certaine man vvent dovvne from Hieruſalem into
Iericho, and fel among theeues, vvho alſo ſpoiled him, and gi-
uing him vvoundes vvent avvay leauing him "halfe-dead.
† And it chaunced that a certaine Prieſt vvent dovvne the 31
ſame vvay: and ſeeing him, paſſed by. † In like maner alſo a 32
Leuite, vvhen he vvas neere the place, and ſavv him, paſſed by.
† But a certaine Samaritane going his iourney, came neere 33
him: and ſeeing him, vvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:
and ſetting him vpon his ovvne beaſt, brought him into an
inne, and tooke care of him. † And the next day he tooke forth 35
tvvo pence, and gaue to the hoſt, and ſaid, Haue care of him:
and vvhatſoeuer thou ſhalt :: ſupererogate, I at my returne :: *Supero-*
vvil repay thee. † Vvhich of theſe three in thy opinion vvas 36 *gaueris,*
neighbour to him that fel among theeues? † But he ſaid, He 37 *προσδα-*
that did mercie vpon him. And IESVS ſaid to him, Goe, and *πανήσῃς,*
doe thou in like maner. ⊣

† [b] And it came to paſſe as they vvent, and he entred into a 38
certaine tovvne: and a certaine vvoman named Martha, re-
ceiued him into her houſe, † and ſhe had a ſiſter called Ma- 39
rie. vvho ſitting alſo at our Lords feete, heard his vvord. † But 40
Martha vvas buſie about much ſeruice. vvho ſtoode and
ſaid, Lord, haſt thou no care that my ſiſter hath left me alone
to ſerue? ſpeake to her therfore, that ſhe help me. † And our 41
Lord anſvvering ſaid to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
neceſſarie. "Marie hath choſen the beſt part vvhich ſhal not
be taken avvay from her. ⊣

:: S. Auguſtin ſaith that the Apoſtle (1. Cor. 9.) according to this place did ſupererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Goſpel, but would not. *li. de op. Monach. c. 1.* Whereof it cómeth, that the workes which we doe more then precept, be called workes of Supererogation: & whereby it is alſo euident againſt the Proteſtats, that there be ſuch workes. *See Optatum li. 6 cont. Parmen.* how aptly he applyeth this parable to S. Paules counſel of virginitie (1 Cor. 7) as to a worke of ſupererogation.

b The Goſpel vpon the Aſſumptiõ of our Lady *Aug. 15.*

ANNOT.

ANNOTATIONS
CHAP. X.

21. *To litle ones*) By this place euery vulgar artificer may not preſume that God hath reuealed al truth to him, and therfore refuſe to be taught of the learned. for Chriſt did not afterward endeu ſhers and vulgar men nor any other with the gifts of vviſdom and tonges, vvithout their induſtrie, ſtudy, and teaching. though at the beginning, of great prouidence he did it, that it might be cleere to the vvorld, that al Nations vvere conuerted to him, not by perſuaſion of cunning Orators or ſubtil Diſputers, but by the plaine force of his grace and truth, vvhich S. Auguſtine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church knovv by their faith the high myſteries of Chriſtes Diuinity, and his preſence in the B. Sacrament, and ſuch like: rather then Arius, Caluin, and other like proud Scribes and Phariſees.

The humble vnlearned Catholike knovveth Chriſt better then the proud learned Heretike.

28. *This doe.*) Not by faith only, but by keeping Gods commaundements we obtaine life euerlaſting: not onely by beleeuing, but by doing. The heretikes ſay that it is impoſſible to keepe this commaundement of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requiſite in this life. 3. *reg.* 14, 8. 2. *Par.* 15. 15. *Pſ.* 118, 10. *Eccles.* 47, 9, 10. 4 *Reg.* 20, 3. 5. *Luc.* 1, 5. And if it vvere impoſſible to keepe it, and yet by Chriſt propoſed for the meane to obtaine life euerlaſting, he had mocked this Lavvyer and others, and not taught them.

The commaundements poſſible to be kept.

Cont. Arauſ. cap. 21. *to.* 1. *Cone. Cöc. Trid. ſeſſ.* 6. *c.* 1.

30. *Halfe dead.*) Here is ſignified man vvounded very ſore in his vnderſtanding and free-vvil, and al other povvers of ſoule and body, by the ſinne of Adam: but yet that neither vnderſtanding, nor free-vvil, nor the reſt, vvere extinguiſhed in man or taken av vay. The Prieſt and Leuite, ſignifie the Lavv of Moyſes: this Samaritane, is Chriſt the Prieſt of the nevve Teſtament: the oile and vvine, his Sacraments: the hoſt, the prieſts his miniſters. Vvhereby is ſignified, that the Lavv could not recouer the ſpiritual life of mankind from the death of ſinne, that is, iuſtifie man: but Chriſt onely, vvho by his paſſion and the grace and vertue thereof miniſtred in and by his Sacraments, iuſtifieth, and increaſeth the iuſtice of man, healing and abling free-vvil to doe al good vvorkes.

The parable of the vvounded man, explicated.

42. *Marie the beſt part.*) Tvvo notable exãples, one of the life Actiue, in Martha: the other of the life Contẽplatiue, in Marie: repreſenting vnto vs, that in holy Church there ſhould be alvvaies ſome to ſerue God in both theſe ſeueral ſorts. The life contẽplatiue is here preferred before the actiue. the Religious of both ſexes are of that more excellent ſtate. and therfore our Proteſtants haue vvholy abandoned them out of their common vvealth, vvhich the true Church neuer vvanted. But to ſay truth, they haue neither Martha nor Marie. our Lord geue them grace to ſee their miſerie. If ours vvere not anſvverable to their profeſſion, or vvere degenerated, vvhy haue they no nevv ones? if our Churches Votaries vovved vnlavvful things, Chaſtitie, Pouertie, Obedience, Pilgrimage: vvhat other Votaries or lavvful vovves haue they? For, to offer voluntarily by vovv (beſides the keeping of Gods commaundements, vvherevnto we are bound by precept and promiſe in our Baptiſme) our ſoules, bodies, goods, or any other acceptable thing to God, is an acte of ſouerãine vvorſhip belonging to God onely: and there vvas neuer true religion vvithout ſuch vovves and Votaries. If there be none in their vvhole Church that profeſſe contemplation, or that vovv any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the vvorld knovv they haue no Church nor religion at al.

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

Vovves and votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray inſtantly, 11 aſſuring that ſo God vvil giue vs good things. 14 The Ievves blaſphéming his caſting out of Diuels, and aſking for a miracle from heauen, 17 he defendeth his doing: 22 foretelling alſo the Diuels expulſion by him out of the vvorld (that is, the vocation of the Gentils) 24 and his reentrie into their nation, 27 vvith their reprobation though he be of their fleſh, 29 and alſo their final moſt vvorthy damnation. 37 Againe, to the Phariſees and Scribes he crieth Vvo, as authors of the ſaid reprobation nov vv at hand.

Y AND

AND it came to passe, vvhen he vvas in a 1
certaine place, praying, as he ceased, one
of his Disciples said to him, Lord teach vs
to pray, as Iohn also taught his Disciples.
† And he said to them, * Vvhen you pray, 2 Mt. 6,9.
say, FATHER, *sanctified be thy name. Thy kingdom*
come,† Our daily bread giue vs this day,†and forgiue vs 3
our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. 4
And lead vs not into temptation. † And he said to them, Vvhich of 5
you shal haue a frende, and shal goe to him at midnight, and
shal say to him, Frende, lend me three loaues,†because a frende 6
of mine is come out of his way to me, and I haue not what to
set before him:†& he from vvithin answvering saith, Trouble 7
me not, novv the doore is shut, and my children are vvith me
in bed: I can not rise and giue thee. † And if he shal perse- 8
uêre knocking, I say to you, although he vvil not rise and
giue him because he is his frende, yet for his importunitie he
vvil rise, and giue him as many as he needeth. † * And I say 9 Mt. 7.7.
to you, Aske, and it shal be giuen you: seeke, and you shal
finde: knocke, and it shal be opened to you. † For euery one 10
that asketh, receiueth: and he that seeketh, findeth: and to
him that knocketh, it shal be opened. † And vvhich of you 11
if he aske his father bread, vvil he giue him a stone? or a fish,
vvil he for a fish giue him a serpent? † Or if he aske an egge, 12
vvil he reach him a scorpion? † If you then being naught, 13
knovv hovv to giue good giftes to your children, hovv
much more vvil your father from heauen giue the good spi-
rit to them that aske him? ⊣

The Gospel in *Maioribus litanijs* on S. Markes day, and in the Rogation daies. And in a votiue Masse against the Pagans.

The Gospel in a votiue Masse for sinnes.

† * And he vvas casting out a deuil, and that vvas dumme. 14 Mt. 12, 22.
And vvhen he had cast out the deuil, the dumme spake: and
the multitudes marueiled. † * And certaine of them said, In 15 Mr. 3,22
Beel-zebub the prince of Deuils he casteth out Deuils. † And 16
other tempting, asked of him a signe from heauen. † But he 17
seeing their cogitations, said to them, Euery kingdom deui-
ded against it self, shal be made desolate, and [c] house vpon
house, shal fall. † And if Satan also be deuided against him 18
self, hovv shal his kingdom stand? because you say that in
Beel-zebub I doe cast out Deuils. † And if I in Beel-zebub 19
cast out Deuils: your children, in vvhom doe they cast out?
therfore they shal be your iudges. † But if I in the ∷ finger of 20
God

The Gospel vpō the 3 Sunday in Lent.

[c] οἶκος ἐπὶ οἶκον

∷ This finger, is the spirit of God, Mt. 12,28.

God doe caſt out Deuils: ſurely the kingdom of God is come
21 vpon you. †Vvhen the ſtrong armed keepeth his court:
22 thoſe things are in peace that he poſſeſſeth. †But if a ſtronger then he, come vpon him and ouercome him: he vvil take avvay his vvhole armour vvherein he truſted, and vvil diſ-
23 tribute his ſpoiles. †He that is not vvith me, is againſt me:
24 and he that gathereth not vvith me, ſcattereth. †Vvhen the vncleane ſpirit ſhal depart out of a man, he vvandereth through places vvithout vvater, ſeeking reſt. And not finding, he ſaith, I vvil returne into my houſe vvhence I de-
25 parted. †And vvhen he is come, he findeth it ſvvept vvith a
26 beſome, and trimmed. †Then he goeth and taketh ſeuen other ſpirits vvorſe then him ſelf, and entring in they dvvel there. And the [c] laſt of that man be made vvorſe then the firſt.

[c] nouiſſima fiunt

27 †[b] And it came to paſſe: vvhen he ſaid theſe things, a certaine vvoman lifting vp her voice out of the multitude ſaid to him, "Bleſſed is the vvombe that bare thee, and the pappes
28 that thou didſt ſucke. †But he ſaid, :: Yea rather, bleſſed are they that heare the vvord of God, and keepe it. ☩

29 †And the multitudes running together, he began to ſay, *This generation, is a vvicked generation: it aſketh a ſigne, and a ſigne ſhal not be giuen it but "the ſigne of Ionas the
30 Prophet. †*For as Ionas vvas a ſigne to the Niniuites: ſo
31 ſhal the Sonne of man alſo be to this generation. †*The Queene of the South ſhal riſe in the iudgement vvith the men of this generation, and ſhal condemne them: becauſe ſhe came from the endes of the earth to heare the vviſedom
32 of Salomon. and behold, more then Salomon here. †The men of Niniuee ſhal riſe in the iudgement vvith this generation, and ſhal condemne it, *becauſe they :: did penance at the preaching of Ionas. and behold, more then Ionas here.

Mt. 12, 29.
Ion. 2. 2.
3 Reg. 10, 1.
Ion. 3, 5.

33 †*No man lighteth a candel, and putteth it in ſecrete, neither vnder a buſhel: but vpon a candleſticke, that they
34 that goe in may ſee the light. †*The candel of thy body, is thine eie. If thine eie be ſimple, thy vvhole body ſhal be lightſome: but if it be naught, thy body alſo ſhal be darke-
35 ſome. †See therfore that the light vvhich is in thee, be not
36 darkeneſſe. †If then thy vvhole body be lightſome, hauing no part of darkeneſſe: it ſhal be lightſome vvholy, and as a

Mt. 5, 15
Mar. 4, 21.
Mt. 6, 22.

[b] The Goſpel vpon Aſſumption eue, and in a Votiue of our Lady betwene Candlemas and Eaſter, and betwene Pẽtecoſt and Aduent.

:: The ſaid mother of God, in that alſo was bleſſed that ſhe was the temporal meanes & miniſter of the Incarnatiõ, but much more bleſſed, in that ſhe continued the perpetual keeper of his word. *Beda. Aug. tract. 19. in Ioan.*

:: μετανόησαν. Marke that the great penance of the Niniuites (Ionæ 3) is here expreſſed by this Greeke vvord. *See Annot. Mat. 3, 2.* The Goſpel for a Confeſſor that is Biſhop.

bright candel it ſhal lighten thee. ¶

† And vvhen he vvas ſpeaking, a certaine Phariſee deſired 37
him that he vvould dine vvith him. and he going in ſate
dovvne to eate. † And the Phariſee began to thinke vvithin 38
him ſelf and to ſay, Vvhy he vvas not vvaſhed before dinner.
† And our Lord ſaid to him, * Novv you Phariſees doe make 39
cleane that on the out ſide of the cuppe and of the platter:
but that of yours vvhich is vvithin, is ful of rapine and ini-
quitie. † Fooles, did not he that made that on the outſide, 40
make that alſo that is on the inſide? † But yet [c] that that re- 41
maineth, [d]giue almes, & behold al things are cleane vnto you.
† But vvo to you Phariſees, becauſe you tithe minte and 42
revve and euery herbe: and paſſe ouer iudgement and the
charitie of God. but theſe things you ought to haue done,
and not to omit thoſe. † Vvo to you Phariſees, becauſe 43
you loue the firſt chaires in the ſynagogs, and ſalutations in
the market-place. † Vvo to you, becauſe you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers anſvvering ſaith to him, Maiſter, 45
in ſaying theſe things, thou ſpeakeſt to our reproche alſo.
† But he ſaid, [e] Vvo to you Lavvyers alſo: becauſe you lode 46
men vvith burdens which they can not beare, and your ſelues
touch not the packes vvith one of your fingers. † Wo to you 47
that [::] build the monuments of the Prophets: and your fathers
did kil them. † Surely you doe teſtifie that you conſent to the 48
vvorkes of your fathers: becauſe they in deede did kil them,
and you build their ſepulchres. † For this cauſe the vviſedō al- 49
ſo of God ſaid, I vvil ſend to them Prophets and Apoſtles, and
of them they vvil kil and perſecute. † that the bloud of al the 50
Prophets that vvas ſhed from the making of the vvorld, may
be required of this generation, † * from the bloud of Abel 51
vnto the * bloud of Zacharie that vvas ſlaine betvvene the
altar and the temple. Yea I ſay to you, it ſhal be required of
this generation. ¶ † Vvo to you Lavvyers, becauſe you haue 52
taken avvay the key of knovvledge: your ſelues haue not
entred, and thoſe that did enter you haue prohibited. † And 53
vvhen he ſaid theſe things to them, the Phariſees and the
Lavvyers began vehemently to vrge him, and to ſtoppe his
mouth about many things, † lying in waite for him, & ſeeking 54
to catch ſome thing of his mouth, that they might accuſe him.

ANNOT

Mt. 23, 25.

c *Quod ſupereſt,* τὰ ἐνόντα,

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

The Goſpel for many Martyrs.

:: Not the building of the Prophets monuments is condemned, but their imitation of their fathers that ſlew the Prophets. *Ambroſ.*

ANNOTATIONS
CHAP. XI.

Beda vpon thu place. 27. *Bleſſed is the vvombe.*) Let vs alſo (ſaith Venerable Bede) lift vp our voice vvith the Catholike Church, of vvhich this vvoman vvas a figure: let vs lift vp our hartes among the people, and ſay to our Sauiour, Bleſſed be the vvombe that bare thee, and the pappes vvhich thou didſt ſucke. for bleſſed in deede is the mother vvhich bare the King that ruleth heauen and earth for euer. Our B. Lady.

29. *The ſigne of Ionas.*) Of al miracles, his Reſurrection, after he had been according to his body, in the graue, according to his ſoule, in Hel three daies, vvas the greateſt, and moſt conuinceth the iucredulous Ievves: and therfore a greater or more euident then that, he ſaith he vvil not giue them. The ſigne of Ionas.

Eccſci. 3, 33. *Dan.* 4, 24 *Tob.* 4, 12, 11. 9. *Prou.* 25. 35, 42. 41. *Giue almes.*) The great force of almes is here and in diuers places of holy vvrite ſignified. In one place, they extinguiſh ſinne: in an other, they redeeme ſinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and here they make cleane and ſatisfie for the Ievves former offenſes. for (as S. Auguſtine ſaith c. 70 Enchiridij) almes deedes profite not a man that hath a vvill to continevv in his ſinnes, but they are to be done for a propitiation to God of former offenſes. Novv hovv vvel the Proteſtants like this doctrine ſo euidently ſet forth in Scripture, let the indifferent iudge, and hovv vvel it agreeth vvith their onely faith. The force of almes.

46. *Vvo to you Lavvyers.*) Theſe vvere Doctors of Moyſes Lavv, othervviſe called Scribes. Shal we therfore crie out againſt al Lavvyers novv, or ought the name of Lavvyer be odious vvith vs, becauſe of theſe naughty Lavvyers among the Ievves? much leſſe ought the name of Prieſts to be odious (as Heretikes would haue it) becauſe of the Ievves Prieſts that vvere ſo buſy againſt our Sauiour. The Lavvyers and Prieſts of the old Teſtament.

CHAP. XII.

He prepareth hu Diſciples againſt perſecutions to come vpon them at their publiſhing of hu doctrine. 15 With deuiding the brethrens inheritance he Wil not medle, but exhorteth them againſt auarice, 22 and hu Diſciples (by thu occaſion) againſt ſolicitude ſo much as of neceſſaries, 32 yea counſeling them to gene al in almes, 35 and to be ready at a knocke: 41 namely admoniſhing Peter and other Prelats to ſee to their charge: 49 and al, not to looke but for perſecution. 54 The Ievves he reprehendeth for that they Wil not ſee thu time of grace, 58 Whereas it is ſo horrible to die Without reconciliation.

1 AND when great multitudes ſtoode about him, ſo that they trode one an other, he began to ſay to his Diſciples, Take good heede of the leauen of the Phariſees, vvhich is hypocriſie.
2 † * For nothing is hid, that ſhal not be reuea-
Mt. 10, 26. *Mar.* 4, 22. 3 led: nor ſecrete, that ſhal not be knovven. † For the things that you haue ſaid in dai kneſſe, ſhal be ſaid in the light: and that vvhich you haue ſpoken into the eare in the chambers,
4 ſhal be preached in the houſe-toppes. † And I ſay to you my frendes, Be not afraid of them that kil the body, and after
5 this haue no more to doe. † But I vvil ſhevv you vvhom ye ſhal feare: :: feare him vvho after he hath killed, hath
6 povver to caſt into hel. yea I ſay to you, feare him. † Are not fiue ſparovves ſold for tvvo farthings: and one of them is not
7 forgotten before God? † Yea the heares alſo of your head are

:: The feare of Hel alſo is profitable: contrarie to the proteſtats, teaching ſecuritie of ſaluation, and that feare of Hel maketh men hypocrites.

al numbered. Feare not therfore: you are more vvorth then many ſparovves. † * And I ſay to you, " Euery one that con- 8
feſſeth me before men, the Sonne of man alſo vvil confeſſe him before the Angels of God. † But he that denieth me be- 9
fore men, ſhal be denied before the Angels of God. † * And 10
:: See Annot. Mt. 12, 32. :: euery one that ſpeaketh a vvord againſt the ſonne of man, it ſhal be forgiuen him: but he that ſhal blaſpheme againſt the holy Ghoſt, to him it ſhal not be forgiuen. † * And 11
vvhen they ſhal bring you in to the ſynagogs and to magiſtrates and poteſtates, be not careful in vvhat maner, and vvhat you ſhal anſvver, or vvhat you ſhal ſay. † For the ho- 12
ly Ghoſt ſhal teach you in the very houre vvhat you muſt ſay.

† And one of the multitude ſaid to him, Maiſter, ſpeake to 13
my brother that he deuide the inheritaunce vvith me. † But 14
he ſaid to him, Man, " vvho hath appointed me iudge or deuider ouer you? † And he ſaid to them, See and bevvare of al 15
auarice: for not in any mans aboundance doth his life conſiſt, of thoſe things vvhich he poſſeſſeth. † And he ſpake a ſimi- 16
litude to them, ſaying, A certaine riche mãs field yelded plentie of fruites. † and he thought vvithin him ſelf, ſaying, 17
:: Giue it to the poore, that ſhouldſt thou do, ſaith S. Baſil. :: Vvhat ſhal I doe, becauſe I haue not vvhither to gather my fruites? † And he ſaid, This vvil I doe, I vvil deſtroy my 18
barnes, and vvil make greater: and thither vvil I gather al things that are grovven to me, and my goods, † and I vvil 19
ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeres, take thy reſt, eate, drinke, make good cheere.
:: A goodly warning for al riche men. † But God ſaid to him, :: Thou foole, this night they require 20
thy ſoule of thee: and the things that thou haſt prouided, vvhoſe ſhal they be? † So is he that laieth vp treaſure to him 21
ſelf, and is not " riche to God vvard.

:: He forbiddeth not cõpetent prouidẽce, but to much carefulnes. See Annot. vpon S. Matth. c. 6, 25. † And he ſaid to his Diſciples, * Therfore I ſay to you, :: Be 22
not careful for your life, vvhat you ſhal eate: nor for your body, vvhat you ſhal doe on. † The life is more then the 23
meate, and the body is more then the raiment. † Conſider 24
the rauens, for they ſovv not, neither doe they reape, vvhich neither haue ſtorehouſe nor barne, and God feedeth them. Hovv much more are you of greater price then they? † And 25
vvhich of you by caring can adde to his ſtature one cubite? † If then you be not able to doe ſo much as the leaſt thing, 26
for the reſt vvhy are you careful? † Conſider the lilies hovv 27
they

Mt. 10, 32. *Mar.* 8, 38.
Mt. 12, 33. *Mr.* 3, 28
Mt. 10, 19. *Mar.* 13, 11.
Mt. 6, 25

they grovv: they labour not, neither doe they ſpinne. But
I ſay to you, Neither Salomon in al his glorie vvas araied
28 as one of theſe. † And if the graſſe that to day is in the field,
and to morovv is caſt into the ouen, God ſo clotheth: hovv
29 much more you O ye of litle faith! † And you, doe not ſeeke
vvhat you ſhal eate, or vvhat you ſhal drinke: and [c] be not
30 lifted vp on high. † For al theſe things the nations of the
vvorld doe ſeeke. but your father knovveth that you haue
31 neede of theſe things. † But ſeeke firſt the kingdom of God,
32 and al theſe things ſhal be giuen you beſides. † [b] Feare not
:: litle flocke, for it hath pleaſed your father to giue you a
33 kingdom. † Sel the things that you poſſeſſe, and giue almes.
Mt. 6, 20. * Make to you purſes that vveare not, treaſure that vvaſteth
not, in heauen: vvhither the theefe approcheth not, neither
34 doth the mothe corrupt. † For [a] vvhere your treaſure is, there
35 vvil your hart be alſo. ⊣ † [b] Let your :: loynes be girded,
36 and candles burning in your handes, † and you like to men
expecting their lord, when he ſhal returne from the mariage:
that vvhen he doth come and knocke, forthvvith they may
37 open vnto him. † Bleſſed are thoſe ſeruants, vvhom vvhen
the Lord commeth, he ſhal finde vvatching. Amen I ſay to
you, that he vvil gird him ſelf, and make them ſit dovvne,
38 and paſſing vvil miniſter vnto them. † And if he come in
the ſecond vvatch, and if in the third vvatch he come, and ſo
Mt. 24, 43. 39 finde, bleſſed are thoſe ſeruants. † * And this knovv ye, that
if the houſholder did knovv vvhat houre the theefe vvould
come, he vvould vvatch verely, and vvould not ſuffer his
40 houſe to be broken vp. † Be you alſo ready: for at vvhat
houre you thinke not, the Sonne of man vvil come. ⊣
41 † And Peter ſaid to him, Lord, doeſt thou ſpeake this pa-
42 rable to vs, or likevviſe to al? † And our Lord ſaid, Vvho
(thinkeſt thou) is a faithful ſtevvard and vviſe, vvhom the
lord appointeth ouer his familie, to giue them in ſeaſon
43 their meaſure of vvheate? † Bleſſed is that ſeruant, vvhom
44 vvhen the lord commeth, he ſhal finde ſo doing. † Verely
I ſay to you, that ouer al things vvhich he poſſeſſeth, he ſhal
45 appoint him. † But if that ſeruant ſay in his hart, My lord is
long a comming: and ſhal begin to ſtrike the ſeruants and
46 handmaides, and eate and drinke, and be drunke: † the lord
of that ſeruant ſhal come in a day that he hopeth not, and at
an houre that he knovveth not, and ſhal deuide him, and
ſhal

[c] μὴ μετέω ῥίζεσθε.

[b] The goſpel for S. Paulinus Iun. 22. And for a Cõfeſſor that is not a Biſhop.

[a] It was litle at the begining, & is ſtil in cõpariſon of al the reprobate: but in itſelf very great, as in the parable of the great tree that grew of the litle muſtard ſeed. Mt. 13.

[b] The goſpel for a Cõfeſſor that is not a Biſhop.

:: To girde our loines, is to keepe chaſtitie and cõtinencie. Gregor. ho. 11.

ſhal appoint his portion vvith the infidels. And that ſer- 47
uant that knevv the vvil of his lord, and prepared not him
ſelf, and did not according to his vvil: ſhal be beaten vvith
many ſtripes. † But he that knevv not, and did things vvor- 48
thie of ſtripes: ſhal be beaten vvith fevv. And euery one to
vvhom much vvas giuen, much ſhal be required of him: and
to vvhom they committed much, more vvil they d. maund
of him. † I came to caſt fire on the earth: and vvhat vvil I, but 49
that it be kindled? †But I haue to be baptized with a baptiſme: 50
and hovv am I ſtraitened vntil it be diſpatched? †* Thinke 51 *Mt.* 10,
you that I came to giue :: peace on the earth? No, I tel you, 34.
but ſeparation. † For there ſhal be from this time, fiue in one 52
houſe deuided: three againſt tvvo, and tvvo againſt three.
† There ſhal be deuided, the father againſt the ſonne, and the 53
ſonne againſt his father, the mother againſt the daughter, and
the daughter againſt the mother, the mother in lavv againſt
her daughter in lavv, and the daughter in lavv againſt her
mother in lavv.

:: He meaneth the naughtie peace that is betvvene vvorldlings & ſinners, the agreement that is in infidelity, in Hereſie, or in any other vvickednes. he came to breake this peace. See Annot. Matth. 0. 10, 34.

†* And he ſaid alſo to the multitudes, When you ſee a 54 *Mt.* 16, 2
cloude riſing from the vveſt, by and by you ſay, A ſhoure
commeth, and ſo it commeth to paſſe: † and vvhen the ſouth 55
vvinde blovving, you ſay, That there vvil be heate: and it
commeth to paſſe. † Hypocrites, the face of the heauen and of 56
the earth you haue ſkil to diſcerne: but this time hovv doe
you not diſcerne? † And vvhy of your ſelues alſo iudge you 57
not that vvhich is iuſt? †* And :: vvhen thou goeſt vvith thy 58 *Mt.* 5, 25
aduerſarie to the Prince, in the vvay endeuour to be deliue-
red from him: leſt perhaps he dravv thee to the iudge, and the
iudge deliuer thee to the exactour, and the exactour caſt thee
into priſon. †I ſay to thee, thou ſhalt not goe out thence, vntil 59
thou pay the very laſt mite.

:: See Annot. Mt. 5, 25.

ANNOTATIONS
CHAP. XII.

Open confeſſiõ of our faith.

8. *Every one that confeſſeth.*] A Catholike man is bound to confeſſe his faith, being called to accounpt or examined by Iew, Heathen, or Heretike, concerning the ſame. Neither is it ynough to keepe Chriſt in his hart, but he muſt alſo acknowledge him in his wordes and deedes. And to deny Chriſt, or any article of the Catholike faith, for ſhame or feare of any worldly creature, hath no leſſe puniſhment, then to be denied, refuſed, and forſaken by Chriſt at the houre of his death before al his Angels: Which is an other maner of preſence and Conſiſtorie, then any Court or Seſſion that men can be called to for their faith, in this world.

11. 26

11. Be not careful.] That the poore vnlearned Catholike ſhould not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſvver cunning Heretikes, nor to giue a reaſon of his beleefe, and therfore muſt ſuffer or ſay any thing rather then come before them: our Maiſter giueth them comfort, promiſing that the Holy Ghoſt ſhal euer put into their hartes at the time of their appearance, that vvhich ſhal be ſufficient for the purpoſe. not that euery one vvhich is conuented before the Aduerſaries of faith, ſhould alvvaies be endued vvith extraordinary knovvledge to diſpute and confute, as the Apoſtles and others in the primitiue Church vvere: but that God vvil euer giue to the ſimple that truſteth in him, ſufficient courage and vvordes to confeſſe his beleefe. For ſuch an one called before the Commiſſioners, ſaith ynough and defendeth him ſelf ſufficiently, vvhen he anſvvereth that he is a Catholike man, & that he vvil liue and die in that faith vvhich the Catholike Church throughout al Chriſtian countries hath and doth teach, and that this Church can giue them a reaſon of al the things vvhich they demaund of him. &c.

The holy Ghoſt teacheth euery vnlearned Catholike to giue ſufficiēt reaſon of his faith.

12. Who hath appointed?] Chriſt refuſed to medle in this temporal matter, partly becauſe the demaund proceded of couetouſnes and il intention, partly to giue an example to Clergie men, that they ſhould not be vvithdravven by ſecular affaires and controuerſies from their principal function of praying, preaching, and ſpiritual regiment: but not vvholy to forbid them al actions pertaining to vvorldly buſines, ſpecially vvhere and vvhen the honour of God, the increaſe of religion, the peace of the people, and the ſpiritual benefite of the parties doe require. In vvhich caſes S. Auguſtin (as Poſſidonius vvriteth) vvas occupied often vvhole daies in ending vvorldly controuerſies, and ſo he vvriteth of him ſelf alſo, not doubting but to haue revvard therfore in heauen.

The dealing of Clergie men in vvorldly affaires.

In vita c. 19. Li. de op. Monach. c. 29.

13. Riche to God vvard.] He is riche tovvards God, that by his goods beſtovved vpon the poore, hath ſtore of merits, and many almeſmens praiers procuring mercie for him at the day of his death and iudgement, vvhich is here therfore called treaſure laid vp in heauen, vvhere the barnes be large ynough. The neceſſitie of vvhich almes is by Chriſt him ſelf here ſhevved to be ſo great, and ſo acceptable to God, that rather then they ſhould lacke the fruite thereof, they ſhould ſel al they haue and giue to the poore.

Meritorious vvorkes.

14. Where your treaſure is.] If the riche man vvithdravven by his vvorldly treaſure, can not ſet his hart vpon heauen, let him ſend his mony thither before him, by giuing it in almes vpon ſuch as vvil pray for him, and his hart vvil folovv his purſe thither.

Almes.

CHAP. XIII.

He threateneth the Iewes to be ſone forſaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabboth. 18 but his kingdom (the Church) as contemptible as it ſeemeth to them now in the beginning, ſhal ſpread ouer al the world, 20 and conuert al, 23 and what an hard ſore it ſhal be to them at the laſt day, to ſee them ſelues excluded from the glorie of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obſtinate and reprobate Hieruſalem vvil nedes murder him, as alſo his meſſengers afore and after him.

1 AND there vvere certaine preſent at that very time telling him of the Galilæans,
2 vvhoſe bloud Pilate mingled vvith their ſacrifices. †And he anſvvering ſaid to them, Thinke you that "theſe Galileans vvere ſinners more then al the Galilæans that they
3 ſuffred ſuch things? † No, I ſay to you: but vnles you :: haue
4 penance, you ſhal al likevviſe periſh. †As thoſe eighteene vpō vvhom the toure fel in Siloe, and ſlevv them: thinke you that they alſo vvere detters aboue al the men that dvvel in
5 Hieruſalem? †No, I ſay to you: but if you haue not penance, you ſhal al likevviſe periſh.

:: Niſi pœnitentiam habueritis,

:: Or as it is vttered in other places, *do penāce, μετανοειτε*. the which in the new Teſtament ſignifieth perfect repentance. See Annotatiōs Mat. 3, 2. 11, 22.

Z And

The Gospel on the Imber Saturday in Sept.

† And he said this similitude, A certaine man had :: a figtree 6 planted in his vineyard, and he came seeking for fruite on it, and found not. † And he said to the dresser of the vineyard, 7 Loe it is three yeres since I come seeking for fruite vpon this figtree: and I finde not. Cut it downe therfore: vvhereto doth it also occupie the ground? † But he answering saith to 8 him, Lord, let it alone this yere also, vntil I digge about it, and dung it. † and if happily it yeld fruite: but if not, hereafter thou 9 shalt cut it downe.

:: The figtree vvith only leaues & no fruite, is the Iewes synagogue, & euery other people or perso which hath faith and faire wordes, and no good workes.

† And he vvas teaching in their synagogue on the Sab- 10 boths. † And behold a vvoman that had a spirit of infirmitie 11 eightene yeres: and she vvas crooked neither could she looke vpvvard at al. † Whom vvhen IESVS savv, he called her 12 vnto him, and said to her, Woman, thou art deliuered from thy infirmitie. † And he imposed hands vpon her, and forth- 13 vvith she vvas made straight and glorified God. † And the 14 Archsynagogue answering (because he had indignation that IESVS had cured on the Sabboth) said to the multitude, Sixe daies there are vvherein you ought to vvorke. in them therfore come, and be cured: and not in the Sabboth day. † And 15 our Lord answering to him, said, Hypocrite, doth not euery one of you vpon the Sabboth loose his oxe or his asse from the manger, and leadeth them to vvater? † But "this daughter 16 of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day? † And vvhen he said these things, al his aduersaries 17 vvere ashamed: and al the people reioyced in al things that vvere gloriously done of him. ✠

† He said therfore, * Vvherevnto is the kingdom of God 18 like, and vvherevnto shal I esteeme it like? † It is like to a 19 :: mustard seede, vvhich a man tooke and cast into his garden, and it grevv: and became a great tree, and the foules of the aire rested in the boughes thereof. † And againe he said, * Like 20 to vvhat shal I esteeme the kingdom of God? † It is like to 21 leauen, vvhich a vvoman tooke and hid in three measures of meale, til the vvhole vvas leauened. † And he vvent by cities 22 and townes teaching, and making his iourney vnto Hierusalem.

Mt. 13, 31. *Mr.* 4, 30.

Mt. 13, 33.

22. See Annota. Matth. 13, 31.

:: Christians in their liues must seeke the strait way, but in religion the ancient common way.

† And a certaine man said to him, Lord, be they fevv that 23 are saued? * But he said to them, † :: Striue to enter" by the 24 narrovv gate: because many, I say to you, "shal seeke to enter, and

Mt. 7, 13

25 and ſhal not be able. † But vvhen the good man of the houſe
ſhal enter in, and ſhut the doore, and you ſhal begin to ſtand
vvithout, and knocke at the doore, ſaying, Lord open to vs:
and he anſvvering ſhal ſay to you, I knovv you not vvhence
26 you are: † then you ſhal begin to ſay, Vve did [a] eate before
27 thee and drinke, and in our ſtreates didſt thou teach. † And he
ſhal ſay to you, I knovv you not vvhence you are, depart
28 from me al ye vvorkers of iniquitie. † There ſhal be vveeping
and gnaſhing of teeth: vvhen you ſhal ſee Abraham and
Iſaac and Iacob, and al the Prophets in the kingdom of God,
29 and you to be thruſt out. † And there ſhal come from the Eaſt
and the Vveſt and the North and the South: and ſhal ſit
30 dovvne in the kingdom of God. † And behold, they are :: laſt
that ſhal be firſt, and they be firſt that ſhal be laſt.
31 † The ſame day there came certaine of the Phariſees, ſaying
to him, Depart and get the hence, becauſe Herod vvil kil thee.
32 † And he ſaid to them, Goe, and tel that foxe, Behold I caſt out
deuils, and perfite cures this day and to morovv, and the third
33 day I am conſummate. † But yet I muſt vvalke this day and to
morovv and the day folovving, becauſe it [c] cannot be that a
34 Prophet periſh out of Hieruſalem. †* Hieruſalem, Hieruſalem
vvhich killeſt the Prophets, and ſtoneſt them that are ſent to
thee, hovv often vvould I gather thy childrẽ as the bird doth
her brood vnder her vvings, and :: thou vvouldeſt not?
35 † Behold your houſe ſhal be left deſert to you. And I ſay to
you, that you ſhal not ſee me til it come vvhen you ſhal ſay,
Bleſſed is he that commeth in the name of our Lord.

:: The Gentils comming into Gods fauour later, are preferred before the Iewes which were firſt.

:: The Iewes loſt their preeminence, by their owne free will, & not by Gods cauſing: who ceaſed not to call and crie vpon them, and they would not heare. Whereby free will is plainly proued.

[c] Non capit ἐνδέχεται Mt. 23, 37.

ANNOTATIONS
CHAP. XIII

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

Nu. 16. 2 Mach. 1 Act. 5.

Some puniſhed for example.

16. *This daughter.*) We may ſee that many diſeaſes which ſeeme natural, doe procede of the Diuel by Gods permiſſion, either for ſinne, or for probation: and both thoſe kindes Chriſt ſpecially cured, for that no natural medicines could cure them, and ſpecially becauſe he came to diſſolue the workes of Satan both in body and ſoul.

Diſeaſes not natural.

24. *By the narrovv.*) Our Lord is not contrarie to him ſelf in that he anſvvereth, the gate to be ſtraite, and fevv to be ſaued, whereas els vvhere he ſaid, that many ſhould come from the Eaſt and Vveſt &c. and ioy with Abraham in the kingdom of heauen. Mt. 8, 11. For though they be few in

 reſpect

reſpect of the vvicked of al ſortes, yet they be many in them ſelues and in the ſocietie of Angels. the vvheate cornes are ſcarſe ſeen at the threſhing, vvhen they are medled With the chaffe: but vvhen the il are remoued, the vvhole barne of heauen ſhal be filled. *So ſaith S. Aug. Ser. 11 de verb. Do.*

Penance.

24. Shal ſeeke) Many vvould be ſaued and looke to be ſaued, but can not, becauſe they vvil not take paines to enter in at ſo ſtraite a paſſage, that is to ſay, to faſt much, pray often, doe great penance for their ſinnes, liue in holy Churches diſcipline, abſtaine from the pleaſures of this World, and ſuffer perſecution and loſſe of their goods and liues for Chriſtes ſake.

Schiſme.

26. Eate before thee.) It is not ynough to feede vvith Chriſt in his Sacraments, or to heare his vvord in the Church, to chalẽge heauen thereby, vnleſſe vve liue in vnitie of the Catholike Church. So S. Auguſtine applieth this againſt the Donatiſtes, that had the very ſame ſeruice and Sacraments Which the Catholike Church had, but yet ſeuered them ſelues from other Chriſtian countries by Schiſme. *Cont. lit. Petil. li. 2 c. 51.*

CHAP. XIIII.

By occaſion of dining With a Phariſee, 2 after that he hath againe confounded them for maligning him for his miraculous good doing on the Sabboth, 7 he teacheth them humilitie, ſeing their ambition, 12 and in their Workes to ſeeke retribution not of men in this Worlde, but of God in the World to come: 16 foretelling alſo that the IeWes for their Worldly excuſes ſhal not taſt of the Supper, but the Gentils in their place. 25 Yea that ſo far muſt men be from al Worldlines, that they muſt earneſtly bethinke them before they enter into his Church, and be ready to forgoe all: 34 ſpecially conſidering they muſt be the ſalt of others alſo.

The Goſpel vpõ the 16 Sũday after Pentecoſt.

AND it came to paſſe vvhen IESVS entred into the houſe of a certaine Prince of the Phariſees vpon the Sabboth to eate bread, and they vvatched him. † And behold there vvas a certaine man before him that had the dropſie. † And IESVS anſvvering, ſpake to the Lavvyers and Phariſees, ſaying, Is it Lavvful to cure on the Sabboth? † But they held their peace. but he taking him, healed him, and ſent him avvay. † And anſvvering them he ſaid, Vvhich of you ſhal haue an aſſe or an oxe fallen into a pit: and vvil not incontinent dravv him out on the Sabboth day? † And they could not anſvver him to theſe things.

† And he ſpake to them alſo that vvere inuited a parable, marking hovv they choſe the firſt ſeats at the table, ſaying to them, † When thou art inuited to a mariage, ſit not dovvne in the firſt place, leſt perhaps a more honorable then thou be inuited of him: † and he that bade thee and him, come and ſay to thee, Giue this man place: and then thou begin vvith ſhame to take the laſt place. † But vvhen thou art bidden, goe, ſit dovvne in the lovveſt place: that vvhen he that inuited thee, commeth, he may ſay to thee, Frende, ſit vp higher: then ſhalt thou haue glorie before them that ſit at table vvith thee. † becauſe euery one that exalteth him ſelf, ſhal be humbled: and he that humbleth him ſelf, ſhal be exalted. ¶

And

12 † And he ſaid to him alſo that had inuited him, Vvhen thou makeſt a dinner or a ſupper, call not thy frendes, nor thy brethrē, nor kinſmen, nor thy neighbours that are riche: leſt perhaps they alſo inuite thee againe, and recompenſe be made
13 to thee. † But vvhen thou makeſt a feaſt, cal the poore, feeble,
14 lame, and blinde, † and thou ſhalt be bleſſed, becauſe they haue not to recōpenſe thee: for :: recompenſe ſhal be made
15 thee in the reſurrection of the iuſt. † Vvhen one of them that ſate at the table vvith him, had heard theſe things, he ſaid to him, Bleſſed is he that ſhal eate bread in the kingdom of God.

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

16 † But he ſaid to him, A certaine man made a great ſupper,
17 and called many. † And he ſent his ſeruant at the houre of ſupper to ſay to the inuited, That they ſhould come, be-
18 cauſe novv al things are ready. † And they began al at once to make excuſe. The firſt ſaid to him, :: I haue bought a farme, and I muſt needes goe forth and ſee it, I pray thee hold me ex-
19 cuſed. † And an other ſaid, I haue bought fiue yoke of oxen,
20 and I goe to proue them, I pray thee, hold me excuſed. † And an other ſaid, I haue maried a vvife, and therfore I can not
21 come. † And the ſeruant returning told theſe things to his lord. Then the maiſter of the houſe being angrie, ſaid to his ſeruant, Goe forth quickly into the ſtreates and lanes of the citie, and the poore and feeble and blinde and lame bring in
22 hither. † And the ſeruant ſaid, Lord, it is done as thou didſt
23 commaunde, and yet there is place. † And the lord ſaid to the ſeruant, Goe forth into the vvaies and hedges: and "com-
24 pel them to enter, that my houſe may be filled. † But I ſay to you, that none of thoſe men that vvere called, ſhal taſt my ſupper. ¶

The Goſpel vpō the 2 Sunday after Pentecoſt.

:: Worldlines, wealth, and voluptuouſnes, are the things that ſpecially hinder men from God.

25 † And great multitudes vvent vvith him: and turning, he
Mt. 10, 37. 26 ſaid to them, †* If any man come to me and hateth not his :: father and mother, and vvife and children, and brethren and ſiſters, yea and his ovvne life beſides: he can not be my
27 diſciple. † And he that doth not beare his croſſe and come
28 after me: cannot be my diſciple. † For, vvhich of you minding to build a toure, doth not firſt ſit dovvne and recken the charges that are neceſſarie, vvhether he haue to finiſh it:
29 † leſt, after that he hath laid the foundation, and is not able
30 to finiſh it, al that ſee it, begin to mocke him, † ſaying, That
31 this man began to build, and he could not finiſh it? † Or

The Goſpel for a Martyr that is a Biſhop. And for *S.* Baſil *Iun.* 14.

:: No creature ſo deere vnto vs, vvhich vve muſt not hate or forſake, if it hinder vs, and in that reſpect, that it hindereth vs from Chriſt, or his Church, & our Saluation.

vvhat king about to goe to make vvarre againſt an other king, doth not firſt ſit dovvne and thinke vvhether he be able vvith ten thouſands to meete him that vvith tvventie thouſands commeth againſt him? †Othervviſe vvhiles he 32 is yet farre of, ſending a legacie he aſketh thoſe things that belong to peace. † So therfore euery one of you that doth 33 not :: renounce al that he poſſeſſeth, cannot be my diſciple. ¶

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

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

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

ANNOTATIONS
CHAP. XIIII.

Free-vvil.

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

23. *Compel them.*) The vehement perſuaſion that God vſeth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him againſt their owne willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. S. Auguſtine alſo referreth this compelling to the penal lawes which Catholike Princes do iuſtly vſe againſt Heretikes and Schiſmatikes, prouing that they who are by their former profeſſiõ in Baptiſme ſubiect to the Catholike Church, and are departed from the ſame after Sectes, may and ought to be compelled into the vnitie and ſocietie of the vniuerſal Church againe. and therfore in this ſenſe, by the two former partes of the parable, the Ievves firſt, and ſecondly the Gentils, that neuer beleeued before in Chriſt, vvere inuited by faire ſvveete meanes onely: but by the third, ſuch are inuited as the Church of God hath power ouer, becauſe they promiſſed in baptiſme, and therfore are to be reuoked not onely by gentle meanes, but by iuſt puniſhment alſo.

ep. 10 paulo poſt prin cip. & ep. 200. & li. 1 cont. ep. Gaudent. c. 25.

CHAP. XV.

By occaſion of the Phariſes murmuring at him for receiuing penitent ſinners, he ſheweth what ioy ſhalbe in heauen for the conuerſion of one ſinner, 11 and for the yonger ſonne, which is the Gentils: 25 the elder (to wit the Ievves) in the meane time diſdaining thereat, and refuſing to come into his Church.

The Goſpel vpõ the 3 Sunday after Pentecoſt.

AND there approched Publicans and 1 ſinners vnto him for to heare him. † And 2 the Phariſees and the Scribes murmured ſaying, That this man receiueth ſinners, and eateth vvith them. † And he 3 ſpake to them this parable, ſaying, †* Vvhat :: man of you hauing an hun- 4 dred ſheepe: and if he hath loſt one of them, doth he not leaue the ninetie nine in the deſert, and goeth after that vvhich vvas loſt vntil he finde it? † And vvhen he hath found 5 it,

:: This man, is our Sauiour Chriſt: whoſe care & trauaile in ſearching & reducing ſinners to repentãce, al ſpiritual men ſpecially ſhould folow.

Mat. 18, 12.

6 it, laieth it vpon his ſhoulders reioycing; † and comming
home calleth together his frendes and neighbours, ſaying to
them, Reioyce vvith me, becauſe I haue found my ſheepe that
7 vvas loſt? † I ſay to you, that euen ſo there ſhal be ioy in
heauen vpon one ſinner that doth penance, "then vpon nine-
8 tie nine iuſt that neede not penance. † Or vvhat :: vvoman :: This vvoman is the catholike Church, vvho alſo cõtinually ſeeketh her loſt children.
hauing ten grotes: if ſhe leeſe one grote, doth ſhe not light a
candle, and ſvveepe the houſe, and ſeeke diligently, vntil ſhe
9 finde? † And vvhen ſhe hath found, calleth together her
frendes and neighbours, ſaying, Reioyce vvith me, becauſe
10 I haue found the grote vvhich I had loſt? † So, I ſay to you,
there ſhal be ioy" before the Angels of God vpon one ſin-
ner that doth penance. ¶

11 † And he ſaid, A certaine man had tvvo ſonnes: † and the The Goſpel vpõ Saturday in the 2 weeke of Lent.
12 yonger of them ſaid to his father, Father, giue me the portion
of ſubſtance that belongeth to me. And he deuided vnto
13 them the ſubſtance. † And not many daies after the yonger The prodigal ſonne, is a parable, both of the Gentils conuerſion, & alſo of euery diſſolute ſinner penitẽtly returning to God.
ſonne gathering al his things together vvent from home into
a farre countrie: and there he vvaſted his ſubſtance, liuing
14 riotouſly. † And after he had ſpent al, there fel a sore famine
15 in that countrie, and he began to be in neede. † And he vvent,
and cleaued to one of the citizens of that countrie. And he
16 ſent him into his farme to feede ſvvine. † And he vvould
faine haue filled his bellie of the huſkes that the ſvvine did
17 eate: and no bodie gaue vnto him. † And returning to him
ſelf he ſaid, Hovv many of my fathers hirelings haue aboun-
18 dance of bread: and I here periſh for famine? † I vvil ariſe,
and vvil goe to my father, and ſay to him, Father, I haue ſin-
19 ned againſt heauen and before thee: † I am not novv vvor-
thie to be called thy ſonne: make me as one of thy hirelings.
20 † And riſing vp he came to his father. And :: vvhen he vvas yet :: Gods wonderful and tender mercie toward penitent ſinners.
farre of, his father ſavv him, and vvas moued vvith mercie,
21 and running to him fel vpon his necke, and kiſſed him. † And
his ſonne ſaid to him, Father, I haue ſinned againſt heauen &
before thee, I am not novv vvorthie to be called thy ſonne.
22 † And the father ſaid to his ſeruants, Quickely bring forth
the firſt ſtole, and doe it on him, and put a ring vpõ his hand,
23 and ſhoes vpon his feete: † and bring" the fatted calfe, and kil
24 it, and let vs eate, and make merie: † becauſe this my ſonne
vvas dead, and is reuiued: vvas loſt, and is found. And they
25 began to make merie. † But his elder ſonne vvas in the field.

and

and vvhen he came and drevv nigh to the houſe, he heard muſicke and dauncing: † and he called one of the ſeruants, 26
and aſked vvhat theſe thinges ſhould be. † And he ſaid to 27
him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe. † But he had 28
indignation, and vvould not goe in. His father therfore going forth began to deſire him. † But he anſvvering ſaid to his 29
father, Behold, ſo many yeres doe I ſerue thee, and I neuer tranſgreſſed thy commaundement, and thou didſt neuer giue me a kidde to make merie vvith my frendes: † but after that 30
thy ſonne, this that hath deuoured his ſubſtance vvith vvhoores, is come, thou haſt killed for him the fatted calfe. † But he 31
ſaid to him, Sonne, thou art alvvaies vvith me, and al my things are thine. † But it behoued vs to make merie and be 32
glad, becauſe this thy brother vvas dead, and is reuiued, vvas loſt, and is found. ✠

ANNOTATIONS
CHAP. XV.

Ioy in heauen for euery penitent.

7. *Then vpon ninety nine iuſt.*) Neither God, nor the Saincts in heauen, nor men in earth do for al that eſteeme more of penitent ſinners, then they do of them that continevv iuſt and godly: though by the ſodein motion and preſent affection of ioy that man taketh and expreſſeth in ſuch alteration and nevv fallen good, it be here ſignified that the conuerſion of euery ſinner is exceding acceptable to God, and giueth his Saincts nevv cauſe of ioy and thankes giuing to God in an other kinde then for the continuance of the iuſt.

The Angels and Saincts knovv our hartes.

10. *Before the Angels.*) The Angels and other celeſtial ſpirits in heauen, do reioyce at euery ſinners conuerſion: they knovv then and haue care of vs, yea our hartes and inVard repentance be open to them: hovv then can they not heare our prayers? And betVixt Angels and the bleſſed ſoules of Saincts there is no difference in this caſe, the one being as highly exalted as the other and as neere God, in vvhom and by vvhom onely they ſee and knovv our affaires, as the other. *Mt. 22. 30*

The B. Sacrament and Sacrifice of the Altar.

23. *The fatted calfe.*) This feaſting and feſtiuitie (ſaith S. Auguſtine *li. 2. qu. Euang. c. 33 to. 4.*) are novv celebrated throughout the vvhole vvorld the Church being dilated and ſpred: for, that calfe in the body and bloud of our Lord is both offered to the Father, and alſo feedeth the vvhole houſe. And as the calfe ſignifieth the B. Sacrament of the body and bloud of Chriſt, ſo the firſt ſtole may ſignifie our innocencie reſtored in baptiſme, and the reſt, other graces and giftes giuen vs in the other Sacraments.

CHAP. XVI.

He teacheth the riche to procure heauen vvith their riches. 10 And being therfore derided of the couetous Phariſees (vvho ſavv temporal riches promiſed in the letter of the Lavv) he ſheevveth that novv is come the preaching of the kingdom of God, howbeit the Lavv for al that in no iote ſhal be fruſtrat. 19 foretelling them alſo, that the couetous ſerues ſhal be denied of their father Abraham, When poore Lazarus (the penitent Gentil) ſhal reſt in his boſome.

AND

The Gospel vpō the 8 Sūday after Pentecost.

1 AND he said also to his Disciples, There vvas a
cartaine riche man that had a [c] bailife: & he vvas
il reported of vnto him, as he that had vvasted
2 his goods. † And he called him, and said to
him, Vvhat heare I this of thee? render account
of thy [c] bailiship: for novv thou canst no more be bailife.
3 † And the bailife said vvithin him self, Vvhat shal I doe, be-
cause my lord taketh avvay from me the bailiship? digge I
4 am not able, to begge I am ashamed. † I knovv vvhat I vvil
doe, that vvhen I shal be remoued from the bailiship, they
5 may receiue me into their houses. † Therfore calling toge-
ther euery one of his lords detters, he said to the first, Hovv
6 much doest thou ovve my lord? † But he saith, An hundred
pipes of oile. And he said to him, Take thy bil: and sit
7 dovvne, quickly vvrite fiftie. † After that he said to an
other, But thou, hovv much doest thou ovve? Vvho
said, An hundreth quarters of vvheat. He said to him, Take
8 thy bil, and vvrite eightie. † And "the lord praised the bailife
of iniquitie, because he had done vvisely: for the children of
this vvorld, are vviser then the children of light in their ge-
9 neration. † And I say to you, Make vnto you frendes of the
:: mammon of iniquitie: that vvhen you faile, "they may re-
10 ceiue you into the eternal tabernacles. † He that is faithful
in the lest, is faithful in the greater also: and he that is vniust
11 in litle, is vniust in the greater also. † If then you haue not
been faithful in the vniust mammon: vvith that vvhich is the
12 true vvho may credit you? † And if you haue not been faith-
ful in other mens: that vvhich is yours, vvho vvil giue you?
13 † * No seruant can serue tvvo maisters, for either he shal hate
the one, and loue the other: or cleaue to one, and contemne
the other. You can not serue God and mammon.
14 † And the Pharisees vvhich vvere couetous, heard al these
15 things: and they derided him. † And he said to them, You are
they that iustifie your selues before men, but god knovveth
your hartes, because that vvhich is high to men, is abomina-
16 tion before God. † * The lavv and the prophets, vnto Iohn.
from that time the kingdom of God is euangelized, and euery
17 one doth force tovvard it. † * And it is easier for heauen and
18 earth to passe, then one tittle of the lavv to fall. † * Euery one
that dimisseth his vvife, "and marieth an other, committeth
aduoutrie: and he that marieth her that is dimissed from her

[c] οἰκονόμον

[c] οἰκονομίας

Mat. 6, 24.

Mat. 11, 12. Mat. 5, 18. Mat. 5, 31, 19, 9. Mar. 10, 11. 1. Cor. 7, 11.

:: Mãmon (saith S. Hierom q. 6. ad Algas.) in the Syriake tongue signifieth riches.

Mammon of iniquitie, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false & not the true heauēly riches.

husband, committeth aduoutrie.

The Gospel vpō Thursday in the 2 weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vvith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried" of the Angels into" Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vvhen he vvas in torments, he savv Abraham
a farre of, :: and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vvater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
:: good things in thy life time, and Lazarus likevvise euil: but
novv he is comforted, and thou art tormented. † And beside 26
al these things, betvvene vs and you there is fixed" a great
c chaos: that they vvhich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue fiue brethren, † for to testifie vnto 28
them," lest they also come into this place of torments. † And 29
Abraham said to him, :: They haue Moyses and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvil they beleeue. ¶

:: Lazarus in Abrahams bosome, and rest: but both in hel, and not in the kingdom of heauen before Christ. *Hiero. ep. 3. Epitaph. Nepot.*

:: To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, & a signe of paines in the next. *S. Hiero.*

:: Abrahā had knowledge of things in earth which were not in his time. as that they had Moyses and the Prophets bookes which he neuer saw. *August. de cura pro mor. c. 16.*

c χάσμα *a horrible distance.*

ANNOTATIONS
CHAP. XVI.

v. The lord praised.) This mans deceiting his maister is not praised, nor vve vvarrāted by his fact to gaine vniustly for to haue vvherevvith to giue almes: but his prudence, in that he prouided so substancially for him selfe vvhil it his maisters goods vvere in his handes, is commended, not for a vertue, but for a vvorldly pollicie: and proposed as an example of the careful prouision that rich men (who are Gods stevvards in earth) should make for their soules; against they be put out of their bailiship and be called to account, vvhich is the da, of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shal out of their offices, and vvell knovving they might gaine saluation by their money, haue so litle regard thereof.

Good vvorkes.

9. They may receiue) A great comfort to al great almes-men, and a vvonderful force and vertue in almes, vvhich beside the merite of the Worke of mercie, vvhich (as in other places of Scripture is said) purgeth sinne and gaineth heauen, procureth also not onely the prayers of their beadimen in earth

Almes meritorious.

Tob. 12, 9. Mat. 25,

in earth, but their patronage in heauen alſo. Whereby alſo the praiers of Saincts for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in ſuch fauour with God, that they may and doe receiue their frendes which were once their benefactors, into their manſions in heauen, no leſſe then the farmers whom the il ſteward pleaſured, might receiue their frends into their earthly houſes. Which alſo inſinuateth to vs, that almes beſtowed ſpecially vpon holy men, who by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in neceſſitie, though that be of exceding great merite alſo. See al this in theſe Doctors folowing. *Hiero. qu. 6. ad Algaſ. to. 3. Ambroſ. in Luc. Auguſt. ſer. 35 de verb. Do. c 1. Gregor. moral. li. 21 c. 14. Augu. li. 2 q. Euang. qu. 11. Chryſ. ho. 33 ad po. Antioch. to. 5.*

The Saincts do pray for vs.

18. *And marrieth.*) The good of Mariage through out al nations and men, is in iſſue and fidelitie of chaſtitie, but among the people of God it conſiſteth alſo in holines of Sacrament: Whereby it commeth to paſſe that it is a heinous crime to marry againe, though there be a diuorce made, ſo long as the parties liue. *Aug. de bono coning. c. 24 to. 6.* See the Annotations vpon Marke 10, 11.

Mariage after diuorce vnlawfull.

22. *Of the Angels.*) Angels carie good mens ſoules to heauen now, as they did then his to Abrahams boſome. See the reward of pouerty, affliction, and patience: and on the contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note alſo here, that at the day of euery mans death there is a particular iudgement, and therfore the ſoule ſleepeth not nor hangeth in ſuſpenſe til the general iudgement.

Vnmerciful riche men.

22. *Abrahams Boſome.*) The Boſome of Abraham is the reſting place of al them that died in perfect ſtate of grace before Chriſtes time, heauē before being ſhut from men. It is called in Zacharie, *a lake without water*, and ſometimes *a priſon*, but moſt commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or brimme of Hel, the places of puniſhment being far lower then the ſame, which therfore be called *Inferum inferius*. * *the lower hel.* Where this manſion of the fathers ſtood, or whether it be any part of Hel, S. Auguſtine doubteth: but that there was ſuch a place, he nor no Catholike man euer doubted: and al the fathers make it moſt certaine, that our Sauiour deſcending to Hel, went thither ſpecially, and deliuered the ſaid fatiers out of that manſion. Iren. *li. 4 c 19.* Euſeb. *Demonſt. Euang. li. 10 c. 8 Ioſine.* Nazian. *orat. 2 de Paſch.* Chryſoſt. *to. 5 in demonſt. Quod Chriſtus ſit Deus paulo poſt initium.* Epiph. *haereſ. 46 Tatiani.* Ambroſ *de myſt. Paſch. c. 4.* Hiero. *in 9 Zacharia.* Auguſt. *to. 10 Gen. ad lit. 20 de Ciuit. c. 13.* Paulinus *in Panegyrico Celſi.* Cyrillus *in Io. li. 12 c. 56 ad illud* Inclinato capite. Gregor. *li. 4 ep. 179* which truth and place though of al the ancient writers conſtantly and proued by this and other Scriptures: yet the Aduerſaries deny it (as they do Purgatorie) moſt impudently.

Abrahams boſome. Limbus patrū. Chriſt deſcended into Hel, and deliuered the fathers.

Zach. 9, 11. *Eſa. 42, 7.* * *Aug. in Pſ. 85. Ep. 99.*

26. *A great chaos.*) A great diſtance betwixt Abrahams boſome and the inferiour hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Chriſt alſo deliuered ſome at his deſcending to hel. for, theſe in Abrahams boſome were not in paines: and S. Auguſtine ſaith the Scriptures be plaine that he tooke ſome out of the places of puniſhment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

Purgatorie.

Aug. ep. 99.

28. *Left they alſo.*) If the damned had care of their frendes aliue how & for what cauſe ſoeuer, much more haue the Saincts and ſaued perſons. And if thoſe in hel haue meanes to expreſſe their cogitations and deſires, and to be vnderſtood of Abraham ſo far diſtant both by place and condition, much rather may the liuing pray to the Saincts and be heard of them: betwixt earth (that is to ſay) the Church militant and heauen, being continual paſſage of ſoules, and * Angels aſcending and deſcending by Iacobs ladder. Men muſt not for al that be curious to ſearche how the ſoules of the deceaſed expreſſe their mindes, and be heard one of an other, and ſo fall to blaſphemie, as Caluin doth, aſking whether their eares be ſo long to heare ſo far of, and wickedly meaſuring al things by mortal mens corporal groſſe maner of vttering conceits one to an other. Which was not here done by this damned nor by Abraham, with corporal inſtruments of tongue, teeth, and eares: though for the better expreſſing of the damneds caſe, Chriſt vouchſaued to vtter it in termes agreeing to our capacitie.

Saincts do heare our praiers and haue care of vs.

Caluins blaſphemie.

Gen. 28. *Calu. li. 3 inſtit. c. 22 ſect. 24.*

CHAP. XVII.

So damnable it is to be author of a Schiſme, 3 that We muſt rather forgiue be it neuer ſo often. 5 We muſt be feruent in faith, 7 and humble Withal, knowing that We are bound to God, and not he to vs. 11 The nine lewes are vngrateful after that he hath cured their leproſie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwiſe. 20 The Phariſees aſking, When cōmeth this kingdom of God (of Whoſe approching they had now heard ſo much) he teacheth that God muſt reigne Within vs: 22 and Warneth vs after his Paſſion neuer to go out of his Catholike Church for any new ſecrete cōming of Chriſt that heretikes ſhal pretend, but onely to expect his ſecond cōming in glorie, 26 preparing our ſelues vnto it, becauſe it ſhal come vpon many vnprouided, 31 ſpecially through the perſecution of Antichriſt a litle before it.

AND he ſaid to his Diſciples, It is ::impoſ- 1
ſible that ſcandale ſhould not come: but
vvo to him by vvhom they come. † It is 2
more profitable for him, if a mil-ſtone be
put about his necke, and he be caſt into
the ſea, then that he ſcãdalize one of theſe
litle ones. † Looke vvel to your ſelues, 3
* If thy brother ſinne againſt thee, rebuke him: and if he doe
penance, forgiue him. † And if he ſinne againſt thee ſeuen 4
times in a day, and ſeuen times in a day be conuerted vnto
thee, ſaying, It repenteth me, forgiue him.

† And the Apoſtles ſaid to our Lord, Increaſe faith in vs. 5
† And our lord ſaid, * If you had faith like to a muſtard ſeede, 6
you might ſay to this mulberie tree, be thou rooted vp, and be
tranſplanted into the ſea: and it vvould obey you. † And 7
vvhich of you hauing a ſeruant plovving or keeping cattle,
that vvil ſay to him returning out of the field, Paſſe quickly,
ſit dovvne: † and ſaith not to him, Make ready ſupper, and 8
gird thy ſelf, and ſerue me vvhiles I eate and drinke, and after-
vvard thou ſhalt eate and drinke? † Doth he giue that ſer- 9
uant thankes, for doing the things vvhich he commaunded
him? † I trovv not. So you alſo, vvhen you ſhal haue done 10
al things that are commaunded you, ſay, Vve are "vnprofita-
ble ſeruants: vve haue done that vvhich vve ought to doe.

† And it came to paſſe, as he vvent vnto Hieruſalem, he 11
paſſed through the middes of Samaria and Galilee. † And 12
vvhen he entred into a certaine tovvne, there mette him ten
men that vvere lepers, vvho ſtoode a farre of: † and they lif- 13
ted vp their voice, ſaying, IESVS maiſter, haue mercie on vs.
† Vvhom as he ſavv, he ſaid, Goe, * ſhevv your ſelues "to the 14
Prieſts. And it came to paſſe," as they vvent, they vvere made
cleane. † And one of them as he ſavv that he vvas made 15
cleane: vvent backe vvith a loud voice magnifying God,
† and he fel on his face before his feete, giuing thankes: and 16
this vvas a Samaritane. † And IESVS anſvvering ſaid, Vvere 17
not ten made cleane? and vvhere are the nine? † There vvas 18
not found that returned, and gaue glorie to God, but this
ſtranger. † And he ſaid to him, Ariſe, goe thy vvaies: 19
becauſe :: thy faith hathmade thee ſafe. ℍ

† And being aſked of the Phariſees, Vvhen commeth the 20
kingdom of God? he anſvvered them and ſaid, The kingdom
of God

:: Not of mere neceſſitie, for then it were no fault: but præſuppoſing the great wickednes of men, it is impoſſible but there ſhal be ſcandals & therfore it folovveth, *Vvo to him by vvhom they come.*

THE fourth part of this Goſpel, The cõming of Chriſt into Iewrie, towardes his Paſſion.

The Goſpel vpõ the 13 Sũday after Pentecoſt.

:: And yet we ſee here it vvas not only faith, but alſo his thankfulnes & returnſgto giue glorie to God.

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

Mt. 18, 21.

Mat. 17, 20.

Luc. 14, 2.

21 of God commeth not vvith obſeruation: † neither ſhal they ſay, Loe here, or loe there. for loe :: the kingdom of God is vvithin you.

:: Vvhiles they aſke and looke for a temporal kingdō in pompe and glorie, loe their king & Meſſias was now amōg thē. Whoſe ſpiritual kingdō is vvithin al the faithful that haue dominiō ouer ſinne.

22 † And he ſaid to his Diſciples, The daies vvil come vvhen you ſhal deſire to ſee one day of the Sonne of man: and you
23 ſhal not ſee. † * And they vvil ſay to you, Loe here and loe
24 there. :: Goe not, neither doe ye folovv after. † For euen as the lightening that lighteneth from vnder heauen, vnto
25 thoſe paites that are vnder heauen, ſhineth: ſo ſhal the
26 Sonne of man be in his day. † But firſt he muſt ſuffer many things and be reiected of this generation. † And as
27 it came to paſſe in the * daies of Noé, ſo ſhal it be alſo in the daies of the Sonne of man. † They did eate and drinke, they did marie vviues and vvere giuen to mariage euen vntil the day that Noé entred into the arke: and the floud came,
28 and deſtroyed them al. † Likevviſe as it came to paſſe in the * daies of Lot: They did eate and drinke, bought and ſould,
29 planted, and builded: † and in the day that Lot vvent out from Sodome, it rained fire and brimſtone from heauen, and
30 deſtroyed them all: † according to theſe things it ſhal be
31 in the day that the Sonne of man ſhal be reuealed. † In that houre he that ſhal be in the houſe-toppe, and his veſſel in the houſe, let him not goe dovvne to take them vp: and he that
32 is in the field, in like maner let him not returne backe. † Be
33 mindeful of * Lots vviſe. † Vvhoſoeuer ſeeketh to ſaue his life, ſhal loſe it: and vvhoſoeuer doth loſe the ſame, ſhal
34 quicken it. † I ſay to you, in that night there ſhal be tvvo in one bed: the one ſhal be taken, and the other ſhal be left:
35 † tvvo vvomen ſhal be grinding together: the one ſhal be taken, and the other ſhal be left: tvvo in the field: the one
36 ſhal be taken, and the other ſhal be left. † They anſvvering
37 ſay to him, Vvhere Lord? † Vvho ſaid to them, Vvhereſoeuer the body ſhal be, thither vvil the eagles alſo be gathered together.

:: No man muſt ſtine out of the Church after Schiſmatikes to heare them preach Chriſt in corners, Chriſts doctrine being open in al the world. See anot. *Act. 14, 22.*

Mt. 24, 23. Mar. 13, 21.

Gen. 7, 5

Gen. 19, 24.

Gen. 19, 26.

ANNOTATIONS
CHAP. XVII.

How we are vnprofitable & profitable ſeruants.

10. *Vnprofitable ſeruants.*) If our Sauiour had ſaid that the keeping of Gods cōmaundements had bene vnprofitable and not auailable to our ſelues, then might the Proteſtants haue truely argued thereby that our vvorkes deſerue not heauen or any revvard at Gods hand: but ſo he ſaid not, but that our ſeruice is to God vnprofitable, who calleth for it as duety, and not as a thing needeful

or profitable to him ſelf. And though here our Maiſter teach vs ſo humbly to conceiue of our ovvne doings tovvard him, yet him ſelf els vvher calleth not his ſeruants vnprofitable vvhen they haue done their labour, but ſpeaketh thus, *Good and faithful ſeruant, becauſe thou vvaſt faithful in a litle, I vvil place thee ouer much: enter into the ioy of thy Lord.* Yea of ſuch as ſerue him in the grace of the new Teſtament, he affirmeth that he wil not now *name them ſeruants but frendes*, yea and take them for his ovvne children, and as his frendes and ſonnes he counteth of vs and our vvorkes tovvard heauen, though vve in humilitie and truth muſt confeſſe alvvaies that vve be to him vnprofitable ſeruants. Yea and S. Paul ſaith plainly, that by cleanſing our ſelues from ſinful vvorkes, we ſhal be profitable veſſels to our lord. *2 Timot. 2,21.* Mt. 25, 21. Lu. 17, 10.

Confeſſion to the Prieſt.

10. To the prieſts.) This leproſie ſignificth ſinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Prieſts miniſterie: therfore let no man deſpiſe Gods ordinance nor ſay that it is ynough to confeſſe to God though he neuer come at the prieſt. *li. de viſit. infirm. apud Auguſt.*

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

CHAP. XVIII.

The Church is taught to commit the reuenge of her perſecutions to God, and to pray inceſſantly, for he no doubt (though in the perſecution of Antichriſt ſrow vvil ſo thinke) vvil at length come. 9 We muſt alſo pray vvith humility, becauſe vve knovv not vvith the Phariſee if we be iuſt, but vve knovv vvith the Publicane that vve be ſinners. 15 He vvil haue children to be brought to him, and al to be as children. 18 What is to be done to get life euerlaſting. 22 What alſo, to get perfection, 28 and vvhat revvard they ſhal haue that leaue al, yea or any part, for his ſake. 31 he foretelleth of his Paſſion moſt particularly, 35 and entring into Iericho, cureth one blinde man.

:' Vve ſhould pray alvvaies by faith, hope, and charitie, and by vvorking the thinges that be acceptable to God: though ſpecial times of vocal praiers in the Canonical houres be aſſigned for the ſtirring of vs vp to God through external figues of deuotion.

AND he ſpake alſo a parable to them that it 1
behoueth :' alvvaies to pray, & not to be weary,
† ſaying, There vvas a certaine iudge in a certaine 2
citie, vvhich feared not God, and of man made
no accompt. † And there vvas a certaine vvi- 3
dow in that citie: and ſhe came to him, ſaying, Reuenge me of
mine aduerſarie. † And he vvould not of a long time. but 4
aftervvard he ſaid vvithin him ſelf, Although I feare not
God, nor make accompt of man: † yet becauſe this vvidovv 5
is importune vpon me, I vvil reuenge her, leſt at the laſt ſhe
come and defame me. † And our Lord ſaid, Heare vvhat the 6
iudge of iniquitie ſayeth. † And vvil not God reuenge his 7
elect that crie to him day and night: and vvil he haue patience in them? † I ſay to you that he vvil quickly reuenge 8
them. But yet the Sonne of man comming, ' ſhal he finde
trovv you, faith in the earth?

The Goſpel vpō the 10 Sunday after Pentecoſt.

† And he ſaid alſo to certaine that truſted in them ſelues 9
as iuſt, and deſpiſed others, this parable: † Tvvo men vvent 10
vp into the Temple to pray: the one a Phariſee, and the
other a Publicane. † The Phariſee ſtanding, praied thus vvith 11
him

him ſelf: God, I giue thee thankes that I am not as the reſt of
men, extorcioners, vniuſt, aduouterers, as alſo this Publicane.
12 † :: I faſt tvviſe in a vveeke: I giue tithes of al that I poſſeſſe.
13 † And the Publicane ſtanding a farre of vvould not ſo much
as lift vp his eies tovvard heauen: but he :: knocked his breaſt,
14 ſaying, God be merciful to me a ſinner. † I ſay to you, this
man vvent dovvne into his houſe iuſtified more then he:
becauſe euery one that exalteth him ſelf, ſhal be humbled:
and he that humbleth him ſelf, ſhal be exalted. ¶

Mt. 19, 13. Mr. 10, 13.
15 †* And they brought vnto him infants alſo, that he might
touche them. Vvhich thing vvhen the Diſciples ſavv, they
16 rebuked them. † But IESVS calling them together, ſaid, Suf-
fer children to come vnto me, and forbid them not, for the
17 kingdom of heauen is for ſuch. † Amen I ſay to you, Vvho-
ſoeuer receiueth not the kingdom of God :: as a childe, ſhal
not enter into it.

Mt. 19, 16. Mr. 10, 17.
18 †* And a certaine Prince aſked him, ſaying, Good maiſter,
19 by doing vvhat, ſhal I poſſeſſe euerlaſting life? † And IESVS
ſaid to him, Vvhy doeſt thou call me good? None is good
Exo. 20, 13.
20 but only God. † Thou knovveſt :: the commaundements:
Thou ſhalt not kil, Thou ſhalt not commit aduoutrie, Thou ſhalt not beare falſe
21 *vvitnes, Thou ſhalt not ſteale, Honour thy father and mother.* † Vvho ſaid,
22 Al theſe things haue I kept from my youth. † Vvhich IESVS
hearing, ſaid to him, Yet one thing thou lackeſt: :: Sel al that
euer thou haſt, and giue to the poore, and thou ſhalt haue
23 treaſure in heauen: and come, folovv me. † He hearing theſe
24 things, vvas ſtroken ſad: becauſe he vvas very riche. † And
IESVS ſeeing him ſtroken ſad, ſaid, Hovv hardly ſhal they
25 that haue money, enter into the kingdom of God? † For it is
eaſier for a camel to paſſe through the eie of a nedle, then for
26 a riche man to enter into the kingdom of God. † And they
27 that heard, ſaid, And vvho can be ſaued? † He ſaid to them,
The things that are impoſſible vvith men, are poſsible vvith
28 God. † And Peter ſaid, Loe, vve haue left al things, and
29 haue folovved thee. † Vvho ſaid to them, Amen I ſay to
you, There is no man that hath leaſt houſe, or parents, or
brethren, or :: vvife, or children for the kingdom of God,
30 † and ſhal not receiue much more in this time, and in the
vvorld to come :: life euerlaſting.

Mt. 20, 17. Mr. 10, 31.
31 †* And IESVS tooke the Tvvelue, and ſaid to them, Be-
hold vve goe vp to Hieruſalem, and al things ſhal be con-
ſummat

:: To take pride of faſting, tithing, or any good worke, is naught: though the workes thé ſelues be very good.

:: So doe the prieſts and people at the holy Altar knocke their breaſts, & ſay with the hũble Publicane, *Deus propitius Auguſt. pſ. 31 conc. 3.*

:: In matters of faith & religion we muſt be as humble & obedient to the Catholike Church as yong childrẽ to their parents.

:: Not faith only but alſo keeping the cõmaundements purchaſe life euerlaſting. See annot. Mat. 19, 16.

:: This is not a commaundmẽt or precept, but counſel: vvhich the religious do folow. See Annot. Mat. 19.

:: The Apoſtles among other things left their wiues alſo, as S. Hierom noteth out of this place. *li. 1 adu. Iouin.*

:: Life euerlaſting the reward for leauing or loſing willingly our goods for Chriſtes ſake.

The Goſpel vpõ the Sunday of Quinquageſime.

ſummate vvhich vvere vvritten by the Prophets of the ſonne of man. † For he ſhal be deliuered to the Gentiles, and ſhal be mocked, and ſcourged, and ſpit vpon: † and after they haue ſcourged him, they vvil kil him, and the third day he ſhal riſe againe. † And they vnderſtoode none of theſe things, and this vvord vvas hid from them, and they vnderſtoode not the things that vvere ſaid.

† And it came to paſſe, vvhen he drevv nigh to Iericho, a certaine blinde man ſate by the vvay, begging. † And vvhen he heard the multitude paſſing by, he aſked what this ſhould be. † And they told him that IESVS of Nazareth paſſed by. † And he cried ſaying, IESVS ſonne of Dauid, haue mercie vpon me. † And they that vvent before, rebuked him, that he ſhould hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. † And IESVS ſtanding, commaunded him to be brought vnto him. And vvhen he vvas come neere, he aſked him, † ſaying, Vvhat vvilt thou that I doe to thee? but he ſaid, Lord, that I may ſee. † And IESVS ſaid to him, Do thou ſee, thy faith hath made thee vvhole. † And forthvvith he ſavv, and folovved him, magnifying God. And al the people as they ſavv it, gaue praiſe to God. ¶

ANNOTATIONS
CHAP. XVIII.

The Church erreth not in faith.

8. Shal he finde faith?) The Luciferians and Donatiſts vſed this place to excuſe their fall from the Church, as our Aduerſaries novv doe, ſaying that it vvas decaied in faith, vvhen they forſooke it. To vvhom vve anſwer as S. Hierom and S. Auguſtin anſwered them, that Chriſt ſaith not that there ſhould be no faith leaſt in earth: but by this maner of ſpeache inſinuateth, that at the later day in the great perſecution of Antichriſt faith ſhould be more rare, and the faithful among ſo many wicked not ſo notorious: ſpecially that perfect faith containing deuotion, truſt, and affection toward God, which our Maiſter ſo praiſed in certaine vpon whom he wrought miracles, and by force vvhereof mountaines might be moued, vvhich is rare euen vvhen the Church floriſheth moſt. *Hier. cont. Lucif. c. 6. Aug. de vnit. Ec. c. 15. & de verb. Do. Ser. 16.*

CHAP. XIX.

In Iericho he lodgeth in the houſe of Zacheus a Publicane, and againſt the murmuring Iewes openeth the reaſons of his ſo doing. 11 He ſheweth, that the laſt day ſhould not be yet, 15 and what them in the iudgement he vvil doe both to vs of his Church as vvel good as bad, 47 and alſo to the reprobate Iewes. 29 Being novv come to the place of his Paſſion, he entreth (vvceping and foretelling the deſtruction of blinde Hieruſalem) vvith triumph as their Chriſt. 45 He ſheweth his zeale for the houſe of God, and teacheth therein euery day. 47 The rulers vvould deſtroy him, but for feare of the people.

AND

1 AND entring in, he vvalked through Ieri- The Goſpel vpō
2 cho. † And behold a man named Za- the Dedication
chæus: and this vvas a Prince of the Publi- of a Church
3 cans, and he riche. † And he ſought to ſee
IESVS vvhat he vvas, and he could not for
the multitude, becauſe he vvas litle of ſta-
4 ture. † And running before, he "vvent vp into a ſycomore
tree that he might ſee him: becauſe he vvas to paſſe by it.
5 † And vvhen he vvas come to the place, IESVS looking
vp, ſavv him, and ſaid to him, Zachæus, come dovvne in haſt: Zachæus.
6 becauſe this day I muſt abide in thy houſe. † And he in haſt
7 came dovvne, and receiued him reioycing. † And vvhen al
ſavv it, they murmured, ſaying that he turned in, to a man that
8 vvas a ſinner. † But Zachæus ſtanding, ſaid to our Lord,
Behold the halfe of my goods, Lord, I giue to the poore: and if
I haue defrauded any man of any thing, "I reſtore fourefold.
9 † IESVS ſaid to him, That this day ſaluation is made to this
10 houſe: becauſe that he alſo is the ſonne of Abraham. †* For
Mt, 18, the Sonne of man is come to ſeeke and to ſaue that vvhich
11. vvas loſt. ¶
11 † They hearing theſe things, he added and ſpake a parable,
for that he was nigh to Hieruſalem, and becauſe they thought
that forthvvith the kingdom of God ſhould be manifeſted.
12 † He ſaid therfore, * A certaine noble man vvent into a farre The Goſpel for
Mt. 25, 13 countrie to take to him ſelf a kingdom, and to returne. † And a confeſſor that
14. calling his ten ſeruants, he gaue them ten poundes, and ſaid to is not a Biſhop,
14 them, Occupie til I come. † And his citizens hated him: and and namely for
they ſent a legacie after him, ſaying, Vve vvil not haue this S. Lewis the
15 man reigne ouer vs. † And it came to paſſe after he returned, king of France,
hauing receiued his kingdom: and he commaunded his ſer- Auguſt. 25.
uants to be called, to vvhom he gaue the money: that he :: Marke here a-
might knovv how much euery mā had gained by occupying. gainſt the aduer-
16 † And the firſt came, ſaying, Lord, thy pound hath gotten ten ſaries, that the
17 poundes. † And he ſaid to him, Vvel fare thee good ſeruant, rewards of theſe
becauſe thou haſt been faithful in a litle, thou ſhalt haue two good ſer-
18 povver ouer :: ten cities. † And the ſecond came, ſaying, Lord, uants be diuers
19 thy pound hath made fiue poundes. † And he ſaid to him, & vnæqual, ac-
20 And be thou ouer fiue cities. † And an other came, ſaying, cording to the
Lord, loe here thy pound, vvhich I haue had laid vp in a nap- diuerſitie or in-
21 kin. † for I feared thee, becauſe thou art an auſtere man: thou equal ty of their
takeſt vp that thou didſt not ſet dovvne, and thou reapeſt gaines, that is,
their merites.
and yet one re-
ceiueth the pe-
ny (Mat. 20. 9)
as wel as the
other, that is,
heauen or life
euerlaſting.

Weeke.

that vvhich thou didſt not ſovv. † He ſaith to him, By thine 22
ovvne mouth I iudge thee, naughtie ſeruant. Thou didſt
knovv that I am an auſtere man, taking vp that I ſet not
dovvne,and reaping that vvhich I ſovved not: † and vvhy 23
didſt thou not giue my money to the banke, and I comming
might certes vvith vſurie haue exacted it? † And he ſaid to 24
them that ſtoode by, Take the pound avvay from him, and
giue it to him that hath the ten poundes. † And they ſaid to 25
him,Lord,he hath ten poundes. † But I ſay to you, that to 26
euery one that hath ſhal be giuen: and from him that hath
not, that alſo vvhich he hath ſhal be taken from him. †

See annotatiõs Matth. 27, 29, &c.

THE fifth part of the Goſpel, Of the Holy weeke of his Paſſion in Hieruſalem.

† But as for thoſe mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
me.

PALME SVNDAY.

† And hauing ſaid theſe things,he vvent before aſcending 28
to Hieruſalem. † And it came to paſſe * vvhen he vvas come 29
nigh to Bethphagé and Bethania vnto the mount called
Oliuet,he ſent tvvo of his Diſciples, † ſaying, Goe into the 30
tovvne vvhich is ouer againſt, into the vvhich as you enter,
you ſhal finde the colt of an aſſe tied,on vvhich no man euer
hath ſitten:looſe him,and bring him. † And if any man aſke 31
you,Vvhy looſe you him? You ſhal ſay thus to him, becauſe
our Lord needeth his ſeruice. † And they that vvere ſent, 32
vvent their vvaies, and found as he ſaid to them, the colt
ſtanding.† And vvhen they looſed the colt,the ovvners there- 33
of ſaid to them, Vvhy looſe you the colt? † But they ſaid, 34
becauſe our Lord hath neede of him. † And they brought 35
him to IESVS. And caſting their garments vpon the colt,
they ſet IESVS therevpon. † And as he vvent, they ſpred 36
their garments vnderneath in the vvay. † And vvhen he ap- 37
proched novv to the deſcent of mount-Oliuet, al the multi-
tudes of ' them that deſcended', began vvith ioy to praiſe
God vvith a loude voice, for al the miracles that they
had ſeen, † ſaying, Bleſſed is he that commeth king in the 38
name of our Lord,peace in heauen, and glorie on high. † And 39
certaine Phariſees of the multitudes ſaid to him, Maiſter, re-
buke thy diſciples. † To vvhom he ſaid,I ſay to you, That if 40
theſe hold their peace,the ſtones ſhal crie. † And as he drevv 41
neere,ſeeing the citie,he vvept vpon it, ſaying, † Becauſe if 42
thou alſo hadſt knovven,and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine

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

his diſciples,

eies

43 eies. † For :: the daies ſhal come vpon thee: and thy ene-
mies ſhal compaſſe thee vvith a trenche, and incloſe thee
44 about, and ſtraiten thee on euery ſide, † and beate thee flat to
the ground, and thy children that are in thee. and they ſhal
not leaue in thee a ſtone vpon a ſtone: becauſe thou haſt not
knovven the time of thy viſitation.
45 †* And entring into the temple, he began to caſt out the
46 ſellers therein and the biers, † ſaying to them, It is vvritten,
That my houſe is the houſe of praier. But you haue *made it a deme of theeues.*
47 †And he vvas teaching daily in the temple. And the cheefe
Prieſts and the Scribes and the Princes of the people ſought
48 to deſtroy him: † and they found not vvhat to doe to him.
For al the people vvas ſuſpenſe, hearing him.

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

MVNDAY

Eſ. 56, 7 Ier. 7, 11

:: This was fulfilled 40 yeres after the death of Chriſt by Titus & Veſpaſianus, vvhen beſides incredible miſeries of famine and other diſtreſſes, there periſhed eleué hundred thouſand, and were taken captiues 97000, the ſiege begining in the very ſame feaſt & greateſt ſolēnitie of Eaſter when they put Chriſt to death. *Euſeb. li. 3 hiſt. c. 6. 7. 8. Ioſeph. li. 7 c. 17.*

weeke.

ANNOTATIONS
CHAP. XIX

6. Went vp.) Not onely invvard deuotion of faith and charitie tovvards Chriſt, but external offices of ſeeing, folovving, touching, receiuing, harbouring him, are recommended to vs in this example: euen ſo our manifold exteriour deuotion tovvards his Sacraments, Saincts, and ſeruants, be grateful: ſpecially the endeuour of good people not onely to be preſent at Maſſe or in the Church, but to be neere the B. Sacrament, and to ſee it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the houſe of their body. External deuotion.

8. I reſtore foureſold.) That vvhich vve giue of our ovvne, is almes and ſatisfaction for our ſinnes: but that vvhich vve reſtore of il gotten goods by Extortion, Vſurie, Simonie, Bribrie, Theft, or othervviſe, that is called here Reſtoring. And it is of duty and not of free almes, and muſt be rendred not to vvhom vve liſt, but to the parties annoyed if it be poſſible, othervviſe it muſt be beſtovved vpon the poore, or other good vſes, according to the aduiſe of our ſuperiour & ſuch as haue charge of our ſoules. But that he yelded foureſold, that vvas more then he vvas bound, but very ſatisfactorie for his former ſinnes alſo. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovvne, of a riche mans ſuperfluitie, that is ſo much recōmended to ſinners for redeeming their faultes: but this large beſtovving vpon Chriſt, to ſell al and giue it in almes, to giue the moytie of our goodes, to render foure times ſo much, for that vvhich is vvrongfully gotten, that extinguiſheth ſinnes. The poore vvidovves braſſe peny vvas very grateful, becauſe it vvas al or much of that ſhe had: but the riche mans pound of his ſuperfluitie, though it be good, yet is nothing ſo grateful. Reſtitution. Satisfaction. *Leu. 21. 3.*

CHAP. XX.

To the Ievves he auoucheth his power by the vvitnes of Iohn vvho vvas a man ſent of God. 9 and foretelleth in a parable their reprobation moſt vvorthy (vvith the vocation of the Gentils in their place) 17 and conſequently their irreparable damnation that ſhal enſue thereof. 20 He diſcouereth their ſnare about paying tribute to Caeſar: 27 he anſvvereth alſo the inuention of the Sadducees againſt the Reſurrection. 40 And ſo hauing put them al to ſilence, 41 he turneth and poſeth them, becauſe they imagined that Chriſt ſhould be no more but a man: 45 bidding al to beevvare of the Scribes (authors of the Ievves ſchiſme from him) being ambitious and hypocrites.

TVESDAY.

AND it came to paſſe: in one of the daies vvhen he vvas teaching the people in the temple and euangelizing, the cheefe Prieſts and the Scribes vvith the auncients aſſembled, † and ſpake ſaying to him, 2 ::Tel vs, in vvhat povver doeſt thou theſe things? or, vvho is he that hath giuen the this povver? † And IESVS anſvvering, ſaid to them, 3 I alſo vvil aſke you one vvord. Anſvver me, † The baptiſme 4 of Iohn was it from heauē, or of men? † But they thought with- 5 in them ſelues, ſaying, That if vve ſay, From heauen: he vvil ſay, Vvhy then did you not beleeue him? † But if vve ſay, Of 6 men: the vvhole people vvil ſtone vs: for they are certaine that Iohn is a Prophet. † And they anſvvered that they 7 knevv not vvhence it vvas. † And IESVS ſaid to them, 8 Neither doe I tel you in vvhat povver I doe theſe things.

† And he began to ſay to the people this parable, * A cer- 9 taine :: man planted a vineyard, & let it out to huſbandmen: and he vvas from home a long time. † And in time he ſent 10 to the huſbandmen a ſeruant, that they ſhould giue him of the fruit of the vineyard. Vvho beating him, ſent him avvay emptie. † And againe he ſent an other ſeruant. But they bea- 11 ting him alſo and reprochfully abuſing him, ſent him avvay emptie. † And againe he ſent the third: vvho vvounding 12 him alſo, caſt him out. † And the Lord of the vineyard ſaid, 13 Vvhat ſhal I doe? I vvil ſend my beloued ſonne: perhaps vvhen they ſhal ſee him, they vvil reuerence him. † Vvhom 14 vvhen the huſbandmen ſavv, they thought vvithin them ſelues, ſaying, This is the heire, let vs kil him, that the heritage may be ours. † And caſting him forth out of the vineyard, 15 they killed him. Vvhat therfore vvil the Lord of the vineyard doe to them? † He vvil come, and vvil deſtroy theſe huſband- 16 men, and vvil giue the vineyard to others. Vvhich they hearing, ſaid to him, God forbid † But he beholding them 17 ſaid, Vvhat is this then that is vvritten, *The ſtone vvhich the builders reiected, the ſame is become into the head of the corner?* † Euery one that 18 falleth vpon this ſtone, ſhal be quaſhed: and vpon vvhom it ſhal fall, it ſhal breake him to pouder. † And the cheefe 19 Prieſts and Scribes ſought to lay handes vpon him that houre: and they feared the people. for they knovv that he ſpake this ſimilitude to them.

†*And

:: See Annot. Mat. c 21, 23.

:: See the marginal annotations Marc. 12.

Mr. 21, 23. *Mr.* 11, 27, ;

Eſa. 5, 1. *Mt.* 21, 33. *Mr.* 12, 1.

Pſ. 117, 22.

Mt. 22, 15. Mr. 12,13.

20 † * And watching, they ſent ſpies which ſhould feine them
ſelues iuſt: that they might take him in his talke, and deliuer
21 him to the principaltie and povver of the Præſident. † And
they aſked him, ſaying, Maiſter, vve knovv that thou ſpeakeſt
and teacheſt rightly: and thou doeſt not accept perſon, but
22 teacheſt the vvay of God in truth. † Is it lavvful for vs to
23 giue tribute to Cæſar, or no? † But conſidering their guile,
24 he ſaid to them, Vvhy tempt you me? † Shevv me a penie.
Vvhoſe image hath it and inſcription? They anſvvering ſaid,
25 Cæſars. † And he ſaid to them, Render therfore the things
that are Cæſars, :: to Cæſar: and the things that are Gods, to
26 God. † And they could not reprehend his vvord before the
people: and marueiling at his anſvver, they held their peace.

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

27 † * And there came certaine of the Sadducees, vvhich de-
28 nie that there is a reſurrection, and they aſked him, † ſaying,
Maiſter, Moyſes gaue vs in vvriting, * If a mans brother die
hauing a vvife, and he haue no children, that his brother take
29 her to vvife, and raiſe vp ſeede to his brother. † There vvere
therfore ſeuen bredren: and the firſt tooke a vvife, and died
30 vvithout children. † And the next tooke her, and he died
31 vvithout children. † And the third tooke her. In like manet
32 alſo al the ſeuen, and they left no ſeed, and died. † Laſt of al
33 the vvoman died alſo. † In the reſurrection therfore, vvhoſe
vvife ſhal ſhe be of them? ſithens the ſeuen had her to vvife.
34 † And IESVS ſaid to them, The children of this vvorld
35 marrie, and are giuen in mariage: † but they that "ſhal be
::counted vvorthie of that vvorld and the reſurrection from
36 the dead, neither marrie, nor take vviues, † neither can they
die any more, for they are "equal to Angels: and they are the
ſonnes of God, ſeeing they are the ſonnes of the reſurrectiō.
37 † But that the dead riſe againe, Moyſes alſo ſhevved, beſide
thè buſh, as he calleth the Lord, *The God of Abraham, and the God of*

Exo.3,6.

38 *Iſaac, and the God of Iacob.* † For God is not of the dead, but of the
39 liuing. for al liue to him. † And certaine of the Scribes anſvve-
40 ring, ſaid to him, Maiſter, thou haſt ſaid vvel. † And further
they durſt not aſke him any thing.

Mt. 22, 44. Mr. 12,36. Pſ.109, 1.

41 † But he ſaid to them, * Hovv ſay they that Chriſt is the
42 ſonne of Dauid? † and Dauid him ſelf ſaith in the booke of
43 pſalmes, *The Lord ſaid to my Lord, Sit on my right hand, † til I put thine ene-*
44 *mies, the ſoote ſtoole of thy feete?* † Dauid then calleth him Lord: and
hovv is he his ſonne?

weeke.

:: So duties muſt be done to Princes, that our duety to God be not neglected. See Annot. Mat. c.22, 15.

:: The greeke ἐτ καλ ἀξίων importeth alſo this much, *They that are made vvorthie*, to wit, by the grace of God, and ſo they are in deede vvorthie. as alſo in the next chapter verſe 36. & 2. *Theſſ.1.*

weeke.

† And al the people hearing him, he ſaid to his Diſciples, 45
†* Bevvare of the Scribes, that vvil vvalke in robes, and loue 46
ſalutations in the market-place, and the firſt chaires in the ſy-
nagogs, and the cheefe roomes in feaſtes. † vvhich de- 47
uoure vvidovves houſes: feining long praier. Theſe ſhal re-
ceiue greater damnation.

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

ANNOTATIONS
CHAP. XX.

To be worthie of heauē, or to deſerue & merite it.

καταξιωθῆναι. ἀξιωθῶσι.

35. *Shal be counted vvorthie.*) This truth and ſpeach that good men be vvorthy of heauen, is according to the Scriptures, and ſignifieth that mans vvorkes done by Chriſts grace do condignely or vvorthely deſerue eternal ioy. as Sap. 3. *God proued them, and found them vvorthy of him ſelf.* and Mat. 10. *He that loueth his father more then me, is not vvorthy of me.* and Coloſ. 1, *That you may vvalke vvorthy of God.* and moſt plainly Apoc. 3. *They ſhal vvalke vvith me in vvhite, becauſe they are vvorthy.* as of Chriſt (c. 1) *Thou art vvorthy o Lord to receiue glorie &c.* And that, to be counted vvorthie, and to be vvorthié, is here al one, it is plaine, by the Greeke vvord, vvhich S. Paul vſeth ſo, as the aduerſaries ovvne Engliſh Teſtaments do teſtifie, reading thus Hebre. 10. *Of hovv much ſorer puniſhment ſhal he be vvorthie, vvhich &c.* & it muſt needes ſo ſignifie, becauſe men for ſinnes are not only counted, but are in deede vvorthie of puniſhment, as them ſelues do graunt. They do greatly therfore forget them ſelues, and are ignorant in the Scriptures, and knovv not the force nor the valure of the grace of God, vvhich doth not onely make our labours grateful to God, but vvorthie of the reward vvhich he hath prouided for ſuch as loue him. See the Annot. 2 *Theſſ.* 1, 5.

The new Teſtamēt an. 1580.

The dignitie of Sainctś.

36. *Equal to Angels.*) Sainctś of our kinde, now in their ſoules, and after their reſurrection in body and ſoule together, ſhal be in al things equal to Angels: and for degree of bliſſe, many Sainctś of greater merite ſhal be aboue diuers Angels: as S. Iohn Baptiſt, the Apoſtles, and others, and our B. Lady aboue al the orders of holy ſpirits in dignitie and bliſſe. and no maruel, our nature by Chriſt being ſo highly exalted aboue al Angels.

CHAP. XXI.

We commendeth the poore vvidovv for her tvvo mites, aboue al. 5 *Hauing ſaid that the Temple ſhal be quite deſtroied,* 7 *he foretelleth firſt many things that ſhal goe before,* 20 *then a ſigne alſo vvhen it ſhal neere, after vvhich ſhal come the deſtruction it ſelf in moſt horrible maner, vvithout hope of reſtitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the vvorld.* 25 *And then vvhat ſignes ſhal come of the laſt day, terrible to the vvorld,* 28 *but comfortable to vs of his Church,* 30 *ſo that vve be al vvaies vvatchful.*



ND beholding, he ſavv them that did caſt 1 *Mr.* 12, 14.
their giftes into the treaſurie, riche perſons.
† And he ſavv alſo a certaine poore vvidovv 2
caſting tvvo braſſe mites. † And he ſaid, Vere- 3
ly I ſay to you, that this poore vvidovv hath
caſt more then al. † For al theſe of their aboundance haue 4
caſt into the giftes of God: but ſhe of her penurie, hath caſt
in al her liuing that ſhe had.

† And certaine ſaying of the temple that it vvas adorned 5
vvith

6 vvith goodly ſtones and donaries, he ſaid, † Theſe things
Mt. 24, 1. Mar. 13, 1. vvhich you ſee, * the daies vvil come vvherein :: there ſhal
not be left a ſtone vpon a ſtone that ſhal not be deſtroied.
TVESDAY night. 7 † And they aſked him, ſaying, Maiſter, When ſhal theſe things
be: and vvhat ſhal be the ſigne vvhen they ſhal begin to
8 come to paſſe? † Vvho ſaid, See you be not ſeduced. for :: ma-
ny vvil come in my name, ſaying that I am he: and the time
9 is at hand, goe not therfore after them. † [b] And vvhen you
ſhal heare of vvarres and ſeditions, be not terrified: theſe
things muſt firſt come to paſſe, but the end is not yet by and
10 by. † Then he ſaid to them, Nation ſhal riſe againſt na-
11 tion, and kingdom againſt kingdom. † And there ſhal be
great earth-quakes in places, and peſtilences and famines, and
12 terrours from heauen, and there ſhal be great ſignes. † But
before al theſe things they vvil :: lay their hands vpon you:
and perſecute you deliuering you into ſynagogs and pri-
ſons, dravving you to kings and preſidents for my name.
13 † and it ſhal happen vnto you for teſtimonie. † Lay vp
14 thistherfore in your harres, not to premeditate hovv you ſhal
15 anſvver. † For I vvil giue you mouth and vviſedom, vvhich
al your aduerſaries ſhal not be able to reſiſt and gaineſay.
16 † And you ſhal be deliuered vp of your parents and bre-
thren, and kinſemen & frendes: and they vvil put to death of
17 you. † And you ſhal be odious to al men for my name:
18 † and a heare of your head ſhal not periſh. † In your patience
19 you ſhal poſſeſſe your ſoules. ☩
20 † And vvhen you ſhal ſee Hieruſalem compaſſed about
vvith an armie: then knovv that the deſolation thereof is at
21 hand. † then they that are in Ievvrie, let them flee to the
mountaines: and they in the middes thereof, let them depart:
22 and they in the countries, let them not enter into it. † for
theſe are the daies of vengeance, that al things may be ful-
23 filled that are vvritten. † But vvo to them that are vvith childe
and that giue ſucke in thoſe daies. for there ſhal be great af-
24 fliction vpon the land, and vvrath on this people. † And
they ſhal fall by the edge of the ſvvord: and ſhal be led cap-
tiue into al nations. and Hieruſalem ſhal be troden of the
Gentiles: til the times of nations be fulfilled.
Exe. 32, 7. Ioel. 3, 15. 25 †* And there ſhal be ſignes in the ſunne and the moone
and the ſtarres: and vpon earth diſtreſſe of nations, for the
26 confuſion of the ſound of ſea and vvaues, † men vvithe-
ring

weeke.

:: This was fulfilled 40 yeres after the death of Chriſt, the 19 of Auguſt, being the very moneth and day where in the Babylonians burnt it: from the firſt building thereof by Salomó 1130 yeres, from the redifying thereof vnder Cyrus, 639 yeres. *Ioſeph. de bel. Iud. li. 7 cap. 10.*

:: Many falſe-prophets & Heretikes. See An. Mt. 24. Mr. 13.

b The Goſpel for many Martyrs.

:: Great perſecutiõ of Catholike men.

The Goſpel vpõ the 1 Sunday in Aduent.

weeke.

ring for feare and expectation, vvhat ſhal come vpon the vvhole vvorld. for the povvers of heauē ſhal be moued: † and 27
then they ſhal ſee the Sonne of man comming in a cloude vvith great povver and maieſtie. † But vvhen theſe things 28
begin to come to paſſe, looke vp and lift vp your heades: becauſe your redemption is at hand. † And he ſpake to them 29
a ſimilitude. See the figtree and al trees: † Vvhen they novv 30
budde forth fruite out of them ſelues, you knovv that ſummer is nigh. † So you alſo vvhen you ſhal ſee theſe things 31
come to paſſe, knovv that the kingdom of God is nigh.
† Amen I ſay to you, that this generation ſhal not paſſe, til al 32
be done. † Heauen and earth ſhal paſſe: but my vvordes ſhal 33
not paſſe. ¶

† And looke vvel to your ſelues, leſt perhaps your hartes 34
be ouercharged vvith ſurfetting and drunkēneſſe and cares of this life: and that day come vpon you ſodenly. † For as a 35
ſnare ſhal it come vpon al that ſit vpon the face of al the earth: † Vvatch therfore, praying at al times, that you may 36
be [c] accounted vvorthie to eſcape al theſe things that are to come, and to ſtand before the Sonne of man.

† And the daies he vvas teaching in the temple: but the 37
nightes going forth, he abode in the :: mount that is called Oliuet. † And al the people in the morning vvent vnto him 38
in the temple to heare him.

:: Solitarineſſe or erēhitage (as S. Gregorie Nazian. ſaith) is a goodly thing, this doth the mount Carmel of Elias teach, Iorns deſert, & the mount vnto which IESVS often retired, & was quietly alone with him ſelf. *Ser. 26 de amore pauperum.*

c Ἵνα κατ-αξιωθῆτε See Anot. c. 20, 25.

ANNOTATIONS
CHAP. XXI.

c. *Of her penurie.*) To offer or giue almes of our ſuperfluites, is not ſo acceptable nor meritorious, as to beſtow ſome of that which is of our neceſſarie prouiſion, and which we may hardly ſpare from our ſelues: for, that procedeth of greater zeale, vvil, and intention, which be more reſpected of God then the ſubſtance of the gift.

CHAP. XXII.

Iudas doth ſel him to the IEVVES. 7 After the old Paſchal, 19 he giueth to his diſciples the bread of life in a myſtical ſacrifice of his body and bloud, for an euerlaſting commemoration of his Paſſion. 21 He couertly admoniſheth the traitour. 24 Againſt their ambitious contention he ſhevveth them that the maioritie of any among them in this vvorld is for their ſeruice, as his vvas alſo vvas: 28 and hovv he vvil exalt them al in the vvorld to come: 31 foretolling Peter the ſingular priuilege of his faith neuer failing. 33 and his three negations: 35 and hovv they ſhal al novv be put to their ſhifts. 39 And that night, after his praier with ſvveating of bloud, 47 he is taken of the IEVVES men, Iudas being their captaine: yet ſhevving them both by miracle and vvord, that they could doe nothing vnto him but by his vvne permiſſion. 54 Then in the chiefe Prieſtes houſe he is thriſe denied of Peter, 63 ſhamefully abuſed of his keepers, 66 and in the morning impiouſly condemned of their Councel, for confeſſing him ſelf to be the Sonne of God.

AND

weeke.

1 AND the feſtiual day of the Azymes ap-
Mt.26,1 Mr.14,1 2 proched, vvhich is called Paſche: † and the cheefe Prieſts and the Scribes ſought hovv they might kil him: but they feared 3 the people. † And Satan entred into Iudas that vvas ſurnamed Iſcariote, one of 4 the Tvvelue. † And he vvent, and talked vvith the cheefe Prieſts and the Magiſtrates, hovv he might 5 betray him to them. † And they vvere glad, and bargained 6 to giue him money. † And he promiſed. And he ſought opportunitie to betray him apart from the multitudes.

The PASSION according to S. Luke in theſe two chapters, is the Goſpel at Maſſe vpon Tenebre Weneſday.

TENEBRE Weneſday.

Mt. 26. 17. Mr. 14, 12. 7 †* And the day of the Azymes came, vvherein it vvas ne-
8 ceſſarie that the Paſche ſhould be killed. † And he ſent Peter and Iohn, ſaying, Goe and prepare vs the Paſche, that vve
9 may eate. † But they ſaid, Vvhere vvilt thou that vve pre-
10 pare it? † And he ſaid to them, Behold, as you enter into the citie, there ſhal meete you a man carying a pitcher of vvater:
11 folovv him into the houſe into vvhich he entreth, † and you ſhal ſay to the good manof the houſe, The Maiſter ſaith to thee, Vvhere is the inne vvhere I may eate the Paſche
12 vvith my Diſciples? † And he vvil ſhevv you a great refectorie adorned: and there prepare. † And they going, found
13 as he ſaid to them, and prepared the Paſche.

MAVNDY Thurſday.

14 † And vvhen the houre vvas come, he ſate dovvne, and
15 the tvvelue Apoſtles vvith him. † And he ſaid to them, "Vvith deſire I haue deſired to eate this Paſche vvith you be-
16 fore I ſuffer. † For I ſay to you, that from this time I vvil
17 not eate it, til it be fulfilled in the kingdom of God. † And "taking the chalice he gaue thankes, and ſaid, Take and deuide
18 among you, † for I ſay to you, That I vvil not drinke of the generation of the vine, til the kingdom of God doe come.

Mt. 26, 26. Mr. 14, 22. 1. Cor. 11, 24. 19 †* And taking bread, he gaue thankes, and brake: and gaue to them, ſaying, "THIS IS MY BODY "VVHICH IS GIVEN FOR YOV. "Doe this" for a commemoration
20 of me. † In like maner the chalice alſo, after he had ſupped, ſaying, ::THIS IS THE CHALICE "THE NEVV TESTAMENT IN MY BLOVD, "VVHICH SHAL BE SHED FOR YOV.

::The Greeke is here ſo plaine, that there was very bloud in the chalice, ſhed for vs, that Beza ſaith it is a corruption in the greeke. See the Annota. vpon this place.

Mt. 26, 21. Mr. 14, 20. Io. 13, 18 21 †* But yet behold, the hand of him that betraieth me, is
22 vvith me on the table. † And the Sonne of man in deede

weeke. goeth according to that vvhich is determined: but yet vvo to
that man by vvhom he ſhal be betrayed. † And they began 23
to queſtion among them ſelues, vvhich of them it ſhould be
that ſhould doe this.

† * And there fel alſo a cõtention betvvene them, vvhich 24 *Mt.* 20,
of them ſeemed to be greater. † And he ſaid to them, The 25 25.
kinges of the Gentiles ouerrule them: and they that haue *Mr.* 10,
povver vpon them, are called beneficial. † But you not ſo: 26 42.
but he that is the greater among you, let him become as the
yonger: & he that is the leader, as the waiter. † For which is grea- 27
ter, he that ſitteth at the table, or he that miniſtreth? is not he
that ſitteth? but I am in the middes of you, as he that miniſtreth:
† & you are they that haue remained vvith me in my tẽrations. 28
† And I diſpoſe to you, as my father diſpoſed to me, a kingdõ: 29
† that you may eate & drinke vpon my table in my kingdom, 30
:: straight after the former louing checke & admonition, he proceedeth to the meal that haue bene partakers with him of his miſeries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therfore that they neede not be careful of dignitie or Supremacie. & may ſit :: vpon thrones, iudging the tvvelue tribes of Iſrael.

† And our Lord ſaid, " Simon, Simon, behold Satan hath 31
required to haue you for to ſift as vvheate: † BVT I 32
HAVE PRAIED FOR THEE, that thy faith faile not:
and thou once conuerted, confirme thy brethren. † Vvho 33
ſaid to him, Lord, vvith thee I am readie to goe both into pri-
ſon and vnto death. † And he ſaid, * I ſay to thee, Peter, the 34 *Mt.* 26,
cocke ſhal not crovv to day, til thou denie thriſe that thou 34. *Mr.*
knovveſt me. † And he ſaid to them, Vvhen I ſent you 35 14, 30.
* vvithout purſe and ſkrippe and ſhoes, did you lacke any *Mt.* 10,
thing? But they ſaid, Nothing. † He ſaid therfore vnto them, 36 9. *Lu.*
But novv he that hath a purſe, let him take it, likevviſe alſo a 10, 4.
ſkrippe: and he that hath not, let him ſel his coate, and bie a
ſvvord. † For I ſay to you, that yet this that is vvritten, muſt 37
be fulfilled in me, *And vvith the vvicked vvas he reputed.* For thoſe *Eſ.* 53, 12
things that are concerning me, haue an end. † But they ſaid, 38
Lord, Loe tvvo ſvvordes here. But he ſaid to them, It is
ynough. † * And going forth he vvent according to his cu- 39 *Mt.* 26,
ſtome into mount-Oliuet. And his Diſciples alſo folovved 36. *Mr.*
THVRSDAY night. him. † And vvhen he vvas come to the place, he ſaid tõ 40 14, 32.
them, Pray, leſt ye enter into tentation. † And he vvas pul- 41 *Io.* 18, 1,
led avvay from them a ſtones caſt: and kneeling he praied,
† ſaying, Father, if thou vvilt, transferre this chalice from me. 42
But yet not my vvil, but thine be done. † And there appeared 43
to him an Angel from heauen, ſtrengthening him. And being
in an agonie, he praied the longer. † And his ſvveat became 44

as

weeke.

45 as droppes of bloud trikling dovvne vpon the earth. † And
vvhen he vvas riſen vp from praier, and vvas come to his
46 Diſciples, he found them ſleeping for penſifenes. † And he
ſaid to them, Vvhy ſleepe you? ariſe, pray, leſt you enter into
tentation.
47 † As he vvas yet ſpeaking, behold a multitude: and he that
vvas called Iudas, one of the Tvvelue, vvent before them, and
48 approched to IESVS, for to kiſſe him. † And IESVS ſaid
to him, Iudas with a kiſſe doeſt thou betray the ſonne of man?
49 † And they that vvere about him, ſeeing vvhat vvould be,
50 ſaid to him, Lord, Shal vve ſtrike vvith the ſvvord? † And
one of them ſmote the ſeruant of the high Prieſt: and cut of
51 his right eare. † But IESVS anſvvering, ſaid, Suffer ye thus
farre. And vvhen he had touched his eare, he healed him.
52 † And IESVS ſaid to them that vvere come vnto him, the
cheefe Prieſts, and magiſtrates of the temple, and auncients,
As it vvere to a theefe are you come forth vvith ſvvordes and
53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
did not lay handes vpon me, but this is your houre, and the
povver of darkeneſſe.
54 † And apprehending him, they led him to the high Prieſts
55 houſe: but Peter folovved a farre of. † And a fire being kin-
dled in the middes of the court, & they ſitting about it, Peter
56 vvas in the middes of them. † Vvhom vvhen a certaine
vvenche ſavv ſitting at the light, and had beheld him, ſhe
57 ſaid, This fellovv alſo vvas vvith him. † But he denied him,
58 ſaying, Vvoman, I knovv him not. † And after a vvhile an
other man ſeeing him, ſaid, And thou art of them. But Peter
59 ſaid, O man I am not. † And after the ſpace as it vvere of one
houre, a certaine other man affirmed, ſaying, Verely this
60 fellovv alſo vvas vvith him. for he is alſo a Galilæan. † And
Peter ſaid, Man I knovv not vvhat thou ſayeſt. And inconti-
61 nent as he vvas yet ſpeaking, the cocke crevv. † And our
Lord turning looked on Peter. And Peter remembred the
vvord of our Lord, as he had ſaid, That before the cocke
62 crovv, thou ſhalt thriſe denie me. † And Peter going forth
a doores, vvept bitterly.
63 † And the men that held him, mocked him, beating him.
64 † And they did blindefold him, and ſmote his face. And they
aſked him ſaying, Prophecie, vvho is it that ſmote thee?
65 † And blaſpheming many other things they ſaid againſt him.

† And vvhen it vvas day, there aſſembled the auncients of 66
the people and cheefe Prieſts and Scribes, and they brought
him into their councel, ſaying, † If thou be Chriſt tel vs. And 67
he ſaid to them, If I tel you, you vvil not beleeue me: † if alſo 68
I aſke, you vvil not anſvver me, nor dimiſſe me. † But from 69
hence forth the Sonne of man ſhal be ſitting on the right
hand of the povver of God. † And they al ſaid, Art thou 70
then the ſonne of God? Vvho ſaid, You ſay that I am.
† But they ſaid, Vvhat neede vve teſtimonie any further? For 71
our ſelues haue heard of his ovvne mouth.

ANNOTATIONS
CHAP. XXII.

The old Paſchal ceaſeth and a new is inſtituted.

15. With deſire I haue deſired.] This great deſire he had to eate this Paſchal lambe, was not for it ſelf, vvhich he had celebrated many yeres before: but becauſe he meant immediatly after the Paſchal of the Law vvas ſacrificed & eaten, to inſtitute the other new Paſchal in the oblation and eating of his owne body, by vvhich the old Paſchal ſhould end and be fulfilled, and in which the old Teſtament and Law ceaſing, the Kingdom of God (Which is the ſtate of the new Teſtament and of his Church) ſhould begin. For, the very paſſage from the old Law to the new was in this one ſupper.

Two cuppes or chalices at Chriſtes laſt ſupper.

17. Taking the chalice.] This chalice according to the very euidence of the text it ſelf alſo, is not the ſecond part of the Holy Sacrament, but that ſolemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paſchal lambe. Which being a figure ſpecially of the holy Chalice, vvas there drunken by our Sauiour, and giuen to the Apoſtles alſo, with declaration that it ſhould be the laſt cuppe of the Law, not to be drunken any more, til it ſhould be drunke: new in the kingdom of God, that is to ſay, in the celebration of the B. Sacrament of his bloud of the new Teſtament. And by this place it ſeemeth very like that the Wordes in S. Matthew, *I Wil not drinke of the fruite of the vine &c,* Were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation ſpoken after the holy Chalice. Mt.26.29

The real preſence.

19. This is my body.] *Although ſenſe tel thee it is bread, yet it is the body, according to his vvordes. let faith confirme thee, iudge not by ſenſe. after the vvordes of our Lord let no doubt riſe in thy minde.* Cyril. myſtag. 4. *Of the veritie of fleſh and bloud there is left no place to doubt: by the profeſſion of our Lord him ſelf and by our faith it is fleſh and bloud in deede. Is not this truth? To them he is vntrue, Which deny* IESVS CHRIST *to be true God.* Hilar li. 8 de Trinit.

Chriſt ſacrificed his body and bloud in Sacrament at his ſupper.

19. Which is giuen.] As the former wordes make and proue his body preſent, ſo theſe wordes plainely ſignifie, that it is preſent, as giuen, offered or ſacrificed for vs: and being vttered in the preſent tence, it ſignifieth not onely that it ſhould aftervvard be giuen or offered on the Croſſe, but that it vvas then alſo in the Sacrament giuen and offered for vs. Whereby it is inuincebly proued that his Body is preſent as an hoſt or Sacrifice: and that the making or conſecrating thereof muſt needes be Sacrificing. And therfore the holy Fathers in this ſenſe call it a Sacrifice. *Naſſen. orat. 1 de reſur. Leo ſer. 7 et 8 de Paſ. Heſychius li. 2 in Leuit. c. 8. Grego. ho. 37 in Euang. et Dial. li. 4. c. 59.* Cyrillus *Hieroſ. myſtag. 5. Dionyſ. Eccl. hier. c. 3. Ignat. ep. 5. ad Smyrn. Iuſtinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32 et 34. Tertul. de cult. fem. et ad vxor. li. 2. Cypr. ep. ad Cecil. et de Can. Do. Euſeb. Demonſt. euang. li. 1 c. 10 Nazian. orat. 1 cont. Iulianū. Chryſt. ho. 83 in 26 Mat. et li. 6 de Sacerd. Ambroſ. li. 4 de Sacram. c. 4. et li. 1 Offic. c. 48. Hiero. in ep. ad Hedib. q. 2. et ad Euagr. ep. 126 to. 3. Auguſt. in pſal. 33 conc. 1. et alibi ſæp. Graci omnes in 9 Hebr. et Primaſius. Conc. Nic. 1. can. 10. Epheſ. ad Neſtor. Conſtantinop. 6 can. 32. Nicen. 2 act. 6 to. 3. Lateran. Conſtant. Flor. Trid.*

The Sacrifice of the Altar.

The Apoſtles are made Prieſtes, & the Sacrament of holy Orders inſtituted.

19. Doe this.) In theſe vvordes the holy Sacrament of Order is inſtituted, becauſe povver and cōmiſſion to doe the principal act and vvorke of Prieſthod, is giuen to the Apoſtles: that is, to doe that vvhich Chriſt then did concerning his body: Which was, to make and offer his body as a ſacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Chriſtes body ſacrificed, to al faithful. For as the Paſchal lambe was firſt ſacrificed, and then eaten: ſo vvas his body: and thus to doe he here giueth commiſſion and authoritie to the Apoſtles, and to al Prieſts which be

be their ſucceſſors in this matter. *Dionyſ. eccl. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cæcil. Chryſ. ho. 17 in ep. ad Hebr. Ambroſ. in Pſ. 38. & in c. 10 ad Hebr.*

19. For a commemoration.] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Chriſt, ſpecially of his Paſſion: that is to ſay, that it may be a liuely repreſentation, exemplar, and forme of his Sacrifice vpon the croſſe. Of vvhich one oblatiõ on the croſſe, not onely al other ſacrifices of the Lavv vvere figures, but this alſo: though this in a more nigh, high, myſtical, and maruelous ſort then any other. for in them Chriſts death vvas ſignified as by reſemblance and ſimilitudes of external creatures and bodies of brute beaſts. but in this of the neW Teſtament, his body viſibly ſacrificed on the croſſe, in and by the ſelf ſame body ſacrificed and immolated in Sacramẽt and vnder the ſhapes of bread and vvine, is moſt neerely & perfectly reſembled: and therfore this is moſt properly cõmemoratiue, as moſt neerely expreſſing the very condition, nature, efficacie, ſort, and ſubſtance of that on the croſſe. For Which the holy fathers call it the very ſelf ſame ſacrifice (though in other maner) Which vvas done on the croſſe, as it is the ſelf ſame thing, that is offered in the Sacrament, and on the croſſe. Whereby you may ſee the peruerſitie of the Proteſtants or their ignorance, that thinke it therfore not to be Chriſts body, becauſe it is a memorie of his body or a figure of his body vpon the croſſe: nor to be a true ſacrifice, becauſe it is a commemoratiue ſacrifice. for as the thing that more liuely, neerely, and truely reſembleth or repreſenteth, is a better figure then that Which ſhadoweth it a far off: ſo this his body in the Sacramẽt, is more perfectly a figure of Chriſts body & ſacrifice, then any other. Chriſt him ſelf the Sonne of God is a figure and character of his fathers perſon, being yet of the ſelf ſame ſubſtance. and Chriſts body tranſfigured on the holy Mount, vvas a figure and reſemblance of his perſon glorified in heauen. euen ſo is his body in the Sacrament to a faithful man that knovveth by his beleefe grounded on Chriſts owne vvord, that in the one forme is his body, in the other his bloud, the moſt perfect repreſentatiõ of his death that can be. As for the ſacrifice, it is no leſſe a true Sacrifice, becauſe it is commemoratiue of Chriſts Paſſion: then thoſe of the old Teſtament vvere the leſſe true, becauſe they vvere prefiguratiue. for that is the condition annexed to al Sacrifice of euery Lavv, to repreſent Chriſts Paſſion.

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

A cõmemoratiue ſacrifice is a true ſacrifice, no leſſe then the prefiguratiue ſacrifices vvere true ſacrifices.

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

20. *The neVv Teſtament in my bloud.*] Moyſes tooke the bloud of the firſt ſacrifice that vvas made after the geuing of the Lavv *Exod. 24.* and vvith bloud confirmed the couenant and compact betvvixt God and his people, and ſo dedicated the *old Teſtament*, vvhich vvithout bloud (ſaith S. Paul) vvas not dedicated. Moyſes put that bloud alſo into a ſtãding peece, and ſprinkled al the people &c. vvith the ſame, & ſaid theſe formal vvordes, *This is the bloud of the couenant* &c. or (as it is read in S. Paul) *of the Teſtament vvhich God hath deliuered vnto you.* Vnto al vvhich, Chriſt in this action about the ſecond part of this his ſacrifice, in euery of the Euangeliſts moſt cleerely alludeth, expreſſing that the *neW Teſtament* is begonne and dedicated in his bloud in the Chalice, no leſſe then the old vvas dedicated, begonne, and ratified in that bloud of calues conteined in the goblet of Moyſes. vvith vvhich his ovvne bloud he ſprinkled invvardly his Apoſtles as the firſt fruits of the neW Teſtament, imitating the Wordes of Moyſes, and ſaying, *Thu is the Chalice the neW Teſtament &c:* Which the other Euangeliſts ſpake more plainly, *Thu is my bloud of the neW Teſtament.* By al Which it is moſt certaine, that Chriſtes bloud in the Chalice, is the bloud of Sacrifice, and that in this ſacrifice of the altar conſiſteth the external religion and proper ſeruice of the neW Teſtamẽt, no leſſe then the ſoueraine Worſhip of God in the old Law did cõſiſt in the ſacrifices of the ſame. For though Chriſtes ſacrifice on the Croſſe and his bloud ſhed for vs there, be the general price, redemption, and ſatisfaction for vs all, and is the laſt and perfecteſt ſealing or confirmation of the new law and Teſtament: yet the ſeruice and Sacrifice Which the people of the neW Teſtament might reſort vnto, could not be that violent action of the Croſſe, but this on the Altar, Which by Chriſtes owne appointment is and ſhal be the eternal office of the neW Teſtament, and the continual application of al the benefites of his Paſſion vnto vs.

Hebr. 9. verſ. 20.

Both teſtamẽts dedicated in bloud.

The external religion of the neW Teſtament principally in the ſacrifice of the altar.

calix qui the chalice Which *τὸ κλώμενον τὸ ἐκχυνόμενον*

20. *Which ſhal be ſhed.*) It is much to be obſerued that the relatiue, *Vvhich*, in theſe vvordes is not gouerned or ruled (as ſome vvould perhaps thinke) of the novvne *bloud*, but of the vvord *chalice*, Which is moſt plaine by the Greeke. Which taketh away al cauillations and ſhifts from the Proteſtants, both againſt the real preſence and the true Sacrificing. For it ſheweth euidently, that the bloud as the contents of the chalice, or as in the chalice, is ſhed for vs (for ſo the Greeke readeth in the preſent tenſe) and not onely as vpon the croſſe. And therfore as it foloweth thereof inuincibly, that it is no bare figure, but his bloud in deede, ſo it enſueth neceſſarily, that it is a Sacrifice, and propitiatorie, becauſe the chalice (that is the Bloud contained in the ſame) is ſhed for our ſinnes. For al that know the maner of the Scriptures ſpeaches, know alſo that this, *Bloud to be ſhed for ſinne*, is to be ſacrificed for propitiation or for pardon of ſinnes. And this text proueth al this ſo plainely, that * Beza turneth him ſelf roundly vpon the Holy Euangeliſt, charging him With ſolœciſme or falſe Greecke, or els that the Wordes (Which yet he cõfeſſeth to be in al copies Greeke and Latin) are thruſt into the text out of ſome other place: vvhich he rather ſtandeth vpon then that S. Luke ſhould ſpeake incongruouſly in ſo plaine a matter. And therfore he ſaith plainely that it can not be truely ſaid neither of the chalice it ſelf nor of the contents thereof: vvhich is in deede to giue the lie to the bleſſed Euangeliſt, or to deny this to be Scripture. So cleere is the Scrip-

The chalice ſhed for vs, muſt neede ſignifie, the bloud therein, not vvine, and the ſame Sacrificed.

Beza condemneth the Goſpel it ſelf of falſhod and impoſſibilitie.

* *Annot. Teſt. 1556.*

ture for vs, ſo miſerable ſlights and ſhifts is falſhod put vnto. God be thanked.

Ambition. *24. Contentio.*] The Apoſtles perceiuing Chriſts departure from them and his kingdom to be neere, as infirme men and not yet endewed with the ſpirit of God, begin to haue emulation and cogitations of Superiority one ouer an other: Which our Maiſter repreſſeth in them by exhortation to humility and by his owne example, that being their Lord, yet ſo lately ſerued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

Peters faith ſhal neuer faile. *31. Simon Simon.*] Laſtly to put them out of doubt, he calleth Peter twiſe by name, and telling him the Diuels deſire to ſifte and trie them al to the vttermoſt (as he did that night) ſaith that he hath ſpecially prayed for him, to this end that his faith ſhould neuer faile, and that he being once conuerted, ſhould after that for euer confirme, eſtabliſh or vphold the reſt in their faith. Which is to ſay, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who ſhould be the head of the Church, ſhould haue a ſpecial priuilege by Chriſtes praier and promes, neuer to faile in faith, and that none other either Apoſtle, Biſhop, or prieſt may chalenge any ſuch ſingular or ſpecial prerogatiue either of his Office or perſon, otherwiſe then ioyning in faith with Peter and by holding of him. The danger (ſaith S. Leo) was common to al the Apoſtles, but our Lord tooke ſpecial care of Peter, that the ſtate of al the reſt might be more ſure, if the head were inuincible: God ſo diſpenſing the aide of his grace, that the aſſurance and ſtrength which Chriſt gaue to Peter, might redound by Peter to the reſt of the Apoſtles. S. Auguſtine alſo: Chriſt praying for Peter, prayed for the reſt, becauſe in the Paſtor and Prelate the people is corrected or commended. And S. Ambroſe writeth, that Peter after his tentation was made Paſtor of the Church, becauſe it was ſaid to him, *Thou being conuerted, confirme thy brethren.* Neither was this the priuilege of S. Peters perſon, but of his Office, that he ſhould not faile in faith but euer confirme al other in their faith. For the Church, for whoſe ſake that priuilege was thought neceſſarie in Peter the Head thereof, was to be preſerued no leſſe afterward, then in the Apoſtles time. Wherevpon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters ſucceſſors in the ſame. To which (ſaith S. Cyprian) infidelity or falſe faith can not come. And S. Bernard ſaith writing to Innocentius Pope, againſt Abailardus the Heretike, *We muſt referre to your Apoſtleſhip al the ſcandals and perils which may fall, in matter of faith ſpecially. For there the defects of faith muſt be holpen, where faith can not faile.* For to what other See was it euer ſaid, *I haue prayed for thee Peter, that thy faith do not faile?* So ſay the Fathers. not meaning that none of Peters ſeate can erre in perſon, vnderſtanding, priuate doctrine or writings, but that they can not nor ſhal not euer iudicially conclude or giue definitiue ſentence for falſhod or hereſie againſt the Catholike faith, in their Conſiſtories, Courts, Councels, decrees, deliberations or conſultations kept for deciſion and determination of ſuch controuerſies, doubts, or queſtions of faith as ſhalbe propoſed vnto them: becauſe Chriſtes prayer and promes protecteth them therein for confirmation of their brethren. And no maruel that our Maiſter would haue his vicars Conſiſtorie & Seate infallible, ſeeing euen in the old Law the high Prieſtod and Chaire of Moyſes wanted not great priuilege in this caſe, though nothing like the Churches and Peters prerogatiue. But in both, any man of ſenſe may ſee the difference betwene the perſon, and the Office, as wel in doctrine as life. Liberius in perſecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fall to Hereſie, and more then al this, ſome Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate, *in which* (ſaith S. Auguſtine) *our Lord hath ſet the doctrine of truth.* Caiphas by priuilege of his Office prophecied right of Chriſt, but according to his owne knowlege and faith, knew not Chriſt. The Euangeliſts and other penners of holy Write, for the execution of that function had the aſſiſtance of God, and ſo far could not poſſibly erre: but that Luke, Marke, Salomon or the reſt might not erre in other their priuate vvritings, that we ſay not. It was not the perſonal wiſedom, vertue, learning, or faith of Chriſts Vicars, that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Biſhops of Afrike to Innocentius the firſt, and to Celeſtinus, S. Baſil to the Pope in his time *ep. 52:* S. Hierom to Damaſus *ep 57. 58. 80. 2.* but it was the prerogatiue of their Office and higher degree of Vnction, and Chriſts ordinance, that would haue al Apoſtles and Paſtors in the vvorld, for their confirmation in faith and Eccleſiaſtical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cauſe of al Schiſmes and Hereſies, ſaith S. Cyprian. A point of ſuch importance, that al the Twelue being in Apoſtleſhip like, Chriſt would yet for the better keeping of vnity and truth, haue one to be head of them al, that a head being once appointed, occaſion of Schiſme might be taken away, ſaith S. Hierom.

The Romane faith of Peters ſucceſſors can not faile.

Popes may erre perſonally, not iudicially or definitiuely.

The learned fathers ſought to the B. of Rome for reſolution of doubtes.

Sermo. 1. Aſſump. ad Pontif. Leg. Nouiſ. Teſt. q. 71. to. 4.

Cypr. ep. 55. nu. 6. Bernard. ep. 190.

Deut. 17.

Aug. ep. 166. in fine.

Bernardus ep. 190. Chryſ. ep. 1 & 2.

Cypr. ep. 55. nu. 8

li. 1 adu. Iouinian. c. 14.

CHAP.

CHAP. XXIII.

The Ievves accuſe him to Pilate the Gentil: 4 Who ſeeking earneſtly to deliuer him, ſpecially after that Herod ſent him backe, 17 they not onely preferre the murderer Barabbas, but alſo crie, CRVCIFIGE. 26 In the vvay to Caluarie he foretelleth the vvomen that lamented vpon him, the horrible deſtruction of their Hieruſalem. 32 vpon the croſſe he is betvvene tvvo theeues, 35 ſcorned of the Ievves, 36 of the ſouldiars, 39 and of one of the theeues, 40 but euen there confeſſed of the other theefe, 44 and after his death (becauſe of the great miracles concurring) alſo of the Centurion, 48 yea and of the vvhole multitude: 50 and finally he is buried honorably.

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

1 AND all the multitude of them riſing vp, led him to Pilate. † And they began to accuſe
2 him, ſaying, Vve haue found this man ſubuerting our nation, & prohibiting to giue tributes to Cæſar, and ſaying that he is Chriſt the king.
3 † And Pilate aſked him, ſaying, Art thou the king of the
4 Ievves? But he anſvvering ſaid, Thou ſayeſt. † And Pilate ſaid to the cheefe Prieſts and multitudes, I finde no cauſe in
5 this man. †But they vvere more earneſt, ſaying, He ſtirreth the people teaching through out al Ievvrie, beginning from Ga-
6 lilee euen hither. † But Pilate hearing Galilee, aſked if the
7 man vvere of Galilee. † And vvhen he vnderſtoode that he vvas of Herods iuriſdiction, he ſent him backe to Herod, vvho vvas alſo him ſelf at Hieruſalem in thoſe daies.
8 † And Herod ſeeing IESVS, vvas very glad, for he vvas deſirous of a long time to ſee him, for becauſe he heard many things of him: and he hoped to ſee ſome ſigne vvrought by
9 him. † And he aſked him in many vvordes. But he anſvve-
10 red him nothing. † And there ſtoode the cheefe Prieſts and
11 the Scribes conſtantly accuſing him. † And Herod vvith his armie ſet him at naught: and he mocked him, putting on him
12 a vvhite garment, and ſent him backe to Pilate. † And Herod and Pilate vvere made frendes that day. for before they vvere enemies one to an other.
13 † And Pilate calling together the cheefe Prieſts and magi-
14 ſtrates, and the people, † ſaid to them, You haue preſented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cauſe in this man of
15 thoſe things vvherein you accuſe him. † No, nor Herod neither. for I ſent you to him, and behold, nothing vvorthie
16 of death is done to him. † I vvil chaſten him therfore and dimiſſe him.

GOOD FRIDAY.

† And

† And he of neceſſitie had to releaſe vnto them vpon the 17
feaſt day, one. † But the vvhole multitude together cried out, 18
ſaying, Diſpatch him, and releaſe vs Barabbas. † vvho vvas 19
for a certaine ſedition made in the citie and murder, caſt into
priſon. † And Pilate againe ſpake to them, deſirous to releaſe 20
IESVS. † But they cried againe, ſaying, Crucifie, crucifie him. 21
† And he the third time ſaid to them, Vvhy, vvhat euil hath 22
this man done? I finde no cauſe of death in him. I vvil correct
him therfore and let him goe. † But they vvere inſtant vvith 23
loude voices requiring that he might be crucified. And
their voices preuailed. † And Pilate adiudged their petition 24
to be done. † And he releaſed vnto them him that for mur- 25
der and ſedition had been caſt into priſon, vvhom they de-
maunded: but IESVS he deliuered to their pleaſure.

† And vvhen they led him, they tooke one Simon of 26
Cyréne comming from the countrie: and they laid the
croſſe vpon him to carie after IESVS. † And there folovved 27
him a great multitude of people, and of vvomen vvhich
bevvailed and lamented him. † But IESVS turning to 28
them, ſaid, Daughters of Hieruſalem, vveepe not vpon me,
but vveepe vpon your ſelues, and vpon your children. † For 29
behold the daies ſhal come, vvherein they vvil ſay, Bleſſed
are the barren, and the vvombes that haue not borne, and
the pappes that haue not giuen ſucke. † *Then ſhal they begin to ſay* 30 *Oſ.10,8.*
to the mountaines, Fal vpon vs: and to the hilles, Couer vs. † For if in the 31
greene wood they doe theſe things, in the drie vvhat ſhal be
done?

† And there vvere led alſo other tvvo malefactours vvith 32
him, to be executed. † And after they came to the place 33
vvhich is called Caluarie, there they crucified him: and the
theeues, one on the right hand, and the other on the left.
† And IESVS ſaid, Father, forgiue them, for they knovv 34
not vvhat they doe. But they deuiding his garments, did caſt
lottes.

† And the people ſtoode expecting', and the princes 35 *behol-*
vvith them derided him, ſaying, Others he hath ſaued, let *ding,*
him ſaue him ſelf, if this be Chriſt, the elect of God. † And 36
the ſouldiars alſo mocked him comming to him, and offering
him vinegre, † ſaying, If thou be the king of the Ievves, 37
ſaue thy ſelf. † And there vvas alſo a ſuperſcription vvritten 38
ouer him in Greeke, and Latine, and Hebrevv letters: THIS

15

39 IS THE KING OF THE IEVVES. † And one of thoſe theeues that vvere hanged, blaſphemed him, ſaying, If thou
40 be Chriſt, ſaue thy ſelf, and vs. † But the other anſvvering, rebuked him, ſaying, Neither doeſt thou feare God, vvhereas
41 thou art in the ſame damnation? † And vve in deede iuſtly, for vve receiue vvorthie of our doings: but this man hath
42 done no euil. † And he ſaid to IESVS, Lord, remember me
43 vvhen thou ſhalt come into thy kingdom. † And IESVS ſaid to him, Amen I ſay to thee: this day thou ſhalt be vvith me " in paradiſe.

44 † And it vvas almoſt the ſixt houre: and there vvas made darkeneſſe vpon the vvhole earth vntil the ninthe houre.
45 † And the :: ſunne vvas darkened: and the veile of the temple
46 vvas rent in the middes. † And IESVS crying vvith a loude
Pſ.30,6. voice, ſaid, *Father, into thy handes I commend my ſpirit.* And ſaying this, he gaue vp the ghoſt.

47 † And the Centurion ſeeing that vvhich vvas done, glori-
48 fied God, ſaying, In deede this man vvas iuſt. † And al the multitude of them that vvere preſent together at that ſight, and ſavv the things that vvere done, returned knocking their
49 breaſts. † And al his acquaintance ſtoode a far of: and the vvomen that had folovved him from Galilee, ſeeing theſe things.

Mt. 27, 57. Mr. 15.43, Io.19,38
50 † * And behold a man named Ioſeph, vvhich vvas a ſe-
51 natour, a good man and a iuſt, † he had not conſented to their counſeil and doings, of Arimathæa a citie of Ievvrie,
52 vvho alſo him ſelf expected the kingdom of God. † This
53 man came to Pilate, and aſked the body of IESVS. † And taking it dovvne, vvrapped it in ſindon, and laid him in a monument hevved of ſtone, " vvherein neuer yet any man had
54 been laid. † And it vvas the day of Paraſceue, and the Sab-
55 both drevv neere. † And the vvomen that vvere come with him from Galilee, folovving after, " ſavv the monument, and hovv
59 his body vvas laid. † And returning they prepared ſpices and ointments: and on the Sabboth they reſted according to the commaundement.

:: This eclipſe was ſeene and vvondred at as a thing aboue nature, of Dioniſius Areopagita at Thebes, vvhē he vvas yet a Pagan. *Dionyſ. ep. ad Polycarp. et ep. ad Apollophanē.*

ANNOTATIONS
CHAP. XXIII

34. *Pergiue them.*) A perfecte example of charide in our Sauiour praying for his crucifiers, vvhich the firſt martyr S. Steuen did folovv, *Act.* 7: and the praiers of both vvere heard: Chriſts praier taking effect in the Centurion and others, Steuens in Paul.

The good theefe.

43. In Paradise.) Thou maist not herevpon differre thy conuersion or amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ vvithout good workes, nor to goe straight to heauen vvithout satisfaction, penance, or punishment for thy former sinnes and life il spent, nor chalenge securitie and certaine knovvledge of thy saluation. for this good theeues case is not common, but a rare example of mercie and prerogatiue, but for the first point, learne only not to despaire, though thon hast been il to the last moment of thy life. for the second, that faith, hope, and charitie, repentance, and good vvil be sufficient, and good vvorkes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Christ gaue to this happy man for his zelous confession of him and reprehending his fellovv, not only remission of his sinnes, but also by extraordinarie grace, a pardon of al penance and satisfaction due either in this life or the next for the same. euen as the holy Church by his example and commission giueth pardons also to some of her zelous children, of al punishment due for their offenses, and such goe straight to heauen. lastly, that euery one hath not a reuelation of his saluation as this man had, and therfore can not be so sure as he was.

Pardon of due penance and satisfaction.

53. Wherein neuer.) As in the wombe of MARIE none was conceiued before nor after him, so in this monument none was laid before nor after him: which prerogatiue (no doubt) was of Gods prouidence, this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. *S. Augustine.*

Visiting the Sepulcher, or Sepulchres.

55. Saw the monument.) These good vvomen of great deuotion obserued the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of faithful folke vvatching and visiting on Good-Friday and Easter eue the Sepulcher made in euery Church for memorie of our Lords burial, is exceding good and godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

CHAP. XXIIII.

Deuout vvomen not finding his body in the Sepulcher, 4 Angels tel them that he is risen according to his ovvne prediction: 9 yet the Apostles vvil not beleeue it. 12 but neither Peter findeth his body there. 13 He vvalketh vvith tvvo Disciples, declaring al thu vnto them out of the Scriptures, and is knovven of them by breaking of bread. 36 The same day he appeareth to the Eleuen and others being together, is felt of them, and eateth vvith them. finally teaching them out of the Scriptures not onely of his Passion and Resurrection, 47 but also of his Catholike Church, 49 he promiseth the Holy Ghost to confirme them, 50 and so ascendeth into heauen.

EASTER DAY.

AND in the ∷ first of the Sabboth very early 1 they came to the monument, carying the spices vvhich they had prepared. † And 2 they found the stone rolled backe from the monument. † And going in, they 3 found not the body of our Lord IESVS. † And it came to passe: as they vvere astonied in their minde 4 at this, behold tvvo men stoode beside them in glistering appareil. † And vvhen they feared and cast dovvne their coun- 5 tenance tovvard the ground, they said vnto them, Vvhy seeke you the liuing vvith the dead? † he is not here, but is 6 risen. remember hovv he spake to you, vvhen he yet vvas in Galilee, † saying, * That the Sonne of man must be deliuered 7 into the handes of sinners and be crucified, and the third day rise againe. † And they remembred his vvordes. † And going 8 backe 9

Mt. 28, 1
Mr. 16, 1
Io. 20, 1.
Lu. 9, 22

∷ That is, first after the Sabboth, Which is (saith S. Hiero. q. 4 ad Hedib.) *dies Dominica*, our Lords day, vvherein he arose. for the weeke is deuided into the Sabboth, & the 1.2.3.4.5.6 of the Sabboth. & the Apostle (1 Cor. 16, 2) cōmaunded a collection of money to be made on the first of the Sab-

backe from the monument, they told al theſe things to thoſe
10 eleuen, and to al the reſt. † And it vvas Marie Magdalene,
and Ioane, and Marie of Iames, and the reſt that vvere vvith
11 them, vvhich ſaid theſe things to the Apoſtles. † And theſe
vvordes ſeemed before them as dotage, and they did not be-
leeue them.

Io.20,3. 12 † But * Peter riſing vp ranne to the monument: and ſtou-
ping dovvne he ſavv the linnen clothes lying alone, and
went avvay marueiling with him ſelf at that which was done.

Mr. 16, 12. 13 †* And behold, tvvo of them vvent the ſame day into a
tovvne vvhich vvas the ſpace of ſixtie furlonges from Hie-
14 ruſalem, named Emmaùs. † And they talked betvvixt them
15 ſelues of al thoſe things that had chaunced. † And it came
to paſſe: vvhile they talked and reaſoned vvith them ſelues,
16 IESVS alſo him ſelf approching vvent vvith them. † but
17 their eies vvere held that they might not knovv him. † And
he ſaid to them, Vvhat are theſe communications that you
18 conferre one vvith an other vvalking, and are ſad? † And one
vvhoſe name vvas Cleophas, anſvvering, ſaid to him, Art
thou only a ſtranger in Hieruſalem, and haſt not knovven
19 the things that haue been done in it, theſe daies? † To vvhom
he ſaid, Vvhat things? And they ſaid, concerning IESVS of
Nazareth, vvho vvas a man a Prophet, mightie in vvorke
20 and vvorde before God and al the people. † And hovv our
cheefe Prieſtes and Princes deliuered him into condemna-
21 tion of death, and crucified him. † but vve hoped that it vvas
he that ſhould redeeme Iſrael: and novv beſides al this, to day
22 is the third day ſince theſe things vvere done. † But certaine
vvomen alſo of ours, made vs afraid: vvho before it vvas
23 light, vvere at the monument, † and not finding his body,
came, ſaying that they ſavv a viſion alſo of Angels, vvho ſay
24 that he is aliue. † And certaine men of ours vvent to the
monument: and they found it ſo as the vvomen ſaid, but him
25 they found not. † And he ſaid to them, O foliſh, and ſlovv
of hart to beleeue, in al things vvhich the Prophets haue
26 ſpoken. † Ought not Chriſt to haue ſuffred theſe things,
27 and ſo to enter into his glorie? † And beginning from Moy-
ſes and al the Prophets, he did interpret to them in al the
28 ſcriptures the things that vvere concerning him. † And
they drevv nigh to the tovvne vvhither they vvent:
29 and he made ſemblaunce to goe further. † And they forced

both. whereby We learne, both the keeping of Sunday, & the Churches count of daies by the 2.3.4 of the Sabboth, to be Apoſtolical. which S. Sylueſter after ward named, 2. 3. 4 feriam &c. *Breuiar. Roman. Decemb. 11*

The Goſpel vpō Munday in Eaſter Weeke. *

him, ſaying, Tarie vvith vs, becauſe it is tovvard night, and the day is novv farre ſpent. And he vvent in vvith them. † And it came to paſſe, vvhiles he ſate at the table vvith them, 30 he "tooke bread, and bleſſed and brake, and did reach to them. † And their eies vvere opened, and they knevv him: and he 31 vaniſhed out of their ſight. † And they ſaid one to the other, 32 Vvas not our hart burning in vs, vvhiles he ſpake in the vvay, and opened vnto vs the ſcriptures? † And riſing vp the ſame 33 houre they vvent backe into Hieruſalem: and they found the eleuen gathered together, and thoſe that vvere vvith them, † ſaying, That our Lord is riſen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knevv him in the breaking of bread. ¶

The Goſpel vpō Tueſday in Eaſter weeke.

† * And vvhiles they ſpeake theſe things, IESVS ſtoode 36 in the middes of them, and he ſaith to them, Peace be to you: it is I. feare not. † But they being troubled and frighted, 37 imagined that they ſavv a ſpirit. † And he ſaid to them, Vvhy 38 are you troubled, and cogitations ariſe into your harts? † See 39 my handes, and feete, that it is I my ſelf. handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to haue. † And 40 vvhen he had ſaid this, he ſhevved them his handes and feete. † But they yet not beleeuing and marueiling for ioy, he ſaid, 41 Haue you here any thing to be eaten? † But they offred him 42 a peece of fiſh broiled, and a honie combe. † And vvhen he 43 had eaten before them, taking the remaines he gaue to them.

† And he ſaid to them, Theſe are the vvordes vvhich I 44 ſpake to you, vvhen I vvas yet vvith you, that al things muſt needes be fulfilled, vvhich are vvritten in the lavv of Moyſes, and the Prophets, and the Pſalmes, of me. † Then he opened 45 their vnderſtanding, that they might vnderſtand the Scriptures. † and he ſaid to them, That ſo it is vvritten, and ſo it 46 behoued Chriſt to ſuffer, and to riſe againe from the dead the third day: † :: and "penance to be preached in his name 47 and remiſſion of ſinnes vnto al nations, ¶ beginning from Hieruſalem. † And you are vvitneſſes of theſe things. † * And 48 I ſend the promes of my Father vpon you: but you, tarie in 49 the citie, til you be endued vvith povver from high.

† And he brought them forth abrode into Bethánia: and 50 lifting vp his handes he bleſſed them. † * And it came to 51 paſſe, vvhiles he "bleſſed them, he departed from them, and vvas

:: As he ſhal be Anathema (ſaith S. Aug.) vvho preacheth that Chriſt neither ſuffered nor roſe againe, becauſe we learne by the Goſpel, *that it behoued Chriſt to ſuffer and to riſe againe the third day*: ſo he ſhal alſo be Anathema, vvhoſoeuer preacheth the Church to be els vvhere thē in the cōmunion of al natiōs: becauſe by the ſelf ſame Goſpel We learne in the Wordes next folloWing, *and penāce to be preached in his name & remiſſiō of ſinnes through out al nations. Auguſt. ep. 08.*

ASCENSION DAY.

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

Act. 1, 8. 2, 1.

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

52 vvas caried into heauen. † And they adoring vvent backe
53 into Hierusalem vvith great ioy: † and they vvere alvvaies in the temple praising and blessing God.

ANNOTATIONS
CHAP. XXIIII.

50. Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17.* S. Augustine *li. 19 de consensu Euang. c. 25 & ser. 140 de temp. & ep. 59 ad Paulinum q. 8.* Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaues) and the singular effecte in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most probable) then is it an euident example and vvarrant of ministration in one kinde. The B. Sacrament in one kinde.

46. Penance to be preached.) He shevved vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, where it should begin, to vvit, at Hierusalem: and hovv farre it should goe, to vvit, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp nevv churches in particular countries, dravving the people from the foresaid onely true Church, vvhich from Hierusalem so grovveth *ouer al nations, til the end of the vvorld come. The Catholike or vniuersal Church.

De vnit. Ec. c. 10.

*Mt. 24, 14.

50. *Blessed them.*) Christ our high priest,* prefigured specially therein by Melchisedec, often gaue his blessing to his: somtimes by vvordes, as, *Peace be to you*: somtimes by imposing his handes: and now here by lifting vp his hands ouer his Disciples as it vvere for his farevvel. In vvhat forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction, for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers vvhich call it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (*in Ps. 30 Conc. 3*) that Christ him self not without cause would haue his signe to be fixed in our foreheads as in the seate of shamefastnes, that a Christian man should not be ashamed of the reproche of Christ. and what forme can a Christian man vse rather to blesse him self or others, then that which was dedicated in Christs death, and is a conuenient memorial of the same? Howsoeuer ithe, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being warranted by Christs owne example and action. Christ blessed diuers waies. Blessing with the signe of the crosse.

*Heb. 7, 6. Ie 20, 21. Marc. 10, 16. Gen. 48. 14.

* *Tertul. de coron. milit. nu. 3 Basil. de Sp. sancto c. 27.*

THE ARGVMENT OF S. IOHNS GOSPEL.

S. Iohns Gospel may be divided into foure partes.

The first part is, of the actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (hauing now begonne his solemne manifestation in Galilee, Mat. 4, 12) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2, 13: And the pasche of *the Iewes was at hand. And that feast whereof we haue in this second part, chap. 5, 1: After this there was a festiual day of* the Iewes, is thought of good Authors, to be the feast of Pasche. Iren. li. 2. c. 39.

* This speach very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6, to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of *the Iewes was at hand.

The fourth part is of the fourth pasche (which we haue in the end of the chap. 11, 55: And the pasche of *the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to reporte his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, beeing the principal parte of the Countrey, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures. and therfore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yere of his preaching, himselfe to be the CHRIST that had bene so log promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coëternal Sonne of God the Father, who now had sent him. Therfore these were the wordes and deedes that serued best the purpose of this Euangelist, being, to shew the glorie & excellencie of this person IESVS: that thereby the Gētils might see, how worthily Hierusalem & the Iewes were reprobated, who had refused yea & crucified such an one: and how wel & to their owne saluation themselues might doe, to receiue him and to beleeue in him. For thus to haue bene his purpose, him selfe declareth in the end, saying: Theſe are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name. Io. 20, 31.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle, [a] whom IESVS loued very much, the [b] sonne of Zebedee, [b] the brother of Iames the Apostle [c] whom Herod after our Lords Pas-

Hier. in Catal.
a Io. 21, 20.
b Mat. 4. 21.
c Act. 12, 2.

sion

ſion beheaded, laſt of al wrote the Goſpel, at the requeſt of the Biſhops of Aſia, againſt Cerinthus, and other Heretikes, and ſpecially againſt the aſſertion of the Ebionites then riſing, who ſay that Chriſt was not before MARIE. Wherevpon alſo he was compelled to vtter his Diuine Natiuitie. *Of his three Epiſtles, and of his Apocalypſe, ſhal be ſaid in their owne places.*

It followeth in S. Hierome, that In the ſecond perſecution vnder Domitian, fourtene yeres after the perſecution of Nero he was exiled into the ile Patmos. But after that Domitian was ſlaine, and his actes for his paſſing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Epheſus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Aſia, and worne with old age, he died the threeſcore and eighteth yere after the Paſſion of our Lord, and was buried beſides the ſame citie.

whoſe excellencie the ſame holy Doctor thus breifly deſcribeth. li. 1. Aduerſ. Iouinianum.

IOHN the Apoſtle, one of our Lords Diſciples, who was the yongeſt among the Apoſtles, and whom the faith of Chriſt found a virgin, remained a virgin, and therefore is [a] *more loued of our Lord, and* [a] *lieth vpon the breaſt of* IESVS: *and that which Peter durſt not aſke,* [a] *he deſireth him to aſke: and after the reſurrection, when Marie Magdalen had reported that our Lord was riſen againe, both of them ranne to the Sepulchre,* [b] *but he came thither firſt: and when they were in the ſhip and fiſhed in the lake of Genezareth,* IESVS *ſtood on the ſhore, neither did the Apoſtles know whom they ſaw:* [c] *onely the virgin knoweth the virgin, and ſaith to Peter,* It is our Lord. *This Iohn was both an Apoſtle, and Euangeliſt, and Prophet: an Apoſtle, becauſe he wrote to the Churches as a Maiſter: an Euangeliſt, becauſe he compiled a booke of the Goſpel, which (except Matthew) none other of the twelue Apoſtles did: a Prophet, for he ſaw in the ile Patmos, where he was baniſhed by Domitian the Emperour for the teſtimonie of our Lord, the Apocalypſe, conteining infinite myſteries of things to come. Tertullian alſo reporteth, that at Rome being caſt into a barrel of hote boiling oile, he came forth more pure and freſher or liuelier, then he went in. Yea and his Goſpel it ſelf much differeth from the reſt. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Eſay: Luke of the Prieſthod of Zacharie: the firſt hath the face of a man, becauſe of the genealogie: the ſecond the face of a lion, for the voice of one crying in the deſert: the third the face of a calfe, becauſe of the Prieſthod. But Iohn as an Eagle flieth to the things on high, & mounteth to the Father him ſelf, ſaying:* In the beginning was the VVORD, and the VVORD was with God, and God was the VVORD. *Thus far S. Herome.*

Vpon this Goſpel there are the famous commentaries of S. Auguſtine called Tractatus in Euang. Ioan. to. 9. *and twelue bookes of S. Cyrils commentaries.*

a Io. 13, 23. 24. & c. 21, 20.

b Io. 20, 4.

c Io. 21, 7.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

The preface of the Euangeliſt, commending Chriſt (as being God the Sonne incarnate) to the Gentils, and ſetting out the blindnes of the Iewes in not receiuing him. 19 Then, the teſtimonie of Iohn Baptiſt, firſt to the ſolemne legates of the Iewes: 29 ſecondly, vvhen he ſaw IESVS come to him: 35 thirdly, to his owne Diſciples alſo, putting them ouer from him ſelf to IESVS. Vvho made it plainer to them that he is Chriſt, 40 and ſo began he alſo to haue Diſciples.

The 1 parte: THE ACTES of Chriſt before his manifeſtation, whiles Iohn Baptiſt was yet baptizing.

The Goſpel at the third Maſſe vpō Chriſtmas day. And euery day at the end of Maſſe.

IN THE beginning "vvas the WORD, 1
and the WORD vvas "vvith God, and
"God vvas the WORD. † This vvas in 2
the beginning vvith God. † Al things 3
vvere made "by him: and vvithout him
vvas made `nothing. That vvhich vvas
made', † in him vvas life, and the life vvas 4
the light of men: † and the light ſhineth in darkeneſſe, and 5
the darkeneſſe did not comprehend it. † There vvas a man 6
ſent from God, vvhoſe name vvas Iohn. † This man came 7
for teſtimonie: to giue teſtimonie of the light, that al might
beleeue through him. † He vvas not the light, but to giue 8
teſtimonie of the light. † It vvas the true light, vvhich ligh- 9
teneth euery man that commeth into this vvorld. † He vvas 10
in the vvorld, and the vvorld vvas made by him, and the
vvorld knevv him not. † He came into his ovvne, and his 11
ovvne receiued him not. † But as many as receiued him, "he 12
gaue them povver to be made the ſonnes of God, to thoſe
that beleeue in his name. † Vvho, not of bloud, nor of the 13
vvil of fleſh, nor of the vvil of man, but of God are borne.

nothing that was made.

ET VERBVM CARO FACTVM EST.

† AND "THE VVORD VVAS MADE FLESH, 14
and dvvelt in vs (and vve ſavv the glorie of him, glorie as it
vvere of the only-begotten of the Father) ful of grace and
veritie.

15 veritie. ¶ † Iohn giueth teſtimonie of him, and crieth ſaying,
This vvas he of vvhom I ſpake, He that ſhal come after me,
16 :: is made before me: becauſe he vvas before me. † And of
17 his fulnes al vve haue receiued, and grace for grace. † For
the lavv vvas giuen by Moyſes, grace and veritie vvas made
18 by IESVS Chriſt. † God no man hath ſeen at any time: the
only-begotten Sonne vvhich is in the boſome of the father,
he hath declared.

:: He is preferred & made of more dignitie and excellencie then I, becauſe he was before me & al things, eternal God.

19 † And this is Iohns teſtimonie, vvhen the Ievves ſent from
Hieruſalem Prieſts and Leuites to him, that they ſhould aſke
20 him, Vvho art thou? † And he confeſſed, and did not denie:
21 and he confeſſed, That I am not CHRIST. † And they
Mal.4.5 aſked him, Vvhat then? Art thou * Elias? And he ſaid, I am
Deu.18, 22 not. Art thou :: * the Prophet? And he anſvvered, No. † They
15. ſaid therefore vnto him, Vvho art thou, that vve may giue an
anſvver to them that ſent vs? vvhat ſaieſt thou of thy ſelf?
Eſa.40, 23 † He ſaid, *I am the voyce of one crying in the deſert, make ſtraight the vvay of*
3. 24 *our Lord*, as Eſaie the Prophet ſaid. † And they that vvere ſent,
25 vvere of the Phariſees. † And they aſked him, and ſaid to
him, Vvhy then doeſt thou baptize, if thou be not Chriſt, nor

The Goſpel vpō the 3 Sunday in Aduent.

:: By like the Ievves ignorātly vnderſtood not the place in Deuteronomie, of Chriſt, and therfore they aſke alſo whether he be the Prophet there ſpoken of. See alſo c.7,40.

Mt.3,11. 26 Elias, nor the Prophet? † Iohn anſvvered them, ſaying, * :: I
Mr.1,8. baptize in vvater: but there hath ſtood in the middes of you
Lu. 3,16 27 vvhom you knovv not. † The ſame is he that ſhal come after
me, that is made before me: vvhoſe latchet of his ſhoe I am
28 not worthie to vnlooſe. † Theſe things were done in Bethania
beyond Iordan, vvhere Iohn vvas baptizing. ¶

:: He doth oftē here ſignifie the great difference of his baptiſme & of Chriſts, as of his perſon & Chriſts. See Annot. Mat 3.

29 † The next day Iohn ſavv IESVS cōming to him, and he
ſinnes ſaith, *Behold the Lambe of God, behold him that taketh avvay the ſinne*
AGNVS DEI at Maſſe. 30 *of the vvorld.* † This is he of vvhom I ſaid, After me there
commeth a man, vvhich is made before me: becauſe he vvas
31 before me. † And I knevv him not, but that he may be ma-
32 nifeſted in Iſrael, therefore came I baptizing in vvater. † And
Iohn gaue teſtimonie, ſaying, That I ſavv "the Spirit deſcending as a doue from heauen, and he remained vpon him.
33 † And I knevv him not: but he that ſent me to baptize in vvater, he ſaid to me, He vpō vvhom thou ſhalt ſee the Spirit deſcending and remaining vpon him, he it is that baptizeth in
34 the holy Ghoſt. † And I ſavv: and I gaue teſtimonie that
this is the ſonne of God. ¶

The Goſpel on the octaue of the Epiphanie.

35 † The next day againe Iohn ſtoode, and tvvo of his diſ- The Goſpel vpō
36 ciples. † And beholding IESVS vvalking, he ſaith, Behold S. Andrevv's eue.

the lambe of God. † And the tvvo Diſciples heard him 37
ſpeaking, and they folovved IESVS. †And IESVS turning, 38
and ſeeing them folovving him, ſaith to them, Vvhat ſeeke
you? Vvho ſaid to him, Rabbi (vvhich is called by interpre-
tation, Maiſter) vvhere dvvelleſt thou? † He ſaith to them, 39
Come and ſee. They came, and ſavv where he abode and they
taried vvith him that day: and it vvas about the tenth houre.
† And Andrevv the brother of Simon Peter vvas one of the 40
tvvo that had heard of Iohn, and folovved him. † He findeth 41
firſt his brother Simon, and ſaith to him, Vve haue found
::Meſſias in Hebrue, in Greeke Chriſt, i Engliſh Anointed, to Witte, With the ſpiritual oile of grace aboue his brethren. *Pſ. 44.* :: Cephas in Syriake, & Peter in Greeke, in Engliſh, Rocke. See Mat. 16, 18.
:: MESSIAS, vvhich is being interpreted, CHRIST.
† And he brought him to IESVS. And IESVS "looking 42
vpon him, ſaid, Thou art Simon the ſonne of Iona: thou
ſhalt be called :: *Cephas*, vvhich is interpreted, *Peter*. † On 43
the morovv he vvould goe forth into Galilee, and he findeth
Philippe. And IESVS ſaith to him, Folovv me. † And Phi- 44
lippe vvas of Bethſaida, the citie of Andrevv and Peter.
† Philippe findeth Nathanael, and ſaith to him, Him vvhom 45
Moyſes in the lavv, and the Prophets vvrote of: vve haue
found IESVS the ſonne of Ioſeph, of Nazareth. † And Na- 46
thanael ſaid to him, From Nazareth can there be any good?
The Goſpel in a votiue Maſſe of the holy Angels.
Philippe ſaith to him, Come and ſee. † IESVS ſavv Natha- 47
nael comming to him, and he ſaith of him, Behold an Iſrae-
lite in very deede, in vvhom there is no guile. † Nathanael 48
ſaith to him, Hovv knovveſt thou me? IESVS anſvvered
and ſaid to him, Before that Philippe did cal thee, vvhen thou
vvaſt vnder the figtree, I ſaw thee. †Nathanael anſvvered him, 49
and ſaith, Rabbi, thou art the ſonne of God, thou art the king
of Iſrael. † IESVS anſvvered, and ſaid to him, Becauſe I ſaid 50
vnto thee, I ſavv thee vnder the figtree, thou beleeueſt: grea-
ter then theſe things ſhalt thou ſee. † And he ſaith to him, 51
Amen Amen I ſay to you, You ſhal ſee the heauen opened,
and the * Angels of God aſcending and deſcending, vpon the
Sonne of man. ¶ *Gen. 28, 12.*

ANNOTATIONS
CHAP. I.

How God the Sonne is called the VVORD.

1. *Was the Word,*) The ſecond Perſon in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or ſpeaches of the Prophets and Apoſtles (vvritten and ſpoken by Gods commaundement for the vttering of his diuine vvil towards man) be called his vvord, but in a more diuine, eminent, and ineffable ſort, to expreſſe vnto vs

vs in a sort, by a terme agreable to our capacitie, that the Sonne of God so is, and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & minde. This VVORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therfore can not be a creature, as many Heretikes before the writing of this Gospel thought, and as the Arrians after taught. And this first sentence of the Gospel not onely the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

August. de Ciu. Dei li. 10. c. 29.

The Platonikes.

1. With God.) Because a man might say, If the VVORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, al which were made by him. secondly, he giueth vs to vnderstand, that the VVORD hath his proper substitence or personalitie distinct frō God the Father, wherby Sabellius the old Heretike is refuted. thirdly, here is insinuated the order of these two persons, one towardes the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commaundement.

The VVORD coeternal with the Father, distinct in person, and of the Father.

Calu. inst. li. 1 c. 13. sect. 25 & 25.

1. God was the Word.] Lest any man vpon the premisses, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expresly teacheth, the VVORD to be God. for though the wordes seeme to lie otherwise (because we haue of purpose so ordered the elegancie which the Euangelist him self obserued in placing them so, and therfore they stand so both in Greeke and Latin) yet in deede the construction is thus, *The* VVORD *was God*, and (as in his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God in deede, but not truely and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiuersation the Arians vsed to auoid the euidence of this place, We see in S. Augustine *li. 3 de Doct. Christ. c. 2.* euen such as the Protestants do, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

The VVORD true God by nature.

1 Io. c. 5. 20.

The Protestants are like the vvrāgling Arians.

1. By him.] Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this vvorld: and inuisible, as Angels and al spiritual creatures. Wherevpon it is euident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therfore neither of nor by him.

The VVORD not a creature but the creator.

12. He gaue them power.] Free will to receiue or acknowledge Christ, & power giuen to men, if they will, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

Free-vvil.

10. The Vvord made flesh.] This is the high and diuine testimonie of Christs incarnation and that he vouchsaued to become man. for the acknowledging of which inexplicable benefite and giuing humble thankes for the same, al Christian people in the World by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these wordes, ET HOMO FACTVS EST.

Humble kneeling at the solemne wordes of Christs incarnation.

18. No man hath seen.] Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him self vnto many diuersly in this World: but neuer in such sort as vvhen he shewed him self in the person of the Sonne of God, being made truely man and conuersing with men.

How mortal men see God.

22. The Spirit.] Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expresly against al Heretikes, Iewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

42. Looking vpon him.] This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar. and therfore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing. vvhereof S. Cyril saith, that our Sauiour by foretelling that his name should no more now be *Simon*, but *Peter*, did by the vvord it self aptly signifie, that on him, as on a rocke and stone most firme, he vvould build his Church.

Cephas. Petrus. Li. 2 c. 12 in Ioan.

Peter by his new name designed to be the Rocke of the Church.

CHAP. II.

At the requeſt of his mother he vvorketh his firſt miracle, turning vvater into vvine at a mariage in Galilee, although the time of his manifeſtation be not yet come. 12 Then in Hieruſalem at Paſche, being but one, and yet obſcure, he throweth out of the Temple moſt miraculouſly al the marchantes. 20 And being yet of the blind Ievves aſked a ſigne, he ſignifieth ſo long before, that they ſhould kill him, but he vvil riſe againe the third day. 23 Vvhich alſo preſently they vvould doe, but that he knovving their falſes hartes (though many beleeue in him) vvil not tarie among them.

The Goſpel vpō the 2 Sunday after the Epiphanie.

AND the third day there vvas a mariage made in Cana of Galilee: and the mother of IESVS vvas there. † And "IESVS alſo vvas called, and his Diſciples to the mariage. † And the vvine failing, the mother of IESVS ſaith to him, "They haue no vvine. † And IESVS ſaith to her, Vvhat is to me and thee vvoman? my houre commeth not yet. † His mother ſaith to the miniſters, "Vvhatſoeuer he ſhal ſay to you, doe ye. † And there were ſet there ſixe vvater-pottes of ſtone, according to the purificatiō of the Ievves, holding euery one tvvo or three meaſures. † IESVS ſaith to them, Fil the vvater-pottes vvith vvater. And they filled them vp to the toppe. † And IESVS ſaith to them, Dravv novv, and carie to the cheefe ſtevvard. And they caried it.

:: He that ſeeth Water turned into Wine, nedeth not diſpute or doubt hovv Chriſt changed bread into his body.

† And after the cheefe ſtevvard taſted the :: vvater made vvine, and knevv not vvhence it vvas, but the miniſters knew that had dravvne the vvater: the cheefe ſtevvard calleth the bridegrome, † and ſaith to him, Euery man firſt ſetteth the good vvine: and vvhen they haue vvel drunke, then that vvhich is vvorſe. But thou haſt kept the good vvine vntil novv. † This beginning of miracles did IESVS in Cana of Galilee: and he manifeſted his glorie, and his Diſciples beleeued in him. ¶

† After this he vvent dovvne to Capharnaum him ſelf and his mother, and his brethren, and his diſciples: and there they remained not many daies. † And the Paſche of the Ievves vvas at hand, and IESVS vvent vp to Hieruſalem: † and he found in the temple them that ſold oxen and ſheepe and doues, and the bankers ſitting. † And vvhen he had made as it vvere a vvhippe of litle coardes, he "caſt them al out of the temple, the ſheepe alſo and the oxen, and the money of the bankers he powred out, and the tables he euerthrevv. † And to them that ſold doues, he ſaid, Take avvay these

The Goſpel vpō Munday in the fourth vvecke of Lent.

these things hence, and make not the house of my father, a
17 house of marchandise. † And his Disciples remembred that
18 it is vvritten, *The zeale of thy house hath eaten me.* † The Ievves therfore
Ps. 68, 10. answvered and said to him, Vvhat signe doest thou shevv vs,
19 that thou doest these things? † IESVS answvered and said to
Mt. 26. 61. 27, 40. them, * Dissolue this temple, and in three daies I vvil raise it.
20 † The Ievves therfore said, In fourtie and sixe yeres vvas this
21 temple built, and vvilt thou raise it in three daies? † But he
22 spake of the temple of his body. † Therfore vvhen he vvas
risen againe from the dead, his Disciples remembred, that he
said this, and they beleeued the scripture and the vvord that
23 IESVS did say. † And vvhen he vvas at Hierusalem in the
Pasche, vpon the festiual day, many beleeued in his name,
24 seeing his signes vvhich he did. † But "IESVS did not com-
25 mit him self vnto them, for that he knevv al, † and because
it vvas not needeful for him that any should giue testimonie
of man: for he knevv vvhat vvas in man. †

ANNOTATIONS
CHAP. II.

1. *IESVS also vvas called.*) By his vouchsauing to come with his to the Mariage, he approueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of loue, peace, and amitie among them selues: he reprooueth the heresie of Tatian, Marcion, and such like condemning Wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesseth the Mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of Wiues, and the womens seruile subiection and imparitie in that cate, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. *Aug. de nupt. & concup. li. 1 c. 10 & 21. li. 1 de adult. con iug. c. 8.* *Cyril. in 2 Io. c. 11.*

Christ with his presence honoureth and approueth Mariage.

1. *They haue no vvine.*) Our Lady many vvaies vnderstood that now the time approched of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thervnto, and that his mothers intercession is more then vsually effectual, and that he denieth her nothing.

Our Ladies intercession.

4. *What is't to me and thee?*) Because this speach is subiect to diuers senses, we keepe the vvordes of our text, lest by turning it into any English phrase, we might straiten the holy Ghosts intention to some certaine sense either not intended, or not onely intended, and so take avvay the choise and indifferencie from the reader, vvhereof (in holy Scripture specially) al Translatours must bevvare. Christ then may meane here, What is that, Woman, to me & thee being but stragers, that they want vvine? as some interpret it. or (which is the more proper vse of that kinde of speach in holy Vvrite) what haue I to doe with thee? that is, Why should I haue respect to thy desire in this case? In matters touching my charge & the commission of my father for preaching, vvorking miracles, and other graces, I must not be tied to flesh and bloud. Which vvas not a reprehension of our Lady, or signification that he vvould not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent shevveth the contrarie. but it vvas a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not drav vv them to doe any thing against reason, or be the principal motion vvhy they doe their dueties, but Gods glorie.

Translatours of holy Scriptures.

5. *Whatsoeuer he shal say.*) By this you see, our Lady by her diuine prudence and entiere familiaritie and acquaintance with al his maner of speaches, knevv it was no checke to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come

Our lady doubteth not but Christ vvil graunt her petition.

to worke miracles: not doubting but he would begin a litle before his ordinary time for her ſake, as S. Cyril thinketh he did: and therfore ſhe admoniſheth the waiters to marke wel, & to execute whatſoeuer Chriſt ſhould bid them doe. *li. 2 in Io. c. 28.*

15. Caſt them out.) By this chaſtiſing corporally the defilers and abuſers of the Temple, he doth not onely ſhew his power, that being but one poore man he could by force execute his pleaſure vpon ſo many ſturdy fellowes: but alſo his ſoueraine authoritie ouer al offenders, and that not vpon their ſoules onely, as by excommunication and ſpiritual penalties, but ſo far as is requiſite for the execution of ſpiritual iuriſdiction, vpon their bodies and goods alſo. That the Spiritualtie may learne, how far and in what caſes, for iuſt zeale of Chriſts Church, they may vſe and exerciſe both ſpiritually and temporally their forces and faculties againſt offenders, ſpecially againſt the prophaners of Gods Church, according to the Apoſtles alluſion 1 Cor. 3. *If any defile the Temple of God, him vvil God deſtroy.*

Profaners of Gods Church are to be puniſhed in ſoul & body by the Spiritual power.

16. IESVS committed not him ſelf.) S. Auguſtine applieth this their firſt faith and beleefe in Chriſt, ſodenly raiſed vpon the admiration of his wonders, but yet not fully formed or eſtabliſhed in them, vnto the faith of Nouices or Catechumens in the Church: and Chriſts not committing his Perſon to them as yet, to the Churches like warineſſe and wiſedom, in not opening nor giuing to them our Lord in the B. Sacrament, becauſe al were not to be truſted with that high point without ful trial of their faith. *Tract. in Io. 11.*

The B. Sacrament is not to be giuen to nouices or yonglings in faith.

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptiſme is neceſſarie, as being our Regeneration. 10 Vvhich point Nicodemus as then not vnderſtanding. 11 he ſhevveth that they muſt beleeue him, and vvhat good cauſe there is for them ſo to doe. 23. After this he alſo baptizeth, and Iohn likevviſe at the ſame time. 25 Whereupon a queſtion being moued, Whether Baptiſme is better. 25 Iohn anſvvereth it by ſaying, that he is ſo far inferiour to Chriſt, as a mere man to God moſt high.

The Goſpel vpō Holy Roode day, Maij 3.

AND there vvas a man of the Phariſees, named Nicodemus, a prince of the Ievves. † This man came to IESVS by night, and ſaid to him, Rabbi, vve knovv that thou art come from God a maiſter, for no man can doe theſe ſignes vvhich thou doeſt, vnles God be vvith him. † IESVS anſvvered, and ſaid to him, Amen, Amen I ſay to thee, Vnles a man be borne againe, he can not ſee the kingdom of God. † Nicodemus ſaid to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † IESVS anſvvered, Amen, Amen I ſay to thee, Vnles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvhich is borne of the fleſh, is fleſh: & that vvhich is borne of the ſpirit, is ſpirit. † Marueil not, that I ſaid to thee, You muſt be borne againe. † The ſpirit breatheth vvhere :: he vvil: and thou heareſt his voice, but thou knovveſt not vvhence he commeth and vvhither he goeth: ſo is euery one that is borne of the Spirit. † Nicodemus anſvvered, & ſaid to him, Hovv can theſe things be done? † IESVS anſvvered, and ſaid to him, Thou art a maiſter

:: We ſolow rather S. Auguſt. & thoſe ancient fathers, which moſt commōly vnderſtand this place of the holy Ghoſt, & not of the Winde: although both ſenſes be good.

maiſter in Iſrael, and art thou ignorant of theſe things?
11 † Amen, Amen I ſay to thee, that vve ſpeake that vvhich vve knovv, and that vvhich vve haue ſeen vve teſtifie, and our te-
12 ſtimonie you receiue not. † If I haue ſpoken to you earthly things, and you beleeue not: hovv if I ſhal ſpeake to you
13 heauenly things, vvil you beleeue? † And no man hath aſcended into heauen, but he that deſcended from heauen, the
Nu.21,9 14 Sonne of man vvhich is in heauen. † And as * Moyſes exalted the ſerpent in the deſert, ſo muſt the Sonne of man be
15 exalted: † that euery one vvhich beleeueth in him, periſh
16 not, but may haue life euerlaſting. † For ſo God loued the vvorld, that he gaue his only-begotten ſonne: that euery one that beleeueth in him, periſh not, but may haue life euerla-
17 ſting. ¶ † For God ſent not his ſonne into the vvorld, to iudge the vvorld, but that the vvorld may be ſaued by him.
18 † He that beleeueth in him, is not iudged. but he that doeth not beleeue, [e] is already iudged: becauſe he hath not beleeued
19 in the name of the only-begotten ſonne of God. † And this is the iudgment: becauſe the light is come into the vvorld, and men haue loued the darkeneſſe rather then the light: for
20 their vvorkes vvere euil. † For euery one that doeth il, hateth the light, and commeth not to the light, that his vvorkes
21 may not be controuled. † But he that doeth veritie, commeth to the light, that his vvorkes may be made manifeſt, becauſe they vvere done in God. ¶

The Goſpel vpō Munday in the Whitſon-wecke.

22 † After theſe things IESVS came and his Diſciples into the countrie of Ievvrie: and there he abode vvith them, and
23 baptized. † And Iohn alſo vvas baptizing in Ænon beſide Salim: becauſe there vvas much vvater there, and they came,
24 and vvere baptized. † For Iohn vvas not yet caſt into pri-
25 ſon. † And there roſe a queſtion of Iohns diſciples vvith
26 the Ievves concerning purification. † And they came to Iohn, and ſaid to him, Rabbi, he that vvas vvith thee beyond
Io. 1, 19. Iordan, to vvhom * thou didſt giue teſtimonie, behold he
27 baptizeth, and al come to him. † Iohn anſvvered and ſaid, A man can not receiue any thing, vnleſſe it be giuen him from
Io.1,20. 28 heauen. † Your ſelues doe beare me vvitneſſe, * that I ſaid,
29 I am not CHRIST: but that I am ſent before him. † He that hath the bride, is the bridegrome: but the frende of the bridegrome that ſtandeth and heareth him, reioyceth vvith ioy for the voice of the bridegrome. This my ioy therfore is fil-

led

led. † He must increase, and I diminish he. † "He that cōmeth 30
from aboue, is aboue al. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that commeth from
heauen, is aboue al. † And vvhat he hath seen and heard, 32
that he testifieth: and his testimonie no man receiueth. † He 33
that hath receiued his testimonie, hath signed that God is true.
† For he vvhom God hath sent, speaketh the vvordes of 34
God. for God doth not giue the spirit by measure. † The Fa- 35
ther loueth the Sonne: & he hath giuen al things in his hand.
† He that beleeueth in the Sonne, hath life euerlasting: but he 36
that is incredulous to the Sonne, shal not see life, but the
vvrath of God remaineth vpon him.

ANNOTATIONS
CHAP. III.

Baptisme in water necessarie to saluation.

5. Borne againe of Water.] As no man can enter into this world nor haue his life and being in the same, except he be borne of his carnal parents: no more can a mā enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: Wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, and Caluinists be condemned, that promisse life euerlasting to yong children that die without Baptisme, and al other that thinke onely faith to serue, or the external element of water superfluous or not necessarie: our Sauiours wordes being plaine and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it self (which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

* *August. haeres. 18.*

Baptisme in two cases not necessarie, but otherwise supplied.

Euery infidel, and namely heretikes, are iudged already.

18. Is iudged already.] He that beleeueth in Christ with faith which worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day nor at the houre of his death. but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free wil, the sentence both of Christ and of the Church.

Gal. 5, 6

Tit. 3, 11.

The excellencie of Christs powver and graces.

31. He that commeth from aboue.] As though he should say, No maruel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his person are al from heauen immediatly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are aboue al measures or mens gifts, euen according to his Manhod: and al power temporal and spiritual, the kingdom and the Priesthod, and al soueraintie in heauen and earth are bestowed vpon him as he is man also.

CHAP.

CHAP. IIII.

Leauing Iewrie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will giue water of euerlasting life, 16 shewing him self to know mens secretes, 19 preferring the Iewes religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 21 and vttering vnto her that he is Christ. 28 which by her testimonie and his preaching very many Samaritanes do beleeue: he in the meane time fore telling his Disciples, of the harueſt he will send them in to. 45 The Galilaeans also receiue him, where againe he worketh his 2 cond miracle.

1 WHEN IESVS therfore vnderſtoode that the
2 Phariſees heard that IESVS maketh mo Diſciples,
3 and baptizeth, thē Iohn, †(howbeit :: IESVS did
4 not baptize, but his Diſciples) † he left Iewrie, and
5 went againe into Galilee. † and he had of neceſsitie to paſſe
Gen. 48, 22. 6 through Samaria. † He commeth therfore into a citie of Samaria which is called Sichar: * beſide the maner that Iacob
7 gaue to Ioſeph his ſonne. † And there was there the foun-
8 taine of Iacob. IESVS therfore wearied of his iourney, ſate
9 ſo vpon the fountaine. It was about the ſixt houre.
† There commeth :: a woman of Samaria to draw wa-
ter, IESVS ſaith to her, Giue me to drinke. † For his Diſciples were gone into the citie, to bie meates. † Therfore that Samaritane woman ſaith to him, How doeſt thou being a Iewe, aſke of me to drinke, which am a Samaritane woman? For the Iewes :: do not communicate with the Samaritanes.
10 † IESVS anſwered, and ſaid to her, If thou didſt know the
gift of God, and who he is that ſaith vnto thee, Giue me to
drinke: thou perhaps wouldeſt haue aſked of him, and he
11 would haue giuen thee [c] liuing water. † The woman
ſaith to him, Sir, neither haſt thou wherein to draw, and the
12 well is deepe: whence haſt thou the liuing water? † art thou
greater then our father Iacob, who gaue vs the well, and him
13 ſelf dranke of it, and his children, and his cattel? † IESVS anſwered, and ſaid to her, Euery one that drinketh of this water, ſhal thirſt againe: but he that ſhal drinke of the water
14 that I will giue him, ſhal not thirſt for euer, † but the water that I will giue him, ſhal become in him a fountaine of wa-
15 ter ſpringing vp vnto life euerlaſting. † The woman ſaith to him, Lord giue me this water, that I may not thirſt, nor come hither to draw.
16 † IESVS ſaith to her, Goe, call thy huſband, and come
17 hither. † The woman anſwered and ſaid, I haue no huſ-

:: He did not baptize ordinarily. yet that he baptized his Apoſtles, S. Aug. thinketh it very probable. *ep. 108.*

The Goſpel vpō Friday in the 3 Weeke in Lent.

:: This woman is a figure of the Church, not yet iuſtified, but now to be iuſtified. *Aug. tract. 15 in Ioan.*

:: There were many other cauſes why the faithful Iewes could not abide the Samaritans, but their preciſe abſtaining from their companie & cōuerſation, was their Schiſmatical Temple and ſeruice in mouſt Garizim.

c He ſpeaketh of his baptizing in the Holy Ghoſt. See Io. c. 7, 39.

band. IESVS ſaith to her, Thou haſt ſaid vvel, that I haue
no huſband. † For thou haſt had fiue huſbands: and he 18
vvhom thou novv haſt, is not thy huſband. this thou haſt
ſaid truely.

†The vvoman ſaith to him, Lord, I perceiue that thou art 19
a Prophet. † "Our fathers adored in this mountaine, and you 20
ſay, * that at Hieruſalem is the place vvhere men muſt adore.
† IESVS ſaith to her, Vvoman beleeue me, that the houre 21
ſhal come, vvhen you ſhal neither in this mountaine, nor in
Hieruſalem adore the Father. †* You adore that you knovv 22
not: vve adore that vve knovv, for ſaluation is of the Ievves.
† But the houre commeth, and novv it is, vvhen the true 23
adorers ſhal adore the Father" in ſpirit and veritie. for the Fa-
ther alſo ſeeketh ſuch, to adore him. † God is a ſpirit, and 24
they that adore him, muſt adore in ſpirit and veritie. † The 25
vvoman ſaith to him, I knovv that MESSIAS commeth,
(vvhich is called CHRIST): therfore vvhen he commeth,
he vvil ſhevv vs al things. † IESVS ſaith to her, I am he, that 26
ſpeake vvith thee.

† And incontinent his Diſciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that ſaid, Vvhat
ſeekeſt thou, or vvhy talkeſt thou vvith her?

† The vvoman therfore left her vvater-pot: and ſhe vvent 28
into the citie, and ſaith to thoſe men, † Come, and ſee a man 29
that hath told me al things vvhatſoeuer I haue done. Is not
he CHRIST? † They vvent forth therfore out of the citie, 30
and came to him.

† In the meane time the Diſciples deſired him, ſaying, 31
Rabbi eate. † But he ſaid to them, I haue meate to eate 32
vvhich you knovv not. † The Diſciples therfore ſaid one to 33
an other, Hath any man brought him for to eate? † IESVS ſaith 34
to them, My meate is to doe the vvil of him that ſent me, to
perfit his vvorke. † Doe not you ſay that yet there are foure 35
moneths, and harueſt commeth? Behold I ſay to you,
lift vp your eies, and ſee the countries, that they are vvhite
already to harueſt. † And he that reapeth, receiueth hire, 36
and gathereth fruite vnto life euerlaſting: that both he that
ſovveth, and he that reapeth, may reioyce together. † For 37
in this is the ſaying true: that it is one man that ſovveth, and
it is an other that reapeth. † I haue ſent you to reape that 38
vvhich you laboured not: others haue laboured, and you
haue

Deu. 12, 6. *Pſ.* 121 13.

4 *Reg.* 17, 28, 36.

haue entred into their labours.

39 † And of that citie many beleeued in him of the Samaritans, for the vvord of the :: vvoman giuing teſtimonie, that
40 he told me al things vvhatſoeuer I haue done. † Therfore vvhen the Samaritans vvere come to him, they deſired him that he vvould tarie there. And he taried there tvvo daies.
41 † And many moe beleeued for his ovvne vvord. † And
42 they ſaid to the vvoman, That novv not for thy ſaying doe vve beleeue: for our ſelues haue heard, and doe knovv that this is the Sauiour of the vvorld in deede. ¶
43 † And after the tvvo daies he departed thence: and vvent
44 into Galilee. † For IESVS him ſelf gaue teſtimonie that a
Mt. 4, 12 *Mr.* 1, 14 *Luc.* 4, 14. 45 Prophet hath not honour in his ovvne countrie. † Therfore *vvhen he vvas come into Galilee, the Galilæans receiued him, vvhereas they had ſeen al things that he had done at Hieruſalem in the feſtiual day: for them ſelues alſo came to the feſtiual day.

:: This woman myſtically beig the Church, it is here ſignified, that they which at the firſt beleeue becauſe the Church teacheth ſo, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions.

Io. 2, 9. 46 † He came againe therfore into Cana of Galilee, * Vvhere he made vvater vvine. And there vvas a certaine lord vvhoſe
47 ſonne vvas ſicke at Capharnáum. † He hauing heard that IESVS came from Ievvrie into Galilee, vvent to him, and deſired him that he vvould come dovvne & heale his ſonne.
48 for he began to die. † IESVS therfore ſaid to him, Vn-
49 leſſe you ſee ſignes and vvonders, you beleeue not. † The lord ſaith to him, Lord, come dovvne before that my ſonne
50 die. † IESVS ſaith to him, Goe, thy ſonne liueth. The man
51 beleeued the vvord that IESVS ſaid to him, and vvent. † And as he vvas novv going dovvne, his ſeruants mette him: and
52 they brought vvord, ſaying, That his ſonne liued. † He aſked therfore of them the houre, vvherein he vvas amended. And they ſaid to him, That yeſterday at the ſeuenth houre the feuer
53 left him. † The father therfore knevv that it vvas in the ſame houre vvherein IESVS ſaid to him, Thy ſonne liueth. and
54 him ſelf beleeued and his vvhole houſe. ¶ † This againe the
Io. 2, 11. * ſecond ſigne did IESVS, vvhen he vvas come from Ievvrie into Galilee.

The Goſpel vpō the 20 Sunday after Pentecoſt.

ANNOTATIONS
CHAP. IIII.

20. Our Fathers adored.] By adoration is meant doing of ſacrifice, for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worſhiping there to be more ancient then the Iewes in Hieruſalem, referring it to Iacob

The Schiſmatical tẽple contendeth againſt the true Tẽple.

Iacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Lavv giuen, made nothing for their Schiſme: Which vvas begone by Manaſſes a fugitiue Prieſt, onely to hold his vnlavvful wife thereby, and to obtaine Superioritie, in Schiſme: vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hieruſalem, from vvhich the reuolt vvas made. Therfore Chriſt giueth ſentence for the Ievves and the Temple of Hieruſalem, affirming that they had a good ground thereof, but the Samaritanes none at al. *Ioſeph. li. antiq. 11. c. 8.*

Iotephus alſo recordeth hovv the Samaritanes demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Prieſt and Temple of Hieruſalem, preten-
The true Temple preuaileth. ding their Temple to be as great and as vvorthy, and them ſelues to be Ievves as the other, and to vvorſhip the ſame God. but their Schiſmatical hypocriſie vvas eaſely ſpied and dimiſſed vvith nothing. An other time the Ievves and Samaritanes (as the ſame vvriter teſtifieth) made a great ſturre in Alexandria about the truth and antiquitie of the Schiſmatical temple and ſeruice in Garizim and the other true Temple of Salomon: in ſo much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, onely to trie whether of the two was firſt. And the Schiſmatikes (as their cuſtome is) *per ſaltum* can make their Church or ſeruice as old as they liſt, referring it to the Patriarches, as our Schiſmatikes do now to Chriſt and the Apoſtles. But when the trial was made, onely they of Hieruſalem did inuincibly proue by continual ſucceſſion of their Prieſts, and by the iuſt note of the time when the Schiſmatikes went out from them, that theirs was the lavvful, and the other the falſe temple and falſe adoration. and to it was iudged, and the Samaritanes put to ſilence. Afterward the ſaid ſchiſmatikes (which is lightly the end of al Schiſmes) reuolted quite from the Ievves religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caiuins ſupper and his bread and wine is like at length to come to the ſacrifice of Ceres and Bacchus. *Ioſeph. li. 13. antiq. c. 6.*

The true Temple is proued by continual ſucceſſion.

21. In Spirit and veritie.) Our Sauiour foretelleth her that the end & ceaſing of their ſacrifice & adoration in both the Temples ſhould ſhortly be, and euen then vvas begone to be fulfilled: inſtructing her in three things concerning that point. firſt, that the true Sacrifice ſhould be tied no more to that one place or nation, but that true adoration ſhould be through out al Nations according to the Prophecie of Malachie. Secondly, that the groſſe and carnal adoration by the fleſh and bloud of beaſts and other external terrene creatures, not hauing in them grace, ſpirit, and life, ſhould be taken avvay, & an other ſacrifice ſucceede, which ſhould be in it ſelf inuiſible, celeſtial, diuine, ful of life, Spirit, and grace. and thirdly, that this adoration and ſacrifice ſhould be the veritie it ſelf, vvhereof al the former ſacrifices and hoſtes were but ſhadovves and figures. and he calleth that here ſpirit and truth, vvhich in the firſt Chapter is called grace and truth. Al vvhich is no more but a prophecie and deſcription of the Sacrifice of the faithful Gentils in the body and bloud of Chriſt: not that it is not by external meanes giuen to vs (for othervviſe vve being men conſiſting of fleſh and bloud could not be capable thereof) but that it is ſpirit and life in it ſelf, being the fleſh of the VVORD of God. And if a man enlarge the vvord of Adoratiõ, (vvhich here as is ſaid, ſignifieth properly the vvorſhip of God by ſacrifice) to al the Sacraments of the new Law, they al likevviſe be ſpirit and grace, the Holy Ghoſt vvorking inuiſibly and internally vpon our ſoules by euery one of them. Wherevpõ our Baptiſme, is vvater & the Holy Ghoſt: our Penance, the vvord of abſolution and the Holy Ghoſt: our Confirmatiõ, oile & the Holy Ghoſt by impoſition of handes: finally, al the adoration of the Catholike Church, is properly ſpiritual, though certaine external creatures for our natures, ſtate and neceſſitie, be ioyned therevnto. Take heede therfore thou gather not of Chriſts vvordes, that Chriſtian men ſhould haue no vſe of external office towards God: for that vvould take aVay al ſacrifice, Sacraments, praiers, Churches, and ſocietie of men in his Seruice. *Mal. 1, 11.* *Io. 1, 17.*

Chriſtian adoratiõ through out al natiõs in euery place, in ſpirit & veritie: that is, in the Sacraments and ſeruice of the new law, ful of ſpirit & grace: in the veritie of things before prefigured, ſpecially the true ſacrifice of Chriſts body and bloud.

The 2 part: THE ACTES of Chriſt in Iewrie (hauing already begonne his ſolemne Manifeſtation in Galilee Mt. 4, 12) the ſecond Paſche of his preaching.

CHAP. V.

Curing a bedred man at the pond of miracle, becauſe he doth it on the Sabboth, the blind Ievves do perſecute him. 7 and againe becauſe he ſaith that God is his natural father. 19 He thervpon continueth ſaying, the Fathers operation and his to be in euery thing al one, and that he ſhal do greater things then theſe miraculous cures, to vvit, 21 quicken the dead in ſoule by ſinne, as being appointed Iudge of al. 28 yea and quicken the dead in bodies alſo. inconstinent iudging al vprightly. 31 And that theſe are not bragges of his ovvne, but his vvitneſſes to be, 33 Iohn Baptiſt, 36 his ovvne miraculous vvorkes, 37 his fathers voice at his baptiſme. 39 the Scriptures alſo, namely of Moyſes.

AFTER

1 AFTER theſe things there vvas a feſtiual day of the Ievves, and IESVS vvent vp
2 to Hieruſalem. † And there is at Hieruſalem' vpon' :: Probatica a" pond vvhich
3 in hebrevv is ſurnamed ' Bethſaida', hauing fiue porches. † In theſe lay a great mul
4 titude of ſicke perſons, of blinde, lame, vvithered, expecting the ſtirring of the vvater. † And an Angel of our Lord deſcended at a certaine time into the pond: and the vvater vvas ſtirred. And he that had gone dovvne firſt into the pond after the ſtirring of the vvater, vvas made
5 vvhole of vvhatſoeuer infirmitie he vvas holden. † And there vvas a certaine man there that had been eight and thir-
6 tie yeres in his infirmitie. † Him vvhen IESVS had ſeen lying, & knevv that he had novv a long time, he ſaith to him,
7 Vvilt thou be made vvhole? † The ſicke man anſvvered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvhiles I come, an other goeth dovvne
8 before me. † IESVS ſaith to him, Ariſe, take vp thy bed,
9 and vvalke. † And forthvvith he vvas made vvhole: and he tooke vp his bed, and vvalked. And it vvas the Sabboth
10 that day. † The Ievves therfore ſaid to him that vvas healed,
11 It is the Sabboth, thou maiſt not take vp thy bed. † He anſvvered them, He that made me vvhole, he ſaid to me, Take
12 vp thy bed, and vvalke. † They aſked him therfore, Vvhat is that man that ſaid to thee, Take vp thy bed, and vvalke?
13 † But he that vvas made vvhole, knevv not vvho it vvas. For IESVS ſhronke aſide from the multitude ſtanding in the
14 place. † Aftervvard IESVS findeth him in the temple, and ſaid to him, Behold thou art made vvhole: " ſinne nomore,
15 leſt ſome vvorſe thing chaunce to thee. † That man vvent his vvay, and told the Ievves that it vvas IESVS that made
16 him vvhole. ¶ † Therevpon the Ievves perſecuted IESVS, becauſe he did theſe things on the Sabboth.
17 † But IESVS anſvvered them, My father vvorketh vn-
18 til novv: and I doe vvorke. † Therevpō therefore the Ievves ſought the more to kil him: becauſe he did not only breake the Sabboth, but alſo he ſaid God was his father, making him
19 ſelf æqual to God. † IESVS therfore anſvvered, and ſaid to them, Amen, amen I ſay to you, The Sonne can not doe any thing of him ſelf, but that vvhich he ſeeth the Father doing.

' *Bethſda*,

c *multũ tempus haberet*,

The Goſpel vpō friday in the firſt vveeke of Lent.

:: By our latin text and the Greeke, this miraculous pond vvas in or vpon *Probatica*, thatis, a place vvhere the ſheepe to be ſacrificed, vvere kept. But by other latin copies, S. Hierom, and ſome Greeke fathers, *Probatica* is the very pōd it ſelf: ſo called, becauſe the ſheepe of ſacrifice vvere there vvaſhed.

For vvhat things ſoeuer he doeth, theſe the Sonne alſo doeth
in like maner. † For the Father loueth the Sonne, and ſhevv- 20
eth him al things that him ſelf doeth, and greater vvorkes
then theſe vvil he ſhevv him, that you may marueil † For as 21
the Father doth raiſe the dead and quickeneth: ſo the Son-
ne alſo quickeneth vvhom he vvil. † For neither doth the 22
Father iudge any man: but al iudgement he hath giuen to
the Sonne, † that al may honour the Sonne, as they doe 23
honour the Father. He that honoureth not the Sonne, doth
not honour the Father, vvho ſent him. † Amen, amen I ſay 24
to you, that he vvhich heareth my vvord, and beleeueth him
that ſent me, hath life euerlaſting. and he commeth not
into iudgement, but `ſhal paſſe' from death into life. *is paſſed*
The Goſpel vpō Alſoules day. † Amen, amen I ſay to you, that the houre commeth, and 25
novv it is, vvhen the dead ſhal heare the voice of the Sonne
of God, and they that haue heard, ſhal liue. † For as the Fa- 26
ther hath life in him ſelf: ſo he hath giuen to the Sonne alſo
to haue life in him ſelf: † and he hath giuē him povver to doe 27
iudgement alſo, becauſe he is the Sonne of man. † Marueil 28
not at this, becauſe the houre commeth vvherein al that are
in the graues, ſhal heare his voice, † and they that haue 29
:: done good things, ſhal come forth into the reſurrection
of life: but they that haue done euil, into the reſurrection of
iudgement. † I can not of my ſelf doe any thing. As I hea- 30
re, ſo I iudge: and my iudgement is iuſt. becauſe I ſeeke not
my vvil, but the vvil of him that ſent me. † If I giue teſtimo- 31
nie of my ſelf, my teſtimonie is not true. † There is an other 32
that giueth teſtimonie of me: and I knovv that the teſtimo-
nie is true vvhich he giueth of me.

† * You ſent to Iohn: and he gaue teſtimonie to the truth. 33 *Io. 1,19.*
† But "I receiue not teſtimonie of man: but I ſay theſe things 34
that you may be ſaued. † He vvas the lampe burning and 35
ſhining. And you vvould for a time reioyce in his light.
† But I haue a greater teſtimonie then Iohn. For the vvorkes 36
vvhich the Father hath giuen me to perfit them: the very
vvorkes them ſelues vvhich I doe, giue teſtimonie of me, that
the Father hath ſent me. † And the Father that ſent me, him 37
ſelf hath * giuen teſtimonie of me. neither haue you heard *Mt.3,17*
his voice at any time, nor ſeen his ſhape, † and his vvord 38
you haue not remaining in you: becauſe vvhom he hath ſent,
him you beleeue not. † "Search the :: ſcriptures, for you 39
thinke

:: Not faith only, but good and ill deedes ſhal be counted, and accordingly rewarded at the day of iudgement.

:: Catholikes ſearche the ſcriptures, and finde there, Peters & his ſucceſſors Primacie, the real preſence, the Prieſts power to forgiue ſinnes, iuſtification by faith & good Workes, Virginitie preferred before matrimonie, breach of the vow of cōtinencie damnable, voluntarie pouertie, P. nāce, almes, and good deedes meritorious, diuers rewards ſ I heauē accordīg to diuers merites, & ſuch like.

thinke in them to haue life euerlasting: and the same are they
40 that giue testimonie of me: † and you vvil not come to me
41 that you may haue life. † Glorie of men I receiue not. † But
42 I haue knovven you, that the loue of God you haue not in
43 you. † I am come in the name of my Father, and you receiue me not: if :: an other shal come in his ovvne name, him you
44 vvil receiue. † Hovv can you beleeue, that receiue glorie one of an other: and the glorie vvhich is of God only, you seeke
45 not? † Thinke not that I vvil accuse you to the Father. there
46 is that accuseth you, Moyses, in vvhom you trust. † For if you did beleeue Moyses: you vvould perhaps beleeue me
47 also. for of me he hath vvritten. † And if you doe not beleeue his vvritings: hovv vvil you beleeue my vvordes?

:: He meaneth specially Antichrist. How the can the Pope be he, seing the Iewes receiue him not?

ANNOTATIONS
CHAP. V.

4. A pond.) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Misericants of this time for many causes. First, that God without derogation to his honour, yea to the great cómendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therfore called Probatica) & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) with the bloud of hostes, this force was giuen, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholy reiect & condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, & rather on great festiual daies then other vulgar times (for this was the feast of Pasche or of Pentecost) as daies more sanctified, and when the people made greater concourse: Which sheweth that we should not wonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saincts are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers Waters in the world is suche attributed by our forefathers and good stories to the prayers and presence of Saincts, which prophane incredulous men referre onely to nature, vntruely pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie prouidence. Fifthly, that miracles be not wrought on men by their faith onely and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his power and grace to euery man and place: and therfore that men neede not to go from their owne houses or countries to seeke holines or health at the places of Christs or his saincts birth, death, memories: for none could haue benefite of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil and commaundement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seuenthly, that these graces of corporal cures giuen to this water, " prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correspondence thereof to the figure in euery point.

Hiero. de loco Hebr. post med.

Hiero. com. Lucifer. c. 1 in. 2.

Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that

1 Vertue of miracles giuen to creatures.

2 The same giuē specially to sanctified creatures.

3 Miracles done at on time more thē at an other, specially greater solemnities.

4 Angels and Saincts patrones & Workers in places of miracles.

5 Miracles in certaine places, & Wrought vpō thē that corporally visite the same. See S. Augustine ep. 137.

6 Al reasoning in these matters must yeld to Gods pleasure.

7 This Water is a figure of Baptisme.

8 Chriſt extraordinarily healeth and ſaueth vvithout creatures.

that could get no body to helpe him into the water, becauſe he earneſtly and long deſired the remedie by God appointed, but was excluded by neceſſitie: as our Lord ſaueth al ſuch as die without Baptiſme, if they in their owne perſons earneſtly intended, deſired, and ſought for the ſame.

Sinne the cauſe of ſicknes and infirmities.

14. *Sinne no more.*) We may gather hereby that this mans long infirmitie was for punishment of his ſinnes, and that men often attribute their ſicknes to other natural defects, and ſeeke for remedies of the world in vaine, when the ſinne for which it was ſent, remaineth, or is not repented of: and therfore that in al infirmities men ſhould firſt turne to God & goe to their Goſtly father, and then call for the Worldly Phiſicions afterward.

14. *I receiue not.*) Our Maiſter meaneth that mans teſtimonie is not neceſſarie to him, nor that the truth of his Diuinitie dependeth on Worldly witneſſes or mens commendations: though to vs ſuch teſtimonies be agreable and neceſſarie, and ſo for our inſtruction he vouchſaued to take the teſtimonies of Iohn the Baptiſt and Moyſes and the Prophets: and departing out of this World, to ſend forth al his Apoſtles, and in them al Biſhops and Lawful Paſtors, to be his Witneſſes from Hieruſalem to the ends of the world.

Neither Ievves nor Heretikes finde the truth, becauſe they ſearche not the Scriptures deepely, but read ſuperficially.

39. *Searche the Scriptures.*) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they ſhould finde life and ſaluation, they yet looked ouer them ſo ſuperficially that they could not finde therein him to be CHRIST their King, Lord, life, and Sauiour. For the ſpecial maiſters & Scribes of the Ievves then, were like vnto our Heretikes nowe, who be euer talking and turning and ſhuffling the Scriptures, but are of al men moſt ignorant in the deepe knowledge thereof. And therfore our Maiſter referreth them not to the reading onely or learning them without booke, or hauing the ſentences thereof gloriouſly painted or written in their Temple, houſes, or coates: but to the deepe ſearche of the meaning and myſteries of the Scriptures, vvhich are not ſo eaſily to be ſeen in the letter.

CHAP. VI.

Hauing vvith fiue loaues fed fiue thouſand 16 (vvalking alſo the night after vpon the ſea) 22 on the morovv the people there vpon reſorting vnto him, 27 he preacheth vnto them of the Bread vvhich he vvil giue: telling them that he u come from heauen, and therfore able to giue ſuch bread as cā quicken the World, euen hu ovvne fleſh: and that al hu Elect ſhal beleeue as much. 60 Many notvvithſtanding do murmur at thu doctrine, yea and become apoſtataes, thoug he tel them that they ſhal ſee by hu Aſcenſion into heauen, that he u deſcended from heauen. but the Fovvlue ſticke vnto him, beleeuing that he u God omnipotent, as he ſaid. Among vvhom alſo (that no man be ſcandalized) he ſignifieth that he foreknovveth vvhich vvil become a traitor: as among the foreſaid, vvhich vvould become apoſtataes.

The 3 part. HIS ACTES in Galilee, & in Iewrie, about the third Paſche and after.

The Goſpel vpō Midlent Sūday.

AFTER theſe things IESVS vvent beyond 1
the ſea of Galilee, vvhich is of Tiberias:
† and a great multitude folovved him, be- 2
cauſe they ſavv the ſignes vvhich he did
vpon thoſe that vvere ſicke. † IESVS ther- 3
fore went vp into the mountaine, and there
he ſate vvith his Diſciples. † And the Paſche vvas at hand, 4
the feſtiual day of the Ievves. † Vvhen IESVS therfore had 5
lifted vp his eies, and ſavv that a very great multitude com-
meth to him, he ſaith to Philippe, Vvhence ſhal vve bie
bread: that theſe may eate? † And this he ſaid, tempting him. 6
for him ſelf knevv vvhat he vvould doe? † Philippe anſvve- 7
red him, Tvvo hundred penie vvorth of bread is not ſuffi-
cient for them, thateuery man may take a litle peece. † One 8
of his Diſciples, Andrevv the brother of Simon Peter, ſaith
to

Mt. 14, 13. Mar. 6, 32. Lu. 9, 10

9 to him, † There is a boy here that hath fiue barley loaues, &
10 two fiſhes: but what are theſe among ſo many? † IESVS
therfore ſaith, Make the men to ſit downe. And there was
much graſſe in the place. The men therfore ſate downe, in
11 number about fiue thouſand. † IESVS therfore tooke the
loaues: and when he had giuen thankes, he diſtributed to
them that ſate. in like maner alſo of the fiſhes as much as they
12 would. † And after they were filled, he ſaid to his Diſci-
ples, Gather the fragments that are remaining, leſt they be
13 loſt. † They gathered therfore, and filled twelue baſkets
with fragments of the fiue barley loaues, which remained to
14 them that had eaten. † Thoſe men therfore when they had
ſeen what a ſigne IESVS had done, ſaid, That this is the
15 Prophet in deede that is to come into the world. † IESVS
therfore when he knew that they would come to take him,
and make him king, * he fled againe into the mountaine him
ſelf alone. ⊣

Mt. 14, 23. Mr. 6, 46.

16 † And when euen was come, his Diſciples went downe
17 to the ſea. † And when they were gone vp into the ſhippe,
they came beyond the ſea into Capharnáum. and now it was
18 darke, and IESVS was not come vnto them † And the ſea
19 aroſe, by reaſon of a great winde that blew. † When
they had rowed therfore about fiue and twentie or thirtie
furlonges, they ſee IESVS walking vpon the ſea, and to
20 draw nigh to the ſhippe, and they feared. † But he ſaith to
21 them, It is I, feare not. † They would therfore haue taken
him into the ſhippe: and forthwith the ſhippe was at the
land to which they went.

22 † The next day, the multitude that ſtoode beyond the
ſea, ſaw that there was no other boate there but one, and
that IESVS had not entred into the boate with his Diſciples,
23 but that his Diſciples only were departed: † but other boa-
tes came in frō Tiberias beſide the place where they had eatē
24 the bread, our Lord :: giuing thankes. † When therfore the
multitude ſaw that IESVS was not there, nor his Diſciples,
they went vp into the boates, & came to Capharnaū ſeeking
25 IESVS. † And whē they had found him beyond the ſea, they
26 ſaid to him, Rabbi, whē cameſt thou hither? † IESVS anſwe-
red them, and ſaid, Amen, amen I ſay to you, you ſeeke me
not becauſe you haue ſeene ſignes, but becauſe you did eate
27 of the loaues, and were filled. † "Worke not the meate that

:: Theſe Wordes do plainly import, that the giuing thankes was an effectual bleſſing of the bread and working the multiplication thereof.

periſheth, but that endureth vnto life euerlaſting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath ſigned. † They ſaid therfore vnto him, Vvhat ſhal vve doe that vve may vvorke the vvorkes of God? † IESVS anſvvered, and ſaid to them, This is the vvorke of God, that you beleeue in him vvhom he hath ſent. † They ſaid therfore to him, Vvhat ſigne therfore doeſt thou, that vve may ſee, and may beleeue thee? vvhat vvorkeſt thou?

† Our * fathers did eate Manna in the deſert, as it is vvritten, *Bread from heauen he gaue them to eate.* † IESVS therfore ſaid to them, ::Amen, amen I ſay to you, Moyſes gaue you not the bread from heauen, but my Father giueth you "the true bread from heauen. † For the bread of God it is that deſcendeth from heauen, and giueth life to the vvorld. † They ſaid therfore vnto him, Lord, giue vs alvvaies this bread. † And IESVS ſaid to them, I am the bread of life, he that commeth to me, ſhal not hunger: and he that beleeueth in me, ſhal neuer thirſt. † But I ſaid to you that both you haue ſeen me and you beleeue not. † Al that the Father giueth me, ſhal come to me: and him that commeth to me I vvil not caſt forth. † Becauſe I deſcended from heauen, not to doe mine ovvne vvil, but the vvil of him that ſent me. † For this is the vvil of him that ſent me, the Father: that al that he hath giuē me I leeſe not thereof, but raiſe it in the laſt day. † And this is the vvil of my father that ſent me: that euery one that ſeeth the Sonne, and beleeueth in him, haue life euerlaſting, and I vvil raiſe him in the laſt day. ℍ

† The Ievves therfore murmured at him, becauſe he had ſaid, I am the bread vvhich deſcended from heauen: † and they ſaid, Is not this IESVS the ſonne of Ioſeph, vvhoſe father and mother vve knovv? Hovv then ſaith he, That I deſcended from heauen? † IESVS therfore anſvvered and ſaid to them, Murmure not one to an other: † no man can come to me, vnles the Father that ſent me, "dravv him: and I vvil raiſe him vp in the laſt day. † It is vvritten in the Prophets, *And al ſhal be docible of God.* Euery one that hath heard of the Father, and hath learned, commeth to me. † Not that any man hath ſeen the Father, but he vvhich is of God: this hath ſeen the Father. † Amen, amen I ſay to you, he that beleeueth in me, hath life euerlaſting. † I am the bread of life. † Your fathers did eate "Manna in the deſert: and they died.

† This

::Why we keepe the hebrue word, *Amen*, & tranſlate it not, See the Annot. *c.1.verſ.52.*

The Goſpel in the Afiuerſarie of the dead.

The Goſpel vpō Imber vvenef-day in vvhitſon-vvecke.

Exo. 16, 4. 14. Pſ. 77, 24.

Eſa. 54, 13.

50 † This is the bread that deſcendeth from heauen: that if any
51 man eate of it, he die not. † I am the liuing bread, that came
dovvne from heauen. If any man eate of this bread, he ſhal The Goſpel in a daily Maſſe
liue for euer: and * the bread vvhich I vvil giue, is my fleſh for the dead
Mt. 26, 26. Mr. 14, 22. Lu. 22, 19. 1. Cor. 11, 24. for the life of the vvorld. ✠
52 † The Ievves therfore ſtroue among them ſelues, ſaying,
53 "Hovv can this man giue vs his fleſh to eate? † IESVS ther-
fore ſaid to them, Amen, amen I ſay to you, "Vnles you eate
the fleſh of the Sonne of man, "and drinke his bloud," you
54 ſhal not haue life in you. † He that eateth my fleſh, and
drinketh my bloud, hath life euerlaſting: and "I vvil raiſe him
55 vp in the laſt day. ✠ † For my fleſh, is "meate in deede: and The Goſpel vpō CORPVS
56 my bloud is drinke in deede. † He that eateth my fleſh, and CHRISTI day.
57 drinketh my bloud, abideth in me, and I in him. † As the li-
uing father hath ſent me, and I liue by the father: and he that
58 eateth me, the ſame alſo ſhal liue by me. † This is the bread
that came dovvne from heauen. Not as your fathers did eate
Manna, and died. " He that eateth this bread, ſhal liue for e-
59 uer. ✠ † Theſe things he ſaid teaching in the Synagogue, in
Capharnáum.
60 † Many therfore of his Diſciples hearing it, ſaid, This
61 ſaying is hard, and vvho can heare it? † But IESVS knovving
vvith him ſelf that his Diſciples murmured at this, he ſaid to
Io. 3, 13. 62 them, Doth this ſcandalize you? † "If then you ſhal ſee * the
63 Sonne of man aſcend vvhere he vvas before? † It is the ſpi-
rit that quickeneth, "the fleſh profiteth nothing. The vvor-
64 des that I haue ſpoken to you, be ſpirit and life. † But there
be certaine of you "that beleeue not. For IESVS knevv from
the beginning vvho they vvere that did not beleeue, and
65 vvho he vvas that vvould betray him. † And he ſaid, Ther-
fore did I ſay to you, that no man can come to me; vnles it
66 be giuen him of my Father. † After this many of his Diſci-
ples "vvent backe: and novv they vvalked not vvith him.
67 † IESVS therfore ſaid to the Tvvelue, Vvhat, vvil you
68 alſo depart? † Simon "Peter therfore anſvvered him, Lord,
to vvhom ſhal vve goe? thou haſt the vvordes of eternal life.
69 † And vve beleeue and haue knovven that thou art Chriſt
70 the ſonne of God. † IESVS anſvvered them, Haue not I cho-
71 ſen you the Tvvelue: & of you one is a deuil? † And he meant
Iudas Iſcariot, Simons ſonne: for this ſame vvas to betray
him, vvhereas he vvas one of the Tvvelue.

ANNOTATIONS
CHAP. VI.

27. Worke not the meate.] By their greedy ſeeking after him for meate of the body, he taketh occaſion to drawe them to the deſire of a more excellent foode which he had to giue them, and ſo by litle to open vnto them the great meate and myſterie of the B. Sacrament: which (as he proueth) doth not onely far paſſe their ordinarie bread or his maruelous multiplied loaues, but Manna it ſelf, which they thought came from heauen, and ſo much wondered at it.

32. The true bread.] Though the perſon of Chriſt incarnate, euen out of the Sacrament alſo, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be ſignified by eating and feeding: yet the cauſes why they ſhould be recommended vnto vs in ſuch termes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cauſe his body on the croſſe is called * his bread: & his bloud ſhed on the croſſe, * the bloud of the grape: no doubt becauſe the ſame body and bloud were in Holy Sacrament to be eaten and drunken. In which ſpeaches, either of Chriſts perſon generally, or peculiarly of the ſame as in the B. Sacrament, *the true bread* is not taken properly and ſpecially for that ſubſtance which is of corne, and called with vs bread: but generally for food or meate, and therfore it hath ioyned with it lightly a terme ſignifying a more excellent ſort of ſuſtenance: as, the true bread, the bread of heauen, the bread of life, Superſubſtantial bread, in which ſort the holy Sacrament which is Chriſts body, is both here, and in S. Luke and S. Paul alſo, often called bread, euen after conſecration: not onely for that it was made of bread, but becauſe it is bread more truely, and by more excellent property and calling, then that which ordinarily is named bread.

Why Chriſt is called bread: & beleeuing, eating.

What ſignifieth, The true bread.

The B. Sacrament called bread.

Ieremi. 11, 19. Gen. 49. 11.

Lu. 24, 35. Act. 2. 42. 20. 7. 1 Cor. 10.

44. Drawe him] The Father drawveth vs and teacheth vs to come to his Sonne, and to beleeue theſe high and hard myſteries of his incarnation and of feeding vs with his owne ſubſtance in the Sacrament: not cõpelling or violenty forcing any againſt their will or without any reſpect of their conſent, as Heretikes pretend: but by the ſweete internal motions and perſuaſions of his grace and ſpirit he wholy maketh vs of our owne will and liking to conſent to the ſame.

God draweth vs with our free wil.

Aug. cont. duas Ep. Pelag. li. 1 c. 19. & Ser. 2 de verb. Ap. c. 2.

49. Manna, and died.] The Heretikes holding the fathers of the old Teſtament to haue eaten of the ſame meate, and to haue had as good Sacraments as we, be here refuted: Chriſt putting a plaine difference in the very ſubſtance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many cauſes. It came in a ſort from heauen, our Sacrament more: it was made by God miraculouſly, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked beſt, our Sacrament more: a litle thereof ſerued and ſufficed as well as much, our Sacrament more: it was reſerued for ſuch daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Teſtament, our Sacrament much more: the diſcontented and incredulous murmured and gainſaid it, at our Sacrament much more: it ſuſtained their bodies in the deſert, our Sacrament both body and ſoule much more.

The manifold preeminẽces of the B. Sacramẽt aboue Manna.

52. How can thu man?] *It came not to their minde that nothing was impoſible to God, that wiſedly ſaid, How can thu man giue vs thu fleſh? but we may make great profite of their ſinne, beleeuing the Myſteries, and taking a leſſon, neuer to ſay or once thinke, How? for it is a Iewiſh word and worthy al puniſhment.* ſo ſaith *S. Cyril. li. 4 c. 13 in Io.* Neuertheles if one aſked onely for deſire to learne in humility, as our Lady did touching her bauing a childe in her virginitie, then he muſt take the Angels anſwer to her, That it is of the Holy Ghoſt. ſo ſaith S Damaſcene *li 4. c. 14.*

In the B. Sacrament, *How*, is a Iewiſh word.

53. Vnles you eate.) *Chriſt cõmending the Sacrament of the faithful vnto vs, ſaid, Except you eate &c. you can not haue life in you. Sothe life ſaith of life, and to him that thinketh the life to be a lier, this meate ſhal be death & not life to him.* Auguſt. *Ser. 2 de verb. Ap. c. 1.* And S Leo thus, *Becauſe our Lord ſaith, Except you eate & c. let vs ſo communicate that we nothing doubt of the truth of Chriſtes body and bloud: for that u receiued with mouth, which u beleeued in hart: and they anſwer Amen in vaine, that diſpute againſt that which they receiue.*

The real preſence.

Ser. 6 de ieiun. 7. menſ.

55. And drinke.) This the Proteſtants alleage for the neceſſitie of receiuing in both kindes: but in reſpect of them ſelues (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to ſpiritual feeding on Chriſt by faith onely) it can make nothing for one kinde or other. And in reſpect of vs Catholikes, who beleeue Chriſts whole perſon both humanitie and Diuinitie, both fleſh and bloud to be in either forme, and to be wholy receiued no leſſe in the firſt, then in the ſecond or in both, this place commaundeth nothing for both the kindes.

Receiuing in both kindes not neceſſarie.

53. You ſhal not haue life.) Though the Catholikes teach theſe wordes to be ſpoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from ſaluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, ſhould periſh: which to hold, were heretical. Neither did S. Auguſtine meane, applying theſe wordes to infants alſo, that they could not be ſaued without receiuing ſacramentally, as not onely the Heretikes, but Eraſmus did vnlearnedly

The Sacramental receiuing of Chriſts body, not al waies neceſſarie to ſaluation.

Li. 1 de pec. meris. c. 20

nedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs body Mystical, and thereby spiritually partakers of the other Sacrament also of Christs body and bloud. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire to receiue and be partakers with the Church of this Sacrament, and those specially that deuoutly heare Masse and adore in presence the body and bloud of Christ, ioyning in hart with the Priest, al these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally in one or both kindes. And although in the Primitiue Church the holy Sacrament in the second kind were often giuen euen to infants to sanctifie them, yet (as the holy Councel hath declared) it was neuer ministred vnto them with opinion that they could not be saued without it. and therfore the Heretikes do vntruely charge the Church and the Fathers with that errour.

The true meaning of S. Augustins wordes touching infantes receiuing of the B. Sacrament.

Cõc. Trid. Sess. 21 c. 4.

54. I will raise him.) *As the Sonne liueth by the Father, euen so do we liue by his flesh*, saith S. Hilarie. li. 8. *de Trin.* And S. Cyril againe thus, *Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not onely our soules were to be lifted vp by the holy Ghost to life euerlasting, but thu rude grosse terrestrial body of ours u to be reduced to immortalitie, by touching, tasting, and eating thu agreable food of Christes body. And when Christ saith, I will raise him vp, he meaneth that thu body which he eateth, shal raise him. Our flesh* (saith Tertullian) *eateth the body and bloud of Christ, that the soule may also be fatted. therfore they shal both haue one reward at the Resurrection.* And S. Irenæus, *How do they affirme that our bodies be not capable of life euerlasting, which u nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist.* S. Gregorie Nyssene also saith, *That liuely body entering into our body, changeth it and maketh it like and immortal.*

Cyril. li. 4 c. 10, 11. Tertul. de resur. carnu. 7. Li 4, c. 34. Nyss. in orat. catech. magna.

The effects of the B. Sacramẽt both in our body and soule.

55. Meate in deede.) Manna, was not the true meate: nor the Water of the rocke, the drinke in deede: for they did but driue away death or famine for a time and for this life. *But the holy Body of Christ u the true food nourishing to life euerlasting, and hu bloud the true drinke that driueth death away vtterly, for they be not the body and bloud of a mere man, but of him that being ioyned to life u made life: and therfore are we the body and members of Christ, because by thu benediction of the mysterie we receiue the sonne of God him self.* So saith S. Cyril li. 4 c. 16 in Io.

The B. Sacrament is the true Manna & water of the rocke.

Cõc. Trid. Sess. 21 c. 1.

58. He that eateth thu bread.) By this place the holy Councel proueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue both kindes or one. because our Sauiour who before attributed life to the eating and drinking of his body and bloud, doth here also affirme the same effect, which is life euerlasting, to come of eating onely vnder one forme. Therfore the Heretikes be seditious calumniators that would make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace and benefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth onely (by the Wisedom of Gods Spirit and by instruction of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most profite thereby) dispose of the maner and order, how the Priest, how the people shal receiue, and al other particular pointes, *Which him self* (saith S. Augustine) *did not take order for, that he might cõmit that to the Apostles, by whom he vnu to dispose hu Churches affaires*, though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Christ *at Emmaus*, The Apostles *Act. 2, 42.* The primitiue Church in giuing the bloud onely to children, *Cypr. li. de lapsis, nu. 10.* in reseruing most commonly the body onely, *Tertul. li. 2 ad vxo. nu. 6. Cypr. li. de lapsis, nu. 10.* in housseling the sicke therewith, *Euseb. Ec. hist. li. 6 c. 10.* in the holy Eremites also that receiued and reserued it commonly and not the bloud, in the wildernes, *Basil. ep. ad Cesariam Patritiam.* and in diuers other cases which were to long to rehearse.

The vvhole grace and effect thereof in one kinde, and therfore the people not defrauded.

Receiuing in one or both kindes, indifferẽt, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kinde.

Ep. 118 c. 6 ad Ianuarium. Lu. 24, 35.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as wel for the reprouing of certaine heresies, that Christ God and man was not whole and al in euery part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of sheading or abusing be receiued (whereof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therfore I say she hath decreed and for some hundreth yeres put in vse, that the Priest saying Masse, should alwaies both consecrate and also receiue both kindes, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his body in the same, and for to imitate the whole action and institution as wel in sacrificing as receiuing. as to whom properly it was said, *Do thu*, for that was spoken onely to such as haue power thereby to offer and consecrate. But the Lay men, and the Clergie also when they do not execute or say Masse them selues, should receiue in one kinde, being thereby no lesse partakers of Christs whole person and grace, then if they receiued both. For (as S. Paul saith) *He that eateth the bo∫ten, u partaker of the altar.* He that eateth, saith he: for though there were drink-offerings or libaments ioyned lightly to euery sacrifice, yet it was ynough to eate onely of one kinde, for to be partaker of the whole.

The causes of the Churches practise & ordinãce cõcerning one kinde.

The Priests that say Masse, must receiue both kindes.

Lu. 22, 19. 1 Cor. 11. 1 Cor. 10, 18.

Chriſt inſinuateth that faithleſs mẽ ſhal not beleeue his preſence in the B. Sacrament, becauſe he is aſcẽded.

62. If you ſhal ſee.) Our Sauiour ſeemeth to inſinuate, that ſuch as beleeue not his Wordes touching the holy Sacrament, and thinke it impoſſible for him to giue his Body to be eaten in ſo many places at once, being yet in earth, ſhould be much more ſcandalized and tempted after they ſaw or knew him to be aſcended into heauen. Vvhich is proued true in the Capharnaites of this time, whoſe principal reaſon againſt Chriſts preſence in the Sacrament is, that he is aſcended into heauen: yea, who are ſo bold as to expound this ſame ſentence for them ſelues thus, It is not this body or fleſh which I wil giue you, for that I wil carie with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen ſhould be other then in the Sacrament, it were tolerable: for S. Auguſtine ſpeaketh ſometime in that ſenſe. but to deny the ſubſtance of the body to be the ſame, that is Wicked.

The Capharnaites groſſe vnderſtanding of Chriſts fleſh to be giuen or eaten. And, how his fleſh doth profit, and not profit.

63. The fleſh profiteth nothing.) If this ſpeach were ſpoken in the ſenſe of the Sacramentaries, it would take away Chriſts Incarnation, manhod, and death, no leſſe then his corporal preſence in the Sacrament. for if his fleſh were not profitable, al theſe things were vaine. Therfore CHRIST denieth not his owne fleſh to be profitable, but that their groſſe and carnal conceiuing of his wordes, of his fleſh, and of the maner of eating the ſame, was vnprofitable. Which is plaine by the ſentence folowing, where he warneth them, that his wordes be ſpirit and life, of high Myſtical meaning, and not vulgarly and groſly to be taken, as they tooke them. And it is the vſe of the Scripture to call mans natural ſenſe, reaſon, and carnal reſiſting or not reaching ſupernatural truthes, fleſh or bloud, as, *Fleſh and bloud reuealed not thu to thee &c. Mat. 16.*

This carnalitie then of theirs, ſtood in two points ſpecially: firſt, that they imagined that he would kill him ſelf, and cut & mãgel his fleſh into partes, & ſo giue it them raw or roſt to be eaten among them. Which could not be meant, ſaith S. Auguſtine: for that had conteined an heinous and barbarous facte, and therfore they might and ſhould haue bene allured, that he would commaund no ſuch thing: but ſome other ſweete ſenſe to be of his hard, myſtical, or figuratiue wordes, and to be fulfilled in a Sacrament, myſterie, and a maruelous diuine ſort, otherwiſe then they could comprehend. Secondly, they did erre touching his fleſh, in that they tooke it to be the fleſh of a mere man, and of a dead man alſo, when it ſhould come to be eaten: of which kind of fleſh Chriſt here pronoũceth, that it profiteth nothing. Wherevpon S. Cyril ſaith, *Thu body u not of Peter or Paul or any other like, but of Chriſt* IESVS *Who u the life it ſelf: and therfore thu Body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Councel of Epheſus in the 11 Anathematiſme expounded alſo by the ſaid S. Cyril: *The Euchariſt u not the body of any common perſon (for the fleſh of a common man could not quicken) but of the* VVORD *it ſelf. But the Heretike Neſtorius diſſolueth the vertue of thu Myſterie, holding mans fleſh onely to be in the Euchariſt.* Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby we may ſee that it commeth of the Diuinitie and Spirit (Without which Chriſts fleſh can not be) that this Sacrament giueth life.

Auguſt. de Doct. Chr. li. 3 c. 16.

Chriſts fleſh giueth life becauſe it is the fleſh of God & man.

I. i. 4 c. 11 in Io.

Ignatius apud Theodor. dial. 3.

Iudas the cheefe of them that beleeue not the real preſence.

64. That beleeue not.) It is lacke of faith, you ſeee here, that cauſeth men to ſpurne againſt this high truth of the Sacrament: as alſo it may be learned here, that it is the great and merciful gift of God that Catholike men do againſt their ſenſes and carnal reaſons, beleeue and ſubmit them ſelues to the humble acknowledging of this Myſterie: laſtly, that it may wel * by Chriſts inſinuation of Iudas, be gathered, that he ſpecially ſpurned againſt our Maiſters ſpeaches of the holy Sacrament.

* *verſ. 66.*

Heretikes beleeue not the real preſence, becauſe they ſee bread and Wine: as the Iewes beleeued not his Godhead becauſe of the ſhape of a poore man.

66. Went backe.) It can be no maruel to vs now that ſo many reuolt from the Church, by offenſe or ſcandal vniuſtly taken at Chriſts body and bloud in the Sacrament: ſeeing many of his Diſciples that ſaw his vvonderful life, doctrine, and miracles, forſooke Chriſt him ſelf, vpon the ſpeach & promes of the ſame Sacramẽt. for the myſterie of it is ſo ſupernatural and diuine in it ſelf, and withal ſo low & baſe for our ſakes, by the ſhew of the formes of theſe terrene elements vnder which it is, and we eate it: that the vnfaithful and infirme do ſo ſtumble at Chriſt in the Sacrament, as the Iewes and Gentils did at Chriſt in his humanitie. For, the cauſes of contradictions of the Incarnation and Tranſubſtantion be like. And it may be verily deemed, that whoſoeuer now can not beleeue the Sacrament to be Chriſt, becauſe it is vnder the formes of bread and Wine, and is eaten and drunken, would not then haue beleeued that Chriſt had bene God, becauſe he was in ſhape of man, and crucified. To conclude, it was not a figure nor a myſterie of bare bread and wine, nor any Metaphorical or Allegorical ſpeach, that could make ſuch a troupe of his Diſciples reuolt at once. When he ſaid he was a doore, a vine, a way, a Paſtor, and ſuch like (vnto which kinde of ſpeaches the Proteſtants ridiculouſly reſemble the Wordes of the holy Sacrament) who was ſo mad to miſtake him, or to forſake him for the ſame? For the Apoſtles at the leaſt would haue plucked them by the ſleeues, and ſaid, Goe not away my maiſters, he ſpeaketh parables. The cauſe therfore was their incredulitie, and the height of the Myſterie, for that they neither knew the meanes how it might be preſent, nor would beleeue that he was able to giue his fleſh to be eaten in many places. And euen ſuch is the vnbeleefe of the Heretikes about this matter at this day.

The diſciples reuolting at Chriſts Wordes, proue that he ſpake not metaphorically, as at other times.

As Iudas of al vnbeleeuing heretikes, ſo Peter beareth the per-

68. Peter anſwered.) Peter anſwereth for the Twelue, not knowing that Iudas in hart was already naught, and beleeued not Chriſts former Wordes touching the B. Sacrament, but was to reuolt afterward as wel as the other. * Wherein Peter beareth the perſon of the Church and al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer ſo general) of

* *Cypr. ep. 55. nu. 3.*

Schiſma-

Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil euer son of al belee forsake Christ. And when company draweth vs to reuolt, let vs say thus: Lord, whither or to uing Catholikes: Whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee namely in the and thy Church with the vnfaithful multitude? No, thou hast the wordes of life, and we beleeue B. Sacrament. thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith S. Augustine) *life euerlasting in the ministration of thy body and bloud*. and a litle after, *Thou art life euerlasting it self, and thou giuest not in thy flesh and bloud but that vvhich thy self art.*

Tract. 27 in Euang. Io.

CHAP. VII.

The IeWes (of Hierusalem) seeking his death, he Walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in an other (to Wit, Pasche folovving) the Ievves should kil him: that is, not vvhen they vvould, but vvhen he vvil. 10 In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14 both in the middle day 37 and the last day thereof, vvithout any hurt, though also the Rulers send to apprehend him.

in Galilee, in Iurie: Leu. 23, 34.

1 AFTER these things IESVS vvalked ` into Galilee', for he vvould not vvalke ` into Ievvrie': because the Ievves sought to kil him. † And the festiual day of the Ievves, * :: Scenopégia, vvas at hand. † And his brethrē said to him, Passe from hence, and goe into Ievvrie: that thy Disciples also may see thy vvorkes vvhich thou doest. † For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. † For neither did his brethren beleeue in him. † IESVS therfore saith to them, My time is not yet come: but your time is alvvaies readie. † The vvorld can not hate you. but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euil. † Goe you vp to this festiual day: ` I goe not vp' to this festiual day: because my time is not yet accomplished.

I vvil not yet goe vp

† When he had said these things, him self taried ` in Galilee. † But after his brethren vvere gone vp, then he also vvent vp to the festiual day, not openly, but as it vvere in secrete. † The Ievves therfore sought him in the festiual day, and said, Vvhere is he? † And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. † Yet no man spake openly of him for feare of the Ievves. ⊣

† And vvhen the festiuitie vvas novv halfe done, IESVS vvent vp into the tēple, and taught. † And the Ievves marueiled.

The Gospel vpō Tuesday in Passion Weeke.

:: *Scenopégia* (*Leu. 23* σκηνῶν ἑορτὴ) is the *feast of Tabernacles*, which the IeWes kept frō the 7 octob. for eight daies together, by Gods commaundement, for a memorie that their fathers dWelt by Gods protectiō fourtie yeres in tabernacles or tentes, and not in houses, comming out of Aegypt. *See Leuit. 23, 34.*

The Gospel vpō Tuesday in the 4 Weeke of Lent.

ueiled, ſaying, Hovv doth this man knovv letters, vvhereas he hath not learned? † IESVS anſvvered them, and ſaid, My 16
:: The vvay to come to knovv the truth, is to liue vvel.
doctrine is not mine, but his that ſent me. † If any man 17
::vvil doe the vvil of him, he ſhal vnderſtand of the doctrine vvhether it be of God, or I ſpeake of my ſelf. † :: He that 18
:: It is ſpoken of Antichriſt ſpecially, and it is true in al Heretikes. *Auguſt. tract. 29. in Euang Io.*
ſpeaketh of him ſelf, ſeeketh his ovvne glorie. But he that ſeeketh the glorie of him that ſent him, he is true, and iniuſtice in him there is not. † Did not Moyſes giue you the lavv, 19
and none of you doeth the lavv? † * Vvhy ſeeke you to kil 20 *Io.5,18.*
:: No maruel, vvhen theſe ſpeake thus to Chriſt him ſelf, if Heretikes call his vicar Antichriſt.
me? The multitude anſvvered, and ſaid, :: Thou haſt a deuil, vvho ſeeketh to kil thee? † IESVS anſvvered, and ſaid to 21
them, One vvorke I haue done: and you doe al marueil. † Therfore * Moyſes gaue you circunciſion: not that it is 22 *Leu. 12, 3.*
of Moyſes, but * of the fathers, and in the Sabboth you circunciſe a man. † If a man receiue circunciſion in the Sabboth, 23 *Gen. 17, 10.*
that the lavv of Moyſes be not broken: are you angrie at me becauſe I haue healed a man vvholy in the Sabboth? † Iudge 24
not according to the face, but iudge iuſt iudgement.

† Certaine therfore of Hieruſalem ſaid, Is not this he 25
vvhom they ſeeke to kil? † And behold, he ſpeaketh openly, 26
and they ſay nothing to him. Haue the Princes knovven in deede that this is CHRIST? † But this man vve knovv vvhéce 27
he is. But vvhen CHRIST cõmeth, no man knovveth vvhence he is. † IESVS therfore cried in the temple teaching, and 28
ſaying, Both me you doe knovv, and vvhence I am you knovv. And of my ſelf I am not come, but he is true that ſent me, vvhom you knovv not. † I knovv him, becauſe I am of 29
him, and he ſent me. † They ſought therfore to apprehend 30
him: and no man laide handes vpon him, becauſe his houre vvas not yet come. † But of the multitude many beleeued 31
in him, and ſaid, CHRIST vvhen he cõmeth, ſhal he doe more ſignes then theſe vvhich this man doeth? † The Pha- 32
riſees heard the multitude murmuring theſe things touching
The Goſpel vpõ Mõday in Paſſion vveeke.
him: and the `Princes' and Phariſees ſent miniſters to apprehend him. † IESVS therfore ſaid to them, Yet a litle time 33
I am vvith you: and I goe to him that ſent me. † * You ſeeke 34 *Io.13,33.*
me, and ſhal not finde: and vvhere I am, you can not come.
† The Ievves therfore ſaid among them ſelues, Vvhither vvil 35
this man goe, that vve ſhal not finde him? Vvil he goe into
*the diſperſion of the Gẽtiles, and teach the Gentiles? † Vvhat 36
is this ſaying that he hath ſaid, You ſhal ſeeke me, and ſhal
not

theſe Prieſts

not finde: And vvhere I am, you can not come.

Leu. 23, 36. 37 † And in the laſt, the * great day of the feſtiuitie IESVS ſtoode, and cried, ſaying, If any man thirſt, let him come to
38 me, and drinke. † He that beleeueth in me, as the ſcripture
Ioel. 2, 28. 39 ſaith, *Out of his belly ſhal flovv riuers of liuing vvater.* † (And this he
** Act.* 2, 1. ſaid * of the Spirit that they ſhould receiue vvhich beleeued in him. ¶ :: for as yet the Spirit vvas not giuen: becauſe IESVS vvas not yet glorified.)

:: This was fulfilled on Whitſunday Act. 2, & afterward alvvaies by impoſition of hands in the Sacrament of Confirmation: viſibly in the primitiue Church, and inuiſibly to the end of the world.

40 † Of that multitude therfore, vvhen they had heard theſe
41 wordes of his, ſome ſaid, This is the Prophet in deede. †others ſaid, This is CHRIST. But certaine ſaid, Vvhy, doth
Pſ. 131, 11. *Mich.* 5, 2. 42 CHRIST come from Galilee? † Doth not the * ſcripture ſay, that of the ſeede of Dauid, and from Bethlehem the tovvne
43 vvhere Dauid vvas, CHRIST doth come? † Therfore there
44 aroſe diſſenſion in the multitude for him. † And certaine of them vvould haue apprehended him: but no man laid handes
45 vpon him. † The miniſters therfore came to the cheefe prieſts and the Phariſees. And they ſaid to them, Vvhy haue
46 you not brought him? † The miniſters anſvvered, Neuer
47 did there man ſo ſpeake, as this man. † The Phariſees ther-
48 fore anſvvered them, Vvhy, are you alſo ſeduced? † Hath
49 any of the Princes beleeued in him, or of the Phariſees? † but
50 this multitude that knovveth not the lavv, are accurſed. † Ni-
Io. 3, 2. codemus ſaid to them, :: he *that came to him by night, vvho
51 vvas one of them, † Doth our lavv iudge a man, vnles it firſt
52 heare him, and knovv vvhat he doeth? † They anſvvered, and ſaid to him, Vvhy, art thou alſo a Galilean? Search, and ſee
53 that from Galilee a Prophet riſeth not. † And euery man returned to his houſe.

:: Chriſt hath ſome good alwaies euen amõg the vvicked, vvhich ſecretly ſerue him and by vviſe delaies auert the execution of vniuſt lawes againſt him and his people, as Nicodem° and Gamaliel.

CHAP. VIII.

Againe in the Temple (abſoluing an aduoutreſſe after his merciful maner, and yet vvithal declaring againſt his enemies that he is not a fauourer of ſinne, no more then Moyſes) 12 he teacheth openly, and is not for al that apprehended, telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation alſo by their Crucifying of him. 31 exhorting the beleeuers to perſeuere: 33 and ſhevving them that ſeeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 but that himſelfe is of God, 52 and greater and auncienter then Abraham. 59 For the vvhich they goe about to ſtone him, but in vaine.

The Gospel vpo Saturday the 3 Weeke of Lent.

AND Iesvs vvent into the Mount-oli- 1
uet: † and early in the morning againe 2
he came into the temple, and the people
came to him, and ſitting he taught them.
† And the Scribes and Phariſees bring a 3
vvoman taken in aduoutrie: and they did
ſet her in the middes, † and ſaid to him, 4
Maiſter, this vvoman vvas euen novv taken in aduouttie.
† And * in the lavv Moyſes commaunded vs to ſtone ſuch. 5 *Leu.20, 10.
What ſaieſt thou therfore? †And this they ſaid tempting him: 6
that they might accuſe him: But Iesvs bovving him ſelf
dovvne, vvith his finger vvrote in the earth. † Vvhen they 7
therfore continued aſking him: he lifted vp him ſelf, and ſaid
to them, :: He that is vvithout ſinne of you, let him firſt
throvv the ſtone at her. † And againe bovving him ſelf, he 8
vvrote in the earth. † And they hearing, vvent out one by 9
one, beginning at the ſeniours: and Iesvs alone remained,
and the vvoman ſtanding in the middes. † And Iesvs lifting 10
vp him ſelf, ſaid to her, Vvoman, vvhere are they that accu-
ſed thee? hath no man condemned thee? † Vvho ſaid, No 11
man, Lord. And Iesvs ſaid, :: Neither vvil I condemne
thee. Goe, and novv ſinne no more. ℣

†[b] Againe therfore Iesvs ſpake to them, ſaying, I am the 12
light of the vvorld. he that folovveth me, vvalketh not in
darkeneſſe: but ſhal haue the light of life. †The Phariſees ther- 13
fore ſaid to him, Thou giueſt teſtimonie of thy ſelf: thy teſti-
monie is not true. † Iesvs anſvvered, and ſaid to them, 14
Although I doe giue teſtimonie of my ſelf, my teſtimonie is
true: becauſe I knovv vvhence I came, & vvhither I goe: but
you knovv not vvhéce I come, or whither I goe. † You iudge 15
according to the fleſh: I doe not iudge any man. † And if 16
I doe iudge, my iudgement is true: becauſe I am not alone,
but I and he that ſent me, the Father. † And in your lavv it 17
is vvritten, that * the teſtimonie of tvvo men is true. † I am 18 *Deu.17, 6.19,15.
he that giue teſtimonie of my ſelf: and he that ſent me, the
Father, gineth teſtimonie of me. † They ſaid therfore to him, 19
Vvhere is thy father? Iesvs anſvvered, Neither me doe you
knovv, nor my Father. If you did knovv me: perhaps you
might knovv my Father alſo. † Theſe vvordes Iesvs ſpake 20
in the Treaſurie, teaching in the temple: and no man appre-
hended him, becauſe his houre vvas not yet come. ℣

† Againe

:: We can not conueniently reprehend or condemne other mens faults, if our ſelues be guilty of the ſame or other greater. *Cyril in Io. See Annot. Act. 5.*

:: S. Auguſtine by this example of our Maiſter proueth that Clergie men ſpecially ſhould be giuen much to mercie: and that they ought ofté, as the cauſe and time require, to get pardó of the ſecular Magiſtrates for offenders that be penitét. *Ep. 10.*

[b] The Gospel vpon Saturday the 4 Weeke in Lent.

21 † Againe therfore IESVS ſaid to them, I goe, and you ſhal ſeeke me, and ſhal die in your ſinne. Vvhither I goe, you
22 can not come. † The Ievves therfore ſaid, Vvhy, vvil he kil him ſelf, becauſe he ſaith, Vvhither I goe, you can not come?
23 † And he ſaid to them, You are from beneath, I am from
24 aboue, you are of this vvorld, I am not of this vvorld. † Therfore I ſaid to you that you ſhal die in your ſinnes. for if you
25 beleeue not that I am he, you ſhal die in your ſinne. † They ſaid therfore to him, Vvho art thou? IESVS ſaid to them,
26 :: The beginning vvho alſo ſpeake to you. † Many things I haue to ſpeake and iudge of you, but he that ſent me, is true: and vvhat I haue heard of him, theſe things I ſpeake in the
27 vvorld. † And they knevv not that he ſaid to them that his
28 father vvas God. † IESVS therfore ſaid to them, Vvhen you ſhal haue exalted the ſonne of man, then you ſhal knovv that I am he, and of my ſelf I doe nothing, but as the Father
29 hath taught me, theſe things I ſpeake: † and he that ſent me, is vvith me: and he hath not left me alone, becauſe the things
30 that pleaſe him I doe alvvaies. ¶ † Vvhen he ſpake theſe things, many beleeued in him.

31 † IESVS therfore ſaid to them that beleeued him, the Ievves: If you :: abide in my vvorde, you ſhal be my diſ-
32 ciples in deede. † And you ſhal knovv the truth, and the
33 truth ſhal make you free. † They anſvvered him, Vve are the ſeed of Abraham, and vve neuer ſerued any man: hovv ſaieſt
34 thou, You ſhal be free? † IESVS anſvvered them, Amen, amen I ſay to you, that * euery one vvhich cõmitteth ſinne,
Ro. 6, 16 2 Pet. 2, 19. 35 is the ſeruant of ſinne. † and the ſeruant abideth not in the
36 houſe for euer: the ſonne abideth for euer. † If therfore the
37 ſonne make you free, you ſhal be :: free in deede. † I knovv that you are the children of Abraham: but you ſeeke to kil
38 me, becauſe my vvorde taketh not in you. † I ſpeake that vvhich I haue ſeen vvith my father: and you doe the things
39 that you haue ſeen vvith your father. † They anſvvered, and ſaid to him, Our father is Abraham. IESVS ſaith to them, If you be the children of Abraham, :: doe the vvorkes of Abra-
40 ham. † But novv, you ſeeke to kil me, a man that haue ſpoken the truth to you, vvhich I haue heard of God. this did not
41 Abraham. † You doe the vvorkes of your father. They ſaid therfore to him, Vve vvere not borne of fornication. vve
42 haue one father, God. † IESVS therfore ſaid to them, If

The Goſpel vpõ Munday in the 2 weeke of Lẽt.

:: So read S. Cyril, S. Ambroſe, & S. Auguſtine: expounding it of Chriſtes perſon, that he is the beginning or cauſe of al creatures.

:: Onely faith is not ſufficient without perſeuerance or abiding in the keeping of his cõmaundements.

:: Man was neuer without free wil: but hauig the grace of Chriſt, his wil is truely made free (as S. Auguſtine ſaith) from ſeruitude of ſinne. alſo. *tract. 41 in Euang. Io.*

:: Not onely faith but good workes alſo make men the childrẽ of Abraham. according as S. Iames alſo ſpeaketh of Abrahams workes c. 2.

God vvere your father: verely you vvould loue me. for from
God I proceded, and came: for I came not of my ſelf, but he
:: S. Auguſtine compareth Heretikes in their ſpiritual murder by driuſg Chriſtian men out of the Church, to the Diuel that droue our parents out of Paradiſe. *Cont. lit. Petil. li. 2. c. 13.*
ſent me: † Vvhy doe you not knovv my ſpeach? Becauſe you 43
can not heare my vvord. † You are of your father the Diuel, 44
and the deſires of your father you vvil doe. he vvas a :: man-
killer from the beginning, and he ſtoode not in the veritie:
becauſe veritie is not in him. vvhen he ſpeaketh a lie, he
ſpeaketh of his owne, becauſe he is a lyer, and the father there-
of. † But becauſe I ſay the veritie, you beleeue me not. 45
† Vvhich of you" ſhal argue me of ſinne? If I ſay the veritie: 46
vvhy doe you not beleeue me? † He that is of God, heareth 47
the vvordes of God. Therfore you heare not, becauſe you are
not of God. † The Ievves therfore anſvvered, and ſaid to 48
him, Doe not we ſay vvel that thou art a Samaritane, and haſt
The Goſpel vpō PASSION Sunday.
:: He denieth not that he is a Samaritane, becauſe he is our keeper or protector, as the word ſignifieth, and becauſe he is in deede that merciful Samaritane in the parable of the vvounded man Luc. 10, 33. *Aug. tract. 43 in Ioan.*
a diuil? † IESVS anſvvered, :: I haue no deuil: but I doe ho- 49
nour my Father, and you haue diſhonoured me. † but I ſeeke 50
not mine ovvne glorie. there is that ſeeketh and iudgeth.
† Amen, amen I ſay to you, If any man keepe my vvord, he 51
ſhal not ſee death for euer. † The Ievves therfore ſaid, Novv 52
vve haue knovven that thou haſt a deuil. Abraham is dead,
and the Prophets: and thou ſaieſt, If any man keepe my
vvord, he ſhal not taſt death for euer. † Vvhy, art thou 53
greater then our father Abraham, vvho is dead? and the Pro-
phets are dead. Vvhom doeſt thou make thy ſelf? † IESVS 54
anſvvered, If I doe glorifie my ſelf, my glorie is nothing. it
is my father that glorifieth me, vvhom you ſay that he is your
God. † And you haue not knovven him, but I knovv him. 55
And if I ſhal ſay that I knovv him not: I ſhal be like to you,
a lyer. But I doe knovv him, and doe keepe his vvord. † Abra- 56
ham your father reioyced that he might ſee my day: and he
ſavv, and vvas glad. * † The Ievves therfore ſaid to him, Thou 57
haſt not yet fiftie yeres, and haſt thou ſeen Abraham? † IESVS 58
ſaid to them, Amen, amen I ſay to you, before that Abraham
vvas made, I am. † They tooke ſtones therfore to caſt at him. 59
but IESVS hid him ſelf, and vvent out of the temple.

ANNOTATIONS CHAP. VIII.

Why *Amen, amen*, is not tranſlated.

58. *Amen, amen.*] *What is it (ſaith S. Auguſtine vpon this place) vvhen our Lord ſaith,* Amen, amen? *He doth much cōmend and vrge the thing that he ſo vttereth, doubling it. It is a certaine othe of his, if a man may ſo ſay. for* Amē *in Hebrue ſignifieth* verum, a truth. *Yet is it not tranſlated, Whereas it might haue been ſaid,* verum, verū *dico vobis, but neither the* * *Greeke interpretor durſt doe it, nor the Latin. the Hebrue Word hath remained ſtil, thus ſo it might be the more eſteemed. Tract. 43. in Ioan. By vvhich vvordes and the like* * *recorded in other places of this new Teſtament, the Reader may ſee great reaſon, vvhy vve alſo ſay,* Amen, amen, *and durſt not tranſlate it and ſuch like vvordes into our Engliſh tongue.*

* Ἀμὴν, ἀμὴν.

*See the preface, & Annot. in Apocal. 6. 19. 4.

CHAP.

CHAP. IX.

To ſhew that by his Baptiſme (being the Sacrament of illumination or faith) he vvil take avvay the blindnes of the vvorld, he giueth vvith ſtrange ceremonies ſight to one borne blinde. 8 By vvhich vvonderful miracle (the atteſtation of the partie him ſelf and of his parents concurring) firſt the neighbours, then alſo the Phariſees them ſelues are plainely confounded. Yet ſo obſtinate they are, that becauſe it vvas the Sabboth vvhen he vvrought it, they inferre that he is not of God: yea and throvv out of their Synagogue the partie for confeſſing him. 35 But our Lord receiueth him: 39 and foretelleth by this occaſion, the excecation of the Iewes (becauſe of their vvilful obſtinacie) and illumination of the Gentils vvho confeſſe their ovvne blindnes.

1 2 AND IESVS paſſing by, ſavv a man blinde from his natiuitie: † and his diſciples aſked him, Rabbi, vvho hath ſinned, this man, or his parents, that he ſhould be borne blinde? 3 † IESVS anſvvered, :: Neither hath this man ſinned, nor his parents: but 4 that the vvorkes of God may be manifeſted in him. † I muſt vvorke the vvorkes of him that ſent me, vvhiles it is day. 5 The night commeth, :: vvhen no man can vvorke. 6 † As long as I am in the vvorld, I am the light of the vvorld. † Vvhen he 7 had ſaid theſe things, he ſpit on the ground, and made clay of the ſpettle, and ſpred the clay vpō his eies, † and ſaid to him, Goe, [c] vvaſh in the poole of Siloé, vvhich is interpreted, *Sent.* He vvent therfore, and vvaſhed: and he came ſeeing. 8 † Therfore the neighbours, and they vvhich had ſeen him before, that he vvas a begger, ſaid, Is not this he that ſate, 9 and begged? Others ſaid, That this is he. † But others, No, 10 not ſo, but he is like him. But he ſaid, That I am he. † They ſaid 11 therfore to him, Hovv vvere thine eies opened? † He anſvvered, That man that is called IESVS, made clay: and anointed mine eies, and ſaid to me, Goe to the poole of Siloé, and vvaſh. 12 And I vvent, and vvaſhed, and ſavv. † And they ſaid to him, 13 Vvhere is he? He ſaith, I knovv not. † They bring him that 14 had been blinde, to the Phariſees. † And it vvas the Sabboth vvhen IESVS made the clay, and opened his eies.

15 † Againe therfore the Phariſees aſked him, hovv he ſavv. But he ſaid to them, He put clay vpō mine eies, & I vvaſhed: 16 and I ſee. † Certaine therfore of the Phariſees ſaid, This man is not of God, that keepeth not the Sabboth. But others ſaid, Hovv can a man that is a ſinner doe theſe ſignes? And there

The Goſpel vpō Weneſday in the 4 Weeke of Lent.

:: Though many infirmities fall for ſinne, yet not al. ſome cōming for probation, and ſome ſent that God by the cure thereof may be glorified.

:: The time of working, and meriting, is in this life: after death we can deſerue no more by our dedes, but muſt onely receiue good or il, according to the difference of workes here.

c This was a figure of Baptiſme, to which al men borne in ſinne and blindnes are ſent for health & ſight. *Ambr. li. 3 c. 2 de Sacramentu.*

vvas a ſchiſme among them. † They ſay therfore to the 17
blinde againe, Thou, vvhat ſaieſt thou of him that opened
thine eies? And he ſaid, That he is a Prophet. † The Ievves 18
therfore did not beleeue of him, that he had been blinde and
ſavv: vntil they called the parents of him that ſavv, † and 19
aſked them, ſaying, Is this your ſonne, vvhom you ſay that
he vvas borne blinde? hovv then doeth he novv ſee? † His 20
parents anſvvered them, and ſaid, Vve knovv that this is
our ſonne, and that he vvas borne blinde: † but hovv he 21
novv ſeeth, vve knovv not, or vvho hath opened his eies, vve
knovv not, aſke him ſelf: he is of age, let him ſelf ſpeake of
him ſelf. † Theſe things his parents ſaid, becauſe they fea- 22
red the Ievves. for the Ievves had novv conſpired, that if any
mã ſhould cõfeſſe him to be CHRIST, he ſhould be put out
of the Synagogue. † Therfore did his parents ſay, That he is 23
of age, aſke him ſelf. † They therfore againe called the man 24
that had been blinde, and ſaid to him, :: Giue glorie to God.
vve knovv that this man is a ſinner. † He therfore ſaid to 25
them, Whether he be a ſinner, I know not: one thing I know,
that vvhereas I vvas blinde, novv I ſee. † They ſaid therfore 26
to him, Vvhat did he to thee? hovv did he open thine eies? † He 27
anſvvered them, I haue novv told you, and you haue heard:
vvhy vvil you heare it againe? vvil you alſo become his diſci-
ples? † They reuiled him therfore, & ſaid, Be thou his diſciple: 28
but we are the diſciples of Moyſes. † We know that to Moyſes 29
God did ſpeake: but this man vve knovv not vvhence he is.
† The man anſvvered and ſaid to them, For in this it is mar- 30
ueilous that you knovv not vvhence he is, and he hath ope-
ned mine eies. † and vve knovv that ſinners God doth not 31
heare. but if a man be a ſeruer of God, and doe the vvil of him,
him he heareth. † From the beginning of the vvorld it hath 32
not been heard that any man hath opened the eies of one
borne blinde. † Vnles this man vvere of God, he could not 33
doe any thing. † They anſvvered, and ſaid to him, Thou 34
vvaſt vvholy borne in ſinnes, and doeſt thou teach vs? And
they did caſt him forth.

† IESVS heard that they caſt him forth: and vvhen he 35
had found him, he ſaid to him, Doeſt thou beleeue in the ſon-
ne of God? † He anſvvered, and ſaid, Vvho is he Lord, that 36
I may beleeue in him? † And IESVS ſaid to him, Both thou 37
haſt ſeen him: and he that talketh vvith thee, he it is. † But he 38
ſaid,

:: So ſay the Heretikes whé the derogat frõ miracles done by Saincts or their Relikes, phariſaically pretending the glorie of God. As though it were not Gods glorie, whé his Saincts do it by his power and vertue: yea his greater glorie, that doeth ſuch things by his ſeruants, & by the meaneſt things belonging to them, as Peters ſhadow *Act. 5.* & Paules napkin *Act. 19.*

said, I beleeue Lord. And falling dovvne he adored him.

39 † And IESVS said to him, For iudgement came I into this vvorld: :: that they that see not, may see: and they that see, 40 may become blinde. † And certaine of the Pharisees that vvere vvith him, heard: and they said to him, Vvhy, are vve 41 also blinde? † IESVS said to them, If you vvere blinde, you should not haue sinne. but novv you say, That vve see. Your sinne remaineth.

:: By this we see that this miracle was not onely maruelous and beneficial to the blinde, but also significatiue of taking away spiritual blindnesse.

ANNOTATIONS
CHAP. IX.

6. *Made clay.*] Christ that could haue cured this man by his onely Wil or Word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, anoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules. External ceremonies.

22. *Put out of the Synagogue.*) The Heretikes vntruely translate here (& v. 35.) *Excommunicate:* to make the simple conceaue the Churches Excõmunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauiour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therfore out of the communion of the Faithful, many true beleeuers being in other partes of the World not subiect to the Iewes Synagogue, Law, nor Sacraments. And therfore it was not al one to be out of the Synagogue, and to be excommunicated. as now, whosoeuer is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saincts in heauen and earth, so long as he so continueth. Heretical trãslation. Casting out of the Synagogue. The Churches Excõmunicatiõ. See in the *Annot. Mat. 18, 17.*

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betwene that corrupt sentence of the Iewes against the followers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes. although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie in deed by Gods law so to punish contemners of their Law, & therfore it was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. for, out of their Synagogues al faithful men ought to flee, and not tarie to be thrust out: according to the Warning giuen against Core and Dathan. *Be ye separated from their tabernacles, lest you be vvrapped in their sinnes.* The Heretikes ridiculous Excommunicatiõ. Num. 16.

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and al other that Wil not enter in by him, are Wolues: and that they which heare them, are not the true sheepe. 11 But that him self is the good Pastor, and therfore to saue the sheepe from these Wolues, he Wil yeld his life, Which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentils. 22 Againe an other time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, euen as his Father is God. 31 Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40 he goeth out to the place where Iohn Baptist had giuen open Witnes of him.

Amen,

The Goſpel vpō Tueſday in Whitſonweeke.

AMEN, amen I ſay to you, he that entreth 1
not by the doore into the folde of the
ſheepe, but climeth vp an other vvay:
he is :: a theefe and a robber. † But he that 2
entreth by the doore, is the Paſtor of the
ſheepe. † To this mā the porter openeth: 3
& the ſheepe heare his voice: and he cal-
leth his ovvne ſheepe by name, and leadeth them forth. † And 4
vvhen he hath let forth his ovvne ſheepe, he :: goeth before
them: and the ſheepe folovv him, becauſe they knovv his
voice. † But a ſtranger they folovv not, but flee from him: 5
becauſe they knovv not the voice of ſtrangers. † This pro- 6
uerbe IESVS ſaid to them. But they knevv not vvhat he
ſpake to them.

:: That is the fashion of Iewrie & other countries, ſignifying that the ſhepheard or Paſtor muſt teach the ſheepe, and not they him.

† IESVS therfore ſaid to them againe, Amen, amen I ſay to 7
you, that I am the doore of the ſheepe. † And hovv many ſo- 8
euer haue come, are theeues and robbers: but the ſheepe
heard them not. † I am the doore. By me if any enter, he ſhal 9
be ſaued: and he ſhal goe in and ſhal goe out, and ſhal finde
paſtures. † The theefe commeth not but to ſteale and kil and 10
deſtroy. I came that they may haue life, and may haue more
aboundantly. ✠ † I am the good Paſtor. * The "good Pa- 11
ſtor giueth his life for his ſheepe. † But the hireling and he 12
that is not the Paſtor, vvhoſe ovvne the ſheepe are not, ſeeth
the vvoulfe comming, and leaueth the ſheepe, and fleeth: and
the vvoulfe raueneth, and diſperſeth the ſheepe. † And the 13
hireling "fleeth becauſe he is a hireling: and he hath no care
of the ſheepe. † I am the good Paſtor: and I knovv mi- 14
ne, and mine knovv me. † As the Father knovveth me, and 15
I knovv the Father: and :: I yeld my life for my ſheepe. † And 16
c other ſheepe I haue that are not of this folde: them alſo I
muſt bring, and they ſhal heare my voice, and there ſhal be
made * one folde and one Paſtor. ✠ † Therfore the Father 17
loueth me: becauſe I yeld my life, that I may take it againe.
† No man taketh it avvay from me: but * I yeld it of my ſelf. 18
and I haue povver to yeld it: and I haue povver to take it
againe. This commaundement I receiued of my father.

The Goſpel vpō the 2 Sunday after Eaſter, and for S. Thomas of Canterburie, *Decemb. 29.*

:: Chriſtes death was ſo neceſſarie for the flocke, that when he might haue eſcaped, he voluntarily offered him ſelf to death for his flocke.

c He meaneth the Church of the Gentils.

Eſa. 40, 11. Exec. 34, 23.

Exec. 37, 24.

Eſa. 53, 7

† A diſſenſion roſe againe among the Ievves for theſe 19
vvordes. † And many of them ſaid, He hath a deuil and is 20
mad: vvhy heare you him? † Others ſaid, Theſe are not the 21
vvordes of one that hath a deuil. can a deuil open the eies

of

of blinde men?

1 *Mach.* 4,56.59 22 †* And "the Dedication vvas in Hieruſalem: and it vvas
23 vvinter. † And IESVS vvalked in the temple, in Salomons
24 porche. † The Ievves therfore compaſſed him round about, and ſaid to him, Hovv long doeſt thou hold our ſoule in ſuſ-
25 pẽſe? if thou be CHRIST, tel vs openly. † IESVS anſwered them, I ſpeake to you: and you beleeue not. the vvorkes that I doe in the name of my Father, they giue teſtimonie of me.
26 † but you doe not beleeue, becauſe you are not of my ſheepe.
27 † My ſheepe heare my voice: and I knovv them, and they
28 folovv me. † And I giue them life euerlaſting: and they ſhal not periſh for euer, and no man ſhal plucke them out of my
29 hand. † My father, "that vvhich he hath giuen me, is greater then al: and no man can plucke them out of the hand of my
c vnum. 30 father. † I and the Father are c one.
31 † The Ievves tooke vp ſtones, to ſtone him. † IESVS
32 anſvvered them, Many good vvorkes I haue ſhevved you from my father, for vvhich of thoſe vvorkes doe you ſtone
33 me? † The Ievves anſvvered him, For a good vvorke vve ſtone the not, but for blaſphemie, and becauſe thou being a
34 man, makeſt thy ſelf God. † IESVS anſvvered them, Is it
Pſ. 81,6. 35 not vvritten in your lavv, that *I ſaid, you are goddes?* † If he called them goddes, to vvhom the vvord of God vvas made, and
36 the ſcripture can not be broken: † vvhom the Father hath ſanctified and ſent into the vvorld, ſay you, That thou blaſ-
37 phemeſt, becauſe I ſaid I am the ſonne of God? † If I doe
38 not the vvorkes of my father, beleeue me not. † But if I doe, and if you vvil not beleeue me, beleeue the vvorkes: that you may knovv and beleeue that the Father is in me, and I in the
39 Father. H. † They ſought therfore to apprehend him: and he vvent forth out of their handes.
40 † And he vvent againe beyond Iordan into that place
41 vvhere Iohn vvas baptizing firſt: and he taried there. † and many came to him. and they ſaid, That Iohn in deede did no ſigne. But al things vvhatſoeuer Iohn ſaid of this man, vvere
42 true. † And many beleeued in him.

The Goſpel vpō Weneſday in Paſſion Weeke.

An other reading is, *My father that hath giuen me, &c.*

ANNOTATIONS
CHAP. X.

1. Climeth an other vvay.) Whoſoeuer taketh vpon him to preach without lawful ſending, to miniſter Sacraments, and is not Canonically ordered of a true Catholike Biſhop, to be a Curate of ſoules, Perſon, Biſhop, or what other ſpiritual Paſtor ſo euer, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in againſt order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that ſuccede them in roome and doctrine. And generally euery one that deſcendeth not by Lawful ſucceſſion in the knowen ordinarie line of Catholike Biſhops and Paſtors that haue been in al Countries ſince their conuerſion. And according to this rule *S. Ireuæus li. 3 c. 3* trieth the true ſhepheards from the theeues and Heretikes. So doe *Tertul. de Præſcr. nn. 11. S. Cypr. de vnit. Ec. nn. 7. S. Auguſt. ep. 165. & cont. ep. Manich. c. 4.* and *Lirinenſis.*

Arch-heretikes ſpecially, are the theeues that climme in an other way, not by the doore.

11. Good Paſtor.) The good Paſtor, is he whoſe ſpecial care is not of his owne aduantage, but of the ſafty of the flocke. The hireling, is he that reſpecteth not the profite and good of the flocke, but his owne lucre. The Woulfe, is the Heretike, or any perſecutor of the Church, which is Chriſts flocke.

13. Fleeth.) Euery Biſhop and Paſtor is bound to abide with his flocke in times of danger and perſecution euen to death, except him ſelf be perſonally ſought for, rather then the flocke, or the flocke it ſelf forſake him. for in ſuch caſes the Paſtor may flee, as the Apoſtles did, and S. Athanaſius, and others. *S. Athan. Apol. de ſua fuga. Auguſt. ep. 180.*

Whē the Paſtor muſt tarie, or may flee.

22. The dedication.) This is the feaſt of Dedication inſtituted by Iudas Machabæus *li. 1 Mach. c. 4.* Chriſt vouchſafed to honour and keepe that feaſt inſtituted by him: & our Heretikes vouchſafe not to pray and ſacrifice for the dead, *vſed and approued by him. The Dedication alſo of Chriſtian Churches is warranted thereby, with the annual memories thereof. And it proueth that ſuch things may be inſtituted without any expreſſe commaundement in Scripture.

Iudas Machabæus. Dedication of Churches.

** 2 Machab. 12.*

29. That vvhich he gaue me.) Thus read alſo diuers of the Fathers, namely *S. Hilar. Trin. li. 7 poſt medium. S. Ambr. de Sp. S. li. 3 c. 18. S. Auguſt. in Io. tract. 48. S. Cyril. li. 7 in Io. c. 10.* and vſe it to proue that Chriſt had his eſſence and nature of the Father. And therfore ſome Heretikes of our time wickedly accuſe the Councel of Laterane for falſifying this place and applying it to the ſame purpoſe. Which they leſſe can abide, for that it is againſt Caluins Autotheiſme, holding that Chriſt tooke his perſon of the Father, but not his ſubſtance. *See the 2 Annot. in 1 Io. v. 1.*

Chriſts eſſence & diuine nature of the Father.

Caluins autotheiſme.

CHAP. XI.

He cōmeth once againe into Ievvrie boldly (the time that he vvould be killed of them, being not yet come) and raiſeth Lazarus foure daies buried. 47. At vvhich miracle the blind malice of the rulers ſo increaſeth, that in Councel they conclude to make him away. howbeit the high Prieſt prophecieth vnawares, of the ſaluation of the vvorld by his death. 50 He therevpon goeth againe out of the vvay.

The Goſpel vpō Friday in the 4 weeke of Lent.

AND there vvas a certaine ſicke man, Lazarus 1
of Bethánia, of the tovvne of Marie and Martha her ſiſter. († And Marie vvas ſhe * that 2
anoiſted our Lord vvith ointemēt, and vviped his feete vvith her heare: vvhoſe brother Lazarus vvas ſicke.) † His ſiſters therfore ſent to him ſaying, 3
Lord, behold, he vvhom thou loueſt, is ſicke. † And IESVS 4
hearing, ſaid to them, This ſickneſſe is not to death, but for the glorie of God: that the ſonne of God may be glorified by it. † And IESVS loued Martha, and her ſiſter Marie, and 5
Lazarus. † As he heard therfore that he vvas ſicke, then he 6
tarried in the ſame place tvvo daies: † then after this he ſaith to 7
his Diſciples, Let vs goe into Ievvrie againe. † The Diſciples 8
ſay to him, Rabbi, novv the Ievves ſought to ſtone thee: and goeſt

Lu. 7, 37 Mat. 26, 7. Mar. 14, 3. Io. 12, 3.

9 goeſt thou thither againe? † IESVS anſvvered, Are there
not rvvelue houres of the day? If a man vvalke in the day, he
10 ſtumbleth not: becauſe he ſeeth the light of this vvorld: † but
if he walke in the night, he ſtumbleth, becauſe the light is not
11 in him. † Theſe things he ſaid: and after this he ſaith to
them, Lazarus our frende ſleepeth: but I goe that I may raiſe
12 him from ſleepe. † His Diſciples therfore ſaid, Lord, if he
13 ſleepe, he ſhal be ſafe. † but IESVS ſpake of his death: & they
14 thought that he ſpake [c] of the ſleeping of ſleepe. † Then ther-
15 fore IESVS ſaid to them plainely, Lazarus is dead: † and I am
glad for your ſake, that you may beleeue, becauſe I vvas not
16 there. but let vs goe to him. † Thomas therfore, vvho is
called Didymus, ſaid to his condiſciples, Let vs alſo goe, to
die vvith him.

17 † IESVS therfore came, and found him novv hauing
18 beene foure daies in the graue. († And Bethánia vvas nigh
19 to Hieruſalem about fiftene furlonges.) † And many of the
Ievves vvere come to Martha and Marie, to comfort them
20 concerning theire brother. † Martha therfore vvhen ſhe
heard that IESVS vvas come, vvent to meete him: but Marie
21 ſat at home. † Martha therfore ſaid to IESVS, Lord if thou
22 hadſt been here, my brother had not died. † but novv alſo
I knovv that vvhat things ſoeuer thou ſhalt aſke of God,
23 God vvil giue thee. † IESVS ſaith to her, Thy brother ſhal
24 riſe againe. † Martha ſaith to him, I knovv that he ſhal riſe
25 againe in the reſurrection, in the laſt day. † IESVS ſaid to
her, I am the reſurrection and the life: he that beleeueth in
26 me, although he be dead, ſhal liue. † and euery one that li-
ueth, and beleeueth in me, ſhal not die for euer, Beleeueſt
27 thou this? † She ſaith to him, Yea Lord, I haue beleeued
that thou art CHRIST the ſonne of God that art come into
this vvorld. ¶

28 † And vvhen ſhe had ſaid theſe things, ſhe vvent, and
called Marie her ſiſter ſecretely, ſaying, The maiſter is come,
29 & calleth thee. † She, vvhē ſhe heard, riſeth quickely, & com-
30 meth to him. † For IESVS was not yet come into the towne:
but he vvas yet in that place vvhere Martha had mette
31 him. † The Ievves therfore that vvere vvith her in the houſe
and did comfort her, vvhen they ſavv Marie that ſhe roſe
quickly and vvent forth, folovved her, ſaying, That ſhe
32 goeth to the graue, to vveepe there. † Marie therfore vvhen

[c] *de dormitione ſomni.*

The Goſpel in a Maſſe for the dead vpon the day of the burial or depoſition.

ſhe vvas come vvhere IESVS vvas, ſeeing him, fel at his feete,
and ſaith to him, Lord, if thou hadſt been here, my brother
had not died. † IESVS therfore vvhen he ſavv her vveeping, 33
and the Ievves that vvere come vvith her, vveeping, he gro-
ned in ſpirit, and troubled him ſelf, † and ſaid, Vvhere haue 34
you laid him? They ſay to him, Lord, come and ſee. † And 35
IESVS vvept. † The Ievves therfore ſaid, Behold hovv he 36
loued him. † But certaine of them ſaid, Could not he that 37
* opened the eies of the blinde man, make that this man *Io. 9, 6.*
ſhould not die? † IESVS therfore againe groning in him 38
ſelf, commeth to the graue. and it vvas a caue: and a ſtone
vvas laid ouer it. † IESVS ſaith, Take avvay the ſtone. Mar- 39
tha the ſiſter of him that vvas dead, ſaith to him, Lord, novv
he ſtinketh, for he is novv of foure daies. † IESVS ſaith 40
to her, Did not I ſay to thee, that if thou beleeue, thou ſhalt
ſee the glorie of God? † They tooke therfore the ſtone 41
avvay. And IESVS lifting his eies vpvvard, ſaid, Father, I
giue thee thankes that thou haſt heard me. † and I did knovv 42
::S. Cyril *li. 7 c. vlt. in Io.* and S. Auguſt. *Tract. 49 in Io.* apply this to the Apoſtles and Prieſts authoritie of abſoluing ſinners: affirming Chriſt to reuiue none frō ſinne, but in the Church and by the Prieſts miniſterie.
that thou doeſt alvvaies heare me, but for the people that
ſtandeth about, haue I ſaid it, that they may beleeue that
thou haſt ſent me. † Vvhen he had ſaid theſe things, he cried 43
vvith a loude voice, Lazarus, come forth. † And forthvvith 44
he came forth that had been dead, bound feete and handes
vvith vvinding bandes, and his face vvas tied vvith a napkin.
IESVS ſaid to them, :: Looſe him, and let him goe.

The Goſpel vpō friday in Paſſion vvecke.
† Many therfore of the Ievves that vvere come to Marie 45
and Martha, and had ſeen the things that IESVS did, beleeued
in him. ⊣ † And certaine of them vvent to the Phariſees, and 46
told them the things that IESVS did. † The cheefe prieſts 47
therfore and the phariſees gathered a councel, and ſaid, Vvhat
doe vve, for this man doeth many ſignes. † If vve let him 48
alone ſo, al vvil beleeue in him: and the Romanes vvil come,
:: Al men, but ſpecially Natiōs muſt take heede, that vvhiles to ſaue their temporal ſtate, they forſake God: they loſe not both as the Ievves did. *Aug. trac. 49 in Io.*
and :: take avvay our place and nation. † But one of them na- 49
med Caiphas, being the high prieſt of that yere, ſaid to them,
You knovv nothing, † neither doe you cōſider that it is expe- 50
dient for vs that one man die for the people, and the vvhole
natiō periſh not. † And this he ſaid not of him ſelf: but "being 51
the high prieſt of that yere, he prophecied that IESVS ſhould
die for the nation: † and not only for the nation, but to ga- 52
ther into one the children of God that vvere diſperſed.
† From that day therfore they deuiſed to kil him. † IESVS 53
therfore 54

therfore vvalked no more openly among the Ievves, but he vvent into the countrie beſide the deſert vnto a citie that is called Ephrem, and there he abode vvith his Diſciples. ☩

55 † And the Paſche of the Ievves vvas at hand: and many of the countrie vvent vp to Hieruſalem before the Paſche to
56 ſanctifie them ſelues. † They ſought IESVS therfore: and they communed one vvith an other, ſtanding in the temple, Vvhat think e you, in that he is not come to the feſtiual day? And the cheefe Prieſts & Phariſees had giuen cõmaundemẽt, that if any man ſhould knovv vvhere he vvas, he ſhould tel, that they might apprehend him.

ANNOTATIONS
CHAP. XI.

51. Being the high Prieſt.] Maruel not that Chriſt preſerueth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the giftes of the Holy Ghoſt ſolowing their Order and office, as we ſee here in Caiphas, and not their merites or perſon. And if this man being many waies wicked, and in part an vſurper, and the Law and Prieſthod being to decline and to giue place to Chriſts new ordinance, had yet ſome aſſiſtance of God for vtterance of truth which him ſelf meant not, nor knew not: how much more may we be aſſured, that Chriſt wil not leaue Peters Seate, whoſe faith he promiſed ſhould neuer faile, though the perſons which occupie the ſame, were as il as the blaſphemous and malitious mouthes of Heretikes do affirme? *Luc. 22, 32.*

The priuilege of the office & order, though in a wicked perſon.

CHAP. XII.

The Rulers dealing as if he hid him ſelf, 1 he cõmeth to Bethania, 3 Where by occaſion of Iudas the theefe murmuring at Marie Magdalens coſtly deuotion, he foretelleth hu death. 12 From thence, though they did nowv intend to kil Lazarus alſo, he rideth openly into Hieruſalem, the people (becauſe he had raiſed Lazarus) confeſſing with their acclamations that he vvas Chriſt. 20 Where certaine Gentils deſiring to ſee him, 22 he foretelleth the converſion of the vvhole vvorld from the Diuel to him, to be nowv inſtant, as the effect of hu death vpon the Croſſe. 28 The Father alſo anſvvering from heauen to hu prayer made to that purpoſe, 37 yet after al this, the Ievves continevv incredulous as Eſay prophecied of them: 42 though many beleeued, but vvere aſhamed to confeſſe him. 44 Wherevpon he ſhevveth that it vvas glorious before God, and ſalvation to them ſelues, to beleeue in him, and confeſſe him: and damnable, to deſpiſe him.

The 4 part. THE 4 Paſche, & holy weeke of his paſſion in Hieruſalem.

Mt. 26, 6, Mar. 14, 3. PALME SVNDAY cue.

1 IESVS therfore ſixe daies before the Paſche came to Bethânia, vvhere Lazarus vvas, that had been dead, vvhom IESVS raiſed. † And they made him a ſupper
2 there: and Martha miniſtred, but Lazarus vvas one of them that ſate at the table
3 vvith him. † :: Marie therfore tooke a povvnd of ointement of right ſpikenard, pretious, and

The Goſpel vpõ Munday in Holy weeke.

:: Of this womans extraordinarie offices of deuotion, & how acceptable they were to Chriſt, ſee the *Annot. Mt. 26.*

anointed the feete of IESVS, and vviped his feete vvith her
heare: and the house vvas filled of the odour of the ointmēt.
† One therfore of his disciples, Iudas Iscariote, he that vvas 4
to betray him, said, † [a] Vvhy vvas not this ointment sold for 5
three-hundred pence, and giuen to the poore? † And he 6
said this, not because he cared for the poore: but because he
vvas [a] a theefe, and hauing the purse, caried the things that
vvere put in. † IESVS therfore said, Let her alone that she 7
may keepe it for the day of my :: burial. † For the poore you 8
haue alvvaies vvith you: but :: me you shal not haue al-
vvaies. † A great multitude therfore of the Ievves knevv 9
that he vvas there: and they came, not for IESVS only, but
that they might see Lazarus, vvhom he raised from the dead. ¶
† But the cheefe Priests deuised for to kil Lazarus also: † be- 10
cause many for him of the Ievves vvent avvay, and beleeued 11
in IESVS.

:: The deuout offices of balming and anointing the dead bodies of the faithful are here also allowed.

[a] Not in visible and mortal cōdition, to receiue almes of you or such like offices for supply of my necessities.

The Gospel vpō Saturday in Passion Weeke.

PALME SVNDAY.

† And on the morovv a great multitude that vvas come 12
to the festiual day, vvhen they had heard that IESVS com-
meth to Hierusalem: † they tooke the * boughes of palmes, 13
and vvent forth to meete him, and cried, *Hosanna, blessed is he that*
commeth in the name of our Lord, the king of Israel. † And IESVS foūd 14
a yong asse, and sate vpon it, as it is vvritten, † *Feare not daughter* 15
of Sion: behold, thy king commeth sitting vpon an asses colt. † These things 16
his disciples did not knovv at the first: but vvhen IESVS
vvas glorified, then they remembred that these things had
been vvritten of him, and these things they did to him. † The 17
multitude therfore gaue testimonie, vvhich vvas vvith him
vvhē he called Lazarus out of the graue, and raised him from
the dead. † For therfore also the multitude came to meete 18
him, because they heard that he had done this signe. † The 19
Pharisees therfore said among them selues, Doe you see that
vve preuaile nothing? behold, the vvhole vvorld is gone
after him.

* Mt. 21, 7. Mr. 11, 7. Lu. 19, 35.

Ps. 117, 26.

Zach. 9, 9.

† And there vvere certaine Gentiles of them that :: came 20
vp to adore in the festiual day. † These therfore came to Phi- 21
lippe vvho vvas of Bethsaida of Galilee, and desired him,
saying, Sir, vve are desirous to see IESVS. † Philippe commeth, 22
and telleth Andrevv. Againe Andrevv & Philippe told IESVS.
† But IESVS ansvvered them, saying, The houre is come, 23
that the Sonne of man shal be glorified. † [b] Amen, amen I say 24
to you, vnles the graine of vvheate falling into the ground,
die:

:: We may see there is a great differēce where a man pray or adore, at home or ī the Church & holy places: When the Gentils also came of deuotion a pilgrimage to the Temple in Hierusalem.

b The Gospel for S. Ignatius Febr. 1. And for a martyr that is no Bishop, as namely S. Laurence Aug. 10.

die: it ſelf remaineth alone. but if it die, it bringeth much
25 fruite. † He that loueth his life, ſhal loſe it: and he that ha-
teth his life in this vvorld, doth keepe it to life euerlaſting.
26 † If any man miniſter to me, let him folovv me: and vvhere
I am, there alſo ſhal my miniſter be. If any man miniſter to
27 me, my father vvil honour him. ¶ † Novv my ſoule is trou-
bled. And vvhat ſhal I ſay? Father, ſaue me from this houre.
28 But therfore came I into this houre. † Father, glorifie thy
name. A voice therfore came from heauen, Both I haue glo-
29 rified it, and againe I vvil glorifie it. † The multitude ther-
fore that ſtoode and had heard, ſaid that it thundered. Others
30 ſaid, An Angel ſpake to him. † IESVS anſvvered, and ſaid,
31 This voice came not for me, but for your ſake. † Novv is
the iudgemẽt of the vvorld: novv the Prince of this vvorld
Io. 3, 14. 32 ſhal be caſt forth. † And I, *if I be exalted from the earth,
33 vvil drav v al things to my ſelf. († and this he ſaid, ſigni-
34 fying vvhat death he ſhould die.) † The multitude anſvve-
red him, Vve haue heard out of the lavv, that CHRIST
abideth for euer: and hovv ſaieſt thou, The Sonne of man
35 muſt be exalted? Vvho is this Sonne of man? † IESVS ther-
fore ſaid to them, Yet a litle vvhile, the light is among you.
Vvalke vvhiles you haue the light, that the darkeneſſe ouer-
take you not. And he that vvalketh in darkeneſſe, knovveth
36 not vvhither he goeth. † Vvhiles you haue the light, beleeue
in the light, that you may be the children of light. ¶ Theſe
things IESVS ſpake and he vvent avvay, and hid him ſelf
from them. ¶

The Goſpel vpo Holy roode day *Septemb.* 14. in latin. *Exaltatio S. Crucis.*

37 † And vvhereas he had done ſo many ſignes before them,
38 they beleeued not in him: † that the ſaying of Eſay the Pro
Eſ. 53, 1. phet might be fulfilled, vvhich he ſaid, *Lord, vvho hath beleeued the*
39 *hearing of vs? and the arme of our* Lord *to vvhom hath it bene reuealed?* † Ther-
Eſa. 6, 9. Mt. 13, 14. Mr. 4, 12. Lu 8, Io. Act. 28, 27. 40 fore they ::could not beleeue, becauſe Eſay ſaid againe, † *He hath blinded their eies, and indurated their hart: that they may not ſee vvith their eies, nor vnderſtand vvith their hart, and be conuerted, and I heale them.*
41 † Theſe things ſaid Eſaie, vvhen he ſavv his glorie, and ſpake
42 of him. † But yet of the Princes alſo many beleeued in him:
but :: for the Phariſees they did not confeſſe, that they might
43 not be caſt out of the Synagogue. † for they loued the glo-
rie of men more, then the glorie of God.

:: If any man aſke (ſaith S. Auguſtine) Why they could not beleeue: I anſwer roũdly, becauſe they would not. *Tract. 53. in Io.* See the meanig of this ſpeach Annot *Mat. 13. Mar. 4, 12.*

::This is the caſe of many principal men in ſuch countries where hereſie hath the vpperhand, who know and beleeue the Catholike faith: but

44 † But IESVS cried, and ſaid, He that beleeueth in me, doth
45 not beleeue in me, but in him that ſent me. † And he that
ſeeth

Weeke,

but making choise rather to keepe mans fauour thē Gods, they dare not confesse the same. Such may pray that God and the World agree together: for els it is seen whose part they wil take.

seeth me, seeth him that sent me. † I a light am come into this 46
vvorld: that euery one vvhich beleeueth in me, may not remaine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to iudge the vvorld, but to saue the vvorld. † He that despiseth 48
me, & receiueth not my vvordes, hath that iudgeth him. the vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhat I should say, and vvhat I should speake. † And I knovv that his com- 50
maundement is life euerlasting. The things therfore that I speake: as the Father said to me, so doe I speake.

ANNOTATIONS
CHAP. XII.

Church ornaments.

1. Why vvas.) So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore. such prouide for the poore as Iudas did.

Toleration of the euil.

6. A theefe.) Iudas did not then first perish when he sould our Lord, for he was a theefe before: and being lost he yet followed Christ, not in hart, but in body onely. Which our Maister tolerated, to giue vs a lesson to tolerate the il, rather then deuide the body. *Aug. tract. 50 in Io.*

CHAP. XIII.

As his last supper, to giue his farevvel, and that in most vvonderful louing maner, 4 he vvashеth his Disciples feete, 6 beginning vvith Peter, 8 (shevving how necessarie it is for vs to be vvashed by him in Baptisme, and needful also after Baptisme) 12 and by this example teaching them al humilitie one tovvard an other. 21 Then he foretelleth, that (notvvithstanding his exceding loue tovvard them) one euen of them vvil betray him, meaning Iudas, 22 as to Iohn he secretly shevveth. After vvhose going out, he reioyceth and saith that euen now the houre is come, 34 commendeth vnto them to loue together, as a nevv commaundement, 36 and foretelleth Peter vvho presumed to much of his ovvne strength, that euen this night he vvil deny him thrise.

The Gospel vpō Maūdy thursday at Masse, and at the Washing of feete.

MAVNDY THVRSDAY.

:: By supper, he meaneth the eating of the Paschal lambe. for, the institution of the B. Sacrament was after this.

AND before the festiual day of Pasche, 1 *Mt. 26, 1 Mr. 14, 1. Lu. 22, 1.*
IESVS knovving that his houre was come that he should passe out of this vvorld to his Father: vvhereas he had loued his that vvere in the vvorld, vnto the end he loued them. † And vvhen :: supper vvas 2
done, vvhereas the deuil novv had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: † knovving 3
that the Father gaue him al things into his handes, and that he came from God, and goeth to God: † he riseth from sup- 4

per

per, and laieth aſide his garments, and hauing taken a
5 tovvel, girded him ſelf. † After that, he put vvater into a baſon, and "began to vvaſh the feete of the diſciples, and to vvipe them vvith the tovvel vvherevvith he vvas girded.
6 † He commeth therfore to Simon Peter. And Peter ſaith to
7 him, Lord, doeſt thou vvaſh my feete? † IESVS anſvvered and ſaid to him, That vvhich I doe, thou knovveſt not
8 novv, hereafter thou ſhalt knovv. † Peter ſaith to him, Thou ſhalt not vvaſh my feete for euer. IESVS anſvvered him, If I vvaſh thee not, thou ſhalt not haue part vvith
9 me. † Simon Peter ſaith to him, Lord, not only my feete,
10 but alſo handes, and head. † IESVS ſaith to him, He that is vvaſhed, nedeeth not but "to vvaſh his feete, but is cleane
11 vvholy. And you are cleane, but not al. † For he knevv vvho he vvas that vvould betray him. therfore he ſaid, You are not cleane al.
12 † Therfore, after he had vvaſhed their feete, and taken his garments, being ſet dovvne, againe he ſaid to them, Knovv
13 you vvhat I haue done to you? † You cal me, Maiſter, and
14 Lord: and you ſay vvel, for I am ſo. † If then I haue vvaſhed your feete, Lord and Maiſter, you alſo ought to vvaſh one
15 an others feete. † For I haue giuen you an example, that as
16 I haue done to you, ſo you doe alſo. † † Amen, amen I ſay to you, a ſeruant is not greater then his lord, neither is an apoſtle
17 greater then he that ſent him. † If you knovv theſe things,
18 you ſhal be bleſſed if you doe them. † I ſpeake not of you al: I knovv vvhom I haue choſen. But that the ſcripture may
Pſ. 40, 10. be fulfilled, *He that eateth bread vvith me, ſhal lift vp his heele againſt me.*
19 † From this time I tel you, before it come to paſſe: that vvhen
20 it ſhal come to paſſe, you may beleeue, that I am he. † Amen, amen, I ſay to you, he that receiueth any that I ſend, receiueth me: & he that receiueth me, receiueth him that ſent me.
21 † Vvhen IESVS had ſaid theſe things, he vvas troubled in
Mat. 26, 18. Mar. 14, 16. Luc. 22, 21. ſpirit: and he proteſted, and ſaid: * Amen, amen I ſay to
22 you: that one of you ſhal betray me. † The diſciples therfore looked one vpon an other, doubting of vvhom he ſpake.
23 † There vvas therfore one of his diſciples leaning in the bo-
24 ſome of IESVS, he vvhom IESVS loued. † Therfore Simon Peter beckeneth to him, and ſaid to him, Who is it of vvhom
25 he ſpeaketh? † He therfore leaning vpon the breaſt of IESVS,
26 ſaith to him, Lord, vvho is he? † IESVS anſvvered: He it is

Holy weeke.

to vvhom I ſhal reach the dipped bread. And vvhen he had dipped the bread, he gaue it to Iudas Iſcariote Simons ſonne. † And after the morſel, then Satan entred into him. And IESVS ſaith to him, That vvhich thou doeſt, doe it quickely. † But no man knevv of thoſe that ſate at table to vvhat purpoſe he ſaid this vnto him. † For certaine thought, becauſe Iudas had the :: purſe, that IESVS had ſaid to him, Bie thoſe things vvhich are needeful for vs to the feſtiual day: or that he ſhould giue ſome thing to the poore. † He therfore hauing receiued the morſel, incontinent vvent forth. And it vvas night.

:: Chriſt had ſome prouiſion before hand giuen him by the Collections of the faithful, which was vſed both in his owne neceſſities, & beſtowed vpon the poore.

† Vvhen he therfore vvas gone forth, IESVS ſaid, Novv the Sonne of man is glorified, and God is glorified in him. † If God be glorified in him, God alſo vvil glorifie him in himſelf, and incõtinent vvil he glorifie him. † Litle children, yet a litle vvhile I am vvith you. You ſhal ſeeke me, & * as I ſaid to the Ievves, Vvhither I goe, you can not come: to you alſo I ſay novv. † *A newe cõmaundemẽt I giue to you, That you loue one an other: as I haue loued you, that you alſo loue one an other. † In this al men ſhal knovv that you are my diſciples, if you haue loue one to an other. † Simon Peter ſaith to him, Lord, vvhither goeſt thou? IESVS anſvvered, vvhither I goe, thou canſt not novv folovv me, but hereafter thou ſhalt folovv. † Peter ſaith to him, Vvhy can not I folovv thee novv? * I vvil yeld my life for thee. † IESVS anſvvered him, Thy life vvilt thou yeld for me? Amen, amen I ſay to thee, the cocke ſhal not crovv, vntil thou denie me thriſe.

Ie. 7, 34.

1 Ie. 3, 23.

Mt. 26, 35. Mr. 14, 25. Lu. 22, 33.

ANNOTATIONS
CHAP. XIII.

Puricie required to the receiuing of the B. Sacrament.

1. Began to waſh.) This lotion was not onely of curteſy, ſuch as the Ievves vſed towvard their gheſts, nor onely for example of humilitie: but for myſterie and ſignification of the great puritie that is required before we come to receiue the holy Sacrament, which ſtraight after this waſhing was to be inſtituted and giuen to the Apoſtles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de cena Domini Serm. 1.*

Venial ſinnes taken avvay by actes of ceremonies.

10. To vvaſh his feete.) The foulnes of the feete, vvhen al the reſt is cleane, ſignifieth the earthly affections and relikes of former ſinnes remitted: vvhich are to be cleanſed by deuout actes of charitie & humilitie, as *S. Ambroſe li. 3 de Sacr. c. 1.* and *S. Auguſtine ep. 108. & tract. 56 in Io.* do note. And becauſe this was onely a ceremonie, & yet had ſuch force, both now and afterward vſed of the Apoſtles, that it purged ſmaller offenſes and filthines of the ſoule, as *S. Ambroſe* and *S. Bernard* gather, it may not ſeeme ſtrange that holy water and ſuch ceremonies may remit venial ſinnes.

Ambr. & Bern. locis citatis.

30. You alſo ought.) Our Maiſter neuer ſpake plainer, nor ſeemed to command more preciſely, either of Baptiſme or the Euchariſt or any other Sacrament: and yet by the Churches iudgement directed

directed by the Holy Ghoſt, We know this to be no Sacrament nor neceſſarie ceremonie, and the other to be. And why do they beleeue the Church in this, and do not credit her affirming the chalice not to be neceſſarie for the communicants?

10. A newv commaundement.) The commaundement of mutual loue was giuen before, but manifoldly miſconſtrued, and abridged by the Iewes to freends onely, to this life onely, for earthly reſpects onely: but Chriſt reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

weeke.

The Church defineth which are Sacraments and which not &c.

CHAP. XIIII.

They being ſad, becauſe he ſaid that he muſt goe from them, he comforteth them many waies, as, putting them in hope to folovv him vnto the ſame place, ſo that they keepe his commaundements. Where he telleth them, that him ſelf is the vvay thither according to his Humanitie, and alſo the end according to his Diuinitie, no leſſe then his Father, becauſe he is conſubſtantial. 15 promiſing alſo to ſend vnto them (that is, to his Church) the Holy Ghoſt to be after his departure With them for euer. 28 And ſaying that it is his promotion (according to his Humanitie) to goe to the Father, for Whoſe obedience this his death ſhalbe, & not for any guilt of his owne.

1 LET not your hart be troubled. You be-
2 leeue in God, beleeue in me alſo. † In my fathers houſe there be :: many manſions. If not, I vvould haue told you, Becauſe I
3 goe to prepare you a place. † And if I goe, and prepare you a place: I come againe and vvil take you to my ſelf, that
4 vvhere I am, you alſo may be. † And vvhither I goe you knovv, and the vvay you knovv.
5 † Thomas ſaith to him, Lord, vve knovv not vvhither thou
6 goeſt: and hovv can vve knovv the vvay? † IESVS ſaith to him, I am the vvay, and the veritie, and the life. no man com-
7 meth to the Father, but by me. † If you had knovven me, my father alſo certes you had knovven: and from hence forth
`doe knovv` you `ſhal knovv' him, and you haue ſeen him.
8 † Philippe ſaith to him, Lord ſhevv vs the Father, and it ſuf-
9 ficeth vs. † IESVS ſaith to him, So long time I am vvith you: & haue you not knovvē me? Philippe, he that ſeeth me, ſeeth
10 the Father alſo. Hovv ſaieſt thou, Shevv vs the father? † Doeſt thou not beleeue that I am in the Father, & the Father in me? The vvordes that I ſpeake to you, of my ſelf I ſpeake not. But
11 my father that abideth in me, he doeth the vvorkes. † Beleeue you not, that I am in the Father and the Father in me? Other-
12 vviſe for the vvorkes them ſelues beleeue. † Amen, amen I ſay to you, he that beleeueth in me, the vvorkes that I doe, he
13 alſo ſhal doe, and "greater then theſe ſhal he doe, † becauſe I goe to the Father, and vvhatſoeuer you ſhal aſke in my

The Goſpel vpō SS. Philip and Iacobs day *Maij. 1.*

:: Theſe manſiōs ſignifie differences of glorie in heauen. *Hiero. li. 2. adu. Iouin.*

weeke.

The Goſpel in a votiue Maſſe for the election of the Pope, & vpon Whitſun eue.

name, that wil I doe: ✠ that the Father may be glorified in the Sonne. † If you aſke me any thing in my name, that vvil I doe. † If you :: loue me, keepe my commaundements. † And I vvil aſke the father, and he vvil giue you an other c Paraclete, that he may abide vvith you "for euer, † "the Spirit of truth, vvhom the vvorld can not receiue, becauſe it ſeeth him not, neither knovveth him. but you ` knovv' him: becauſe he ſhal abide vvith you, and ſhal be in you. † I vvil not leaue you orphanes: I vvil come to you. † Yet a litle vvhile: and the vvorld ſeeth me no more. But you ſee me: becauſe I liue, and you ſhal liue. ✠ † In that day you ſhal knovv that I am in my father, and you in me, and I in you. † He that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, ſhal be loued of my father: and I vvil loue him, and vvil manifeſt my ſelf to him. ✠

14 15 16 17 18 19 20 21

:: It is then poſſible both to loue Chriſt, and to keepe his cõmaundements.

c *Paraclete* by interpretation is either a comforter, or an aduocate: and therefore to tranſlate it by any one of them only, is phaps to abridge the ſenſe of this place.

ſhal knovv

† Iudas ſaith to him, not that Iſcariote, Lord, vvhat is done, that thou vvilt manifeſt thy ſelf to vs, and not to the vvorld? † IESVS anſvvered, and ſaid to him, If any loue me, he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. † He that loueth me not, keepeth not my vvordes. And the vvord vvhich you haue heard, is not mine: but his that ſent me, the Fathers. † Theſe things haue I ſpoken to you abiding vvith you. † But the Paraclete the holy Ghoſt, vvhom the Father vvil ſend in my name, he ſhal ::teach you al things, & ſuggeſt vnto you al things vvhatſoeuer I ſhal ſay to you. † Peace I leaue to you, my peace I giue to you. not as the vvorld giueth, doe I giue to you. Let not your hart be troubled, nor feare. † You haue heard that I ſaid to you, I goe and I come to you. If you loued me, you vvould be glad verily, that I goe to the Father: becauſe the "Father is greater then I. † And novv I haue told you before it come to paſſe: that vvhen it ſhal come to paſſe, you may beleeue. † Novv I vvil not ſpeake many things vvith you. for the prince of this vvorld commeth, and in me he hath not any thing. † But that the vvorld may knovv that I loue the Father: and as the Father hath giuen me commaundement, ſo doe I: ✠ Ariſe, let vs goe hence.

22 23 24 25 26 27 28 29 30 31

The Goſpel vpõ Whitſunday. And in a Votiue Maſſe of the holy Ghoſt.

:: See the Annot. vpõ the 16 Chap. vſ. 12 & 13.

ANNOT.

ANNOTATIONS
CHAP. XIIII.

li. de Babyla mart. to. 5.

12. *Greater then theſe.*) S. Chryſoſtom in a whole booke againſt the Pagans proueth that this was fulfilled not onely in Peters ſhadow, and Pauls garments, which as we read in the [a] Actes, healed infirmities: but alſo by the Relikes and monuments of Saincts, namely of S. Babylas, of whom he there treateth: thereby inferring that Chriſt is God, Who could and did performe theſe wonderful wordes, by the very athes of his ſeruants. The Proteſtants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauiour had promiſed theſe & the like miraculous workes in vaine, either not meaning or not able to fulfil thē, in do they diſcredite al the approued hiſtories of the Church concerning miracles wrought by Saincts, namely that S. *Gregorie Thaumaturgus* [a] remoued a mountaine, the miracles of *S. Paul* the eremite and *S. Hilarion* written by *S. Hierom*, the miracles of *S. Martin* written by *Seuerus Sulpitius*, the miracles teſtified by *S. Auguſtine de Ciuit. Dei*, the miracles approued by *S. Gregorie* in his Dialoges, the miracles reported by *S. Bede* in his Eccleſiaſtical ſtorie and liues of Saincts: and al other miracles neuer ſo faithfully recorded in Eccleſiaſtical writers. In al which things aboue their reach of reaſon and nature, they are as litle perſuaded and haue no more faith then had the Pagans, againſt whom *S. Chryſoſtom* in the foreſaid booke, and *S. Auguſtine de Ciu. Dei li. 22 c. 8.* and other Fathers heretofore haue written. No man therfore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters ſhadow did: nor wonder, if ſuch things ſeeme ſtranger and greater then thoſe which Chriſt him ſelf did: whereas our Sauiour to put vs out of doubt, ſaith expreſly, that his Saincts ſhal doe greater things then him ſelf did.

[a] *Act. 5, 15 19, 12.*

[a] *See Annot. Mat. 17, 19.*

We may and muſt eately beleeue the miracles of Saincts & of their relikes, whē Chriſt him ſelf foretelleth they ſhal doe ſuch wonderful things.

The Heretikes as faithles I this point, as the old Pagans.

16. *For euer.*) If the Holy Ghoſt had been promiſed onely to the Apoſtles, their ſucceſſors and the Church after them could not haue chalenged it, but it was promiſed them for euer. Whereby we may learne, both that the priuileges and promiſſes made to the Apoſtles were not perſonal, but pertaining to their offices perpetually: and alſo that the Church and Paſtors in al ages had and haue the ſame Holy Ghoſt to gouerne them, that the Apoſtles and primitiue Church had.

The HOLY GHOST is promiſed to the CHVRCH for euer.

17. *The ſpirit of truth.*) They had many particular giftes and graces of the Holy Ghoſt before, and many vertues by the ſame, as al holy men haue at al times: but the Holy Ghoſt here promiſed to the Apoſtles and their ſucceſſors for euer, is to this vſe ſpecially promiſed, to direct them in al truth and veritie: and is contrarie to the ſpirit of errour, hereſie, and falſhod. And therfore the Church can not fall to Apoſtaſie or Hereſie, or to nothing, as the Aduerſaries ſay

The Spirit of truth ſhal aſſiſt the CHVRCH alvvaies.

28. *Father greater then I.*) There is no place of Scripture that ſeemeth any thing ſo much to make for the Sacramentaries, as this and other in outward ſhew of wordes ſeemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly vnderſtood after the Churches ſenſe, make nothing for their falſe ſecte, but only ſignifie that Chriſt according to his Manhod was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Hereſie or diſeaſe of this time were Arianiſme, we ſhould ſtand vpon theſe places and the like againſt the Arians, as we now do vpon others againſt the Proteſtants, whoſe ſecte is the diſeaſe and bane of this time.

The Arians alleage as plaine Scriptures as the Proteſtāts.

CHAP. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in his loue, louing one an other, and keeping his commaundements: 13 ſhewing how much he accounteth of them, by this that he dieth for them, 15 and reuealeth vnto them the ſecretes of heauen, 17 and appointeth their fruite to be perpetual: 18 confirming them alſo againſt the perſecutions and hatred of the obſtinate Iewes.

weeke.

The Goſpel for one Martyr.

:: Chriſt hath ſome branches in his body myſtical that be fruitles. therfore il liuers alſo may be members of Chriſt & the Church.

:: Man may cõtinually increaſe in iuſtice and ſanctification, ſo long as he liueth.

:: S. Auguſtine expoundeth it of the Sacramẽtal word of Baptiſme, and not as Heretikes do, of preaching onely. *Tract. 80. in Io.*

:: If a Schiſmatike pray neuer ſo much, he is not heard, becauſe he remayneth not in the body of Chriſt.

The Goſpel vpõ S. Barnabees day, and on the eue of an Apoſtle.

The Goſpel vpõ SS. Simon and Iudes day.

:: He foreſheweth that many wil not obey the Churches wordes. & no maruel, becauſe they cõtemned Chriſtes owne precepts.

I AM the true vine: and my father is the huſ- 1
band-man. † Euery :: branche in me, not 2
bearing fruite, he vvil take it avvay: and
euery one that beareth fruite, he vvil purge
it,:: that it may bring more fruite. † Novv 3
you are cleane for the:: word vvhich I haue
ſpoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it ſelf, " vnles it abide in the vine: ſo
you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the ſame
beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he ſhal be caſt forth as the branche, 6
and ſhal vvither, and they ſhal gather him vp, and caſt him
into the fire, and he burneth. † If you :: abide in me, and my 7
vvordes abide in you: you ſhal aſke vvhat thing ſoeuer you
vvil, and it ſhal be done to you. ℟ † In this my father is glo- 8
rified: that you bring very much fruite, and become my Diſ-
ciples. † As my father hath loued me, I alſo haue loued you. 9
Abide in my loue. † If you " keepe my precepts, you ſhal 10
abide in my loue: as I alſo haue kept my fathers precepts, and
doe abide in his loue. † Theſe things I haue ſpoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I haue 12 *Io.13,34*
loued you. † Greater loue then this no man hath, that a man 13
yeld his life for his frendes. † You are my frendes, if you doe 14
the things that I commaund you. † Novv I cal you not ſer- 15
uants: for the ſeruant knovveth not vvhat his lord doeth.
But you I haue called frendes: becauſe al things vvhatſoeuer I
heard of my father, I haue notified vnto you. † You choſe not 16
me, but I choſe you: and haue appointed you: that you goe,
& bring fruite: and your fruite abide: that vvhatſoeuer you
aſke the father in my name, he may giue it you. ℟ † Theſe 17
things I commaund you, that you loue one an other.

† If the vvorld hate you: knovv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovvne. but becauſe you are not of the world,
but I haue choſen you out of the vvorld, therfore the vvorld
hateth you. † Remembre my vvord that I ſaid to you, * The 20 *Io.13, 16 Mt. 10, 24. Lu. 6, 40.*
ſeruant is not greater then his maiſter. If they haue perſecuted
me, you alſo vvil they perſecute. if they haue kept my vvord,
:: yours alſo vvil they keepe. † But al theſe things they vvil 21
doe

doe to you for my name ſake: becauſe they knóvv not him
22 that ſent me. † If I had not come, and ſpoken to them, they
ſhould not haue ſinne: but novv they haue no excuſe of their
23 ſinne. † He that hateth me, hateth my Father alſo. † "If I had
24 not done amõg them vvorkes that no other man hath done,
they ſhould not haue ſinne: but novv both they haue
25 ſeen, and they doe hate both me and my Father. † But that
the vvord may be fulfilled, vvhich is vvritten in their lavv:
Pſ. 24, 19. 26 *That they hated me gratis.* ✠ † But vvhen the Paraclete commeth
Act. 2, 1. "vvhom I * vvil ſend you from the Father, the Spirit of truth,
vvhich procedeth from the Father, he ſhal giue teſtimonie
27 of me: † and" you ſhal giue teſtimonie, becauſe you are
vvith me from the beginning.

The Goſpel vpõ Sunday after the Aſcenſion. and in a Votiue of the B. Trinitie.

ANNOTATIONS
CHAP. XV.

4. *Vnles you abide.*) Theſe conditional ſpeaches, *If you remaine in the vine, If you keepe my commaundements*, and ſuch like, giue vs to vvit that we be not ſure to perſiſt or perſeuere, nor to be ſaued, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & gra. c. 13.* No man ſure of perſeuerance.

6. *Vnles it abide.*) Whoſoeuer by Hereſie or Schiſme or for any other cauſe is cut of or ſeparated from the Church, he can do no meritorious vvorke to Saluation.

10. *Keepe my precepts.*) This careful and often admonition of keeping his commaundements, proueth that a Chriſtian mans life is not onely or principally in faith, but in good vvorkes. Not onely faith.

22. *If I had.*) If the Iewes had not ſinned by refuſing Chriſt, in caſe he had not done greater miracles then any other: then were it a great folly of Catholikes to beleeue Luthers or Caluins nevv opinions vvithout any miracles at all.

26. *Whom I vvil ſend.*) The Holy Ghoſt is ſent by the Sonne, therfore he procedeth from him alſo, as from the Father: though the late Schiſmatical Greekes thinke othervviſe.

27. *You ſhal giue.*) He vouchſafeth to ioyne together the teſtimonie of the Holy Ghoſt, and of the Apoſtles: that we may ſee the teſtimonie of truth ioyntly to conſiſt in the Holy Ghoſt and in the Prelats of the Church.

CHAP. XVI.

The cauſe vvhy he foretelleth them their perſecution by the Ievves, is, that they be not aftervvard ſcandalized therat. 6 Though they thinke this reaſon nevves, it is for their vantage that he departeth, becauſe of the great benefites that they ſhal receiue by the comming then of the Holy Ghoſt, vvho ſhal alſo be his vvitnes againſt his enemies. 16 Although in this vvorld they ſhal ſo be perſecuted, yet to his heauenly Father they and their praiers made in his name, ſhal be moſt acceptable, and at length the childe (that is, Chriſt in al his members) being borne, their ioy ſhal be ſuch as no perſecutor can take from them. 31 Howbeit at this inſtant of his apprehenſion, they vvil al forſake him.

Theſe

weeke.

THESE things haue I ſpoken to you, 1
that you be not ſcandalized. † Out of 2
the ſynagogs they vvil :: caſt you: but
the houre commeth, that euery one
vvhich killeth you, ſhal thinke that
he doeth ſeruice to God. † and theſe 3
things they vvil doe to you: becauſe
they haue not knovven the Father, nor
me. † But theſe things I haue ſpoken to you: that vvhen the 4
houre ſhal come, you may remember them, that I told you. ¶
† But I told you not theſe things from the beginning, be- 5
cauſe I vvas vvith you. And novv I goe to him that ſent me,
and none of you aſketh me: Vvhither goeſt thou? † But be- 6
cauſe I haue ſpoken theſe things to you, ſorovv hath filled
your hart. † But I tel you the truth. it is expedient for you that 7
I goe. For if I goe not, the Paraclete ſhal not come to you:
but if I goe, I vvil ſend him to you. † And vvhen he is come, 8
he ſhal argue the vvorld of ſinne, and of iuſtice, and of iudge-
ment. † of ſinne: becauſe they beleeue not in me. † but of 9
iuſtice: becauſe I goe to the Father: and novv you ſhal not 10
ſee me. † and of iudgement: becauſe the prince of this vvorld 11
is novv iudged. † "Yet many things I haue to ſay to you: 12
but you can not beare them novv. † But vvhen he," the Spi- 13
rit of truth, commeth, :: he ſhal teach you al truth. for he ſhal
not ſpeake of him ſelf: but vvhat things ſoeuer he ſhal heare,
he ſhal ſpeake: and the things that are to come he ſhal ſhevv
you. † He ſhal glorifie me: becauſe he ſhal receiue of mine, 14
and ſhal ſhevv to you. ¶ † Al things vvhatſoeuer the Fa- 15
ther hath, be mine. Therfore I ſaid, that he ſhal receiue of
mine, and ſhal ſhevv to you. † A litle vvhile, and novv you 16
ſhal not ſee me: and againe a litle vvhile, and you ſhal ſee
me: becauſe I goe to the Father.

† Some therfore of his diſciples ſaid one to an other, Vvhat 17
is this that he ſaith to vs: A litle vvhile, and you ſhal not
ſee me: and againe a litle vvhile, and you ſhal ſee me, and,
becauſe I goe to the Father? † They ſaid therfore, Vvhat is 18
this that he ſaith, A litle vvhile? vve knovv not vvhat he
ſpeaketh. † And IESVS knevv, that they vvould aſke him: 19
and he ſaid to them, Of this you doe queſtion among your
ſelues, becauſe I ſaid to you, A litle vvhile, and you ſhal not
ſee me: and againe a litle vvhile, and you ſhal ſee me. † Amen, 20

amen

:: The Heretikes tranſlate, *Excommunicate you.* See What corruption this is, and the reaſon thereof, *Annot. 6. 9, 22.*

The Goſpel vpō the 4 Sunday after Eaſter.

:: If he ſhal teach al truth, & that for euer (as before c. 14. 16:) how is it poſſible, that the Church can erre, or hath erred at any time or in any point?

The Goſpel vpō the 5 Sunday after Eaſter.

amen I ſay to you, that you ſhal vveepe, and lament, but the vvorld ſhal reioyce: and you ſhal be made ſorovvful, but
21 your ſorovv ſhal be turned into ioy. † A vvoman vvhen ſhe trauaileth, hath ſorovv, becauſe her houre is come: but vvhen ſhe hath brought forth the childe, novv ſhe remembreth not the anguiſh for ioy, that a man is borne into the
22 vvorld. † And you therfore, novv in deede you haue ſorow, but I vvil ſee you againe, and your hart ſhal reioyce: and
23 your ioy no man ſhal take from you. ¶ † And in that day me you ſhal not aſke any thing. Amen, amen I ſay to you, if you aſke the Father any thing :: in my name, he vvil giue it
24 you. † Vntil novv you haue not aſked any thing in my name.
25 Aſke and you ſhal receiue: that your ioy may be ful. † Theſe things in prouerbes I haue ſpoken to you. The houre commeth vvhen in prouerbes I vvil no more ſpeake to you, but
26 plainely of the Father I vvil ſhew you. † In that day you ſhal aſke in my name: and I ſay not to you, that I vvil aſke the Fa-
27 ther for you. † For the Father him ſelf loueth you, becauſe you haue loued me, and haue beleeued that I came forth
28 from God. † I came forth from the Father, and came into the vvorld: againe I leaue the vvorld, and I goe to the Father.
29 † His diſciples ſay to him, Behold novv thou ſpeakeſt
30 plainely, and ſaieſt no prouerbe. † novv vve knovv that thou knovveſt al things, and thou needeſt not that any man aſke thee. in this vve beleeue that thou cameſt forth from
31 God. ¶ † IESVS anſvvered them, Novv do you beleeue?
Mt. 27, 31. *Mr.* 14,27. 32 † * Behold the houre commeth, and it is novv come, that you ſhal be ſcattered euery man into his ovvne, and me you ſhal leaue alone: and I am not alone, becauſe the Father is
33 vvith me. † Theſe things I haue ſpoken to you, that in me you may haue peace. In the vvorld you ſhal haue diſtreſſe: but haue confidence, I haue ouercome the vvorld.

The Goſpel for many Martyrs.

The Goſpel vpō the 5 Sunday after Eaſter.

::Vpon this the Church cōcludeth al her praiers, *Per Chriſtū Dominum noſtrū*, euen thoſe alſo that be made to Saints.

ANNOTATIONS CHAP. XVI.

12. *Yet many things.*) This place conuinceth that the Apoſtles and the faithful be taught many things, which Chriſt omitted to teach them for their weaknes: and that it was the prouidence of God that Chriſt in preſence ſhould not teach and order al things, that we might be no leſſe aſſured of the things that the Church teacheth by the Holy Ghoſt, then of the things that him ſelf deliuered. Chriſt left many things to be taught by the Church.

The Spirit of truth.

15 *The Spirit of truth.*) Euer note that the Holy Ghoſt in that he is promiſed to the Church, is called the Spirit of truth. Which Holy Spirit for many other cauſes is giuen to diuers priuate men and to al good men, to ſanctification: but to teach al truth and preſerue in truth and from error, he is promiſed and performed onely to the Church and the cheefe Gouerner and generall Councels thereof.

CHAP. XVII.

After his Sermon of farewel, he prayeth to his Father, that ſeing he hath now finiſhed his worke, he will giue him his appointed glorie, for the conuerſion of al nations, & and preſerue his Apoſtles, and his Church after them in vnitie and veritie (that is, from Schiſme and Hereſie:) & ſo finally alſo glorifie them with him in heauen.

The Goſpel vpō Aſcenſion eue.

THESE things ſpake IESVS: and lifting 1 vp his eies into heauen, he ſaid, Father, the houre is come,:: glorifie thy ſonne, that thy ſonne may glorifie thee. † As 2 thou haſt giuē him power ouer al fleſh that al which thou haſt giuen him, to them he may giue life euerlaſting. † And 3 this is" life euerlaſting that they know thee, the only true God, and whom thou haſt ſent IESVS CHRIST. † I haue glorified thee vpon the earth: I haue 4 conſummated the worke which thou gaueſt me to doe: † and now glorifie thou me O Father with thy ſelf, with 5 the glorie which I had before the world was, with thee. † I haue manifeſted thy name to the men whom thou gaueſt 6 me out of the world. Thine they were, and to me thou gaueſt them: and they haue kept thy word. † Now they haue 7 known that al things which thou gaueſt me, are from thee: † becauſe the wordes which thou gaueſt me, I haue giuen 8 them: and they haue receiued, and known in very deede that I came forth from thee, and haue beleeued that thou didſt ſend me. † For them doe I pray: Not for the world 9 doe I pray, but for them whom thou haſt giuen me: † be- 10 cauſe they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and theſe are in the world, and I come to thee. H

:: The Father glorifieth the Sonne by raiſing him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a maner was in lewrie before, now knowen to al Nations.

The Goſpel in a Votiue Maſſe againſt ſchiſme.

† Holy father,:: keepe them in thy name, whom thou haſt 11 giuen me: that they may be one, as alſo we. † When I 12 was with them, I kept them in thy name. Thoſe * whom thou gaueſt me, haue I kept: and none of them periſhed, but the ſonne of perdition, that the * ſcripture may be fulfilled. † And now I come to thee: and theſe things I ſpeake 13 in the world, that they may haue my ioy filled in them ſelues.

:: His petition is ſpecially to keepe the Apoſtles and his Church in vnitie and from Schiſmes.

Io. 18, 9.

Pſ. 40, 10. 108, 8.

† I

14 † I haue giuen them thy vvord, and the vvorld hath hated
them, becauſe they are not of the vvorld: as I alſo am not of
15 the vvorld. † I pray not that thou take them avvay out of
16 the vvorld, but that thou preſerue them from euil. † Of the
17 vvorld they are not: as I alſo am not of the vvorld. † "San-
18 ctifie them in truth. Thy vvord is truth. † As thou didſt ſend
me into the vvorld, I alſo haue ſent them into the vvorld.
19 † And for thē I doe:: ſanctifie my ſelf: that they alſo may be
20 ſanctified in truth. † And not for them only doe I pray, "but
21 for thē alſo that by their vvord ſhal beleeue in me: † that they
al may be one, as thou (Father) in me, and I in thee, that they
alſo in vs may be one: that the vvorld may beleeue that thou
22 haſt ſent me. † And the glorie that thou haſt giuen me, haue
I giuen to them: that they may be one, as vve alſo are one.
23 † I in them, and thou in me: that they may be conſummate
in one: † and the vvorld may knovv that thou haſt ſent me,
24 and haſt loued them, as me alſo thou haſt loued. † Father,
vvhom thou haſt giuen me, I vvil, that vvhere I am, they al-
ſo may be vvith me: that they maye ſee my glorie vvhich
thou haſt giuen me, becauſe thou haſt loued me before the
25 creation of the vvorld. † Iuſt Father, the vvorld hath not
knovven thee. but I haue knovven thee: and theſe haue
26 knovven, that thou didſt ſend me. † And I haue notified thy
name to them, and vvil notifie it: that the loue vvhervvith
thou haſt loued me may be in them, and I in them.

:: To ſanctifie him ſelf, is to ſacrifice him ſelf, by dedicating his holy body and bloud to his Father, both vpon the Croſſe, and in the holy Sacramēt.

ANNOTATIONS
CHAP. XVII.

1. *Life euerlaſting.*) Both the life of glorie in heauen, and of grace here in the Church, conſiſteth in the knowledge of God: that, in perfect viſion this, in faith working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to ſay, it is an vnprofitable knowledge. *1 Io. 2.* True knovvledge of God.

17. *Sanctifie them.*) Chriſt prayeth that the Apoſtles, their ſucceſſors, & al that ſhal be of their beleefe, may be ſanctified in truth. Which is as much to ſay, as to deſire that the Church may euer haue the Spirit of truth, and be free from errour. Which praier of Chriſt had not been heard, if the Church might erre. The Church can not erre.

20. *But for them.*) He expreſſeth (and it is a great comfort) that he praieth not onely for the Apoſtles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine praier is reſembled in the holy Canon of the Maſſe before the conſecration, as here it was made before his viſible Sacrifice on the croſſe. The Canon of the Maſſe.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did knowe, 4 he offereth him self to the band of his enemies, ſheweth his Diuine might in ouerthrowing them al with a word, and in ſauing his Apoſtles from them alſo with a word: 10 rebuketh Peter that would defend him from them: 12 and ſo being apprehended, is brought bound to Annas and Caiphas, where he is ſtriken by a ſeruant, and thrise denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demaunding their accuſation, whereas they would oppreſſe him with their authoritie, 33 and examining the point of his kingdom, pronounceth him innocent: yet they crie rather to haue a theeues life ſaued.

THVRSDAY night. The PASSION according to S. Iohn in theſe two Chapters, is the Goſpel at Maſſe vpon Good friday. So the PASSION is read in holy weeke foure times, according to the foure Euangeliſtes, as S. Auguſtine appointed alſo in his Church at *Hippo. Ser. 100. de tempore.*

WHEN IESVS had ſaid theſe things, he went 1 forth with his diſciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Diſciples. † And Iudas alſo, that 2 betraied him, knew the place: becauſe IESVS had often reſorted thither together with his Diſciples. †* Iudas therfore 3 hauing receiued the band of men, and of the cheefe Prieſts and the Phariſees, miniſters, commeth thither with lanternes and torches and weapons. † IESVS therfore knowing al 4 things that ſhould come vpon him, went forth, and ſaid to them, Whom ſeeke ye? † they anſwered him, IESVS of 5 Nazareth. IESVS ſaith to them, I am he. And Iudas alſo that betraied him, ſtoode with them. † As ſone therfore as he 6 ſaid to them, I am he: they went backward, and fel to the ground. † Againe therfore he aſked them, Whom ſeeke ye? 7 And they ſaid, IESVS of Nazareth. † IESVS anſwered, I 8 haue told you, that I am he. if therfore you ſeeke me, let theſe goe their waies. † That the word might be fulfilled 9 which he ſaid, * That of them whom thou haſt giuen me, I haue not loſt any. † Simon Peter therfore hauing a ſword, 10 drewe it out: and ſmote the ſeruant of the high prieſt: & cut of his right eare. And the name of the ſeruant was Malchus. † IESVS therfore ſaid to Peter, Put vp thy ſword into the 11 ſcabbard. The chalice which my father hath giuen me, ſhal not I drinke it? † The band therfore and the Tribune & the 12 miniſters of the Iewes apprehended IESVS, and bound him: † and they brought him to Annas firſt, for he was father in 13 law to Caiphas, who was the high prieſt of that yere. † And 14 * Caiphas was he that had giuen the counſel to the Iewes, That it is expedient that one man die for the people.

† * And Simon Peter followed IESVS, and an other diſ- 15 ciple. And that Diſciple was knowen to the high prieſt, and went

Mt. 26, 36. Mr. 14. 32. Lu. 22, 39.

Mt. 26, 47. Mr. 14, 43. Luc. 22, 47.

Io. 17, 12

Io. 11, 49. Mt. 26, 58. Mr, 14, 54. Lu. 22, 54.

weeke.

16 vvent in vvith IESVS into the court of the high prieſt. † but Peter ſtoode at the doore vvithout. The other diſciple therfore that vvas knovven to the high Prieſt, vvent forth, and
17 ſpake to the portreſſe, and brought in Peter. † The vvench therfore that vvas portreſſe, ſaith to Peter, Art not thou alſo
18 of this mans diſciples? He ſaith to her, :: I am not. † And the ſeruants and miniſters ſtoode at a fire of coles, becauſe it vvas cold, and vvarmed them ſelues. And vvith them vvas Peter alſo ſtanding, and vvarming him ſelf.

:: It is al one for a man to deny Chriſt, and, that he is a diſciple of Chriſt, or a Catholike, or a Chriſtian man, vvhen he is demaunded. *Aug. tract. 113 in Io.* for ſo Peter here denieth Chriſt, in denying him ſelf to be his Diſciple.

19 † The high prieſt therfore aſked IESVS of his diſciples,
20 and of his doctrine. † IESVS anſvvered him, I haue openly ſpoke to the vvorld: I haue alvvaies taught in the ſynagogue, and in the temple vvhither al the Ievves reſort together:
21 and in ſecrete I haue ſpoken nothing. † Vvhy aſkeſt thou me? aſke them that haue heard vvhat I haue ſpoken vnto
22 them: behold they knovv vvhat things I haue ſaid. † Vvhen he had ſaid theſe things, one of the miniſters ſtading by, gaue IESVS a blovv, ſaying, Anſvvereſt thou the high prieſt ſo?
23 † IESVS anſvvered him, If I haue ſpoken il, giue teſtimonie of euil: but if vvel, vvhy ſtrikeſt thou me?
24 † And Annas ſent him bound to Caiphas the high prieſt.
25 † And Simon Peter vvas ſtanding, and vvarming him ſelf. They ſaid therfore to him, Art not thou alſo of his diſciples?
26 He denied and ſaid: I am not. † One of the ſeruants of the high prieſt ſaith to him, his coſin vvhoſe eare Peter did cut
27 of, Did not I ſee thee in the garden vvith him? † Againe therfore Peter denied: and forthvvith the cocke-crevve.

Mt. 27, 1 *Mr.* 15, 1 *Lu.* 23, 1
28 † * They therfore bring IESVS from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they
29 might eate the Paſche. † Pilate therfore vvent forth to them vvithout, and ſaid, Vvhat accuſation bring you againſt this
30 man? † They anſvvered and ſaid to him, If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee.
31 † Pilate therfore ſaid to them, Take him you, and according to your lavv iudge him. The Ievves therfore ſaid to him, It is
Io. 12, 33 *Mt.* 20, 19. 32 not lavvful for vs to kil any man. † * That the vvord of IESVS might be fulfilled vvhich he ſaid, ſignifying what death he ſhould die.

GOOD FRIDAY.

Mt. 27, 11. *Mr.* 15, 2. *Lu.* 23, 4.
33 † * Pilate therfore vvent into the Palace againe, and called IESVS, and ſaid to him, Art thou the king of the Ievves?

weeke.

† IESVS anſvvered, Saieſt thou this of thy ſelf, or haue 34
others told it thee of me? †Pilate anſwered, Vvhy, am I a Iewe? 35
:: Thy nation, and the cheefe prieſts haue deliuered thee vp
to me: vvhat haſt thou done? † IESVS anſvvered, My king- 36
dom is not of this vvorld. if my kingdō vvere of this vvorld,
my miniſters verily vvould ſtriue that I ſhould not be deli-
uered to the Ievves. but novv my kingdom is not from hēce.
† Pilate therfore ſaid to him, Art thou a king then? IESVS 37
anſvvered, Thou ſaieſt, that I am a king. For this vvas I bor-
ne, and for this came I into the vvorld: that I ſhould giue
teſtimonie to the truth. Euery one that is of the truth, heareth
my voice. † Pilate ſaith to him, Vvhat is truth? 38

And vvhen he had ſaid this, he vvent forth againe to
the Ievves, and ſaith to them, I finde no cauſe in him. †* But 39
you haue a cuſtome that I ſhould releaſe one to you in the
Paſche: vvil you therfore that I releaſe vnto you the king of
the Ievves? † They al therfore cried againe, ſaying, Not him 40
but Barabbas. And Barabbas vvas a theefe.

:: It pleaſed god, that Chriſt who was to dy both for the Iewes & the Gētiles, ſhould be betraied of the one, and put to death by the other.

Mt. 27, 15. Mr. 15,6. Lu 23,17.

CHAP. XIX.

The Ievves are not ſatiſfied vvith hu ſcourging and irriſion. 4 Pilate hearing them ſay that he made him ſelf the Sonne of God, is more afraid. 12 Yet, they vrging him vvith hu loialty tovvard Cæſar, and profeſſing that them ſelues vvil no king but Cæſar, he yeldeth vnto them. 17 And ſo Chriſt carying hu vvne Croſſe, is crucified betvvene tvvo theeues. 19 Pilate vvriting notoriouſly the onely cauſe of hu death to be, for that he is their king or Chriſt. 23 Hu garments be ſo vſed, euen as the Scriptures foretold. 25 He hath ſpecial care of hu mother to the end. 28 He ſignifieth al that vvas vvritten of hu Paſſion, to be fulfilled, and ſo yeldeth vp nu ghoſt. 31 Then by the Ievves meanes alſo other Scriptures about hu legges and ſide, are fulfilled. 38 And finally, he is honorably buried.

THEN therfore Pilate tooke IESVS, and 1
ſcourged him. † And the ſouldiars plat- 2
ting a crovvne of thornes, put it vpon his
head: and they put about him a purple
garment. † And they came to him, and 3
ſaid, Haile king of the Ievves, and they
gaue him blovves. † Pilate vvent forth 4
againe, and ſaith to them, Behold I bring him forth vnto you,
that you may knovv that I finde no cauſe in him. † IESVS 5
therfore vvent forth carying the crovvne of thornes, and the
purple veſtiment. And he ſaith to them, Loe the man. † Vvhen 6
the cheefe prieſts therfore and the miniſters had ſeen him,
they

Mt. 27, 27. Mr. 15,16.

they cried, ſaying, Crucifie, crucifie him. Pilate ſaith to them, Take him you, and crucifie him. for I finde no cauſe in him.
7 † The Ievves anſvvered him, Vve haue a Law: and according to the Law he ought to die, becauſe he hath made him ſelf the ſonne of God.
8 †Vvhē Pilate therfore had heard this ſaying, he feared more.
9 † And he entred into the Palace againe: and he ſaith to IESVS,
10 Vvhence art thou? But IESVS gaue him no anſvver. † Pilate therfore ſaith to him, Speakeſt thou not to me? knovveſt thou not that I haue povver to crucifie thee, and I haue
11 povver to releaſe thee? †IESVS anſvvered, Thou ſhouldeſt not haue any povver againſt me, vnles it vvere giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater ſinne.
12 † From thence forth Pilate ſought to releaſe him. But the Ievves cried, ſaying, If thou releaſe this man, thou art not Cæſars frend. euery one that maketh him ſelf a king, ſpeaketh
13 againſt Cæſar. † But Pilate vvhen he had heard theſe vvordes, brought forth IESVS; and he ſate in the iudgemēt ſeate, in the place that is called Lithóſtrotos, and in Hebrevv Gábbatha. † And it vvas the Paraſceue of Paſche, about the :: ſixt
14 houre, and he ſaith to the Ievves, Loe your king. † But
15 they cried, Avvay, avvay vvith him, crucifie him. Pilate ſaith to them, Shal I crucifie your king? The cheefe prieſts anſvvered, Vve haue no king, but Cæſar. † Then therfore he deli-
16 uered him vnto them for to be crucified.

:: He meaneth midday, counting from ſunne riſing. for ſo doth the Scripture count the houres of the day. *Mat. 20. Mar. 15. Luc. 23. Io. 4. Act. 1 & 10.*

Mt. 27, 33. Mr. 15, 20. Lu. 23, 33.
17 And they tooke IESVS, and led him forth. † *And bearing his ovvne" croſſe he vvent forth into that vvhich is called the place of Caluarie, in Hebrevv Gólgotha. † vvhere
18 they crucified him, and vvith him two others, on the one ſide
19 and on the other, and in the middes IESVS. † And Pilate vvrote a title alſo: and he put it vpon the croſſe. And it vvas vvritten, IESVS OF NAZARETH THE KING OF THE
20 IEVVES. † This title therfore many of the Ievves did reade: becauſe the place vvhere IESVS vvas crucified, vvas nigh to the citie: and it vvas vvritten in :: Hebrevv, in Greeke, and
21 in Latin. † The cheefe prieſts therfore of the Ievves ſaid to Pilate, Vvrite not, *The king of the Ievves*: but that he ſaid, I am king
Mt. 27. 35. Mr. 15, 24. Luc. 23, 34.
22 of the Ievves. † Pilate anſvvered, That vvhich I haue vvritten, I haue vvritten.
23 † The * ſouldiars therfore vvhen they had crucified him,

:: Theſe three tongues being for other cauſes moſt famous before in al the world, are now alſo dedicated to God in the triumphās title of the Croſſe of Chriſt, and in them the holy Scriptures are more conueniently written, taught, & preſerued.

weeke.

him, tooke his garments (and they made foure partes, to euery ſouldiar a part) & his coate. And his :: coate vvas vvithout ſeame, vvrought from the toppe through out. † They ſaid therfore one to an other, Let vs not cut it, but let vs caſt lottes for it vvhoſe it ſhal be. That the ſcripture might be fulfilled ſaying, *They haue parted my garments among them: and vpon my veſture they haue caſt lottes.* And the ſouldiars did theſe things. Pſ. 21, 19

† And there ſtoode beſide the croſſe of IESVS, :: his mother, and his mothers ſiſter, Marie of Cléophas, and Marie Magdalene. † Vvhen IESVS therfore had ſeen his mother and the diſciple ſtanding vvhom he loued, he ſaith "to his mother: Vvoman, behold thy ſonne. † After that, he ſaith "to the diſciple, Behold thy mother. And from that houre the diſciple tooke her to his ovvne. ¶

b † Aftervvard IESVS knovving that al things vvere novv conſummate, that the * ſcripture might be fulfilled, he ſaith, I thirſt. † A veſſel therfore ſtoode there ful of vinegre. And they putting a ſponge ful of vinegre about hyſſope, offered it to his mouth. † IESVS therfore vvhen he had taken the vinegre, ſaid, It is cõſummate. And bovving his head, he gaue vp the ghoſt. Pſa. 68, 22.

† The Ievves therfore (becauſe it vvas the Paraſceue) that the bodies might not remaine vpon the croſſe on the Sabboth (for that vvas a greate Sabboth day) they deſired Pilate that their legges might be broken, and they might be taken avvay. † The ſouldiars therfore came: and of the firſt in deede they brake the legges, and of the other that vvas crucified vvith him. † But after they vvere come to IESVS, vvhen they ſavv that he vvas dead, they did not breake his legges, ¶ but one of the ſouldiars vvith a ſpeare opened his ſide, and incontinent there came forth "bloud and vvater. † And he that ſavv it, hath giuen teſtimonie: and his teſtimonie is true. ¶ And he knovveth that he ſaith true, that you alſo may beleeue. † For theſe things vvere done that the ſcripture might be fulfilled, *You ſhal not breake a bone of him.* † And againe an other ſcripture ſaith, *They ſhal looke on him vvhom they pearſed.* Exo. 12, 46. Zac. 12, 10.

† And after theſe things * Ioſeph of Arimathæa (becauſe he vvas a diſciple of IESVS, but ſecrete for feare of the Iewes) deſired Pilate that he might take avvay the body of IESVS. And Pilate permitted. He came therfore, and tooke avvay the body of IESVS. † * Nicodemus alſo came, he that at the firſt *Mt. 27, 57. Mr. 15, 42. Lu. 23, 50. Io. 3, 1. 7, 50.

:: This coate without ſeame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.* And Euthymius and other write that our Lady made it.

The Goſpel in a votiue Maſſe of our B. Lady betweene Eaſter & Whitſuntide.

:: The great loue faith, courage, compaſſion, and ſorovves, that our Lady had: Who forſooke not the Croſſe and her ſonne, when ſo many were fled from him, and his cheefe Apoſtles denied him.

b The Goſpel in a votiue Maſſe of the Paſſion.

first came to IESVS by night, bringing a mixture of myrrhe
40 and aloés, about an hundred poundes. † They tooke therfore the body of IESVS, and bound it in linnen clothes vvith
41 the spices, as the maner is vvith the Ievves to burie. † And there vvas in the place vvhere he vvas crucified, a garden: and in the garden a nevv monument, vvherein no man yet had
42 been laide. † There therfore becavse of the Parascevе of the Ievves, they laid IESVS, becavse the monument vvas hard by.

ANNOTATIONS
CHAP. XIX.

11. Hu oWne crosse.] This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and bloud of our Lord, is truely called the HOLY CROSSE: and hath been endued with vertue of miracles, both the whole and euery litle peece thereof. For the which causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual dales and otherWise, reserued & reuerenced of the ancient fathers, With al deuotion: as contrariWise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to defate and destroy it. See S. Cyrill *li. 6 cont. Iulian. S.* Hierom *ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Euagr. histo. li. 4 c. 25. S.* Leo *ep. 72. and Ser. 8 de Passione. Paulus Diac. li. 18.*

The HOLY CROSSE.

26. To his mother.) The maruelous respect that Christ had to his mother, vouchsauing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a Working for mankind.

By this you see Why in Catholike Churches MARIE and Iohn stand by the Roode.

27. To the Disciple.) A great honour to Iohn and charge, to haue that blessed ieWel in keeping: and an vnspeakable comfort, that from that day forWard the one Was to the other mother and sonne. *Virginem virgini cõmendauit*, saith *S.* Hierom. *He cõmended the virgin to a virgin.*

R. adu. Iouinian.

34. Bloud and vvater.) This pearsing of Christs side, though on the souldiars part it was done blindly and insolently, yet by Gods ordinance it conteined great mysteries, and Was prefigured by Moyses striking the rocke With his rodde: as this streame of bloud and Water drawen miraculously out of his dead body, running in the Sacraments of the Church after the people of God, Was signified by the Water of the same rocke folowing the Israelites in the desert. *Out of thu side* (saith *S.* Augustine) *issued the Sacraments. Hence* (saith S. Chrysostom) *the great mysteries haue their beginning.* Who vvarneth vs, that vvhen vve come to drinke of the holy chalice, vve should so approche, as though vve drevv the bloud out of Christes side. And both bloud and vvater apart did slovv forth, to shevv vs the fountaine of the tvvo principal Sacraments, and their seueral matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church vvho is Christs spouse and his coadiutrice in applying the bloud and vvater to the benefite of the Faithful, Was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as* Eue Was of Adams side, When he Was cast a sleepe in Paradise.

Exo. 18. Num. 20. Tract. 9 in Ioan. Hom. 86 in Ioan.

The Sacraments issued out of Christs side, and thence haue their vertue.

Gen. 2, 21.

The CHVRCH builded of Christs side, as Eue of Adams.

CHAP. XX.

Vpon Easter day his body is missed in the Sepulcher, first by M. Magdalene, 3 secondly by Peter also and Iohn, the vvinding clothes yet remayning. 11 Then to M. Magdalene, after she had seen tvvo Angels, IESVS also him self appeareth. 18 She hauing told to the Disciples, he appeareth to them also the same day, and sendeth them as him self vvas sent, giuing them the Holy Ghost to remitte and to retcine sinnes. 26 Againe vpon lovv Sunday he appeareth to them, letting Thom.u see, that he might beleeue, and commending such as not seeing yet do beleeue. 30 The effect of this booke.

weeke.

The Gospel vpō Saturday in Easter weeke.

:: That is, the first day of the weeke, as some interprete it, taking Sabboth (as sometime it is) for a weeke. This is our Sunday, called *Dies Dominica*, because of our Lords resurrection. See the *marg. annot. Luc. 24, 1.*

AND the :: first of the Sabboth, Marie Magdalene commeth early, vvhen it vvas yet darke, vnto the monument: and she savv the stone taken avvay from the monumēt. † She ranne therfore and cōmeth to Simon Peter, and to the other disciple vvhom IESVS loued, and saith to them, They haue taken our Lord out of the monument, and vve knovv not vvhere they haue laid him. 1 2

† Peter therfore vvent forth and that other disciple, and they came to the monument. † And both ranne together, and that other disciple did out-runne Peter, and came first to the monument. † And vvhen he had stouped dovvne, he savv the linnen clothes lying: but yet he vvent not in. † Simon Peter therfore cōmeth, folovving him, and vvent in to the monument, and savv the linnē clothes lying, † and the napkin that had been vpon his head, not lying vvith the linnen clothes, but apart, vvrapped vp into one place. † Then therfore vvent in that other disciple also vvhich came first to the monument: and he savv, and beleeued. † For as yet they knevv not the scripture, that he should rise againe from the dead. † The disciples therfore departed againe to them selues. 3 4 5 6 7 8 9 10

b The Gospel vpō Thursday in Easter weeke.

:: The Sepulchres of Martyrs (saith *S. Hierom ep. 17.*) We do honour euery where, & putting their holy ashes to our eies, if we may, we touch it also with our mouth: and be there some that thinke the monumēt wherein our Lord was laid, is to be neglected: where the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stoode before the iudgement seate of Christ?

† b But * Marie stoode at the :: monument vvithout, vveeping. Therfore as she vvas vveeping, she stouped dovvne, & looked into the monument: † and she savv tvvo Angels in vvhite, sitting, one at the head, and one at the feete, vvhere the body of IESVS had been laid. † They say to her, Vvomā, vvhy vveepest thou? She saith to them, Because they haue taken avvay my Lord, and I knovv not vvhere they haue put him. † Vvhen she had said thus, she turned backvvard, and savv IESVS standing: and she knevv not that it is IESVS. † IESVS saith to her, Vvomā, vvhy vveepest thou? vvhom seekest thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avvay, tel me vvhere thou hast laid him: & I vvil take him avvay. † IESVS saith to her, Marie. She turning saith to him, Rabbóni (vvhich is to say, Maister.) † IESVS saith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. † Marie Magdalene commeth and telleth the 11 12 13 14 15 16 17 18

EASTER DAY. *Mt. 28, 1* *Mr. 16, 1* *Lu, 24, 1*

Luc. 24, 12.

Mt. 28, 1 *Mr. 16, 5* *Luc. 24, 4.*

the diſciples, That I haue ſeen our Lord, and thus he ſaid vnto me. ✠

Mr. 16, *Lu.* 24,36. 1.*Cor.*15, 5.

19 † Therfore vvhen it vvas* late that day, the firſt of the Sabboths, and" the doores vvere ſhut, vvhere the diſciples vvere gathered together for feare of the Ievves, IESVS came and ſtoode in the middes, and ſaith to them, Peace be to you.

20 † And vvhen he had ſaid this, he ſhevved them his handes and ſide. The diſciples therfore vvere glad vvhen they ſavv

21 our Lord. † He ſaid therfore to them againe, :: Peace be to

22 you." As my Father hath ſent me, I alſo doe ſend you. † Vvhen he had ſaid this," he breathed vpon them: and he ſaith to

23 them, Receiue ye the Holy Ghoſt: †" VVHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOV SHAL RETEINE,

24 THEY ARE RETEINED. † But Thomas one of the Tvvelue, vvho is called Didymus, vvas not vvith them vvhé

25 IESVS came. † The other diſciples therfore ſaid to him, Vve haue ſeen our Lord. But he ſaid to them, Vnles I ſee in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his ſide: I vvil not beleeue.

26 † And after eight daies, againe his diſciples vvere vvithin: and Thomas vvith them. IESVS commeth :: the doores being ſhut, and ſtoode in the middes, and ſaid, Peace be to

27 you. † Then he ſaith to Thomas, Put in thy finger hither, and ſee my handes, and bring hither thy hand, and put it into

28 my ſide: & be not incredulous but faithful. † Thomas an-

29 ſvvered, & ſaid to him, My Lord, & my God. † IESVS ſaith to him, Becauſe thou haſt ſeen me, Thomas, thou haſt beleeued: :: bleſſed are they that haue not ſeen & haue beleeued. ✠

Io. 21,25

30 † * Many other ſignes alſo did IESVS in the ſight of his

31 diſciples, vvhich are not vvritté in this booke. † And theſe are vvritten, that you may beleeue that IESVS is CHRIST the ſonne of God: and that beleeuing, you may haue life in his name. ✠

HOLY weeke.

The Goſpel vpō Dominica in albis or Lovv Sunday.

:: Though he gaue them his peace hard before, yet novv entering to a nevv diuine action, to prepare their hartes to grace and attention, he bleſſeth them againe.

The Goſpel vpō S. Thomas the Apoſtles day, *Decemb.* 21.

LOVV SVNDAY.

:: See the annotation on the 19 verſe of this Chapter.

" They are more happy that beleeue without ſenſible argumēt or ſight, then ſuch as be induced by ſenſe or reaſon to beleeue.

ANNOTATIONS
CHAP. XX.

19. *The doores vvere ſhut.*) Such Heretikes as deny Chriſts body to be or that it can be in the B. Sacrament, for that it is in heauen, and can not be in two places at once, nor without the naturall

The being of Christs body in the B Bacramẽt Without ſpace or quãtitie correſpondẽt there vnto, is proued by other examples ī Scripture.

maner of the quantitie, ſpace or place agreable to the condition of his humanitie, be inuincibly refuted by Christs entering into the Disciples, the doores ſhut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, diſtincte and diuers from the ſubſtance and corpulence of the wood, was in the ſame proper place that the wood was in, and paſſed through the ſame: as he alſo came out of his mothers wombe, the clauſure not ſturred: and paſſed through the ſtone, out of his Sepulcher. By al which the Heretikes being plainely reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or ſo fondly ſhift them ſelues from the euidẽce thereof, that their impudencie is ſpecially to be marked in this point.

Heretical ſhifts to auoid plaine Scripture.

Some ſay, that he came in at the window: ſome, that the doore opened of it ſelf to let him in: ſome, that to come in, the doores being ſhut, ſignifieth no more, but that he came in late in the euening, at what time men vſe to ſhut their doores: and ſuch other ſlightes to defend falſhod, againſt expreſſe Scriptures, and againſt the Apoſtles teſtimonie, Who therfore tooke him to be a Spirit, becauſe they ſaw him ſtand ſodenly in the middes of them, al the houſe being cloſe ſhut. And the Fathers al confeſſe that he went in, the doores being ſhut. See S. Ambroſe *li. 10 in Lucam c. 24.* S. Auguſtine *ep. 3 ad Volusian. & li. 22 de ciuit. c. 8,* & S. Cyril, *in Io. li. 12, c. 55.* & S. Hiero. *li. 1 cont. Iouinianum c. 21.* We know it is the natural courſe od Gods ordinance, that euery body ſhould haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the ſame: Without which naturally the bodies were no where, and conſequently not at al, as S. Auguſtine ſaith *ad Dardanum.* but that God ſupernaturally and miraculouſly can not by his omnipotencie diſpoſe otherwiſe of his owne body, then the natural forme or quantitie or qualitie there of require, that is great incredulitie. ſeing we muſt beleeue that he can doe ſo with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel paſſe through a nedles eie, continuing in his natural figure and quantitie ſtil: and S. Auguſtine telleth of a woman whoſe ring fel from her girdle, both being faſt and whole: and Rupertus of a Religious man, whoſe girdle faſt buckled fel downe before him from his body. *De off. Eccl.*

Auguſt. *ep. 57.*

Chriſt can diſpoſe of his owne body & others about nature.

Mat. 19. Aug. li. 22 c. 8 de ciu. Dei.

Vbiquetaries of Brentiani.

Therfore it is to much vnfaithfulnes, by rules of place to embarre Chriſt of his wil or wiſedom to be in the Sacrament how him ſelf liſt, and on as many altars or places as he liketh. We deteſt for al that, the wicked hereſie of certaine Proteſtants, holding quite contrarie to the Zuinglians, that Chriſt according to his Humanitie is in euery place where the Diuinitie is: Which is both againſt faith, and the common rules of nature and diuinitie.

21. *As my Father.*) As when he gaue them commiſſion to preach and baptize through the world, he made mention of his owne power therein: ſo here before he inſtitute the Sacrament of Penance, and giue them authoritie to remitte ſinnes, leſt the wicked ſhould aſke afterward, by what right they do ſuch great functions, he ſheweth his Fathers commiſſion giuen to him ſelf, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: that Whoſoeuer deny the Apoſtles & their ſucceſſors, the Priests of Gods Church, to haue right to remitte ſinnes, ſhould deny conſequently Chriſt as man to haue authoritie to doe the ſame.

Chriſt ſheweth his commiſſion & ſo giueth the Apoſtles power to remit ſinnes.

22. *He breathed.*) He giueth the Holy Ghoſt in and by an external ſigne, to his Apoſtles, not viſibly and to al ſuch purpoſes as afterward at Whitſuntide, but for the grace of the Sacrament of Orders, as S. Auguſtine ſaith, and that none make doubt of the Priests right in remiſſion of ſinnes, ſeing the Holy Ghoſt is purpoſly giuen them to doe this ſame. In which caſe if any be yet cõtentious, he muſt deny the Holy Ghoſt to be God, and not to haue power to remitte ſinnes. *It is not abſurd* (ſaith S. Cyril) *that they forgiue ſinnes, which haue the Holy Ghoſt. For when they remitte or reteine, the Holy Ghoſt remitteth or reteineth in them, and that they doe two waies, firſt in Baptiſme, and then in Penance.* As S. Ambroſe alſo (*li. 1 c. 7 de penitentia*) reſelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remitte ſinnes in the Sacrament of Penance) aſketh, vvhy it ſhould be more diſhonour to God, or more impoſſible or inconuenient for men, to forgiue ſinnes by Penance then by Baptiſme, ſeing it is the Holy Ghoſt that doeth it, by the Priests office and miniſterie in both.

Aug. q. no Teſt. q. 91 Cot ep. Parmen. li. 2, c. 13. Cyril. li. 12 c. 56 in Io.

The holy Ghoſt is here purpoſely giuen to the Apoſtles, to remit ſinnes.

23. *Whoſe ſinnes.*) Power to offer Sacrifice, which is the principal function and acte of Prieſthod, was giuen them at the inſtitution of the B. Sacrament: the ſecond and next ſpecial faculte of Prieſthod, conſiſting in remitting ſinnes, is here beſtowed on them. And withal the holy Sacrament of Penance implying Contrition, Confeſſion, and Satisfaction in the Penitent, and abſolution on the Priests part, is inſtituted. for in that, that expreſſe power and commiſſion is giuen to Priests to remitte or reteine al ſinnes: and in that, that Chriſt promiſeth, Whoſe ſinnes ſoeuer they forgiue, they be of God forgiuen alſo: and vvhoſe ſinnes they reteine, they be reteined before God: it folovveth neceſſarily, that vve be bound to ſubmit our ſelues to their iudgment for releaſe of our ſinnes. For, this vvonderful povver vvere giuen them in vaine, if none vvere bound to ſeeke for abſolution at their handes. Neither can any rightly ſeeke for abſoiution of them, vnles they confeſſe particularly at leaſt al their mortal offences, vvhether they be cõmitted in minde, hart, vvil and * cogitation onely, or in vvord, and vvorke. for, Gods prieſts being in this Sacrament of Penance cõſtituted in Chriſts ſteede as iudges in cauſes of our conſcience, can not rightly tuie our caſes vvithout ful and exacte cognition and knovvledge of al our ſinnes, and the neceſſarie circumſtances and * differences of the ſame. Which can not otherwiſe be had of them being mortal men, then

The Sacrament of PENANCE inſtituted.

Men are bound to confeſſe, al their mortal ſinnes, and that in particular.

* Cypr. de lapſ. nu. 11. * Hiero. in 16 Mat.

then by our simple, sincere, and distincte vtterance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to theire iniunction. For that authoritie to reteine sinnes, consisteth specially in enioyning satisfaction and penitential vvorkes of praying, fasting, almes, and such like. Al vvhich Gods ordinance whosoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe: let them be assured they can not be saued. Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God onely, without this Sacrament: (which was the old Heresie of the Nouatians *Ambr. li. 1 de panit. c.2. Socrat. li. 7 Ec. hist. c. 25*) more then any may hope to be saued or haue his originai or other sinnes before Baptisme, forgiuen by God without the same Sacramẽt. Let no man deceiue him self, this is the *second table or borde after shipvvracke*, as S. Hierom calleth it. Whosoeuer take not hold of it, shal perish without al doubt, because they contemne Gods counsel and order for their saluation. And therfore S. Augustine (ep. 180) ioyning both together, saith it is a pitiful case, when by the absence of Gods Priests, men depart this life, *aut non regenerati, aut ligati*. that is, *either not regenerated* by Baptisme, *or fast bound*, and not absolued by the Sacrament of penance and reconciliation: because they shal be excluded from eternal life, and *destruction folovveth them*. And S. Victor (*li. 2 de persecut. Vandalica*) telleth the miserable lamẽtation of the people, when their Priests were banished by the Arian Heretikes. *Who* (say they) *shal baptize these infants?* Who *shal minister penãce vnto vs, & loose vs from the bandes of sinnes &c?* And therfore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & such as Priests shal answer for at the later day, to suffer any man that is pœnitent of his sinnes, to depart this life without this reconciliation and absolution: *because* (saith he) *the Lavvmaker him self* (Christ) *hath graunted, that things bound in earth, should also be bound in heauen: and that those things might there be loosed, vvhich vvere loosed before here in the Church*. And it is a world to see, how the Heretikes wrastle with this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing Gods threates vpon sinners, and to We can not tel what els, though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sicke, their Ministers acknowledge & challenge the same, vsing a formal absolution according to the Churches order, after the special cõfession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs wordes, and the Priests great power and dignitie giuen them by the same wordes and other, marke wel these wordes of S. Chrysostome. *For*, saith he, *they that dvvel on the earth, and conuerse in it, to them u commission giuen to dispense those things that are in heauen, to them u it giuen to haue the power vvhich God vvould not to be giuen neither to Angels nor Archangels. for, neither to them vvas it said, Whatsoeuer you shal binde in earth, shal be bound in heauen: and vvhatsoeuer you shal loose in earth, shal be loosed in heauen. The earthly Princes in deede haue also power to binde, but the bodies onely: but that bond of Priests vvhich I speake of, toucheth the very soule it self and reacheth euen to the heauens: in so much that vvhatsoeuer the Priests shal doe beneath, the self same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. for in deede vvhat els u thu, then that the power of al heauenly things u graunted them of God? Whose sinnes so euer, saith he, you shal reteine, they are reteined. What power (I beseche you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto them.* And as this concerneth the Priests high authoritie to absolue, so therevpon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian *de Lapsis nu. 11.* They (saith he) *that haue greater faith and feare of God, though they did not fall in persecution, yet because they did onely thinke it in their minde, thu very cogitation they confesse to Gods Priests sorovvfully and plainely, opening their conscience, vttering and discharging the burden of their minde, and seeking holesome medicine for their vvoundes though but smal and litle.* And a litle after, *Let euery one (my brethren) I beseeche you, confesse his sinne, vvhiles he is yet aliue, vvhiles his confession may be admitted, vvhiles satisfaction and remission made by the Priests is acceptable before God.* S. Cyril (or as some thinke, Origen, *li. 2 in Leuit.* calleth it a great part of penance, when a man is ashamed, and yet openeth his sinnes to our Lords Priest. See also *Tertul. li. de Panit. S. Hiero. in c. 10 Ecclesiastæ. S. Basil. in Regula breu. quæst. 229.* Who compare sinners that refuse to confesse, to them that haue some disease in their secrete partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where they must needes meane secrete confession to be made to them that may absolue. And S. Leo ep. 80 most plainely (as before S. Cyril) expresly nameth Priests. *That confession is sufficient vvhich is made first to God, then to the Priest also.* And againe, *It is sufficient that the guiltines of mens consciences be vttered to the Priests onely by the secrecie of confession.* S. Hierome in 16 Mat. saith, that Priests loose or binde, *audita peccatorum varietate, hauing heard the varietie and differences of sinnes.* S. Paulinus Writeth of S. Ambrose, *that as often as any confessed his sinnes vnto him for to receiue penance, he so vvept for compassion, that thereby he caused this penitent to Weepe also.* He addeth moreouer, that this holy Doctor was so secrete in this cate, that no man knew the sinnes confessed, but God and him self. And S. Augustine ho. 49 de 50 homilijs to. 10. saith thus, *Doe penance such as u done in the Church, Let no man say, I doe it secretly, I doe it to God. in vaine then vvas it said,* Whatsoeuer you shal loose in earth, shal be loosed in heauen. See S. Ambrose *de pœnitentia* through out. S. Cyprian *de Lapsis*, the booke *de vera & falsa panit.* in S. Augustine. beside al antiquitie which is ful of these speaches concerning absolution, and confession.

To reteine sinnes.

The necessitie of this Sacrament.

The Heretikes wrastling agaist plaine Scripture.

The English Ministers heare confessions, and absolue.

Priests power to forgiue sinnes, is aboue the power of Angels or worldly Princes.

Confession to Priests.

Secrete or auricular Confession.

Hiero. ad Demetriadem. c. 6. to. 1.

Mat. 18.

See the cõmunion booke.

Li. 5 de Sacerd.

In vita D. Ambr. prope finẽ.

Mat. 18.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fiſhing with his fellowes: and cauſing them after they had al night taken none, to catch a great multitude, which Peter draweth to land, where he alſo dineth them: 15 He (expreſſing what this fiſhing ſignified) maketh Peter his Vicar, committing vnto him the feeding of his lambes and ſheepe: 18 and reuealeth vnto him, that he alſo ſhal be crucified, to the glorie of God, 20 admoniſhing him to minde that, rather then to be curious about Iohns death.

The Goſpel on wenſeday in Eaſter weeke.

AFTER IESVS manifeſted him ſelf againe at the ſea of Tibérias. And he manifeſted thus: † There vvere together Simon Peter and Thomas vvho is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the ſonnes of Zebedee, and tvvo others of his diſciples. † Simon Peter ſaith to them, I goe to fiſh. They ſay to him, Vve alſo come vvith thee. And they vvent forth and got vp into the boate: and that night they tooke nothing. † But vvhen morning vvas novv come, IESVS ſtoode on the ſhore: yet the diſciples knevv not that it vvas IESVS. † IESVS therfore ſaith to them, Childrē, haue you any meate? They anſvvered him, No. † He ſaith to them, Caſt the nette on the right ſide of the boate: and you ſhal finde. They therfore did caſt it: and novv they vvere not able to dravv it for the multitude of fiſhes. † That diſciple therfore vvhom IESVS loued, ſaith to Peter, It is our Lord. :: Simon Peter vvhē he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and caſt him ſelf into the ſea. † But the other diſciples came in the boate (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fiſhes. † Therfore after they came dovvne to land, they ſavv hote coles lying, and fiſh laid thereon, and bread. † IESVS ſaith to them, Bring hither of the fiſhes that you tooke novv. † Simō Peter vvent vp, and drevv the nette to the land, ful of great fiſhes, an hundred fiftie three. And although they vvere ſo many, the nette vvas not broken. † IESVS ſaith to them, Come, dine. And none of the diſciples, durſt aſke him, Vvho art thou? knovving that it is our Lord. † And IESVS commeth and taketh the bread and giueth them, and the fiſh in like maner. † This novv the :: third time IESVS vvas manifeſted to his diſciples, after he vvas riſen from the dead. † Therfore vvhen they had dined, IESVS ſaith to Simon Peter

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

:: See in S. Auguſtine *tract. 122 in Io.* the great myſterie hereof concerning the CHVRCH, and in S. Gregorie *hom. 26 in Euang.* and S. Bernard *li. 2 c. 8 de conſid.* Peters PRIMACIE here miſtically ſignified.

:: Not the third apparition, but the third day of his apparitions, for he appeared in the very day of his Reſurrectiō cōpē, againe vpon Low Sunday, then this third time, And S. Marke ſaying, *laſt he appeared*, *i. e.* remembreth his laſt apparition the firſt day.

the diſciples.

Peter, Simon of Iohn, loueſt thou me more then theſe? He
ſaith to him, Yea Lord: thou knovveſt that I loue thee. he
16 ſaith to him, FEEDE MY LAMBES. † He ſaith to him
againe, Simon of Iohn, loueſt thou me? he ſaith to him, Yea
Lord, thou knovveſt that I loue thee. He ſaith to him,
17 [c]FEEDE MY LAMBES. † He ſaith to him the third time,
Simō of Iohn, loueſt thou me? Peter vvas ſtroken ſad, becauſe
he ſaid vnto him the third time, Loueſt thou me? And he ſaid
to him, Lord, thou knovveſt al things: thou knovveſt that I
18 loue thee. He ſaith to him, [d]FEEDE MY SHEEPE. † Amē,
amen I ſay to thee, vvhen thou vvaſt yonger, thou didſt girde
thy ſelf, and didſt vvalke vvhere thou vvouldeſt. but
vvhen thou ſhalt be old, thou ſhalt ſtretch forth thy handes,
and [e]an other ſhal girde thee, and leade thee vvhither thou
19 vvilt not. † And this he ſaid, ſignifying by vvhat death
he ſhould glorifie God. ⊣ [b]And vvhen he had ſaid
20 this, he ſaith to him, Folovv me. † Peter turning,
ſavv that diſciple vvhom IESVS loued, folovving, * vvho
alſo leaned at the ſupper vpon his breaſt, and ſaid, Lord vvho
21 is he that ſhal betray thee? † Him therfore vvhen Peter had
22 ſeen, he ſaith to IESVS, Lord, and this man vvhat? † IESVS
ſaith to him, [c]So I vvil haue him to remaine til I come, vvhat
23 to thee? folovv thou me. † This ſaying therfore vvent
abrode among the brethren, that that diſciple dieth not. And
IESVS did not ſay to him, he dieth not: but, So I vvil
24 haue him to remaine til I come, vvhat to thee? † This is
that diſciple vvhich giueth teſtimonie of theſe things, and
hath vvritten theſe things: and vve knovv that his teſtimo-
nie is true. ⊣
25 † But there are * many :: other things alſo vvhich IESVS
did: vvhich if they vvere vvritten in particular, neither the
vvorld it ſelf I thinke vvere able to conteine thoſe bookes
that ſhould be vvritten.

The Goſpel on the eue of SS. Peter and Paul.

[c] ποίμαινε feede & rule

Io. 13, 23

Io. 20, 30.

b The Goſpel vpō S. Iohn the Euangeliſts day in Chriſtmas Decembris 27.

c So readeth S. Ambroſe in Pſ. 45. & ſer. 20 in Pſ. 118. S. Aug. tract. 124 in Io. & moſt ancient copies and ſeruice bookes extant in Latine. other reade, If I vvil: other, If ſo I vvil &c.

:: Hovv fevv things are Written of Chriſts actes & doctrine in cōpariſon of that vvhich he did and ſpake? and yet the Heretikes wil needes haue al in Scripture, truſting not the Apoſtles ovvne preaching, or report of any thing that our Maiſter did or ſaid, if it be not vvritten.

ANNOTATIONS
CHAP. XXI.

17. *Feede my ſheepe.*] As it was promiſed him *Mat. 16*, that the Church ſhould be builded vpō him, and that the keies of heauen ſhould be giuen to him: ſo here it is performed, & he is actually made the general Paſtor and Gouerner of al Chriſts ſheepe. For though the other ten (as Matthias and Paul alſo afterward) were Apoſtles, Biſhops, Prieſts, and had authoritie to binde and looſe, to remitte and retaine, to preach, baptize, and ſuch like, as wel as he: Yet in theſe things and al other gouernement, Chriſt would haue him to be their head, and they to depend of him as head of their College, and conſequently of the whole flocke of Chriſt: no Apoſtle nor no Prince in earth

Peter is here made the general Paſtor, and the Church is builded vpon him.

(if

The Proteſtãts otherwiſe denying this preeminence of Peter, yet to vphold their Archbiſhops, do auouch & proue it againſt the Puritanes.

(if he acknowledge him ſelf to be a ſheepe of Chriſt) exempted from his charge. And that Chriſt maketh a difference betwixt Peter and the reſt, and giueth him ſome greater preeminence and regiment then the reſt, it is plaine by that he is aſked whether he loue our Lord more then the other Apoſtles do: Where, for equal charge no difference of loue had bene required. *To Peter* (ſaith S. Cyprian) *our Lord after his Reſurrection ſaid, Feede my ſheepe, and builded his Church vpon him alone, and to him he giueth the charge of feeding his ſheepe. For although after his Reſurrection he gaue his power alike to al, ſaying, As my Father ſent me, ſo I ſend you, take the Holy Ghoſt, if you remitte to any their ſinnes, they ſhal be remitted &c. Yet to manifeſt vnitie, he cõſtituted one Chaire, & ſo diſpoſed by his authoritie that vnitie ſhould haue origine of one. The reſt of the Apoſtles were that Peter was, in equal fellowſhip of honour and power, but the beginning cõmeth of vnitie: the Primacie is giuen to Peter, that the Church of Chriſt may be ſhewed to be one, & one Chaire.* S. Chryſoſtome alſo ſaith thus: *Why did our Lord ſhede his bloud? truely to redeeme thoſe ſheepe, the cure of which he committed both to Peter and alſo to his Succeſſors.* And a litle after, *Chriſt would haue Peter indued with ſuch authoritie, and to be far aboue al his other Apoſtles: for he ſaith: Peter, doſt thou loue me more then al theſe do? Whereupon our Maiſter might haue inferred, If thou loue me Peter, vſe much faſting, ſleepe on the hard floure, watch much, be patrone to the oppreſſed, father to the orphans, and huſband to the widowes: but omitting al theſe things, he ſaith, Feed my ſheepe. For, al the foreſaid vertues certis may be done eaſily of many ſubiects, not onely men but women: but when it commeth to the gouernement of the Church and committing the charge of ſo many ſoules, al woman kind muſt needes wholy giue place to the burden and greatnes thereof, and a great number of men alſo.* So writeth he.

Cypr. de vnit. Ec.

Li. 2 de Sacerd.

Peters ſucceſſors ſuccede hi in vniuerſal authoritie.

S. Gregorie though he miſliked the title of *Vniuerſal Biſhop*, yet is moſt plaine both in his writings & doings for the Popes Supremacie, as alſo S. Leo the great.

And becauſe the Proteſtants would make the vnlearned thinke, that *S.* Gregorie deemed the Popes Supremacie to be wholy vnlawful and Antichriſtian, for that he condemneth Iohn of Conſtantinople for vſurping the name of vniuerſal Biſhop, reſembling his inſolence therein to the pride of Antichriſt: note wel the wordes of this holy father in the very ſame place and Epiſtle againſt the B. of Conſtantinople, by which you ſhal eaſily ſee that to deny him to be vniuerſal Biſhop, is not to deny Peter or the Pope to be head of the Church, or ſupreme Gouerner of the ſame, as our Aduerſaries fraudulently pretend. *It is plaine to al men*, ſaith he, *that euer read the Goſpel, that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apoſtles. for to him it was ſaid, Feed my ſheepe: for him was the prayer made that his faith ſhould not faile: to him were the keies of heauen giuen and authoritie to binde and looſe: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuerſal Apoſtle. This title in deed was offered for the honour of S. Peter Prince of the Apoſtles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vſe it or conſent to take it.* Thus much *S.* Gregorie.[a] Who though he both practiſed iuriſdiction through out al Chriſtendom, as other of thar See haue euer done, and alſo acknowledged the Principality and Soueraintie to be in Peter and his Succeſſors: yet would he not for iuſt cauſes vſe that title ſubiect to vanitie & miſconſtruction. But both he & al the Popes ſince haue rather called them ſelues, *Seruos ſeruorum Dei*, the Seruants of Gods ſeruants. Though the Word, *vniuerſal Biſhop*, in that ſenſe wherein the holy Councel of Chalcedon offered it to the See of Rome, was true and Lawful. For that Councel would not haue giuen any Antichriſtian or vniuſt title to any man. Onely in the B. of Conſtantinople and other, which in no ſenſe had any right to it, and who vſurped it in a very falſe and tyrannical meaning, it was inſolent, vniuſt, and Antichriſtian. See alſo the Epiſtles of S. Leo the Great concerning his practiſe of vniuerſal iuriſdiction, though he refuſed the title of vniuerſal Biſhop. And S. Bernard (that you may better perceiue that the general charge of Chriſts ſheepe was not onely giuen to Peters perſon, but alſo to his ſucceſſors the Popes of Rome, as S. Chryſoſtom alſo before alleaged doth teſtifie) writeth thus to Eugenius, Thou art he to whom the keies of heauen are deliuered, & to whom the ſheepe are cõmitted. there be other Porters of heauẽ, & other Paſtors of flockes: but thou haſt inherited in more glorious & differẽt ſort. For they haue euery one their particular flocke, but to thee al vniuerſally, as one flocke to one mã, are credited: being not onely the Paſtor of the ſheepe, but the one Paſtor of al the Paſtors them ſelues. but thou wilt aſke me how I proue that? euen by our Lordes word. for to whom of al, I ſay not only Biſhops, but Apoſtles, were the ſheepe ſo abſolutely and without limitation cõmitted? *If thou loue me Peter, feede my ſheepe.* He ſaith not, the people of this kingdom or that citie, but, *my ſheepe*, Without al diſtinction. So *S.* Bernard. And herevnto may be added that the ſecond, *feede*, is in greeke a word that ſignifieth withal to gouerne and rule, as *Pſ. 2. Mich. 5. Mat. 2. Apoc. 2.* and therfore it is ſpoken of Dauid alſo and other temporal Gouerners (as the Hebrew word anſwering therevnto) in the [a] Scriptures very often, and the Greeke in profane Writers alſo.

[a] See li. 1. ep. 72. 73. li. 2 ep. 37. 41. li. 4 ep. 93 li. 7 ep. 63.

The title of vniuerſal Biſhop refuſed, but vniuerſal iuriſdiction alwaies acknowledged and practiſed.

Bernard. li. 2. c. 8. de cõſider.

The Pope is Paſtor of al Paſtors.

ποίμανε

[a] 2 Reg. c. 5. Pſ. 77.

18. An other ſhal gird thee.] He Prophecieth of Peters Martyrdom, and of the kinde of death which he ſhould ſuffer, that was, crucifying. Which [a] the Heretikes fearing that it were a ſteppe to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euſeb. li. 3 c. 1. Euſeb. li. 2 c. 24. Hiſt. Ec. Tertul. de præſcript. nu. 36. Aug. tract. 123 in Ioan. Chryſoſt. Beda in hunc locum.*

Peter crucified at Rome.

[a] Beza in hunc locũ.

THE

THE SVMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen vnto Chriſts Aſcenſion.

***

Mt.	Mr	Lu.	Io.	
			1	THE preface moving the Reader to receiue CHRIST, being the æternal VVORD of God, the life and the light.
		1		The Angel telleth Zacharie of the conception of Iohn Baptiſt, Chriſts Precurſor: and Elizabeth conceiueth him.
		1		The ſame Angel doing his meſſage to the B. Virgin, CHRIST is incarnate in her wombe.
		1		Our B. Ladie viſiteth Elizabeth: and Iohn Baptiſt is borne, and circunciſed.
1				The Angel telleth Ioſeph that his vvife is vvith childe by the Holy Ghoſt.
1		3		The gencalogie of Chriſt.
		2		The birth of Chriſt in Bethlehem, and his circunciſion.
2				The Sages come from the Eaſt, and adore Chriſt.
		2		Chriſt is preſented in the Temple: vvhere Simeon and Anna prophecie of him.
2				Ioſeph vvith the childe and his mother, fleeth into Ægypt: and returneth to Nazareth.
		2		Ieſus being ſought of his parents, is found in the Temple among the Doctors.
3	1	3		Iohn the Baptiſt preacheth and baptizeth, preparing al to receiue Chriſt: and among other, Chriſt is baptized of him.
4	1	4		Chriſt faſteth fourtie daies, and is tempted in the vvildernesſe.
			1	Iohn giueth teſtimonie of Chriſt to the legates of the Ievves, to the people, and to his ovvne diſciples.
			2	Chriſt vvorketh his firſt miracle, turning vvater into vvine at a mariage.
			2	In the feaſt of Paſche he caſteth out the biers and ſellers in the Temple, inſinuating to the Ievves his death and reſurrection.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the miniſterie of his diſciples. vvherevpon a queſtion is moued to Iohn about their tvvo baptiſmes.

THE 1 PART, conteining the Infancie of Chriſt and the time that he liued obſcurely.

The 2 part, conteining the time of the preparatiō toward his manifeſtation.

THE 1. PASCHE.

Mt.	Mr.	Lu.	Io.	
14	6	3		Iohn Baptiſt is put into priſon for reprehending Herods inceſtuous aduoutrie.
4			4	After Iohns empriſonment, Chriſt returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.
			4	He healeth a lordes ſonne of an ague.
4	1	4		He preacheth in Galilee, and vvaxeth very famous.
4	1	5		He calleth foure diſciples out of the boate, and they folovv him.
	1	4		He healeth one poſſeſſed of a diuel, in the Synagogue.
8	1	4		He cureth Simon Peters mother in lavv, & many ſicke perſons.
8		9		He refuſeth three that offer to folovv him.
8	4	8		He appeaſeth the tempeſt on the ſea.
8	5	8		He healeth tvvo poſſeſſed of diuels in the countrie of the Geraſens, and permitteth the diuels to enter into ſvvine.
9	2	5		He healeth the ſicke of the palſey, being let dovvne through the tiles.
				He calleth Matthevv from the cuſtome houſe, and diſputeth vvith Iohns diſciples and the Phariſees of faſting.
9	5	8		He raiſeth the Archiſynagogs daughter, and cureth her that had a fluxe of bloud.
9				He healeth tvvo blinde, and one poſſeſſed.
			5	He healeth him on the Sabboth day that lay at the Probatica and had been diſeaſed 38 yeres. THE 2 PASCHE.
12	3	6		He confuteth the Phariſees being offended that his diſciples bruiſed the eares of corne on the Sabboth.
12				He reſelleth the Phariſees being offended becauſe he cured the vvithered hand on the Sabboth.
5.6.	3	6		He chooſeth the 12 Apoſtles: and maketh that diuine ſermon called *Sermo Domini in monte, the Sermon of our Lord in the mount*, conteining the paterne of a Chriſtian mans life.
7				
8	1	5		He cureth a leper.
8		7		He healeth the Centurions ſeruant.
		7		He raiſeth the vvidovves ſonne at Naim.
11		7	9	Iohn ſendeth out of priſon his diſciples vnto Chriſt.
		7		He forgiueth M. Magdalens ſinnes, preferring her much before the Phariſee that deſpiſed her.
12	3	11		He healeth him that had a deafe and dumme deuil, and refuteth the blaſpheming Phariſees.
12	3	11.8		He preferreth the obſeruers of Gods vvord before carnal mother and brethren.
13	4	8		The parable of the ſovver.
13	4			The parables of the cockle, of the ſeede grovving vvhen men ſleepe, of the muſtard ſeede, and of the leauen.
13				The parables of the treaſure hid in the field, of the pretious ſtone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8.		He ſendeth the tvvelue Apoſtles to preache.
14	6	9		Iohn is beheaded, and the fame of Ieſus commeth to Herods eares.
14	6	9	6	He feedeth 5000 men vvith fiue loaues.

The 3 part, from the time that he began (Mat. 4, 12 & 17.) to manifeſt him ſelf, by preaching and miracles.

He

Mt.	Mr.	Lu.	Io.		
14	6		6	He vvalketh vpon the ſea, and ſo maketh Peter alſo to doe.	
			6	He reaſoneth of Manna, and of the true bread from heauen.	THE 3 PASCHE.
15	7			He reprehendeth the Phariſees for cauilling at his diſciples becauſe they did eate vvith vnvvaſhed handes.	
				He healeth the daughter of the vvoman of Canaan.	
	7			He cureth a man that vvas deaſe and dumme.	
15	8			He feedeth 4000 vvith ſeuen loaues.	
16	8			He reiecteth the Phariſees that aſked a ſigne, and biddeth his diſciples bevvare of their leauen.	
	8			He healeth a blinde man in Bethſaida.	
16	8	9		The time that he vvil paſſe out of this vvorld, novv dravving nigh, he maketh Peter, for confeſſing him to be Chriſt, the Rocke vpon vvhich he vvil build his Church, promiſing to giue him the keies of heauen, and vvithal foretelleth, that he muſt ſuffer in Hieruſalem, and that al muſt be ready to ſuffer vvith him.	*The 4 part,* from the time that he began (*Mat.16, 21*) to foretel to his Diſciples, that he muſt goe & ſuffer in Hieruſalem.
17		9		The Tranſfiguration.	
				He caſteth out the diuel vvhich his diſciples could not caſt out, commending vnto them faſting and praier.	
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a ſtater in the fiſhes mouth.	
18	9	9		His diſciples contending for Superioritie, he teacheth humilitie.	
18	9			He threateneth the ſcandalizers of litle ones.	
18				He teacheth vs to forgiue our brother ſinning againſt vs.	
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him.	*The 5 part,* of his going into Ievvrie toward his Paſſion.
		17		In that iourney he healeth the ten lepers.	
			7	He teacheth in the Temple in the feaſt of Scenopégia, that is, of Tabernacles.	
			8	He abſolueth the vvoman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that vvould haue ſtoned him.	
			9	He reſtoreth ſight to him that vvas borne blinde.	
			10	He reaſoneth of the true Paſtor and his ſheepe.	
		10		He ſendeth the 70 diſciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Ieſus.	
		11		He teacheth the maner and force of praier, and reprehendeth the prepoſterous cleanneſſe of the Phariſees.	
		12		He teacheth not to feare them that kil the body onely, to caſt avvay the care of riches by the parable of him that thought his barnes to litle, and that the faithful ſeruant vvil alwaies expect the comming of his lord and maiſter.	
		13		He threateneth them, vnles they doe penance, ſhewing Gods patience by the fruitles figtree that vvas ſuffered to ſtand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrovv.	
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce al things in compariſon of him.	

Mt.	Mr.	Lu.	Io.	
			10	In the feaſt of Dedication he goeth out of their handes that vvould haue ſtoned him.
		15		The parables of the loſt ſheepe, of the grote, and of the prodigal ſonne.
		16		The parable of the vniuſt bailife.
19	10	16		Of the indiſſolubilitie of matrimonie.
		16		The riche glutton and Lazarus.
		17		Vvo to ſcandalizers. The force of faith euen to the mouing of trees vvith a vvord.
		18		Of the Phariſee and the Publicane that vvent to pray.
19	10	16		He impoſeth or laieth his handes vpon litle children, and exhorteth a yong riche man to forſake al and become perfect.
20				The parable of the vvorkemen hired into the vineyard.
			11	He raiſeth Lazarus, and the Iewes cõſult hovv to deſtroy him.
20	10	19		He foretelleth his death, and denieth the requeſt of Zebedees tvvo ſonnes, aſking the tvvo cheefe places about him.
		18		He healeth a blinde man before his entring into Iericho.
		19		Zachæus the Publicane entertaineth Chriſt, The parable of the ten poundes deliuered to ten ſeruants.
20		10		He healeth tvvo blinde men as he goeth out of Iericho.
26	14	12		At a ſupper in Bethánia, Marie povvred ointment vpon him.
21	11	19	12	Riding vpon an aſſe he entreth glorioufly into Hieruſalem.
21			12	He healeth the lame and the blinde, and Gentiles deſire to ſee him.
21	11	19		He curſeth the figtree, and caſteth the biers and ſellers out of the Temple.
21	11	19		To his enemies the Ievves, he auoucheth his povver by Iohns
		20		Baptiſme vvhich vvas of God, and foretelleth their reprobation, vvith the Gentils vocation in their place, by parables: as the parable of the tvvo ſonnes, the one promiſing to doe, the other doing his fathers commaundement.
21	12	20		The parable of the vineyard let out to huſbandmen that killed both the ſeruants and the ſonne ſent to require fruite.
22				The parable of the king that made a mariage for his ſonne, inuiting gheſts to the feaſt, and they vvould not come.
22	12	20		He anſvvereth their queſtion of paying tribute tó Cæſar, and the Sadducees queſtion of the Reſurrection.
22	12			He anſvvereth the Phariſees queſtion, of the greateſt commaundement.
22	12	20		He putteth them to ſilence vvith this queſtion concerning CHRIST, hovv he could be Dauids ſonne.
23	12	20		He biddeth them doe as the Scribes teach, but not as they doe.
	12	21		He extolleth and preferreth the poore vvidovves offering.
24	13	21		He foretelleth to ſome of his Diſciples, the deſtruction of the Temple and of Hieruſalem: and by that occaſion, vvhat things ſhalbe before the conſummation of the vvorld, and Antichriſt in the conſummation, and then incontinent Domeſday, vvarning vs to prepare our ſelues againſt his coming.
25				By the parable of the ten Virgins, & the parable of the talents, he

PALME ſunday. *The 6 part,* conteining the holy weeke of his Paſſion in Hieruſalem.

TVESDAY nigh.

Mt.	Mr.	Lu.	Io.		
				he ſhevveth, hovv it ſhal be at Domeſday vvith the Faithful that prepare, and that prepare not them ſelues: and vvithout parables, that they vvhich doe not good vvorkes, ſhal be damned.	
26	14	22		Iudas bargaineth vvith the Ievves to betray him. and tvvo of his diſciples prepare the Paſchal lambe.	TENEBRE vveneſday.
			13	At the ſupper he vvaſheth his Apoſtles feete.	MAVNDY
26	14	22		He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.	thurſday.
26	14	22	13	He foretelleth that one of the Tvvelue ſhal betray him (appeaſing their contention for the ſuperioritie) and that they ſhal al deny him.	*The ✠ Paſche.*
			14	His ſermon after ſupper.	
			17	His prayer to his father.	Al THVRSDAY
26	14	22	18	The ſtorie of his Paſſion and burial, from thurſday at night, til	night & good
27	15	23	19	the next day at euentide.	FRIDAY.
28	16	24	20	He riſeth the third day,	EASTER DAY.
	16		20	appeareth firſt to Marie Magdalene.	
28				Then to the other vvomen.	
		24		Then to Peter. ver. 34. then to the tvvo diſciples going into Emmaus. ver. 15.	
		24	20	Then to the diſciples gathered together in a houſe at Hieruſalem, vvhen he entred the doores being ſhut, and gaue them povver to remit and reteine ſinnes.	
			20	Then, vpon Lovv-Sunday, to the diſciples likevviſe gathered together, and Thomas among them.	LOVV SVN-day.
			21	Then, at the ſea of Tiberias, to Peter & the reſt that were fiſhing. vvhere he committeth his ſheepe to Peter.	
28	16			Then, to the diſciples vpon a mount in Galilee: giuing them commiſſion to preache and baptize through out the vvhole vvorld.	
		24		Then in Bethânia, vvhere he promiſeth to ſend the holy Ghoſt (bidding them tarie in the meane time in Hieruſalem) and ſo bleſſing them, Aſcendeth into heauen.	ASCENSION day.
	16	24			

THE ARGVMENT OF THE ACTES OF THE APOSTLES.

THE Goſpel hauing ſhewed, how the Ievves moſt impiouſly reiected Chriſt (as alſo Moyſes and the Prophets had foretold of them:) and therefore deſerued to be reiected themſelues alſo of him: now followeth this booke of the Actes of the Apoſtles (* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and ſheweth, how notwithſtanding their deſertes, Chriſt of his mercy (as the Prophets alſo had foretold of him) offered himſelfe vnto that vnworthy people, yea after that they had Crucified him, ſending vnto them his twelue Apoſtles to moue them to penance, and ſo by Baptiſme to make them of his Church: and whiles al the Twelue were ſo occupied about the Ievves: how of a perſecuting Ievve he made an extraordinarie Apoſtle (who was S. Paul) and to auoide the ſcādal of the Ievves (to whom onely him ſelfe likewiſe for the ſame cauſe had preached) ſent him, and not any of his Twelue by and by, who were his knowen Apoſtles, vnto the Gentiles, who neuer afore had heard of Chriſt, and were worſhippers of many Gods, to moue them alſo (for, that likewiſe the Prophets had foretold) to faith and penance, and ſo by Baptiſme to make them of his Church: and how the incredulous Ievves euery where reſiſted the ſame Apoſtle and his preaching to the Gentiles, perſecuting him and ſeeking his death, and neuer ceaſing vntil he fel into the handes of the Gentils: that ſo (as not onely he euery where, but alſo the Prophets afore him, and Chriſt had foretold) the Goſpel might be taken away from them, and giuen to the Gentiles: euen from Hieruſalem (whoſe reprobation alſo by name had been often foretold) the headcitie of the Iewes, where it began, tranſlated to Rome the headcitie of the Gentiles. Al this will be euident by the partes of the booke: which may be theſe ſixe.

* Hier. in Catal.

Act. 13, 46. 18, 6. 19, 9. 28, 28. Mat. 21, 23. Eſa. 1. Luc. 13, 33.

First, how Chriſt Aſcending in the ſight of his Diſciples, promiſed vnto them the Holy ghoſt, foretelling that of him they ſhould receiue ſtrength, and ſo begin his Church in Hieruſalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria alſo, yea into al Nations of the Gentiles, be they neuer ſo far of. You ſhal receiue (ſaith he) the vertue of the Holy ghoſt cōming vpon you: and you ſhal be witneſſes vnto me in Hieruſalem, & in al Iurie, and Samaria, and euen to the vtmoſt of the earth. *Chap.* 1.

Secondly, the beginning of the Church in Hieruſalem, accordingly. *Chap.* 2.

Thirdly, the propagation of it conſequently into al Iurie, and alſo to Samaria. *Chap.* 8.

Fourthly, the propagation of it to the Gentiles alſo. *Chap.* 10.

Fifthly, the taking of it away from the obſtinate Ievves, and geuing of it to the Gentiles.

Gentiles, by the miniſterie of S. Paul and S. Barnabee. Chap. 13.

Sixthly, of taking it away from Hieruſalem it ſelfe, the headcitie of the Ievves, and ſending it (as it were) to Rome the headcitie of the Gentiles, and that, in their perſecuting of Paul ſo far, *that he appealed to Cæſar and ſo deliuering him after a ſort vnto the Romanes: as they had * before deliuered to them alſo Chriſt him ſelfe. vvhereas S. Peters firſt cõming thither, vvas vpon an other occaſion, as ſhalbe ſaid anone. Of vvhich Romanes and Gentiles therfore, the ſame S. Paul being novv come to Rome (the laſt Chap. of the Actes) foretelleth the obſtinat Ievves there, ſaying: Et ipſi audient. You vvil not heare, but, they vvil heare. that ſo the prediction of Chriſt aboue rehearſed might be fulfilled: And euen to the vtmoſt of the earth. And there doth S. Luke end the booke, not caring to tel ſo much as the fulfilling of that vvhich our Lord had foretold (Act. 27, 24) to S. Paul, Thou muſt appeare before Cæſar. becauſe his purpoſe vvas no more but to ſhevv the nevv Hieruſalem of the Chriſtians, vvhere Chriſt vvould place the cheefe ſeate of his Church, as alſo in deede the Fathers and al other Catholikes haue in al ages looked thither, vvhen they vvere in any great doubt: no leſſe then the Ievves to Hieruſalem, as they vvere appointed in the old Teſtament. Deut. 17, 8.

Act. 25, 11. Luc. 23, 1. Act. 28, 28.

And ſo this Booke doth ſhevv the true Church, as plainely, as the Goſpel doth ſhevv the true Chriſt, vnto al that do not vvilfully ſhut their ovvne eies. to vvit, this to be the true Church, vvhich beginning viſibly at Hieruſalem, vvas taken from the Ievves, and tranſlated to the Gentils (and namely to Rome) continuing viſibly, and viſibly to continue hereafter alſo, Vntil the fulnes of the Gentiles ſhal be come in: that then alſo Al Iſraël may be ſaued. and then is come the end of the vvorld. For ſo did Chriſt moſt plainely foretel vs: This Goſpel of the Kingdom ſhalbe preached in the vvhole world, for a teſtimonie to al Nations. and then ſhal come the conſummation. For the converſion of vvhich Nations and accompliſhing the fulnes of al Gentiles, the foreſaid Church Catholike, being mindful of her office, to be Chriſtes witnes euen to the vtmoſt of the earth, doth at this preſent (as alvvaies) ſend preachers to conuert and make them alſo Chriſtians: vvhereas the proteſtants and * al other Heretikes do nothing els but ſubuert ſuch as before vvere Chriſtians.

Rom. 11, 25. Mat. 24, 14. Tertul. de preſc.

And this being the Summe and ſcope of this Booke, thus to giue vs hiſtorically a iuſt ſight of the fulfilling of the Prophets & Chriſtes prediction about the Church: it is not to be marueiled at, vvhy it telleth not of S. Peters cõming to Rome: conſidering that his firſt cõming thither, vvas not, as S. Paules vvas, by the Ievves deliuerie of him, vvorking ſo to their ovvne reprobatiõ, but vpõ another occaſion, to vvit, to confound Simon Magus. Euſ. Hiſt. li. 2. c. 12. 13. For vvho alſo ſeeth not, that it maketh no mention of his preaching to any Gentiles at al, thoſe ſevv onely Act. 10 excepted, vvho vvere the firſt, and therefore (leſt the Gentiles ſhould ſeeme leſſe cared for of God, then the Ievves) Peter being the Head of al, vvas elected of God, to incorporate them into the church, as before he had done the Ievves. God (ſaith he) among vs choſe, that by my mouth the Gentiles ſhould heare the vvord of the Goſpel, and belecue. and S. Iames thereupon: Simon hath told how God firſt viſited to take of the Gentiles a people to his name. But. othervviſe (I ſay) here is no mention of Peters preaching to any Gentiles: no nor of the other eleuen Apoſtles. Vvil any man therfore inferre, that neither Peter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No. the meaning of the Holy ghoſt vvas not to vvrite al the Actes of al the Apoſtles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Ievves: thereby to ſet out vnto the vvorld, the great mercy of Chriſt tovvard thoſe vnvvorthy

Act. 15, 7. Act. 15, 14.

Ievves

Ieuves, and conſequently their moſt vvorthy reprobation for cõtemning ſuch grace and mercy. As alſo on the other ſide to ſhevv, hovv readily the Gentiles in ſo many
Rom. 15, 19. *Nations, vvere conuerted by one Apoſtle onely, vvho* From Hieruſalem euen to Illyricum repleniſhed the Goſpel of Chriſt. *And this parting of the*
Gal. 2, 9. *vvorke ſo made by S. Peter vvith the reſt, doth S. Paul himſelfe touche:* That vve vnto the Gentiles, and they vnto the Circunciſion. *Neuertheleſſe before his cõming to Rome, not onely vvas the Church come to Rome (as it is euident Act. the laſt chap.) there plãted by S. Peter and others (as likevviſe by S. Peter it vvas planted in the firſt Gentils, before that S. Paul began the taking of it avvay from the multitude of the Ievves, and the tranſlating of it to the multitude of the Gentils) but alſo ſo notable vvas the ſame Church of Rome, that S. Paul vvriting his Epiſtle*
Rom. 1, 8. *to the Romanes, before he came thither, ſaith:* Your faith is renovvmed in the vvhole vvorld. *And therefore they vvith the reſt of the Gentiles, vnto that Nation*
Mat. 21, 43. *vvhereof Chriſt told the Ievves, ſaying:* The Kingdom of God ſhal be taken avvay from you, & ſhal be giuẽ to a Nation yelding the fruites thereof.

As before vve noted the Goſpels, as they are read both at Mattins and Maſſe, through out the yere, in their conuenient time and place: ſo the bookes folovving (as alſo the bookes of the old Teſtament) are rẽad in the ſaid Seruice of the Church, for Epiſtles and Leſſons, in their time & place, as hereafter ſhal be noted in euery of them. *See the very ſame order and cuſtome of the primitiue Church, in S. Ambroſe ep. 33. S. Auguſtine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Paſ. Domini. S. Gregorie in his 40 homilies vpon the Goſpels.*

THE

The CHVRCH readeth this booke at Mattins from Low Sũday vnto the 3 Sunday after Easter: euen as in S. Augustines time. See serm. 83 & 93 de Diuersis. to. 10.

THE ACTES OF THE APOSTLES.

CHAP. I.

Christ novv ready to ascend, biddeth the Apostles to expect the Holy Ghost vvhich he had promised, foretelling vvhere (being strengthened by him) they should begin his Church, and hovv far they should cary it. 9 After his Ascension they are vvarned by tvvo Angels to set their mindes vpon his second comming. 14 In the daies of their expectation, 15 Peter beginneth to execute his vicarship, giuing instruction and order, by vvhich Mathias is elected Apostle in the place of Iudas.

The 1. part. The expectatiõ of the Holy Ghost betwene the Ascensiõ of Christ, and the beginning of the Church.

The Epistle at Masse vpon Ascension day.

Lu. 1, 3. 1 THE * first treatise I made of ∷ al things,
O Theophilus, vvhich IESVS began
2 to doe and to teache, † vntil the day
vvherein " giuing commaundement by
the holy Ghost to the Apostles vvhom
3 he chose, he vvas assumpted: † to vvhõ
he shevved also him self aliue after his
passion in many arguments, for fourtie
daies appearing to them, & speaking of the kingdom of God.
Lu. 24, 49. 4 † And eating vvith them, * he commaunded them, that they
should not depart from Hierusalem, but should expect the
Io. 14, 26. promisse of the Father, vvhich you * haue heard (saith he) by
5 my mouth: † for Iohn in deede baptized vvith ∷ vvater, but
Lu. 3, 16. * you shal be ∷ baptized vvith the holy Ghost after these
6 fevv daies. † They therfore that vvere assembled, asked him,
saying, Lord, whether at this time vvilt thou restore the king-
7 dom to Israel? † but he said to them, " It is not for you to
knovv times or moments, vvhich the Father hath put in his
Lu. 24, 49. Act. 2, 1. 8 ovvne povver: † but you shal receiue the * vertue of the
holy Ghost comming vpon you, and you shal be vvitnesses
vnto me in Hierusalem, and in al Ievvrie, and Samaria, and
Mar. 16, 19. Lu. 24, 51. 9 euen to the vtmost of the earth. † And * vvhen he had said
these things, in their sight he vvas eleuated: and a cloud recei-
10 ued him out of their sight. † And vvhen they beheld him
going into heauen, behold tvvo men stoode beside them in
11 vvhite garments, † vvho also said, Ye men of Galilee, vvhy

∷ Not al particularly, (for the other Euangelists write diuers thinges not touched by him) but al the principal and most necessarie thinges.

∷ Iohns Baptisme gaue not the Holy Ghost.

∷ The aboundãt powring of the Holy Ghost vpon them on whitsunday, he calleth baptisme.

ſtand you looking into heauen? This IESVS vvhich is "aſſumpted from you into heauen, ſhal ſo come as you haue ſeen him going into heauen. ¶

† Then they returned to Hieruſalem from the mount that 12
is called Oliuet, vvhich is by Hieruſalem, diſtant a Sabboths iourney. † And vvhen they vvere entred in, they vvent vp 13
into an vpper chamber, vvhere abode :: Peter & Iohn, Iames and Andrevv, Philippe and Thomas, Bartholomevv and Mathevv, Iames of Alphæus and Simon Zelótes, and Iude of Iames. † Al theſe vvere perſeuéring vvith one minde in 14
praier vvith the :: vvomen and "MARIE the mother of IESVS, and his brethren.

† [a] In thoſe daies "Peter riſing vp in the middes of the bre- 15
thren, ſaid: (and the multitude of perſons together, vvas almoſt an hundred and tvventie) † You men, brethren, 16
the * ſcripture muſt be fulfilled vvhich the holy Ghoſt ſpake before by the mouth of Dauid concerning Iudas, vvho vvas the * captaine of them that apprehended IESVS: † vvho 17
vvas numbred among vs and obteined the lot of this miniſterie. † And he in deede hath poſſeſſed a * field of the revvard 18
of iniquitie, and being hanged he burſt in the middes, and al his bovvels guſhed out. † And it vvas made notorious to 19
al the inhabitants of Hieruſalem: ſo that the ſame field vvas called in their tonge, *Hacel-dema*, that is to ſay, the field of bloud.
† For it is vvritten in the booke of Pſalmes. *Be their habitation* 20
made deſert, and be there none to dvvel in it. And his Biſhoprike let an other take. † Therfore, of theſe men that haue aſſembled vvith vs, 21
al the time that our Lord IESVS vvent in and vvent out among vs, † beginning from the baptiſme of Iohn vntil the 22
day vvherein he vvas aſſumpted from vs, :: there muſt one of theſe be made a vvitnes vvith vs of his reſurrection.

† And they appointed tvvo, Ioſeph, vvho vvas called 23
Bárſabas, vvho vvas ſurnamed Iuſtus: and Mathias. † And 24
praying they ſaid, Thou Lord that knovveſt the harts of al men, ſhevv of theſe tvvo, one, vvhom thou haſt choſen, † to 25
take the place of this miniſterie and Apoſtleſhip, from the vvhich Iudas hath preuaricated that he might goe to his ovvne place. † And they gaue them "lottes, and the lot fel 26
vpon Mathias, and he vvas numbered vvith the eleuen Apoſtles. ¶

:: This viſible companie vvas the true Churche of Chriſt, vvhich he left, & commaũded to keepe together til the cõming of the Holy Ghoſt, by hꝭ to be further informed & furniſhed to gaine al natiõs to the ſame Societie.

:: The Heretikes, ſome in the text, other in the margẽt, tranſlate, *Wiues*, to wit, of the Apoſtles, moſt impudently, knowíg in their cõſciences that he meaneth the Maries & other holy women that folovved Chriſt, as *Lu. 8, 2. 24, 10.* See Beza & the Engl. Bible 1579.

a The Epiſtle vpõ S. Mathias day *Febr. 24.*

:: No ſmal myſterie, that the number of the twelue Apoſtles muſt needes be made vp againe.

Pſ. 40, 9 *Io.* 13, 18

Luc. 22, 47. *Io.* 18, 3.

Mt. 27, 5. 7.

Pſa. 68, 26. *Pſ.* 108, 8.

ANNOT.

ANNOTATIONS
CHAP. I.

2. *Giuing commaundement.*] He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him and in his name, steede, and right. the which Regiment was giuen them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*] It is not for vs, nor needful for the Church, to know the times & moment of the world, the comming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, and the Church spred through out al Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same. The times and moments of things to come pertaine not to vs.

11. *Assumpted from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle, he that sitteth with the Father in heauen aboue, at the very same time is handled of men beneath. Christ ascending to heauen, both hathhis flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciple his cloke only: but the Sonne of man ascending left his owne flesh to vs. Li. 2 de Sacerd. Ho. 2 ad po. Ant. in fine. Ho. de diuit. & paup. in fine.* Christ is ascended, and yet really in the B. Sacrament.

12. MARIE *the mother of* IESVS.] This is the last mention that is made in holy Scripture, of our B Lady. for though she were ful of al diuine wisedom, and opened (no doubt) vnto the Euangelistes and other writers of holy Scriptures, diuerse of Christs actions, speaches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with *S.* Iohn the Apostle, [a] to whom our Lord recommended her. Who prouided for her al necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeres in al. At the time of her death, (as S. Denys first, & after him *S.* Damascene *de dormit. Deipara.* writeth,) al the Apostles then dispersed into diuers nations to preache the Gospel, were miraculously brought together (sauing S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that him self, S. Timothee, and *S.* Hierotheus were present: testifying also of his owne hearing, that both before here death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsémani. but for S. Thomas sake, Who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumpted into heauen. as the Church of God holdeth, being most agreable to the singular priuilege of the mother of God, and therfore celebrateth most solemnely the day of her Assumption. And that is consonant not onely to the said S. Denys, and S. Damascene, but to holy Athanasius also, Who auoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body, S. Bernard also wrote fiue notable sermons extant in his workes. Our B. LADY. Her life. Her death. Her ASSYMPTION.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any sway now a daies with the Protestants, that haue abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saincts. For though they beleeue not that her body is assumpted, yet they wil not (we trow) deny that she is dead, and her soule in glorie: neither can they aske scriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, and other, which be not mentioned in scripture: & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this Woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al. The Protestãts haue no feast of her at al, as they haue of other Saincts.

But contrariwise, to consider how the auncient Church and fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide [b] the praises of her [b] whom al generations should call blessed, and that esteeme her honours a derogatiõ to her sonne. Some of their speaches we wil set downe, that al men may see, that we neither praise her, nor pray to her, more amply then they did. S Athanasius in the place alleaged, after he had declared how al the Angelical spirits and euery order of them honoured and praised her with the AVE, wherewith S. Gabriel saluted her: We also, saith he, of al degrees vpon the earth extol How the Primitiue Church & auncient fathers honoured our B. Lady. S. Athanasius.

Ioh. 19. 26. 27.

Dionys. ep. ad Timotheum.

[b] Luc. 1. 48.

extol thee with loude voice, saying, *Aue gratia plena* &c. *Haile ful of grace, our Lord is with thee* S. Ephrem. *pray for vs ô Maistresse, and Lady, and Queene, and mother of God.* Most holy and auncient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, *Intemerata Deipara* &c. *Mother of God vndefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honorable then the Cherubins, holier then the Seraphins, and without comparison more glorious thē the supernal hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles.* And a litle after. *Virgo ante partum, in partu, & post partum. by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the hauen for them that are tossed with stormes, the solace of the world, the deliuerer of the emprisoned, the helpe of orphans, the redemption of captiues.* And afterward, *Vouchsafe me thy seruant to praise thee. Haile lady* MARIE *ful of grace, haile Virgin most blessed among women.* And much more in that sense which were to long to repeate.

S. Cyril. S. Cyril hath the like wonderful speaches of her honour, *hom. 6. contra Nestorium. Praise and glorie be to thee ô holy Trinitie: to thee also be praise, holy mother of God. for thou art the pretious pearle of the world, thou the candel of vnquencheable light, the crowne of Virginitie, the sceptre of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flight, and man is called againe to heauen, and euery creature that was held with the errour of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the world: thee being their helper, the Gentiles come to penance.* and much more which we omit. Likewise the Greeke

The Greeke Liturgies of S. Iames, S. Basil, S. Chrysostom. Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vsing these speaches, *Most holy, vndefiled, blessed aboue al, our Queene, our Lady, the mother of God,* MARIE, *a virgin for euer, the sacred arke of Christs incarnation, broder then the heauens that didst beare thy creatour, holy mother, of vnspeakable light, we magnifie thee with Angelical hymnes. al things passe vnderstanding, al things are glorious in thee ô mother of God. by thee the mysterie before vnknowen to the Angels, is made manifest and reuealed to them on the earth. thou art more honorable then the Cherubins, and more glorious then the Seraphins. to thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, Which art a sanctified temple, a spiritual paradise, the glorie of Virgins, of whom God tooke flesh and made thy wombe to be his throne.* &c.

S. Augustine. And S. Augustine *Serm. 18 de Sanctis. 10*: or (as some thinke) S. Fulgentius: *O blessed* MARIE, *Who can be able worthily to praise or thanke thee, receiue our prayers, obtaine vs our requestes, for thou art the * special hope of sinners, by thee we hope for pardon of our sinnes, & in thee, ô most blessed, is the expectation of our reuardes.* And then follow these wordes now vsed in the Churches seruice: *Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto femineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem.* Pray thou continually for the people of God, which didst deserue to beare the redeemer of the world. Who liueth and reigneth for euer. S. Damascene also *ser. de dormitione Deiparæ. I et vs crie with Gabriel, Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied, haile the * onely ease of greefes, haile holy virgin, by whom death was expelled, and life brought in.* See S Irenæus li. 3 c. 33. and li. 5 circa medium, & S. Augustine *de fide & Symbolo. & de agone Christiano.* Where they declare how both the sexes concurre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were the cause of our fall. though Adam far more then his wife, and so Christ far more excellently and in an other sort then our Lady: Who (though his mother) yet is but his creature and handmaid, him self being truely both God and man. In al which places alleaged & * many other like to these, if it please the reader to see and read, and make his owne eies witnesses, he shal perceiue that there is much more said of her, and to her, then we haue here recited, and that the very same or the like speaches and termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speaches are applied vnto her. to wit, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercie, and grace, and life, and whatsoeuer goodnes we receiue by Christ.

Sancta MARIA succurre miseris, &c.

S. Damascene.

S. Irenæus.

As Adam and Eue, so Christ & our Lady.

* *vnicum spei*

* *vnicum leuamen*

See S. Greg Nazian. in fi. Frag.

The meaning of the titles and termes giuen to our B. Lady.

Christus patiens.

Peter beginneth to practise his Primacie. *15. Peter rising vp.*) Peter in the meane time practised his Superiorite in the cõpanie or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commaundement of Christ written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more ful maner afterward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the maner thereof, is so euident for his Supremacie, that * the Aduersaries confesse here that he was, *Antistes*, the cheefe and Bishop of this Whole College and companie.

Beza in no. Test. Oracol. Lon. 1565.

Casting of lottes. *16. Lottes.*] When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes be vsed lawfully. And sometimes to discerne betwixt two things mere indifferent, they be necessarie, as S. Augustine teacheth *ep. 180 ad Honoratum.*

CHAP. II.

CHAP. II.

The Holy Ghoſt comming to the Faithful vpon vvhitſunday. 5 Iewes in Hieruſalem of al Nations do vvonder to heare them ſpeake al tongues. 14 And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghoſt vvhich Ioel did prophecie of, vvhich IESVS *(vvhom they crucified) being now riſen againe and aſcended (as he ſheweth alſo out of the Scriptures) hath powred out from heauen, cõcluding therfore that he is* CHRIST, *and they moſt horrible murderers. 37 Whereat they being compunct, and ſubmitting them ſelues, he teacheth them that they muſt be baptized, and then they alſo ſhal receiue the ſame Holy Ghoſt, as being promiſed to al the baptized. 41 And ſo 3000 are baptized that very day. 42 Whoſe godly exerciſes are here reported, and alſo their liuing in ſtate of perfection. The Apoſtles worke many miracles, and God daily increaſeth the number of the Church.*

The 2 part.

THE coming of the Holy Ghoſt and beginning of the Church in Hieruſalem.

Act. 1,4 1 AND vvhen the daies of ‖ Pentecoſt vvere
2 accompliſhed, they vvere al togther in one place: † and ſodenly there vvas made a ſound from heauen, as of a vehemẽt vvinde cõming, & it filled the vvhole houſe vvhere
3 they vvere ſitting. † And there appeared to them parted tonges as it were * of fire, and it ſate vpon euery one of them: † and they vvere ‖ al repleniſhed vvith the
Mt. 3,11. 4 * HOLY GHOST, and they began to ſpeake vvith diuerſe
Io. 7,39. tonges, according as the HOLY GHOST gaue them to ſpeake.
5 † And there vvere dvvelling at Hieruſalẽ Iewes, deuout
6 men of euery nation that is vnder heauen. † And vvhen this voice vvas made, the multitude came togther, and vvas aſtonied in minde, becauſe euery man heard them ſpeake in his
7 ovvne tongue. † And they vvere al amaſed, and marueled
8 ſaying, Are not, lo, al theſe that ſpeake, Galileans, † and
do vve hovv ` haue vve heard' eche man our ovvne tongue vvherein
9 *beare* vve vvere borne? † Parthians, and Medians, and Elamites, and
that inhabite Meſopotamia, Iewrie, and Cappadocia, Pontus,
10 and Aſia, † Phrygia, and Pamphilia, Ægypt and the partes of
11 Lybia that is about Cyrénee, and ſtrangers of Rome, † Iewes alſo, and Proſelytes, Cretenſians, and Arabians: Vve ` haue
do heare heard' them ſpeake in our ovvne tonges the great vvorkes
12 of God. ‡ † And they vvere al aſtonied, and marueled, ſaying
13 one to an other, Vvhat meaneth this? † But others deriding ſaid, That theſe are ful of nevv vvine.
14 † a But :: Peter ſtanding vvith the Eleuen, lifted vp his voice, and ſpake to them; Ye men, Iewes, and al you that dvvel in Hieruſalem, be this knovven to you, and vvith your
15 eares receiue my vvordes. † For theſe are not drunke, as you

a The leſſon before the Epiſtle on Imber wenesday in Whitſonweeke.

:: Peter the head of the reſt and now newly repleniſhed with al knowledge and fortitude, maketh the firſt ſermon.

 ſuppoſe,

ſuppoſe, vvhereas it is the third houre of the day: † But this 16
is it that vvas ſaid by the Prophet Ioël, † *And it ſhal be, in the laſt* 17 Ioël. 2.
daies (ſaith our Lord) of my Spirit I vvil powre out vpon al fleſh: and your ſonnes 28.
and your daughters ſhal prophecie, and your yong men ſhal ſee viſions, and your
auncients ſhal dreame dreames. † *And vpon my ſeruants truely, and vpon my* 18
handmaides vvil I powre out in thoſe daies, of my Spirit, and they ſhal prophecie:
† *and I vvil giue vvonders in the heauen aboue, and ſignes in the earth beneath,* 19
bloud, and fire, and vapour of ſmoke. † *The ſunne ſhal be turned into darkenes,* 20
and the moone into bloud, before the great and manifeſt day of our Lord doth
come: † *And it ſhal be, euery one vvhoſoeuer calleth vpon the name of our Lord,* 21
ſhal be ſaued. ¶

† Ye men of Iſraël heare theſe vvordes, IESVS of Na- 22
zareth a man approued of God among you, by miracles and
vvonders and ſignes vvhich God did by him in the middes
of you, as you knovv: † this ſame, "by the determinate coun- 23
ſel and preſcience of God being deliuered, you by the han-
des of vvicked men haue crucified and ſlaine. † vvhom 24
God hath raiſed vp" looſing the ſorovves of hel, according as
it vvas impoſſible that he ſhould be holden of it. † For Dauid 25
ſaith concerning him, *I foreſavv the Lord in my ſight alvvaies: becauſe* Pſ 15,8.
he is at my right hand that I be not moued. † *For this, my hart hath been* 26
glad and my tongue hath reioyced: moreouer my fleſh alſo ſhal reſt in hope. † *Be-* 27
cauſe thou vvilt not leaue "my ſoul:: in hel, nor giue thy Holy one to ſee:: corrup-
tion. † *Thou haſt made knovvn to me the vvaies of life: thou ſhalt make me* 28
ful of ioyfulnes vvith thy face. † Ye men, brethren, let me boldly 29
ſpeake to you of the Patriarch Dauid: that * he died, and vvas 3. Reg. 2
buried: and his ſepulchre is vvith vs vntil this preſent day. 10.
† Vvhereas therfore he vvas a Prophet, and knevv that by 30
an othe *God had ſvvorne to him that of the fruite of his loynes there ſhould ſit* Pſ. 131,
vpon his ſeate: † forſeeing he ſpake of the reſurrection of Chriſt, 31 11.
for neither vvas he left in hel, neither did his fleſh ſee corrup-
tion. † This IESVS hath God raiſed againe, vvhereof al 32
vve are vvitneſſes.

† Being exalted therfore by the right hand of God, and 33
hauing receiued of his father the promiſſe of the holy Ghoſt,
he hath povvred out this vvhom you ſee and heare. † For 34 this gift vvhich
Dauid aſcended not into heauen: but he ſaith, *Our Lord hath ſaid* Pſ. 109,1.
to my Lord, ſit on my right hand, † *vntil I make thine enemies the foote ſtoole of thy* 35
feete. † Therfore let al the houſe of Iſraël know moſt certainly 36
that God hath made him both Lord, and CHRIST, this
IESVS, vvhom you haue crucified.

Contrition. † And hearing theſe things, they were compuncte in hart, 37
and ſaid to Peter and to the reſt of the Apoſtles, Vvhat ſhal

vve

" Who but an infidel (ſaith S. Auguſtine) wil deny Chriſt to haue deſcended to Hel? *ep. 99.*

:: As his ſoul ſuffered no paines in Hel, ſo neither did his body take any corruptiõ in the graue.

38 vve doe men, brethren? † But Peter ſaid to them, ‡‡ Doe penance, and be euery one of you baptized in the name of IESVS CHRIST for remiſſion of your ſinnes: and you
39 ſhal receiue the gift of the holy Ghoſt. † For to you is the promiſſe, and to your children, and to al that are farre of,
40 vvhomſoeuer the Lord our God ſhal call. † Vvith very many other vvordes alſo did he teſtifie, and exhorted them, ſaying,
41 Saue your ſelues from this peruerſe generation. † They therfore that receiued his vvord, vvere baptized: and there vvere added in that day about ‡‡ three thouſand ſoules.
42 † And they vvere perſeuéring in the doctrine of the Apoſtles, and in the communication of [c] the breaking of
43 bread, and praiers. † And feare came vpon euery ſoul: many vvonders alſo and ſignes vvere done by the Apoſtles in Hie-
44 ruſalem, and there vvas great feare in al. † Al they alſo that
45 beleeued, vvere together, *and had [||] al things cõmon. † Their poſſeſſions and ſubſtance they ſold, and deuided them to al,
46 according as euery one had neede. † Daily alſo continuing vvith one accord in the temple, and breaking bread from houſe to houſe, they tooke their meate vvith ioy and ſim-
47 plicitie of hart: † praiſing God, and hauing grace vvith al the people. And our Lord [||] increaſed them that ſhould be ſaued, da[illegible]y together.

Act. 4, 32.

‡‡ Not onely amendment of life, but penãce alſo required before Baptiſme, in ſuch as be of age, though not in that ſort as aftervvard in the Sacramẽt of penance. *Aug. de fid. et oper. c. 11. et ep. 108.*

‡‡ Three thouſand were conuerted at this firſt ſermon, & they were put to the other viſible companie and Church.

[c] This was the B. Sacrament, which the Apoſtles daily miniſtred to the Chriſtians at leaſt in one kinde. *See chap. 20, 7.*

ANNOTATIONS
CHAP. II.

1. *The daies of Penteceſt.*) As Chriſt our Paſche, for correſpondence to the figure, was offered at the Iewes great feaſt of Paſche, ſo fifty daies after (in Greeke, Pentecoſt) for accompliſhing the like figure of the Law-giuing in Mount Sinai, he ſent downe the Holy G[illegible]iuſt on the day of their Pentecoſt. Which was alwaies on Sunday, as appeareth *Leuit. 23, 15.* Both which daies the Church keepeth yerely for memorie of Chriſts death and Reſurrection, and the ſending downe of the Holy Ghoſt: as they did the like for record of their deliuerie out of Ægypt, and their Law-giuing aforeſaid. the ſaid Feaſtes with vs conteining, beſides the remembrance of benefites paſt, great Sacraments alſo of the life to come. *Aug. ep. 119, C. 16.*

The feaſtes of Paſche & Pentecoſt.

2. *Al repleniſhed.*) Though the Apoſtles and the reſt were baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification and remiſſion of ſinnes, as ſot diuers other purpoſes alſo: Yet as Chriſt [a] promiſed them they ſhould be further indued with ſtrength and vertue from aboue, ſo here he fulfilleth his promes, viſibly powring downe the Holy Ghoſt vpon al the companie and vpon euery one of them, thereby repleniſhing the Apoſtles ſpecially with al truth, wiſedom, and knowledge neceſſarie for the gouernment of the Church, and giuing both to them and to al other preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthening them in their faith and the confeſſion of the ſame. And laſtly for a viſible token of Gods Spirit, he endued them al with the gift of diuers ſtrange tonges: al (I ſay) there preſent, as wel our Ladie, as other holy women and brethren, beſides the Apoſtles. Our B. Ladie.

I. n. 24, 49

The ſending of the Holy Ghoſt on Whitſunday and the effectes thereof.

Beza Annot. in hoc cap. v. 1. though [b] the Heretikes fondly argue, for the deſire they haue to diſhonour Chriſts mother, that heither ſhe nor they were there preſent, nor had the gift of tongues, contrarie to the plaine texte that ſaith, *They vvere al together*, to wit, al the 120 mentioned before c. 1, 15.

23. Deliuered

Gods determination that Christ should die, excuseth not the Iewes.

23. *By the determinate counsel of God deliuered.*) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable facte to the good of our saluation. Therfore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Paules conuersion. Besides the false translation of

Beza.

Beza, saying for Gods prescience or foreknowledge (in the Greeke, προγνωσιν) *Gods prouidence.*

24. *Loosing the sorowes.*) Christ was not in paines him self, but looseth other men of those dolours of Hel, wherewith it was impossible him self should be touched. *See* * *S. Augustine.* * *Li. 12 c. 19 de Gen. ad lit.*

Corrupt translation against the Article of Christs descending into Hel.

27. *My soul in Hel,*) Where al the Faithful, according to the Creede, euer haue beleeued, that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, and the Apostle here citing the Prophets wordes, most euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into *body*, and *graue*: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his new Testament Anno. 1556) *my carcase* in the *graue*. and this later they corrupt almost through out the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrues & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrue & Greeke wordes are as proper, peculiar, and vsual to signifie, *soul* and *Hel*, as *anima* and *infernus* in Latin, yea as *soul* and *Hel* in English do properly signifie the soule of man, and Hel that is opposite to heauen: and that they are as vnproprely vsed to signifie body and graue, as to say in English, soul for body, or Hel for graue. Secondly, it doth so mislike the Heretikes them selues, that Castalco one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orco*, that is, *in Hel*. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, *Carcas*, was no fit word for the body of Christ, and therfore, *I haue* (saith he) *changed it, but I reteine and keepe the same sense stil.* meaning that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. fourthly,* he saith plainely, that translating thus, *Thou shalt not leaue my carcas in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs descending into Hel, which he calleth foul errours, and marueleth, *that most of the ancient fathers were in that errour*: namely of Christs descending into Hel, and deliuering the old fathers. What need we more? He opposeth him self both against plaine Scriptures and al auncient fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our Crede. Whereby it is euidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the Annotation vpon 1 Pet. 3. v. 19.

* *Eng. Bian. 1556.*

נֶפֶשׁ יוּחָא שְׁאוֹל ᾅδης

Liuing in common.

40. *All things common.*) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, followed of our Religious in the Catholike Church. *See S. Aug. in Ps. 132 in principio. & ep. 109.*

The increase & perpetuitie of the VISIBLE CHVRCH.

47. *Increased.*) Moe and moe were added to the Church (as the Greeke more plainely expreseth) that we may see the visible propagation & increase of the same. From which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretensed inuisible Church of the Heretikes.

προσιτίθει τῇ ἐκκλησίᾳ

CHAP. III.

A miracle, and a Sermon of Peters to the people, ſhewing that IESVS is Christ, and exhorting them to faith in him and penance for their sinnes, and ſo they ſhal haue by him (in Baptiſme) the Benediction which was promiſed to Abraham.

The Epistle vpō SS. Peter and Paules eue. Iun 28.

¶ This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. *See Annot. c. 10. 9.*

AND Peter and Iohn vvent vp into the temple, 1
at the ¶ ninthe houre of praier. † And a cer- 2
taine man that vvas lame from his mothers
vvombe, vvas caried: vvhom they laid euery
day at the gate of the temple, that is called Spe-
cious, that he might aſke almes of them that vvent into the
temple.

3 temple. † He, vvhen he had ſeen Peter and Iohn about to
4 enter into the temple, aſked to receiue an almes. † But Peter
5 vvith Iohn looking vpon him, ſaid, Looke vpon vs. † But he
looked earneſtly vpon them, hoping that he ſhould receiue
6 ſome thing of them. † But Peter ſaid, Siluer and gold I haue
not, but" that vvhich I haue, the ſame I giue to thee: In the
name of IESVS CHRIST of Nazareth ariſe, and vvalke.
7 † And taking his right hand, he lifted him vp, and forthvvith
8 his feete and ſoles vvere made ſtrong. † And ſpringing he
ſtoode, and vvalked: and vvent in vvith them into the tem-
9 ple vvalking, and leaping, and praiſing God. † And al the
10 people ſavv him vvalking and praiſing God. † And they
knevv him, that, it vvas he vvhich ſate for almes at the Spe-
cious gate of the temple: and they vvere excedingly aſtonied
11 and agaſt at that that had chaũced to him. † And as he held
Peter and Iohn, al the people ranne to them vnto the porche
vvhich is called Salomons, vvondering.

12 † But Peter ſeing them, made anſvver to the people, Ye
men of Iſraël, vvhy maruel you at this, or vvhy looke you
vpon vs, as though" by our povver or holines vve haue made
13 this man to vvalke? † The God of Abraham, and the God
of Iſaac, and the God of Iacob, the God of our fathers hath
glorified his ſonne IESVS, vvhom you in deede deliuered
and denied before the face of Pilate, he iudging him to be re-
14 leaſed. † But you denied the holy and the iuſt one,* and aſ-
15 ked a mankiller to be giuen vnto you. † but the authour
of life you killed, vvhom God hath raiſed from the dead,
16 of vvhich vve are vvitneſſes. † And in the:: faith of his name,
this man vvhom you ſee and knovv, his name hath ſtreng-
thened: & the faith vvhich is by him, hath giuen this perfect
health in the ſight of al you.

17 † And novv (brethren) I knovv that you did it through
18 ignorãce, as alſo your princes. † But God vvho foreſhevved
by the mouth of al the prophets, that his CHRIST ſhould
19 ſuffer, hath ſo fulfilled it. † Be Penitent therfore & conuert,
20 that your ſinnes may be put out. ⊣ † that, vvhen the times
ſhal come of refreſhing by the ſight of our Lord, and he
ſhal ſend him that hath been preached vnto you IESVS
21 CHRIST, † c vvhom :: heauen truely muſt receiue vntil the
times of the reſtitution of al things, vvhich God ſpake by the
mouth of his holy prophets from the beginnĩg of the world.

Luc. 23, 18.

c ὃν δεῖ οὐρανὸν μὲν δέξασθαι

The Epiſtle vpõ Weneſday in Eaſter Weeke.

:: This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpecial faith of the Apoſtles owne ſaluatiõ: but the whole beleefe of Chriſtian Religion.

:: Some Heretikes fouly corrupt this place, thus, *Who muſt be conteined in heauen*, of purpoſe (as they proteſt) to hold Chriſt in heauẽ, from the B. Sacramẽt. *Beza.* As though his preſẽce there, drew him out of heauen. Neither cã they pretend the Greeke, which is word for word as in the vulgar latin, and as we tranſlate.

† Moyſes in deede ſaid, *That a prophet ſhal the Lord your God raiſe vp* 22 *Deu. 18. 15.*
to you of your brethren, as my ſelf: him you ſhal heare according to al things
vvhatſoeuer he ſhal ſpeake to you. † *And ſe ſhal be, euery ſoule that ſhal not* 23
heare that prophet, ſhal be deſtroied out of the people. † And al the Prophets 24
from Samuël and aftervvard that haue ſpoken, told of theſe
daſes. † You are the children of the Prophets and of the 25
teſtament vvhich God made to our fathers, ſaying to Abra-
ham, *And in thy ſeede ſhal al the families of the earth be bleſſed.* † To you 26 *Gen. 22, 18. 26, 4*
firſt God raiſing vp his ſonne, hath ſent him bleſſing you:
that euery one ſhould conuert him ſelf from his naughtines.

ANNOTATIONS
CHAP. III.

Saincts doe miracles and the like, but by the power of God.

6. That vvhich I haue.] This power of vvorking miracles vvas in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in & by him executed the ſame. Therfore he ſaith, *That vvhich I haue, I giue to thee.* and the Heretikes are ridiculous that note here, *a miracle done by Chriſt by the handes of the Apoſtles*, to make the ſimple beleeue that they had no more to doe then a dead inſtrument in the vvorkemans hand.

12. By our power.] When the Apoſtles remit ſinnes, or doe any other miracles, they doe it not by any humane, proper, or natural power in them ſelues: but of ſupernatural force giuen them from aboue, to proue that the faith of Chriſt is true, and that he is God whom the Iewes crucified, in whoſe name and faith they vvorke, and not in their owne.

CHAP. IIII.

The Rulers of the Iewes oppoſe them ſelues and impriſon Peter and Iohn. 4 But yet thouſands of the people are conuerted: 5 and to the Rulers alſo, Peter boldly auoucheth by the forſaid miracle, that IESVS *is Chriſt, telling them of their heinous faults out of the Pſalmes, and that vvithout him they can not be ſaued. 13 They though confounded vvith the miracle, yet proceade in their obſtinacie, forbidding them to ſpeake any more of* IESVS, *adding alſo threates. 23 Whervpon the Church flieth to praier, vvherein they comfort them ſelues vvith the omnipotencie of God, and prediction of Dauid, and aſk for the gift of boldnes and miracles againſt thoſe threates. 31 And God ſhevveth miraculouſly that he hath heard their praier. 32 The vvhole Churches vnitie and communitie of life. 36 Of Barnabas by name.*

AND vvhen they vvere ſpeaking to the 1
people, the Prieſts and magiſtrates of the
temple and the Sadducees came vpon
them, † being greeued that they taught 2
the people, and ſhevved in IESVS the re-
ſurrection from the dead: † and they laid 3
handes vpon them, and put them into
vvard, vntil the morovv, for it vvas novv euening. † And 4
many of them that had heard the vvord, beleeued: and the
number of the men vvas made fiue thouſand.

[11] Here againe we ſee the proceding and increaſe of the Church viſibly.

† And

5 † And it came to paſſe on the morovv, that their princes,
and Auncients, and Scribes vvere gathered into Hieruſalem.
6 † and Annas the high prieſt, and Caiphas and Iohn, and Ale-
7 xander, and as many as vvere of the prieſts ſtocke. † And
ſetting them in the middes, they aſked: In vvhat povver or in
8 vvhat name haue you done this? † Then Peter repleniſhed
vvith the holy Ghoſt, ſaid to them, Ye princes of the people
9 & Auncients: † If vve this day be examined for a good deede
vpon an impotent man, in vvhat he hath been made vvhole,
10 † be it knovven to al you and to al the people of Iſraël, that
in the name of IESVS CHRIST of Nazareth, vvhom you
did crucifie, vvhom God hath raiſed from the dead, in this
11 ſame this man ſtandeth before you vvhole. † This is *the ſtone*
Pſa.117, 22. *that vvas reiected of you the builders: vvhich is made into the head of the corner.*
12 † and there is not ſaluation in any other. for neither is there
any other name vnder heauen giuen to men, vvherein vve
13 muſt be ſaued. † And ſeeing Peters conſtancie and Iohns,
vnderſtanding that they vvere men vnlettered, and of the
vulgar ſort, they marueled, and they knew them that they had
14 been vvith IESVS: † ſeeing the man alſo that had been
cured, ſtanding vvith them, they could ſay nothing to the
15 contrarie. † But they commaunded them to goe aſide forth
16 out of the councel: and they conferred together, † ſaying,
Vvhat ſhal vve doe to theſe men? for a notorious ſigne in
deede hath been done by them, to al the inhabitants of Hie-
17 ruſalem; it is manifeſt, and vve can not denie it. † But that it
be no further ſpred abrode among the people, let vs threaten
them, that they ſpeake no more in this name to any man.
18 † And calling them, they charged them that they ſhould
19 not ſpeake at al, nor teache in the name of IESVS. † But
Peter and Iohn anſvvering, ſaid to them, :: If it be iuſt in the
20 ſight of God, to heare you rather then God, iudge ye. † for
vve can not but ſpeake the things vvhich vve haue ſeen and
21 heard. † But they threatening, dimiſſed them: not finding
hovv they might puniſh them, for the people, becauſe all
glorified that vvhich had been done, in that vvhich vvas
22 chaunced. † For the man vvas more then fourtie yeres old
in vvhom that ſigne of health had been vvrought.
23 † And being dimiſſed they came to theirs, and ſhevved
al that the cheefe prieſts and Auncients had ſaid to them.
24 † Vvho hauing heard it, with one accord lifted vp their voice

The name of IESVS. See *Annot. Philip. 2.10.*

The Apoſtles conſtancie, learning and wiſdom after the cõming of the Holy Ghoſt, being but idiotes, that is, ſimple vnlettered men and timorous before.

:: Their cõſtancie and courage after their confirmation, being ſo weake before. And if any Magiſtrate cõmaund againſt God, that is to ſay, forbid Catholike Chriſtiã men to preach or ſerue God, this ſame muſt be their anſwer, though they be whipped and killed for their labour. *See 5. v. 29.*

to God, and ſaid, Lord, thou that didſt make heauen & earth,
the ſea, and al things that are in them, † vvho in the holy 25
Ghoſt by the mouth of our father Dauid thy ſeruãt haſt ſaid,
Vvhy did the Gentiles rage, and the people meditate vaine thinges: † *the kings* 26
of the earth ſtand vp, and the princes aſſemble together againſt our Lord, *and*
againſt his CHRIST? † For there aſſembled in deede in this citie 27
againſt thy holy childe IESVS vvhom thou haſt anointed,
Herod, and Pontius Pilate, vvith the Gentiles and the people
of Iſraël, † to doe vvhat :: thy hand & thy counſel decreed 28
to be done. † And novv Lord looke vpon their threatenings, 29
and giue vnto thy ſeruants vvith al confidence to ſpeake thy
vvorde, † in that, that thou extend thy hand to cures and 30
ſignes and vvonders to be done by the name of thy holy
ſonne IESVS. † And vvhen they had praied, the place vvas 31
moued vvherein they vvere gathered: and they vvere al re-
pleniſhed vvith the holy Ghoſt, and they ſpake the vvord
of God vvith confidence.

† And the multitude of beleeuers had one hart and 32
one ſoule: neither did any one ſay that ought vvas his
ovvne of thoſe things vvhich he poſſeſſed, but al things
vvere common vnto them. † And vvith great povver did 33
the Apoſtles giue teſtimonie of the reſurrection of IESVS
CHRIST our Lord: and great grace vvas in al them. † For 34
neither vvas there any one needie among them. For as many
as vvere ovvners of landes or houſes, :: ſold and brought the
prices of thoſe things vvhich they ſold, † and laid it before 35
the feete of the Apoſtles. And to euery one vvas deuided
according as euery one hade neede. † And Ioſeph vvho 36
vvas ſurnamed of the Apoſtles Barnabas (vvhich is by inter-
pretation, the ſonne of conſolation) a Leuite, a Cyprian
borne, † vvheteas he had a peece of land, ſold it, and brought 37
the price, and laid it before the feete of the Apoſtles.

Pſ. 2, 1.

Act. 2, 44.

:: Chriſtes death, as neceſſful for mans redemption, was of Gods determination: but as of the malice of the Iewes, it ~~was not his act~~ otherwiſe then by permiſſion.

:: Note the ardent charitie and cõtempt of worldly things in the firſt Chriſtians: who did not onely giue great almes, but ſold al their lands to beſtow on the Apoſtles and the reſt that were in neceſſitie, according to Chriſtes cõſel. *Mt. 16, 21.* Note alſo the great honour & credit giuen to the Apoſtles, in that the Chriſtian men put al the goods & poſſeſſions they had, to their diſpoſition.

ANNOTATIONS
CHAP. IIII.

Reuerence to holy perſons.

Kiſſing their feete.

37. Before the feete.) He, as the reſt, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apoſtles holy feete, as S. Luke alwaies expreſſeth, and gaue them not into their handes. The Sunamite fel downe and embraced Eliſæus feete. Many that aſked benefites of Chriſt (as the woman ſicke of the bloudy fluxe) fel downe at his feete. and Marie kiſſed his feete. Such are ſignes of due reuerence done both to Chriſt and to other ſacred perſons, either Propheres, Apoſtles, Popes, or others repreſenting his perſon in earth. See in S. Hierom of Epiphanius Biſhop in Cypres, how the people of Hieruſalem *of al ſortes flocked together vnto him, offering their children* (to take his bleſſing) *kiſſing his feete, plucking the hemmes of his garment, ſo that he could not moue for the throng.* Ep. 61 c. 4 cont. Error. Io. Hieroſol.

4. reg. 4, 27.

Luc. 7, 38.

Lu. 7, 38.

CHAP.

CHAP. V.

Ananias and his vvife Saphira, for their sacrilege, at Peters vvord fall dovvne dead, to the great terrour of the rest. 12 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streates to the very shadovv of Peter. the tovvnes also about bringing their diseased to Hierusalem. 17 The Rulers againe oppose them selues, but in vaine. 19 For out of prison an Angel deliuereth them, bidding them preach openly to al: 27 and in their Counsel Peter is nothing afraid of their bigge vvordes: 34 Yea Gamaliel being one of them selues asketh a doubt among them, lest the matter be of God, and therfore impossible to be dissolued. 40 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.

1 BVT a certaine man named Ananias,
2 vvith Saphîra his vvife sold a peece
of land, † and" defrauded of the pri-
ce of the land, his vvife being priuie
thereto: and bringing a certaine por-
3 tion, laide it at the feete of the Apo-
stles. † And" Peter said, Ananias,
vvhy hath Satan tempted thy hart,
that thou shouldest lie to the holy
4 Ghost, and defraude of the price of the land? † Remaining,
did it not remaine to thee: and being sold, vvas it not" in thy
povver? Vvhy hast thou put this thing in thy hart? Thou
5 hast not lied" to men, but to God. † And Ananias hearing
these vvordes, fel dovvne, and gaue vp the ghost. And there
6 came great feare vpon al that heard it. † And yong men ri-
sing vp, remoued him, and bearing him forth buried him.
7 † And it vvas the space as it vvere of three houres, and his
8 vvife, not knovving vvhat vvas chaunced, came in. † And
Peter answvered her, Tel me vvoman, vvhether did you sel
9 the land for so much? But she said, Yea, for so much. † And
Peter vnto her, Vvhy haue you agreed together to tempt
the Spirit of our Lord? Behold, their feete that haue buried
thy husband, at the doore, and they shal beare thee forth.
10 † Forthvvith she fel before his feete, and gaue vp the ghost.
And the yong men going in, found her dead: and caried
11 her forth, and buried her by her husband. † And there fel
great :: feare in the vvhole Church, and vpon al that heard
these things.

12 † And by the handes of the Apostles vvere many signes
and vvonders done among the people. And they vvere al
13 vvith one accord in Salomons porche. † But of the rest

:: Hereupon rose great reuerence, awe, and feare of the vulgar Christians toward the holy Apostles, for an example to al Christian people how to behaue thé selues toward their Bishops and Priests.

The Epistle vpō Imber Wenesday in Whitsonwecke. And within the octaue. & in a votiue of SS Peter and Paul.

none durſt ioyne themſelues vnto them: but the people magnified them. † And the multitude of men and vvomen 14
that beleeued in our Lord, vvas more increaſed: † ſo that 15
they did bring forth the ſicke into the ſtreates, and laid them
Peters ſhadow. in beddes and couches, that vvhen Peter came, "his ſhadovv
at the leaſt might ouerſhadovv any of them, and they all
might be deliuered from their infirmities. † And there ranne 16
together vnto Hieruſalem the multitude alſo of the cities
adioyning, bringing ſicke perſons and ſuch as vvere vexed
of vncleane ſpirits: vvho vvere al cured.

† And the high prieſt riſing vp, and al that vvere vvith 17
him, vvhich is the hereſie of the Sadduces, vvere repleniſhed
vvith zeale: † laid hands vpon the Apoſtles, and put them 18
in the common priſon. † But an Angel of our Lord by night 19
An Angel leadeth them out of priſon. opening the gates of the priſon, & leading them forth, ſaid,
† Goe: and ſtanding ſpeake in the temple to the people al 20
the vvordes of this life. † Vvho hauing heard this, early in the 21
morning entred into the temple, and taught. And the high
prieſt comming, and they that vvere vvith him, called together the Councel & al the auncients of the children of Iſrael:
and they ſent to the priſon that they might be brought. † But 22
vvhen the miniſters vvere come, and opening the priſon,
found them not: returning they told, † ſaying, The priſon 23
truely vve found ſhut vvith al diligence, and the keepers ſtanding before the gates: but opening it, vve found no man
vvithin. † And as ſoone as the Magiſtrate of the temple and 24
the cheefe prieſts heard theſe vvordes, they vvere in doubt of
them, vvhat vvould befall. † And there came a certaine man 25
and told them, That the men, loe, vvhich you did put in priſon, are in the temple ſtanding, and teaching the people.
† Then vvent the Magiſtrate vvith the miniſters, and 26
brought them vvithout force, for they feared the people
leſt they ſhould be ſtoned. † And vvhen they had brought 27
them, they ſat them in the Councel. And the high prieſt
aſked them, † ſaying, *Commaunding vve commaunded 28 Act. 4, 18.
you that you ſhould not teach in this name: and behold you
haue filled Hieruſalem vvith your doctrine, and you vvil
bring vpon vs the bloud of this man. † But Peter anſvvering 29
and the Apoſtles, ſaid, God muſt be obeied, rather then men.
† The God of our Fathers hath raiſed vp IESVS, vvhom 30
you did kil, hanging him vpon a tree. † This Prince and 31
Sauiour

Sauiour God hath exalted vvith his right hand, to giue re-
32 pentance to Iſraël, and remiſſion of ſinnes. † and vve are
vvitneſſes of theſe vvordes, and the holy Ghoſt, vvhom God
33 hath giuen to al that obey him. † Vvhen they had heard
theſe things, it cut them to the hart, and they conſulted to
kil them.
34 † But one in the Councel riſing vp, a Phariſee named Ga-
maliel, a doctor of lavv honorable to al the people, com-
35 maunded the men to be put forth a vvhile. † and he ſaid
to them, Ye men of Iſraël, take heede to your ſelues touching
36 theſe men vvhat you meane to doe. † For before theſe daies
Thendas there roſe Theódas, ſaying he vvas ſome body, to vvhom
conſented a numbre of men about foure hundred, vvho
vvas ſlaine: and al that beleeued him, vvere diſperſed, and
37 brought to nothing. † After this fellovv there roſe Iudas
of Galilee in the daies of the Entolling, and drevv avvay the
people after him, and he periſhed: and as many as euer con-
38 ſented to him, vvere diſperſed. † And novv therfore I ſay
to you, depart from theſe men and let them alone: for if this
39 counſel or vvorke be of men, it vvil be diſſolued: † but if it
be :: of God, you are not able to diſſolue them, leſt perhaps
you be found to reſiſt God alſo. And they conſented to him.
40 † And calling in the Apoſtles, after they had ſcourged them,
they charged them that they ſhould not ſpeake in the name
41 of IESVS, and dimiſſed them. † And they vvent from the
ſight of the councel reioycing, becauſe they vvere accoun-
42 ted vvorthy to ſuffer reproche for the name of IESVS. † And
euery day they ceaſed not in the temple and from houſe to
houſe to teach and euangelize Chriſt IESVS.

:: Time, and the euident ſucceſſe of Chriſtes Church and religion, proue it to be of God: no violence of the Iewes, no perſecution of the Heathen Princes, no endeuour of domeſtical Aduerſaries, heretikes, Schiſmatikes, or il liuers, auailes against it. as on the other ſide, many attempts haue been made by Arius Macedonius, Neſtorius, Luther, & the like, who thought them ſelues ſome body: but after they had plaied their partes a while, their memory is buried, or liueth only in maledi-ction & infamie, & their ſcholers come to naught Therfore let no Cath. man be ſcandaliz:d that this hereſie holdeth vp for a time. For the Arians & ſome others flouriſhed much lōger thē theſe, and were better ſupported by Princes and learning, & yet had an end.

ANNOTATIONS
CHAP. V.

Aug. ſer. 9 in append. de diuerſis tom. 10.

2. *Defrauded.*) In that (ſaith S. Auguſtine) he withdrew any part of that which he promiſed, he was guilty at once, both of ſacrilege, and of fraude, of ſacrilege, becauſe he robbed God of that which was his by promes: of fraude, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and ſay it was for lying or hypocriſie onely that this fact was condemned: becauſe they be loth to haue ſacrilege counted any ſuch ſinne, who haue taught men not onely to take away from God ſome peece of that or al that them ſelues gaue, but plainly to ſpoile & apply to them ſelues al that other men gaue. Sacrilege.

1. *Peter ſaid.*) S. Peter (as you ſee here) without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the whole Church againſt which this robbery was committed, executed this heauy ſentence of Excommunication both againſt him, and his wife conſenting to the Sacrilege. for it was excommunication by S. Auguſtines iudgement, (*li. 3 cont. ep. Parm. c. 1 to. 7*) and had this corporal miraculous death ioyned withal, as the Excommunication Excōmunicatiō ioyned with corporal paines.

munication that S. Paul gaue out against the inceſtuous and others, had the corporal vexation of Satan incident vnto it. *1 Cor. 5*

a. In thy power.) *If it diſpleaſed God* (ſaith S. Auguſtine) *to withdraw of the money which they had vowed to God, how is he angry when chaſtitie is vowed and is not performed? for to ſuch may be ſaid that which S. Peter ſaid of the money: Thy virginitie remaining did it not remaine to thee, and before thou didſt vow, was it not in thine owne power? for, whoſoeuer haue vowed ſuch things and haue not paied them, let them not thinke to be condemned to corporal death, but to euerlaſting fire. Auguſt. Ser. 10. de diuerſis.* And S. Gregorie to the ſame purpoſe writeth thus, *Ananias had vowed money to God, which afterward ouercome with diueliſh perſuaſion he withdrew: but with what death he was punished, thou knowueſt. If then he were worthy of that death, Who tooke away the money that he had giuen to God, conſider what great peril in Gods iudgement thou ſhalt be worthy of, which haſt withdrawen, not money, but thy ſelf from almighty God, to whom thou hadſt vowed thy ſelf vnder the habite or weede of a Monke.* *Greg. li. 1. ep. 12.*

Vow of Chaſtitie, & the breache thereof.

c. Not to men, but.) To take from the Church or from the Gouernours thereof, things dedicated to their vſe and the ſeruice of God, or to lie vnto Gods Miniſters, is ſo iudged of before God, as if the lie were made, and the fraude done to the HolyGhoſt him ſelf, who is the Churches Preſident and Protector.

15. His ſhadow.) Specially they ſought to Peter the cheefe of al, who not onely by touching, as the other, but by his very ſhadow cured al diſeaſes. Where vpon S. Auguſtine ſaith, If then the ſhadow of his body could helpe, how much more now the fulnes of power? And if thé a certaine litle wind of him paſſing by did profite them that humbly aſked, how much more the grace of him now being permanent & remaining? *Ser. 29 de Sanctis*, ſpeaking of the miracles done by the Saincts now reigning in heauen.

Peters ſhadow & interceſſion.

CHAP. VI.

By occaſion of a murmur in the Church (whoſe number now is ſo growen that it can not be numbred) Seuen of them being ordered by the Apoſtles in the holy order of Deacons: & one of them, Steuen, Worketh great miracles: and is by ſuch as he confounded in diſputation, falſely accuſed in the Councel, of blaſphemie againſt the Temple and rites thereof.

AND in thoſe daies the numbre of diſciples increaſing, there aroſe a [a] murmuring of the Greekes againſt the Hebrues, for that their vvidovves vvere deſpiſed in the daily miniſterie. † And the Tvvelue calling together the multitude of the diſciples, ſaid, It is not reaſon, that vve leaue the vvord of God, and ſerue tables. † Conſider therfore brethren, [a] ſeuen men of you of good teſtimonie, ful of the holy Ghoſt and vviſedom, vvhom vve may appoint ouer this buſines. † But vve vvil be inſtant in praier and the miniſterie of the vvord. † And the ſaying vvas liked before al the multitude. And they choſe Steuen a man ful of faith and of the holy Ghoſt, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a [c] ſtranger of Antioche. † Theſe they did ſet in the preſence of the Apoſtles: and praying they impoſed handes vpon them. † And the vvord of God increaſed, and the number of the diſciples vvas multiplied in Hieruſalem excedingly: a great multitude alſo

1 2 3 4 5 6 7

The election of the 7 firſt Deacons.

[c] προσήλυτον

also of the :: priests obeied the faith.

8 † b And Steuen ful of grace and fortitude did great vvon-
9 ders & signes among the people. † And there arose certaine of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that
10 vvere of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvisedom and the Spirit that spake.
11 † Then they suborned men, to say they had heard him speake
12 vvordes of blasphemie against Moyses and God. † They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought
13 him into the Councel, † and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the ho-
14 ly place and the Lavv. † for vve haue heard him say, that this same IESVS of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs.
15 † And al that sate in the Councel beholding him, savv his face as it vvere :: the face of an Angel.

:: Now also the Priests and they of greater knowledge & estimation began to beleeue.

b The Epistle vpon S. Steuens day in Christmas.

:: Such is the face of al constant & cheereful, Martyrs, to their persecutors and iudges.

ANNOTATIONS
CHAP. VI.

1. Murmuring.] It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur and difference, which must euer be prouided for and staied in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shal require. Murmuring & emulation.

2. Seuen men.] We may not thinke that these Seuen (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporalties, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. for, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and Wisedom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim:* Where S. Paul also requireth in a maner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was ful of grace and fortitude, they receiued great increase of grace by their Deaconship. The 7 Deacons

1 Tim. 3. & 4.

AB. 6, 8.

But S. Ignatius *ep. 2 ad Tral.* can best witnes of their Office and the Apostles maner and meaning in such things, who writeth thus: *It behoueth also to please by al meanes the Deacons, which are for the ministerie of* IESVS CHRIST. *For they are not seruiteurs of meate and drinke, but ministers of the Church of God. For what are Deacons but imitatours or folowers of Christ, ministring to the Bishop, as Christ to his Father, & working vnto him a cleane and immaculate Worke, euen as S. Steuen to S. Iames &c.* S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (*Apost. Const. li. 2 c. 61.*) that their Office among other things, is to assist the Bishops, and read the Gospel in the Seruice &c. S. Cyprian in diuers places (*ep. 65. & ep. 69 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. S. Hierom affirmeth, *in caput 7 Michæ.* and *in epistol. 85 ad Euagrium tom. 2*, where The office of Deacons.

Li. Eccl. Hier. c. 3 part. 2.

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law. finally by S. Ambrose *li. 1 Offic. c. 41* and Prudentius *in Hymno de S. Laurent.* speaking of S. Laurence the Deacon, we may see their Office was most holy. See *S.* Augustine also of the dignitie of Deacons *ep. 148 ad Valerium, Conc. Carthag. 4. can. 37. 38. 39. 41.*

CHAP. VII.

Steuen being permitted to answer, beginning at Abraham, shewveth that God was with their fathers both in other places, and also long before the Temple. 48 and that after it vvas built, it could not be (as they grosly imagined) a house for God to dwel in. 51 then he inueigheth against their stifneckednes, and telleth them boldly of their traiterous murdering of Christ, as their fathers had done his Prophets afore him. 54 Whereat they being vvood, he seeth heauen open, and IESVS *there in his Diuine Maiestie. 57 Whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soul to* IESVS, *and humbly praying for them.*

AND the cheefe priest said, Are these things 1
so? † Vvho said, Ye men, brethren and fa- 2
thers, heare. The God of glorie appeared
to our father Abraham vvhen he vvas in
Mesopotamia, before that he abode in
Charan, † and said to him, *Goe forth out of thy* 3 *Gen. 12, 1.*
countrie, and out of thy kinred, and come into a land that I shal shevv thee.
† Then vvent he forth out of the land of the Chaldees, and 4
dvvelt in Charan. And from thence, after his father vvas dead,
he translated him into this land, vvherein you doe novv
dvvel. † And he gaue him no inheritance in it, no not the 5
pase of a foote: and he promised to giue it him in possession,
and to his seede after him, vvhen as he had no childe. † And 6
God spake to him, *That his seede shal be a seiourner in a strange countrie,* *Gen. 15, 13.*
and they shal subdue them to seruitude, and shal euil intreate them foure-
hundred yeres: † and the nation vvhich they shal serue, vvil I iudge, said 7
God. *and after these things they shal goe forth, and* c *shal serue me in this place.*
† And he * gaue him the testament of circumcision, and 8
so he * begat Isaac, and circumcised him the eight day: and
*Isaac, Iacob: and * Iacob, the tvvelue Patriarches. † And 9
the Patriarches through emulatiō, * sold Ioseph into Ægypt.
and God vvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vvisedom in the
sight of Pharao the king of Ægypt, and he appointed him
Gouernour ouer Ægypt and ouer al his house. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no victuals. † But vvhen * Ia- 12
cob had heard that there vvas corne in Ægypt: he sent our
fa-

c λατρεύσουσι
Gen, 17.
Gen. 21.
Gen. 25.
Gen. 29. 30. 35.
Gen. 37.
Gen. 41.
Gen. 42.

Gen. 45. 13 fathers firſt: † and at the* ſecõd time Ioſeph vvas knovven
of his brethren, and his kinred vvas made knovven vnto
14 Pharao. † And Ioſeph ſending, called thither Iacob his fa-
Gen. 46. 15 ther and al his kinred in ſeuentie fiue ſoules. † And* Iacob
Gen. 49. 16 deſcended into Ægypt: and* he died, and our fathers. † And
Gen. 50. they vvere :: tranſlated into Sichem, and vvere* laid in the
Gen. 23. ſepulchre that Abraham* bought for a price of ſiluer of the
Ioſ. 24. ſonnes of Hemor the ſonne of Sichem.

17 † And vvhen the time drevv neere of the promiſſe vvhich
Exo. 1, 7. God had promiſed to Abraham, the people* increaſed and
18 vvas multiplied in Ægypt, † vntil an other king aroſe in
19 Ægypt, that knevv not Ioſeph. † This ſame circumuenting
our ſtocke, afflicted our fathers: that they ſhould expoſe
20 their children, to the end they might not be kept aliue. † The
Exo. 2, 2. ſame time vvas* Moyſes borne, and he vvas acceptable to
God, who was nouriſhed three moneths in his fathers houſe
21 † And vvhen he vvas expoſed, Pharaos daughter tooke him
22 vp, and nouriſhed him for her ovvne ſonne. † And Moyſes
vvas inſtructed in al the vviſedom of the Ægyptians: and he
Exo. 2, 11 23 vvas mightie in his vvordes and vvorkes. † And* vvhen he
vvas fully of the age of fourtie yeres, it came to his minde
24 to viſite his brethren the children of Iſraël. † And vvhen
he had ſeen one ſuffer vvrong, he defended him: and ſtriking
the Ægyptian, he reuenged his quarel that ſuſteined the
25 vvrong. † And he thought that his brethren did vnderſtand
that God by his hand vvould ſaue them: but they vnder-
Exo. 2, 13. 26 ſtoode it not. † And the day folovving* he appeared to
them being at ſtrife: and he reconciled them vnto peace,
ſaying, Men, ye are brethren, vvherfore hurt you one an
27 other? † But he that did the iniurie to his neighbour, repel-
led him, ſaying, *Vvho hath appointed thee prince and iudge ouer vs?*
28 † *Vvhat, vvilt thou kil me, as thou didſt yeſterday kil the Ægyptian?* † And
29 Moyſes fled vpon this vvord: and he became a ſeiourner in
30 the land of Madian, vvhere he begat tvvo ſonnes, † And
Exo. 3, 2. after fourtie yeres vvere expired, there* appeared to him
in the deſert of mount Sina an Angel in the fire of
31 the flame of a buſh. † And Moyſes ſeeing it, marueled at
the viſion. And as he vvent neere to vevve it, the voice
32 of our Lord vvas made to him, † *I am the God of thy fathers, the*
God of Abraham, the God of Iſaac, and the God of Iacob. And Moyſes
33 being made to tremble, durſt not vevve it. † And our Lord

:: Tranſlation of Saincts bodies agreable to nature & Scripture. And the deſire to be buried in one place more then an other (which the holy Patriarches alſo had *Gen. 49, 29, 30, 50. Hebr. 11, 22*) hath ſometime great cauſes. *Aug. de Cur. pro mort. c. 1. & vlt.*

ſaid to him, *Looſe of the ſhoe of thy feete: for the place vvherein thou ſtandeſt, is holy ground.* † *Seeing I haue ſeen the affliction of my people vvhich* 34
is in Ægypt, and I haue heard their groning, and am deſcended to deliuer them. And novv come, and I vvil ſend thee into Ægypt.

† This Moyſes, vvhom they denied, ſaying, *Vvho hath appointed the prince and Captaine?* him God ſent prince & :: redeemer, 35
vvith the hand of the Angel that appeared to him in the buſh.

:: Chriſt is our Redeemer, and yet Moyſes is here called redeemer. ſo Chriſt is our Mediator and Aduocate, and yet we may haue Saincts our inferior mediators and aduocates alſo. *See Annot. 1 Io. 2,1.*

† He * brought them forth doing vvonders and ſignes in 36 *Exo. 7. 8. 9. 10. 11. 12, 37*
the land of Ægypt, and in the redde ſea, and in the * deſert
fourtie yeres. † This is that Moyſes vvhich ſaid to the chil- 37 *Exo. 16. Deu. 18.*
dren of Iſraël, *A prophet vvil God raiſe vp to you of your ovvne brethren*
as my ſelf: him you ſhal heare. † This is he that * vvas in the aſ- 38 *Exo. 19, 3. 19.*
ſemblie in the vvilderneſſe, vvith the Angel that ſpake to
him in Mount-Sina, and vvith our fathers: vvho receiued
the vvordes of life to giue vnto vs. † To vvhom our fa- 39
thers vvould not be obedient: but they repelled him, and
in their hartes turned avvay into Aegypt, † ſaying to Aaron: 40 *Exo. 32, 1.*
Make vs goddes that may goe before vs. for this Moyſes that brought vs out
of the land of Ægypt, vve knovv not vvhat is befallen to him. † And they 41
made a calfe in thoſe daies, and offered ſacrifice to the Idol,

:: For a iuſt puniſhment of their former offenſes God gaue them vp to worke what wickednes they would them ſelues, as it is ſaid of the Gentils *Rom. 1.*

and reioyced in the vvorkes of their ovvne handes. † And 42 c Λατρεύειν.
God turned, and :: deliuered them vp c to ſerue the hoſt of
heauen, as it is vvritten in the booke of the Prophets: *Did* *Amos. 5, 25.*
you offer victims and hoſtes vnto me fourtie yeres in the deſert, O houſe of
Iſraël? † *And you tooke vnto you the tabernacle of Moloch, and the ſtarre* 43
of your God Rempham, figures vvhich you made, to adore them. And I vvil
tranſlate you beyond Babylon.

† The tabernacle of teſtimonie vvas among our fathers 44
in the deſert, as God ordained ſpeaking to Moyſes, *that he*
ſhould make it according to the forme vvhich he had ſeen. † Vvhich our 45 *Exo. 25. 40. Ioſ. 3, 14.*
fathers * vvith c Ieſus receiuing, brought it in alſo into the

c This is Ioſuè, ſo called in Greeke in type of our Sauiour.

poſſeſſion of the Gentiles, vvhich God expelled from the
face of our fathers, till in the daies of Dauid, † Vvho found 46
grace before God, and * deſired that he might finde a taber-
nacle for the God of Iacob. † And * Salomon built him a 47 *Pſ. 131, 5. 1. Par. 17.*
houſe. † But the Higheſt dvvelleth not in houſes * made 48 *Act. 17, 25.*
by hand, as the propheſt ſaith: † *Heauen is my ſeate: and the earth* 49 *Eſa. 66, 1.*
the foote-ſtole of my feete. Vvhat houſe vvil you build me, ſaith our Lord? or
vvhat place is there of my reſting? † *Hath not my hand made al theſe* 50
things?

† You ſtiffe-necked and of vncircumciſed hartes and eares, 51
you alvvaies reſiſt the holy Ghoſt: as your fathers, your ſelues
alſo. † Vvhich of the prophets did not your fathers perſe- 52

cute

cute? And they ſlevve them that foretold of the comming
53 of the Iuſt one, of vvhom novv † you haue been betraiers
and murderers; vvho receiued the Lavv by the diſpoſition
of Angels, and haue not kept it.
54 † And hearing theſe things they vvere cut in their hartes,
55 and they gnaſhed vvith their teeth at him. † But he being
ful of the holy Ghoſt, looking ſtedfaſtly vnto heauen, [c] ſavv
the glorie of God, and IESVS ſtanding on the right hand of
56 God. † And he ſaid, Behold I ſee the heauens opened, and
57 the Sonne of man ſtanding on the right hand of God. † And
they crying out vvith a loude voice, ſtopped their eares, &
58 vvith one accord ranne violently vpon him. † And caſting
him forth vvithout the citie, they ["] ſtoned him: and the vvit-
neſſes laid of their garments * beſide the feete of a yong man
59 that vvas called Saul. † And they ſtoned Steuen inuocating,
60 and ſaying: Lord IESVS, receiue my ſpirit. † And falling
on his knees, he cried vvith a loude voice, ſaying: [::] Lord,
lay not this ſinne vnto them. And vvhen he had ſaid this, he
fel a ſleepe. And Saul vvas conſenting to his death.

Act. 22, 20.

c The comfort of al Martyrs.

" Euſebius Emiſſenus ſaith, vvhē he praieth for his perſecutors, he promiſeth to his vvorſhippers his manifeſt interceſſiō & ſuffrages. *i ho. S. Steph.* & S. Auguſtine, *Si Stephanus ſic nō oraſſet, Eccleſia Paulū nō haberet.* Serm 1 de S. Stephano.

ANNOTATIONS
CHAP. VII.

18. Holy ground.) If that apparition of God him ſelf or an Angel, could make the place and ground holy, and to be vſed of Moyſes with al ſignes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Iewrie, and his perſonal preſence in the B. Sacrament, may make that countrie and al Chriſtian Churches & altars holy? And it is the greateſt blindnes that can be, to thinke it ſuperſtition to reuerence any things or places in reſpect of Gods preſence or wonderous operation in the ſame. *See S. Hierom. ep. 17. & 18. & 27. of the holy land.*

The holy land.

48. Not in houſes.) The vulgar Heretikes alleage this place againſt the corporal being of Chriſt in the B. Sacrament & in Churches: by which reaſon they might haue driuen him out of al houſes, Churches, and corporal places, when he vvas viſible in earth. But it is meant of the Diuinitie only, & ſpoken to correct the carnal Iewes: Who thought God either ſo to be conteined, compaſſed, and limited to their Temple, that he could be no vvhere els, or at leaſt that he vvould not heare or receiue mens praiers and ſacrifices in the Churches of the Gentiles, or els vvhere, out of the ſaid Temple. And ſo as it maketh nothing for the Sacramentaries, no more doth it ſerue for ſuch as eſteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houſes or chambers. For though his perſon or vertue be not limited to any place, yet it pleaſeth him condeſcending to our neceſſitie and profite, to vvorke his vvonders and to be vvorſhipped of vs in holy places rather then profane.

Holy places.

God is not conteined in place, yet he vvil be vvorſhipped in one place more thē in an other.

58. They ſtoned him.) Read a marueilous narration in S. Auguſtine of one ſtone, that hitting the Martyr on the elbovv, rebounded backe to a faithful man that ſtood neere. Who keeping and carrying it vvith him, vvas by reuelation vvarned to leaue it at Ancona in Italie: vvherevpon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the ſaid Martyrs body vvas found out, and not before. *Aug. to. 10 ſer. 38 de diuerſis in edit. Pariſ.*

Relikes.

CHAP. VIII.

The 3. part. THE propagation of the Church from Hierusalem into al Iewrie and to Samaria.

So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into al Ievvrie and Samaria. 5 The second of the Deacons, Philip, conuerteth vvith his miracles the citie it self of Samaria, and baptizeth them, euen Simon Magus also him self among the rest. 14 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18 Which ministerie Simon Magus vvould bie of them. 26 The same Philip being sent of an Angel to a great man of Æthiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: 36 and then (he professing his faith and desiring Baptisme) doth also baptize him.

AND the same day there vvas made a great 1
persecution in the Church, vvhich vvas
at Hierusalem, and al vvere dispersed
through the countries of Ievvrie and Sa-
maria, sauing the Apostles. † And [a] de- 2
uout men [c] tooke order for Steuens fune-
ral, and made great mourning vpon him.
† But Saul * vvasted the Church: entring in from house to 3
house, and dravving men and vvomen, deliuered them into
prison.

† They therfore that vvere dispersed, passed through, 4
:: euangelizing the vvord.

† And Philippe descending into the citie of Samaria, 5
preached CHRIST vnto them. † And the multitudes vvere 6
attent to those things vvhich vvere said of Philippe, vvith
one accord hearing, and seing the signes that he did. † For 7
many of them that had vncleane spirits, crying vvith a loud
voice, vvent out. And many sicke of the palsey and lame
vvere cured. † There vvas made therfore great ioy in that 8
citie. ⊣ † And a certaine man named Simon, vvho before 9
had been in that citie a Magician, seducing the nation of Sa-
maria, saying him self to be some great one: † vnto vvhom 10
al harkened from the least to the greatest, saying, This man is
the povver of God, that is called great. † And they vvere 11
attent vpon him, because a long time he had bewitched them
vvith his magical practises. † But vvhen they had beleeued 12
Philippe euangelizing of the kingdom of God, and of the
name of IESVS CHRIST, they vvere baptized, men and
vvomen. † Then Simon also him self beleeued: and being 13
baptized, he cleaued to Philippe. Seing also signes and very
great miracles to be done, he vvas astonied vvith admi-
ration.

† And

:: This persecution wrought much good, being an occasion that the dispersed preached Christ in diuers Coũtries where they came.

The Epistle vpõ Thursday in Whitsunweeke.

[c] curauerunt συνεκόμισαν Act. 22, 4.

14 † And vvhen the Apoſtles vvho vvere in Hieruſalem, had heard that Samaria had receiued the vvord of God: they "ſent
15 vnto them :: Peter & Iohn. † Vvho vvhen they vvere come, praied for them, that they might receiue the holy Ghoſt.
16 † For he vvas not yet come vpon any of them, but they vvere
17 only baptized in the name of our Lord IESVS. † Then did "they impoſe their handes vpon them, and they "receiued the
18 holy Ghoſt. ℣ † And vvhen Simon had ſeen that by the impoſition of the hand of the Apoſtles, the holy Ghoſt
19 vvas giuen, he" offered them money, † ſaying, Giue me alſo this povver, that on vvhomſoeuer I impoſe my handes, he
20 may receiue the holy Ghoſt. † But Peter ſaid to him, Thy money be vvith thee vnto perdition: becauſe thou haſt thought that the gift of God is purchaſed vvith money.
21 † Thou haſt no part, nor lot in this vvord. For thy hart is not
μετανόησον ἀπὸ 22 right before God. † " Doe penance therfore from this thy vvickedneſſe: and pray to God, "if perhaps this cogitation
See Apocal. 9, 21. 23 of thy hart may be remitted thee. † For I ſee thou art in the
24 gall of bitternes and the obligation of iniquitie. † And Simon anſvvering ſaid, "Pray you for me to our Lord, that nothing come vpon me of theſe things vvhich you haue ſaid.
25 † And they in deede hauing teſtified and ſpoken the vvord of our Lord, returned to Hieruſalem, and euangelized to many countries of the Samaritans.
26 † [b] And an Angel of our Lord ſpake to Philippe, ſaying: Atiſe, and goe tovvard the South, to the vvay that goeth
27 dovvne from Hieruſalem into Gaza: "this is deſert. † And riſing he vvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, vvho vvas ouer al her treaſures, vvas come to Hieru-
28 ſalem :: to adore: † and he vvas returning and ſitting vpon
29 his chariot, and reading Eſay the prophet. † And the Spirit ſaid to Philippe, Goe neere, and ioyne thy ſelf to this ſame
30 chariot. † And Philippe running therevnto, heard him reading Eſay the prophet, and he ſaid: Trovveſt thou that thou vn-
31 derſtádeſt the things vvhich thou readeſt? † Vvho ſaid, And :: hovv can I, vnleſſe ſome man ſhevv me? & he deſired Phi-
32 lippe that he vvould come vp and ſit vvith him. † And the place of the ſcripture vvhich he did reade, vvas this: *As a ſheepe*
Eſ. 53, 7. *to ſlaughter vvas he led: and as a lambe before his ſheaver, vvithout voice, ſo*
33 *did he not open his mouth. † In humilitie his iudgement vvas taken avvay. His*

The Epiſtle vpó Tueſday in Whitſunweeke. And in a votiue of the Holy Ghoſt.

:: *Sæpe ſibi ſociũ Petrum facit eſſe Ioannem: Eccleſiæ quia virgo placet.* Arator apud Bedam in Act.

b The Epiſtle vpon Thurſday in Eaſter weeke.

:: Note that this Æthiopian came to Hieruſalem to adore, that is, on Pilgrimage. where by we may learne that it is an acceptable acte of religion to go from home to places of greater deuotió & ſanctificatió.

:: The Scriptures are ſo writtē that they can not be vnderſtood Without an interpreter, as eaſy as our Proteſtants make them. See S. Hierom *Ep. ad Paulinũ de omnibus diuina hiſtoria libris*, ſet in the beginning of latin bibles.

His generation vvho ſhal declare, for from the earth ſhal his life be taken?
† And the eunuch anſvvering Philip, ſaid, I beſeeche thee, of 34
vvhom doth the Prophet ſpeake this? of him ſelf, or of ſome
other? † And Philip opening his mouth, and beginning 35
from this ſcripture, euangelized vnto him IESVS. † And as 36
they vvent by the vvay, they came to a certaine vvater: and
the eunuch ſaid, Lo vvater, vvho doth let me to be bapti- *vvhat*
zed? † And Philip ſaid, If thou beleeue vvith al thy hart, 37
thou maieſt. And he anſvvering ſaid, I beleeue that IESVS
CHRIST is the ſonne of God. † And he commaunded 38
the chariot to ſtay: and both vvent dovvne into the vvater,
Philip and the Eunuch, and he baptized him. † And when 39
they vvere come vp out of the vvater, the Spirit of our Lord
tooke avvay Philip, and the eunuch ſavv him no more.
And he vvent on his vvay reioycing. † But Philip vvas 40
found in Azótus, & paſſing through, he euangelized to al the
cities, til he came to Cæſarea. ¶

ANNOTATIONS
CHAP. VIII.

S. Steuens relikes.

2. *Deuout men.*] As here great deuotion vvas vſed in burying his body, ſo aftervvard at the Inuention & Tranſlation thereof. And the miracles vvrought by the ſame, and at euery litle memorie of the ſame, vvere infinite: as S. Auguſtine vvitneſſeth. *li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. to. 10.*

That Peter was ſent, is no reaſon againſt his Primacie.

10. *Sent Peter.*] Some Proteſtants vſe this place to proue S. Peter not to be head of the Apoſtles, becauſe he and S. Iohn were ſent by the Tvvelue. by vvhich reaſon they might as vvel conclude that he vvas not equal to the reſt. for commonly the Maiſter ſendeth the man, and the Superior the inferior, vvhen the vvord of Sending is exactly vſed. But it is not alvvaies ſo taken in the Scriptures, for then could not the Sonne be ſent by the Father, nor the Holy Ghoſt from the Father and the Sonne: nor othervviſe in cõmon vſe of the vvorld, ſeing the inferior or equal may intreate his frend or Superior to doe his buſines for him. and ſpecially a body Politike or a Corporation may by election or othervviſe chooſe their Head and ſend him. ſo may the Citizens ſend their Maior to the Prince or Parliament, though he be the head of the citie, becauſe he may be more fitte to doe their buſines. alſo the Superior or equal may be ſent by his ovvne conſent or deſire. Laſtly, the College of the Apoſtles comprising Peter vvith the reſt (as euery ſuch Body implieth both the head and the members) vvas greater then Peter their head alone. as the Prince and Parliament is greater then the Prince along. And ſo Peter might be ſent as by authoritie of the vvhole College, notvvithſtanding he vvere the head of the ſame.

The Sacrament of Confirmation, miniſtred by Biſhops onely.

17. *Did they impoſe.*] *If thou Philip had beene an Apoſtle* (ſaith S. Bede) *he might haue impoſed his handes, that they might haue receiued the Holy Ghoſt. but thu none can doe ſauing Biſhops. For though Prieſts may baptize, and anoint the Baptized alſo vvith Chriſme conſecrated by a Biſhop: yet he can not ſigne his forehead vvith the ſame holy oile, becauſe that belongeth only to Biſhops, vvhen they giue the holy Ghoſt to the Baptized.* So ſaith he touching the Sacrament of Confirmation in 8 Act. This impoſition therfore of hands together vvith the praiers here ſpecified (vvhich no doubt vvere the very ſame that the Church yet vſeth to that purpoſe) vvas the miniſtration of the Sacrament of Confirmation. Whereof S. Cyprian ſaith thus, They that in Samaria vvere baptized of Philip, becauſe they had lavvful and Eccleſiaſtical Baptiſme, ought not to be baptized any more: but only that vvhich vvanted, vvas done by Peter and Iohn, to vvit, that by praier made for them and impoſition of handes, the Holy Ghoſt might be povvred vpon them. Vvhich novv alſo is done vvith vs, that they vvhich in the Church are baptized, be by the Rulers of the Church offered, and by our praier and impoſition of hand receiue the Holy Ghoſt, and be ſigned vvith our Lordes ſeale. So *S.* Cyprian. *ep. 71. ad Iubaianum.*

But

But the Heretikes obiect that yet here is no mention of oile. To vvhom vve say, that many things vvere done and said in the administration of this and other Sacraments, and al instituted by Christ him self and deliuered to the Church by the Apostles, vvhich are not particularly vvritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquitie and most general practise of the Church, to be one.

Ec. Hier. c. 2 & 4. S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them *diuino & deifico vnguento*, vvith the diuine and deifical ointment. And againe, *Adumtum S. Spiritus consummans inunctio largitur*, the inunction consummating giueth the comming of the Holy Ghost. Tertullian *de resur. carn. nu. 7 & li. 1 adu. Marcio.* speaketh of this Cõfirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likevvise, *ep. 70. nu. 2. He must also be anointed, that is baptized, vvith the oile sanctified on the Altar.* And ep. 72 (see also ep. 73. nu. 3) he expressly calleth it a Sacrament, ioyning it vvith Baptisme. as Melchiades doth (*ep. ad omnes Hispaniæ Episcopos nu. 2. to 1 Conc.*) shevving the difference betvvixt it and Baptisme. S. Augustine also, *cont. lit. Petil. li. 2, c. 104. The Sacrament of Chrisme in the kind of visible soules is sacred and holy, euen as Baptisme it self.* Vve omit S. Cyril *mystag. 1.* S. Ambrose *li. 3 de Sacram. c. 2. & de iis qui mysteriis initiantur c. 7.* S. Leo ep. 88, the ancient Councels also of Laodicea, can. 48. Carthage 3 can. 39. and Arausicanum 4 can. 1. and others. And S. Clement (*Apost. Const. li. 7. c. 44*) reporteth certaine cõstitutions of the Apostles touching the same.* S. Denys referreth the maner of consecration of the same Chrisme to the Apostles instruction. S. Basil *li. de Sp. sancto c. 27* calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio, to. 1 Conc.* saith plainely that Christ him self did so instruct the Apostles at the time of the institution of the B. Sacramẽt of the Altar. And so doth the Author of the booke *de unctione Chrismatis apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balsme vvas taken of the old Lavv, & vsed in the Sacraments of the nevv Testament. Vvhich thing the Heretikes can vvith lesse cause obiect against the Church, seeing they confesse* that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Ievves maner of consecrating their hostes deputed to sacrifice.

Chrisme in Cõfirmation.

** Ec. Hier. c. 4.*

** Beza in Act. c. 6. v. 6.*

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knovven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, *ep. ad Fabium apud Euseb. li. 6 c. 35* affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the consignation of a Bishop. Vvhom al the Nouatians did folovv, neuer vsing that holy Chrisme, as Theodorete vvriteth, *li. 1 Fabul. Har.* And Optatus *li. 2 cont Parm.* vvriteth that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Caluinists in this point.

Old heresies against confirmation and Chrisme.

** Kemnit. in exam. cone. Trid. de Confir.*

17. *And they receiued the Holy Ghost.*] The Protestants charge the Catholikes,* that by approuing and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, chalenging also boldly the ancient Fathers for the same. As though any Catholike or Doctor euer said more then the expresse vvordes of Scripture here and els vvhere plainely giue them vvarrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful euen after their Baptisme to expecte the Holy Ghost & vertue from aboue. then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or vvil not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, vvith great increase of grace. And let the good Reader note here our Aduersaries great peruersity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of vvisedom in the Apostles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: Vvhich is very false, the gift of Tongues being but a sequele and an accident to the grace, and an external token of the inuvard gift of the Holy Ghost, and our Sauiour calleth it vertue from aboue. Some say, that vvhatsoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therevnto: by vvhich euasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication, because the corporal punishments vvhich vvere annexed often times in the Primitiue Church vnto it, ceaseth. and so may they take avvay (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning.

The effectes of Baptisme and Confirmation differ.

Hæretical shiftes and euasiõs against manifest Scriptures, and against this Sacrament of Confirmation.

Tertul. & in ep. 1o. But S. Augustine toucheth this point fully. *Is there any man* (saith he) *of so peruerse an hart, to deny those Children on vvhom vve nevv imposed hands, to haue receiued the Holy Ghost, because they speake not vvith Tongues? &c.* Lastly, some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continevv in the faith receiued. Vvherevpon

* See Cone. Trid. Sess. 7 can. 1 de Confirmat.

they haue turned this holy Sacrament *into a Catechisme. *There are also that put the baptized cō- ming to yeres of discretiō, to their owne choise whether they will cōtinew Christiās or no. To such diuelish and diuers inuentions they fall, that will not obey Gods Churche nor the expresse Scriptures, which tel vs of prayer, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, which might and may be done as wel before Baptisme, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Countrie it is called *Bishoping*.

* Cone. Trid. sess. 7 can. 10 de Bapt.

Bishoping.

Simonie.

7 *18. Offered money.*] This wicked sorcerer Simon is noted by S. Irenæus li. 1 c. 20. and others, to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, without good life and workes, to be ynough to saluation. he gaue the onset to purchase with his money a spiritual function, that is to be made a Bishop. for, to haue power to giue the Holy Ghost by imposition of hādes, is to be a Bishop: as to bye the power to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priesthod: and so bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in al other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: and in such as thinke it lawful (as here Simon iudged it) it is named *Simoniacal Heresie*, of this detestable man who first attempted to bie a spiritual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 1, c. 2. 3. 4. 5.*

Penance.

21. Do penance.] S. Augustine (ep. 108) vnderstanding this of the penance done in the Primitiue Church for heinous offenses, doth teach vs to translate this and the like places (2 Cor. 12, 21. Apoc. 9, 21) as we doe, and as it is in the vulgar Latin, and consequently that the Greeke μετανοεῖν doth signifie so much. Yea when he addeth, that very good men doe daily penance for venial sinnes by fasting, prayer, and almes, he warranteth this phrase and translation through out the new Testament, specially him self also reading so as it is in the vulgar Latin, and as we translate.

22. If perhaps.] You may see, great penance is here required for remission of sinne, & that men must stand in feare and dread lest they be not worthy to be heard or to obteine mercie. Whereby al men that bye or sel any spiritual functions, dignities, offices, or liuings, may specially be warned that the sinne is exceding great.

Simon Magus more religious then the Protestants.

24. Pray you for me.] As this Sorcerer had more knowledge of the true religion then the Protestants haue, who see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, which he plainely perceiued and confessed, so surely he was more religious then they, that being so sharply checked by the Apostle, yet blaspheme not as they do when they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

Beza.

27. Thou vnderstandest.] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or falshod of the text, saying it can not be so: Which is to accuse the holy Euangelist, and to blaspheme the Holy Ghost him self. See Beza, who is often very saucie with S. Luke.

Annotat. Test. 1556.

The ceremonies of Sacramēts done, though not mentioned.

38. He baptized him.] When the Heretikes of this time finde mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church, they imagine no more was done then there is expressly told, not scarsly beleeue so much. As if imposition of hands in the Sacrament of Confirmation be onely expressed, they thinke there was no chrisme nor other worke or word vsed. So they thinke no more ceremonie was vsed in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustine hath these memorable wordes, *In that that he faith, Philip baptized him, he would haue it vnderstood that al things were done, which though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition we know were to be done.*

De fid. & op. c. 9.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, is in the way to Damascus told by our Lord IESVS *of his vaine attempt, and miraculously conuerted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20 And presently he dealeth mightily against the Iewes, proouing* IESVS *to be Christ, to their great admiration. 22 But such is their obstinacie, that they lay al Damascus to kil him. 26 From thence he goeth to Hierusalem, and there ioyneth with the Apostles, and against by the obstinate Iewes his death is sought. 31 The Church being now growen ouer al Iewrie, Galilee, and Samaria, Peter visiteth al: and in his visitation, 33 healing a lame man, 36 and raising a dead woman, conuerteth very many.*

AND

Act. 22, 4 Gal. 1, 13.

1 AND Saul as yet breathing forth threatenings
2 and ſlaughter againſt the diſciples of our Lord, came to the high prieſt, † and aſked letters of him vnto Damaſcus to the ſynagogs, that if he had found any men and vvomen of this
3 vvay, he might bring them bound vnto Hieruſalem. † And as he vvent on his iourney, it chaunced that he drevv nigh to Damaſcus: and * ſodenly a light from heauen ſhined round
1. Cor. 15, 8.
4 about him. † And falling on the ground, he heard a voice
5 ſaying to him, :: Saul, Saul vvhy perſecuteſt thou me? † Vvho ſaid, Vvho art thou Lord? And he, I am IESVS vvhom thou doeſt perſecute. it is hard for thee to kicke againſt the pricke.
6 † And trembling and being aſtonied he ſaid, Lord, vvhat
7 vvilt thou haue me to doe? † And our Lord to him, Ariſe, and goe into the citie, and it ſhal be told thee vvhat thou muſt doe. But the men that vvent in companie vvith him,
8 ſtood amaſed, hearing the voice, but ſeeing no man. † And Saul roſe vp from the ground, and his eies being opened, he ſavv nothing. And they dravving him by the hãdes, brought
9 him into Damaſcus. † And he vvas three daies not ſeeing, and he did neither eate nor drinke.

10 † And there vvas a certaine diſciple at Damaſcus, named Ananias: and our Lord ſaid to him in a viſion, Ananias. But
11 he ſaid, Loe, here I am Lord. † And our Lord to him, Ariſe, & goe into the ſtreate that is called Straight: and ſeeke in the houſe of Iudas, one named Saul of Tarſus. for behold he
12 prayeth. († And he ſavv a man named Ananias, comming in and impoſing handes vpon him for to receiue his ſight.)
13 † But Ananias anſvvered, Lord, I haue heard by many of this man, hovv much euil he hath done to thy ſainctes in Hieru-
14 ſalem: † and here he hath authoritie from the cheefe prieſts
15 to binde al that inuocate thy name. † And our Lord ſaid to him, Goe, for a veſſel of election is this man vnto me, to carie my name before the Gentiles, and kinges, and the chil-
16 dren of Iſraël. † For I vvil ſhevv him hovv great things he muſt ſuffer for my name.

17 † And Ananias vvent, and entred into the houſe: and impoſing handes vpon him, he ſaid, Brother Saul, our Lord IESVS hath ſent me, he that appeared to thee in the vvay that thou cameſt: that thou maieſt ſee and be filled vvith
18 the holy Ghoſt. † And forthvvith there fel from his eies as it

The Epiſtle vpõ the Conuerſion of S. Paul Ian. 25.

:: The heretikes that conclude CHRIST ſo in heauen that he cãbe no vvhere els til the day of Iudgement, ſhal hardly reſolue a mã that would know vvhere CHRIST vvas vvhen he appeared here in the vvay, and ſpake theſe vvords to Saul.

vvere ſcales, and he receiued ſight. and riſing he vvas :: bap-
:: Paul alſo himſelf, though with the diuine and heauenly voice proſtrated and inſtructed, yet was ſent to a man to receiue the Sacraments, & to be ioyned to the Church. *Auguſt. de doct. Chr. lib. 1. in proem.*
tized. † And vvhen he had taken meate, he vvas ſtrengthened. 19

And he vvas vvith the diſciples that vvere at Damaſcus, for certaine daies. † And incontinent entring into the ſynagogs, he preached IESVS, that this is the ſonne of God. 20
† And al that heard, vvere aſtonied, and ſaid, Is not this he that expugned in Hieruſalem thoſe that inuocated this name: and came hither to this purpoſe that he might bring them bound to the cheefe prieſts? † But Saul vvaxed mightie much more, and confounded the Ievves that dvvelt at Damaſcus, affirming that this is CHRIST. 21 22
† And vvhen many daies vvere paſſed, the Ievves conſulted that they might kil him. † But their conſpiracie came to Sauls knovvledge. And *they kept the gates alſo day and night, that they might kil him. 23 24 2 Cor. 11, 32.
† But the diſciples taking him in the night, conueied him avvay by the vvall, letting him dovvne in a baſket. 25

† And vvhen he vvas come into Hieruſalem, he aſſaied to ioyne him ſelf to the diſciples, & al feared him, not beleeuing that he vvas a diſciple. † But Barnabas tooke him & brought him to the Apoſtles, and told them hovv in the vvay he had ſeen our Lord, and that he ſpake vnto him, and hovv in Damaſcus he dealt confidently in the name of IESVS. † And he vvas vvith them going in and going out in Hieruſalem, and dealing confidently in the name of our Lord. † He ſpake alſo to the Gentiles, and diſputed vvith the Greekes: but they ſought to kil him. † Vvhich vvhen the brethren had knovvven, they brought him dovvne to Cæſaréa, and ſent him avvay to Tarſus. 26 27 28 29 30

† The :: CHVRCH truely through al Ievvrie & Galilee and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas repleniſhed vvith the conſolation of the holy Ghoſt. 31
The Church viſibly procedeth ſtill vvith much comfort & manifold increaſe euen by perſecution.

† And it came to paſſe, that Peter as he paſſed through al, came to the ſaincts that dvvelt at Lydda. † and he found there a certaine man named Æneas, lying in his bed from eight yeres before, vvho had the palſey. † And Peter ſaid to him, Æneas, our Lord IESVS CHRIST 'heale' thee: ariſe, and make thy bed. And incontinent he aroſe. † And al that dvvelt at Lydda and Saróna, ſavv him: vvho conuerted to our Lord. 32 33 34 35
* healeth

† And

36 † And in Ioppé there vvas a certaine diſciple named Tabitha, vvhich by interpretation is called Dorcas. This vvomá vvas ful of :: good vvorkes and almes-deedes vvhich ſhe
37 did. † And it came to paſſe in thoſe daies, that ſhe vvas ſicke and died. Vvhom vvhen they had vvaſhed, they laid her in
38 an vpper chamber. † And vvhereas Lydda vvas nigh to Ioppé, the diſciples hearing that Peter vvas in it, they ſent tvvo men vnto him, deſiring him, Be not loth to come ſo
39 farre as to vs. † And Peter riſing vp came vvith them. And vvhen he vvas come, they brought him into the vpper chamber: and al the vvidovves ſtoode about him vveeping, :: and ſhevving him the coates and garments vvhich Dorcas made
40 them. † And al being put forth, Peter falling on his knees praied, and turning to the body he ſaid: Tabitha, ariſe. And
41 ſhe opened her eies: and ſeeing Peter, ſhe ſate vp. † And giuing her his hand, he lifted her vp. And vvhen he had called
42 the ſainćts and the vvidovves, he preſented her aliue. † And it vvas made knovven through out al Ioppé: and many be-
43 leeued in our Lord. † And it came to paſſe that he abode many daies in Ioppé, vvith one Simon a tanner.

:: Behold good vvorkes and almes-deedes, & the force thereof reaching euen to the next life.

:: The praiers of our Almes folke & beadſmen may do vs great good eué after our departure. For if they procured her temporal life, much more may they helpe vs to Gods mercie and to releaſe of puniſhment in Purgatorie.

CHAP. X.

Becauſe the Ievves ſo much abhorred the Gentils, for the better vvarrant of their Chriſtening, an Angel appeareth to Cornelius the deuout Italian, 9 and a viſion is ſhevved to Peter him ſelf (the cheefe and Paſtor of al) 19 and the Spirit ſpeaketh to him, 20 goe and as he is Catechizing them about IESVS, *46 the holy Ghoſt commeth viſibly vpon them: and therfore not fearing any longer the offenſe of the Ievves, he commaundeth to baptize them.*

The 4 part. THE propagation of the Church to the Gentils alſo.

1 AND there vvas a certaine man in Cæſaréa, named Cornelius, Centurion of that
2 vvhich is called the Italian band, † religious, & fearing God vvith al his houſe, doing many almes-deedes to the peo-
3 ple. And alvvaies praying to God, † he ſavv in a viſion manifeſtly, about the nin the houre of the day, an Angel of God comming in vnto
4 him, and ſaying to him, Cornelius. † But he beholding him, taken vvith feare, ſaid, Vvho art thou Lord? And he ſaid to him, Thy praiers and thy almes-deedes are aſcended into
5 remembrance in the ſight of God. † And novv ſend men

vnto Ioppé, and call hither one Simon that is ſurnamed Peter. † He lodgeth vvith one Simon a tanner, vvhoſe houſe 6
is by the ſea ſide. he vvil tel thee vvhat thou muſt doe. † And 7
vvhen the Angel vvas departed that ſpake to him, he called tvvo of his houſhold, and a ſouldiar that feared our Lord, of them that vvere vnder him. † To vvhom vvhen he had told 8
all, he ſent them vnto Ioppé.

† And the next day vvhiles they vvere going on their 9
iourney, and dravving nigh to the citie, Peter vvent vp into the higher partes, *to pray about the ſixt houre. † And being 10
hungrie, he vvas deſirous to take ſomevvhat. And as they vvere preparing, there fel vpon him an exceſſe of minde: † and 11
he ſavv the heauen opened, and a certaine veſſel deſcending, as it vvere a great liñen ſheete vvith foure corners let dovvne from heauen to the earth, † vvherein vvere al foure-footed 12
beaſtes, and that creepe on the earth, and foules of the aire.
† And there came a voice to him, Ariſe Peter: kil, and eate. 13
† But Peter ſaid, God forbid, Lord: for I did neuer eate any 14
common and vncleane thing. † And ** a voice came to him 15
againe the ſecond time, That vvhich God hath purified, doe not thou cal common. † And this vvas done thriſe, and 16
forthvvith the veſſel was taken vp againe into heauen. † And 17
vvhiles Peter doubted vvithin him ſelf, vvhat the viſion ſhould be that he had ſeen, behold the men that vvere ſent from Cornelius, inquiring for Simons houſe, ſtood at the gate. † And vvhen they had called, they aſked, if Simon that 18
is ſurnamed Peter, vvere lodged there. † And as Peter vvas 19
thinking of the viſion, the Spirit ſaid to him, Behold three men doe ſeeke thee. † Ariſe therfore, and get thee dovvne, 20
and goe vvith them, doubting nothing: for I haue ſent them.
† And Peter going dovvne to the men, ſaid, Behold, I am he 21
vvhom you ſeeke: vvhat is the cauſe, for the vvhich you are come? † Vvho ſaid, Cornelius the Centurion, a iuſt man & 22
that feareth God, and hauing teſtimonie of al the nation of the Ievves, receiued an anſvver of an holy Angel to ſend for thee into his houſe, and to heare vvordes of thee. † Ther- 23
fore bringing them in, he lodged them.

† And the day folovving he aroſe and vvent vvith them: and certaine of the brethren of Ioppé accompanied him.
† And on the morow he entred into Cæſaréa. And Cornelius 24
expected them, hauing called together his kinne, and ſpecial frendes.

** Here God firſt vttered to Peter that the time was come to preach alſo to the Gentiles, and to cõuerſe with them for their ſaluation, no leſſe then with the Ievves, with ful freedõ to eate al meates without reſpecte of the prohibition of certaine, made in the old Law.

25 frendes. † And it came to paſſe, Vvhen Peter vvas come in,
Cornelius came to meete him,and falling at his feete "adored.
26 † But Peter lifted him vp ſaying, Ariſe, my ſelf alſo am a man.
27 † And talking vvith him,he vvent in, and findeth many that
28 vvere aſſembled, † and he ſaid to them, You knovv hovv
abominable it is for a man that is a Ievve, to ioyne, or to ap-
proche vnto a ſtranger: but God hath ſhevved to me, to call
29 no man cõmon or vncleane. † For the vvhich cauſe, making
no doubt, I came vvhen I vvas ſent for. I demaund therfore,
30 for vvhat cauſe you haue ſent for me? † And Cornelius ſaid,
In the Greeke, faſting & praying. Foure daies ſince,vntil this houre,I vvas [c] praying the ninthe
houre in my houſe, and behold :: a man ſtoode before me
31 in vvhite apparel, † and ſaid: Cornelius, thy praier is heard,
and thy almes-deedes are in memorie in the ſight of God.
32 † Send therfore to Ioppé, and call hither Simon that is ſur-
named Peter: he lodgeth in the houſe of Simon a tanner by
33 the ſea ſide. † Immediatly therfore I ſent to thee: and thou
haſt done vvel in comming. Novv therfore al vve are preſent
in thy ſight,to heare al things vvhatſoeuer are commaunded
thee of the Lord.
34 † And Peter opening his mouth,ſaid,In very deede I per-
35 ceiue that God is not an accepter of perſons. † but in euery
nation,he that feareth him, and [c] vvorketh iuſtice, is accepta-
36 ble to him.† The word did God ſend to the children of Iſrael,
preaching peace by IESVS CHRIST (this is Lord of al.)
37 † [b] You knovv the vvord that hath been made through al
Mat. 4, 12, Ievvrie,for* beginning frõ Galilee,after the baptiſme vvhich
38 Iohn preached. † IESVS of Nazareth hovv God anointed
him vvith the holy Ghoſt and vvith povver, vvho vvent
through out doing good and healing al that vvere oppreſſed
39 of the Deuil, becauſe God vvas vvith him. † And vve are
vvitneſſes of al things that he did in the countrie of the
Ievves and in Hieruſalem, vvhom they killed hanging him
40 vpon a tree. † Him God raiſed vp the third day and "gaue
41 him to be made manifeſt, † not to al the people, but to
vs, vvho did eate and drinke vvith him after he roſe againe
42 from the dead. † And he commaunded vs to preach to the
people,and to teſtifie that it is he that of God vvas appointed
43 iudge of the liuing and of the dead. † To him al the pro-
phets giue teſtimonie, that al receiue remiſſion of ſinnes by
his name, vvhich beleeue in him. ¶

[c] At the time of praier ſpecially God ſendeth men comfortable viſitations.

:: Note theſe apparitions and viſions to S. Peter, Cornelius,and others, in the Scriptures very ofte, againſt the incredulity of our Heretikes, that wil beleeue neither viſion nor miracle, not expreſſed in Scripture: theſe being beleeued of Chriſtian men euẽ before they were written.

[c] Not ſuch as beleeue only, but ſuch as feare God and worke iuſtice, are acceptable to him.

[b] The Epiſtle vpõ Munday in Eaſter weeke.

The Epiſtle vpõ Munday in vvhitſõvveeke.

† As

† As Peter vvas yet ſpeaking theſe vvordes, the holy 44
Ghoſt fel vpon al that heard the vvord. † And the faithful 45
of the Circumciſion that came with Peter, vvere aſtonied, for
that the grace of the holy Ghoſt vvas poured out vpon the
Gentiles alſo. † For they heard them ſpeaking with tonges, 46
and magnifying God. Then Peter anſvvered, † Can any man 47
forbid vvater, that theſe ſhould not be " baptized vvhich
haue receiued the holy Ghoſt as vvel as vve? † And he com- 48
maũded them to be baptized in the name of our Lord IESVS
CHRIST. ¶ Then they deſired him that he vvould tarie
vvith them certaine daies.

ANNOTATIONS
CHAP. X.

Good vvorkes before faith, are preparatiues to the ſame, not properly meritorious.

2. *Doing many almes deedes.*] *He knevv God creator of al, but that his omnipotent Sonne vvas incarnate, he knevv not: and in that faith he made praiers and gaue almes vvhich pleaſed God. and by vvel doing he deſerued to knevv God perfectly, to beleeue the myſterie of the Incarnation, and to come to the Sacrament of Baptiſme.* So ſaith Venerable Bede out of S. Gregorie. And S. Auguſtine thus. *li. 1 de Bapt. c. 8. Becauſe vvhatſoeuer goodnes he had in praiers and almes, the ſame could not profite him vnles he vvere by the band of Chriſtian Societie and peace, incorporated to the Church, he is bidden to ſend vnto Peter, that by him he may learne Chriſt, by him he may be baptized, &c.* Vvhereby it appeareth that ſuch vvorkes as are done before iuſtification, though they ſuffiſe not to ſaluation, yet be acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercie, as it might appeare alſo by Gods like prouident merciſulnes * to the Eunuche. though al ſuch vvorkes preparatiue come of grace alſo: othervviſe they could neuer deſerue at Gods hand of congruity or any othervviſe tovvard iuſtification.

Bed. in hũc locum.

Act. 8.

The Canonical houres.

9. *To pray about the ſixt houre.*] The houre is ſpecified, for that there vvere certaine appointed times of praier vſed in the Lavv, vvhich deuout perſons, according to the publike ſeruice in the Temple, obſerued alſo priuately: and vvhich the Apoſtles and holy Church afterwvard both kept and increaſed. Vvhereof thus vvriteth S. Cyprian very notably. *In celebrating their praiers, vve finde that the three children With Daniel obſerued the third, ſixt, and ninthe houre, as in Sacrament* (or myſterie) *of the holy Trinitie. &c.* And a litle after, *Which ſpaces of houres the vverſhippers of God ſpiritually* (or myſtically) *determining long ſince, obſerued ſet times to pray: and afterwvard the thing became manifeſt, that it vvas for Sacrament* (or myſterie) *that the iuſt ſo praied. For at the third houre the holy Ghoſt deſcended vpon the Apoſtles, fulfilling the grace of our Lords promis. and at the ſixt houre Peter going vp to the higher roome of the houſe, vvas both by voice and ſigne from God inſtructed, that al Nations ſhould be admitted to the grace of ſaluation, vvhereas of cleanſing the Gentiles he doubted before. and our Lord being crucified at the ſixt houre, at the ninthe vvaſhed avvay our ſinnes vvith his bloud. But to vs (deerly beloued) beſide the ſeaſons obſerued of old, both the times and ſacraments of praying be increaſed. for vve muſt pray in the morning early, that the Reſurrection of our Lord may be celebrated by morning praiers: as of old the holy Ghoſt deſigned in the Pſalme, ſaying, In the morning early vvil I ſtand vp to thee, early in the morning vvilt thou heare my voice.* Tovvard the euening *alſo vvhen the ſunne departeth, and the day endeth, vve muſt of neceſſitie pray againe.*

De Orat. Dom. nu. 15.

Act. 2.

Act. 10.

Luc. 23.

Mattins.

Euenſong.

Pſal. 5.

S. Hierom alſo vvriting of Daniels praying *three times in a day*, ſaith: *There are three times, vvherein vve muſt bovv our knees to God. The third, the ſixt, and the ninthe houre the Eccleſiaſtical tradition doth vvel vnderſtand. Moreouer at the third houre the Holy Ghoſt deſcended vpon the Apoſtles. at the ſixt, Peter vvent vp into a higher chamber to pray. at the ninthe, " Peter and Iohn vvent to the Temple.* Againe vvriting to Euſtochium a virgin and Nonne ep. 22 c. 16. *Though the Apoſtle bid vs pray alvvaies, and to holy perſons their very ſleepe is praier: yet vve muſt haue diſtinct houres of praier, that if perhaps vve be othervviſe occupied, the very time may admoniſh vs of our office or duety. The third, ſixt, ninthe houre, morning early, and the euening, no man can be ignorant of.* And to Demetrias ep. 8 c. 8. that in the Pſalmes and praier ſhe muſt keepe *alvvaies the third, ſixt, ninthe houre, euening, midnight, and morning.* He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth hovv Paula the holy Abbeſſe vvith

Dan. 6.

Act. 1.

vvith her religious Nonnes *ſang the Pſalter in order, in the morning, at the third, ſixt, ninthe houre, euening, midnight.* by midnight meaning the time of Mattins (therfore called *Nocturnes* agreably to *S.* Cyprian de Orat. Do. num. 15) and by *the morning*, the firſt houre called *Prime*: al correſpondent to the times and houres of Chriſts Paſſion, as in S. Matthevv is noted c 26. 27. By al vvhich vve ſee, hovv agreable the vſe of the Churches ſeruice is euen at this time to the Scriptures and primitiue Church: and hovv vvicked the Puritan-Caluiniſtes be, that coune al ſuch order and ſet ſeaſons of praier, ſuperſtition: and laſtly, hovv inſufficient and vnlike the nevv pretended Churchſeruice of England is to the primitiue vſe, vvhich hath no ſuch houres of night or day, ſauing a litle imitation of the old Mattins and Euenſong, and that in Schiſme and Hereſie, and therfore not onely vnprofitable, but alſo damnable.

25. *Adored.*] S. Chryſoſtom *ho. 21 in Act.* thinketh Peter refuſed this adoration of humilitie only, becauſe euery falling dovvne to the ground for vvorſhip ſake, is not Diuine vvorſhip or dew only to God, * the vvord of adoration and proſtration being commonly vſed in the Scriptures tovvard men. But *S.* Hierom *adu. Vigil. c. 2 to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peters perſon, did go about to adore him vvith Diuine honour, and therfore vvas liſted vp by the Apoſtle, adding that he vvas but a man. Adoration of creatures.

*προσκυνησαι.

26. *Gaue him.*] Chriſt did not vtter his Reſurrection and other myſteries to al at once, and immediatly to the vulgar: but to a fevv choſen men that ſhould be the gouernours of the reſt, inſtructing vs thereby to take our faith and al neceſſarie things of ſaluation, at the hands of our Superiors.

27. *Baptized, vvhich haue receiued.*] Such may be the grace of God ſometimes tovvard men, and their charitie and contrition ſo great, that they may haue remiſſion, iuſtification, and ſanctification before the external Sacrament of Baptiſme, Confirmation, or Penance be receiued, as vve ſee in this example, vvhere at Peters preaching they al receiue the Holy Ghoſt before any Sacrament. but in the ſame vve learne one neceſſarie leſſon, that ſuch notvvithſtanding muſt needes receiue the Sacraments appointed by Chriſt, vvhich vvhoſoeuer contemneth, can neuer be iuſtified. *Aug. ſuper I. ſuit. q. 84 to. 4.* They that are iuſtified before, muſt not omit the Sacraments.

CHAP. XI.

The Chriſtian Ievves reprehend the foreſaid fact of Peter in baptizing the Gentils 4 But he alleaging his foreſaid vvarrants, and ſhevving plainly that it vvas of God, 18 they like good Catholikes do yeld. 19 By the foreſaid perſecution, the Church is yet further dilated, not only into al Ievvrie, Galilee, and Samaria, but alſo into other Countries: ſpecially in Antiochia Syria the increaſe among the Greekes, a notable, firſt by the foreſaid diſperſed, 22 then by Barnabas, thirdly by him and Saul together: ſo that there beginneth the name of Chriſtians: 27 vvith perfite vnity betvvene them and the Church that vvas before them at Hierusalem.

1 AND the Apoſtles and brethren that vvere
2 in Ievvrie, heard that the Gentiles alſo receiued the vvord of God. † And vvhen
Peter vvas come vp to Hieruſalem, they
3 that vvere of the Circumciſion reaſoned
against him, ſaying, † Vvhy didſt thou en-
4 ter in to men vncircumciſed, and didſt eate vvith them? † But
Act. 10, 5 Peter began and declared to them the order, ſaying: †* I vvas
9. in the citie of Ioppé praying, & I ſavv in an exceſſe of minde a viſion, a certaine veſſel deſcending as it vvere a great ſheete with foure corners let dovvne from heauen, and it came euen
6 vnto me. † Into vvhich I looking cõſidered, and ſavv foure
footed beaſtes of the earth, and cattel, and ſuch as creepe, and

Sſ foules

foules of the aire. † And I heard alſo a voice ſaying to me, 7
Ariſe Peter, kil and eate. † And I ſaid, Not ſo Lord: for 8
common or vncleane thing neuer entred into my mouth.
† And a voice anſvvered the ſecond time from heauen: That 9
vvhich God hath made cleane, doe not thou call common.
† And this vvas done thriſe: and al vvere taken vp againe 10
into heauen. † And behold, three men immediatly vvere 11
come to the houſe vvherein I vvas, ſent to me from Cæſaréa.
† And the ſpirit ſaid to me, that I ſhould goe vvith them, 12
doubting nothing. And there came vvith me theſe ſixe bre-
thren alſo: and vve vvent in to the mans houſe. † And he 13
told vs, hovv he had ſeen an Angel in his houſe, ſtanding and
ſaying to him, Send to Ioppé, and cal hither Simon, that is
ſurnamed Peter, † vvho ſhal ſpeake to thee vvordes vvhere- 14
in thou ſhalt be ſaued and al thy houſe. † And vvhen I 15
had begonne to ſpeake, the holy Ghoſt fel vpon them, as vpõ
vs alſo in the beginning. † And I remembred the vvord of 16
our Lord, according as he ſaid, *Iohn in deede baptized vvith vvater,* Act. 1,5.
but you ſhal be baptized vvith the holy Ghoſt. † If therfore God hath 17
giuen them the ſame grace, as to vs alſo that beleeued in our
Lord IESVS CHRIST: vvho vvas I that might prohibite
God? † Hauing heard theſe things, they :: held their peace: 18
and glorified God, ſaying, God then to the Gentiles alſo hath
giuen repentance vnto life.

:: Good Chriſtians heare and obey gladly ſuch truthes as be opened vnto them from God by their cheefe Paſtors, by viſion, reuelation, or otherwiſe.

† * And they truely that had been diſperſed by the tribu- 19 Act. 8,1.
lation that vvas made vnder Steuen, vvalked through out
vnto Phœnîce and Cypres & Antioche, ſpeaking the vvord
to none, but to the Ievves only. † But certaine of them vvere 20
men of Cypres and Cyréne, vvho vvhen they vvere entred
into Antioche, ſpake to the Greekes, preaching our Lord
IESVS. † And the hand of our Lord vvas vvith them: and 21
a great number of beleeuers vvas conuerted to our Lord.

The Epiſtle vpõ S. Barnabees day *Iune. 11.*

† And the repore came to the eares of the Church that vvas 22
at Hieruſalem, touching theſe things: and they ſent * Barna- Act. 4,
bas as farre as Antioche. † Vvho vvhen he vvas come, and 23 36.
ſavv the grace of God, reioyced: and he exhorted al vvith
purpoſe of hart to continevv in our Lord: † becauſe he 24
vvas a good man, and ful of the holy Ghoſt and faith. And a
great* multitude vvas added to our Lord. † And he vvent, 25
forth to * Tarſus, to ſeeke Saul: † vvhom vvhen he had 26 Act. 9,
found, he brought him to Antioche. And they cõuerſed there 30.
in

in the church a vvhole yere: and they taught a great multitude, ſo that the diſciples vvere at Antioche firſt named
" CHRISTIANS. The name of CHRISTIANS.

27 † And in theſe daies there came Prophets from Hieruſa-
28 lem to Antioche, † and one of them riſing, named Agabus, did by the Spirit ſignifie a great famine that ſhould be in the
29 vvhole vvorld, vvhich fel vnder Claudius. † And the diſciples according as eche man had, purpoſed euery one to ſend,
30 for to ſerue the brethren that dvvelt in Ievvrie: † vvhich alſo they did, ſending to the auncients by the handes of Barnabas and Saul.

ANNOTATIONS
CHAP. XI.

26. Multitude added.) As before (c. 10) a fevv, ſo novv great numbers of Gentiles are adioyned alſo to the viſible Church, conſiſting before only of the Ievves. Vvhich Church hath beene euer ſince Chriſts Aſcenſion, notoriouſly ſeen and knovven: their preaching open, their Sacraments viſible, their diſcipline viſible, their Heades and Gouernours viſible, the prouiſion for their maintenance viſible, the perſecution viſible, their diſperſion viſible: the Heretikes that vvent out from them, viſible: the ſoyning either of men or Nations vnto them, viſible: their peace and reſt after perſecutions, viſible: their Gouernours in priſon, viſible: the Church praieth for them viſibly, their Councels viſible, their gifts and graces viſible, their name (Chriſtians) knovven to al the vvorld, of the Proteſtants inuiſible Church vve heare not one vvord. The Church viſible.

26. Chriſtians.) This name, *Chriſtian*, ought to be common to al the Faithful, and other nevv names of Schiſmatikes and Sectaries muſt be abhorred. *If thou heare* (ſaith S. Hierom) *any vvhere, ſuch as be ſaid to be of Chriſt, not to haue their names of our Lord* IESVS CHRIST, *but to be called after ſome other certaine name, as Marcionites, Valentinians,* (as novv alſo the Lutherans, Caluiniſts, Proteſtants) *knovv thou that they belong not to the Church of Chriſt, but to the Synagogue of Antichriſt.* *Hieronym. cont. Lucifer. c. 7. in fine.*
Lactantius alſo (li. 7 Diuin. inſtit. c. 30) ſaith thus, *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arrians, or any other be named, they ceaſe to be Chriſtians, vvho hauing loſt the name of Chriſt, haue done on the names of men.* Neither can our nevv Sectaries diſcharge them ſelues, for that they take not to them ſelues theſe names, but are forced to beare them as giuen by their Aduerſaries. For, ſo vvere the names of Arians and the reſt of old, impoſed by others, and not choſen commonly of them ſelues: Vvhich notvvithſtanding vvere callings that proued them to be Heretikes. And as for the name of Proteſtants, our men hold them vvel content therevvith. But concerning the Heretikes turning of the argument againſt the peculiar callings of our Religious, as Dominicans, Franciſcans, Ieſuites, Thomiſts, or ſuch like, it is nothing, except they could proue that the orders & perſons ſo named, were of diuers faithes & Sectes, or differed in any neceſſarie point of religion, or vvere not al of one Chriſtian name and Communion: and it is as ridiculous as if it vvere obiected, that ſome be Ciceronians, ſome Plinians, ſome good Auguſtine men, ſome Hieronymians, ſome Oxford mē, ſome Cambrige men, & (vvhich is moſt like) ſome * Rechabites, ſome * Nazareites. Names of Sectaries and Heretikes. Proteſtants. Diuers religious orders are not diuers ſectes. *Ierem. 35. Num. 6.*

Neither doth their obiection, that vve be called Papiſtes, helpe or excuſe them in their nevv names, for, beſides that it is by them ſcornfully inuented (as the name Homouſians vvas of the Arians) this name is not of any one man B. of Rome or els vvhere, knovven to be the author of any ſchiſme or ſect, as their callings be: but it is of a vvhole ſtate and order of gouernours, and that of the cheefe Gouernours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papiſt, is to be a Chriſtian man, a childe of the Church, and ſubiect to Chriſts Vicar. And therfore againſt ſuch impudent Sectaries as compare the faithful for folovving the Pope, to the diuerſitie of Heretikes bearing the names of nevv Maiſters, let vs euer haue in readines this ſaying of S. Hierom to Pope Damaſus, *Vitalis I knovv not, Meletius I refuſe, I knovv not Paulinus. Whoſoeuer gathereth not vvith thee, ſcatereth: that is to ſay, Whoſoeuer is not Chriſts, is Antichriſts.* And againe, *If any man ioyne vvith Peters Chaire, he is mine.* Papiſtes, Catholikes, and true Chriſtians, al one. Not to be With the Pope, is to be With Antichriſt. *Ep. 57 & ep. 58 ad Damaſ.*

The name of CHRISTIANS.

Vve muſt here further obſerue that this name, Chriſtian, giuen to al beleeuers and to the vvhole Church, vvas ſpecially taken to diſtinguiſh them from the Ievves and Heathens vvhich beleeued not at al in Chriſt, and the ſame novv ieuereth and maketh knovven al Chriſtian men from Turkes and others that hold not of Chriſt at al. But vvhen Heretikes began to riſe from among the Chriſtians, vvho profeſſed Chriſts name and ſundry Articles of faith as true beleeuers doe, the name *Chriſtian* vvas to common to ſeuer the Heretikes from true faithful men: and therevpon the Apoſtles by the holy Ghoſt impoſed this name *Catholike* vpon the Beleeuers vvhich in al points vvere obedient to the Churches doctrine. *When hereſies vvere riſen* (ſaith S. Paciamus ep. ad Symphorianum) *& endeuoured by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apoſtolical people required their ſurname, vvherby the incorrupt people might be diſtinguiſhed. &c.* and ſo thoſe that before vvere called Chriſtians, are novv ſurnamed alſo Catholikes. *Chriſtian is my name,* ſaith he, *Catholike my ſurname.* And this vvord, Catholike, is the proper note vvherby the holy Apoſtles in their Crede taught vs to diſcerne the true Church from the falſe heretical congregation of vvhat ſort ſoeuer. And not only the meanig of the vvord, vvhich ſignifieth vniuerſalitie of times, places, and perſons, but the very name and vvord it ſelf, by Gods prouidence, alvvaies and only appropriated to the true beleeuers, and (though ſometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth ſo plaine a marke and euidence, that S. Auguſtine ſaid, *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32 in Io. *vve receiue the Holy Ghoſt if vve loue the Church, if vve be ioyned together by charitie, if vve reioyce in the Catholike name and faith.* And againe de ver. rel. c. 7. to. 1. *We muſt hold the communion of that Church vvhich is named Catholike, not only of her ovvne, but alſo of al her enemies. for, vvil they nil they, the Heretikes alſo and Schiſmatikes them ſelues, vvhen they ſpeake not vvith their ovvne fellovves but vvith ſtrangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderſtood vnles they diſcerne it by that name vvherevvith ſhe is called of al the vvorld.* The Heretikes vvhen they ſee them ſelues preuented of this name *Catholike*, then they plainely reiect it and deride the name, as the Donatiſtes did, calling it an *humane forgerie or fiction*, vvhich S. Auguſtine calleth vvordes of blaſphemie, *li. 1 c. 21 cont. Gaudent.* and ſome Heretikes of this time call them ſcornefully cartholikes, and cacolikes. An other calleth it, *the moſt vaine terme Catholike.* Beza in præf. no. Teſt. an. 1565. An other calleth the Catholike religion, *a Catholike Apoſtaſie or defection.* Humfrey in vit. Iuel. pag. 218. Yea and ſome haue taken the vvord out of the Crede,* putting *Chriſtian* for it. But againſt theſe good fellovves let vs folovv that vvhich S. Auguſtine (*de vtil. cred. c. 8. to. 6.*) giueth as a rule to direct a mā the right and ſure vvay from the diuerſitie & doubtfulnes of al error, ſaying, *If after theſe troubles of minde thou ſeeme to thy ſelf ſufficiently toſſed and vexed, & vvilt haue an end of theſe moleſtations, folovv the vvay of* Catholike *diſcipline, vvhich from Chriſt him ſelf by the Apoſtles hath proceded euen vnto vs, and ſhal procede from hence to the poſteritie.* See the Annotation 1 Tim. 3. c. 15.

CREDO ECCLESIAM CATHOLICAM.

The Proteſtāts deride the name CATHOLIKE.

* In the Catechitmes of the Lutherans.

CHAP. XII.

Herod the firſt king that perſecuted the Church, hauing at Hieruſalem (vvhen Barnabas and Saul vvere there vvith the collation of the Antiochians) killed Iames the Apoſtle, 3 and to plaaſe the Ievves imprijoned Peter vvith the minde to kil him alſo, but fruſtrate by an Angel ſent of God at the continual praiers of the Church made for her cheefe Paſtor, 19 being puffed up vvith ſuch pride that at Caſarea he refuſeth not to be honoured as God: 23 is miraculouſly ſtriken of Gods Angel. 24 And ſo after the perſecutors death, the Churches preaching proſpereth exceedingly.

The Epiſtle vpō SS. Peter and Paules day Iun. 29.

AND at the ſame time Herod the king ſet his 1
hādes, to afflicte certaine of the Church. † And 2
he killed Iames the brother of Iohn vvith the
ſvvord. † And ſeing that it pleaſed the Ievves, 3
he added to apprehend Peter alſo. And it vvas
the daies of the Azymes. † Vvhom vvhen he had apprehen- 4
ded, he caſt into priſon, deliuering him to :: foure quaterniōs
of ſouldiars to be kept, meaning after the Paſche to bring
him forth to the people. † And Peter in deede vvas kept in 5
priſon. But" praier vvas made of the Church vvithout inter-
miſſion

" As Peters perſon vvas more notorious then others, & therfore better garded then other, for feare he ſhould eſcape: ſo Gods prouidence in preſeruing & deliuering him for the longer gouernment of his Church, is very marueious.

6 miſſion vnto God for him. † And vvhen Herod vvould haue
brought him forth, the ſame night Peter vvas ſleeping be-
tvvene tvvo ſouldiars, bound vvith "tvvo chaines: and the
7 keepers before the doore kept the priſon. † And behold an
Angel of our Lord ſtoode in preſence: and light ſhined in
the houſe: and ſtriking Peters ſide, he raiſed him, ſaying,
8 Ariſe quickely. And the chaines fel from his handes. † And
the Angel ſaid to him, Gird thee, and put on thy ſhoes. And
he did ſo. And he ſaid to him, Put thy garment about thee, &
9 folovv me. † And going forth he folovved him, & he knew
not that it vvas true vvhich vvas done by the Angel: but he
10 thought that he ſavv a viſion. † And paſſing through the
firſt & the ſecond vvatch, they came to the yron gate that lea-
deth to the citie, vvhich of it ſelf opened to them. And going
out, they vvent forvvard one ſtreate: and incontinent the
11 Angel departed from him. † And Peter returning to him
ſelf, ſaid: Novv I knovv in very deede that our Lord hath
ſent his Angel, and deliuered me out of Herods hand, & from
al the expectation of the people of the Ievves. ¶
12 † And conſidering, he came to the :: houſe of Marie the
mother of Iohn, vvho vvas ſurnamed Marke, vvhere many
13 vvere gathered and praying. † And vvhen he knocked at
the doore of the gate, there came forth a vvenche to ſee, na-
14 med Rhodè. † And as ſhe knew Peters voice, for ioy ſhe ope-
ned not the gate, but running in ſhe told that Peter ſtoode
15 before the gate. † But they ſaid to her, Thou art mad. But ſhe
16 affirmed that it vvas ſo. But they ſaid, It is "his Angel. † And
Peter cõtinued knocking. And vvhẽ they had opened, they
17 ſavv him, & vvere aſtonied. † And beckening vvith his hand
to them, that they ſhould hold their peace, he told hovv our
Lord had brought him out of priſon, and he ſaid, "Tel theſe
things to Iames & to the brethren. And going forth he vvent
18 ::into an other place. † And when day vvas come, there vvas
no litle a doe betvvene the ſouldiars, vvhat vvas become of
19 Peter. † And Herod, vvhen he had ſought him, and had not
found, making inquiſitiõ of the keepers, cõmaũded them to
be led avvay: & going dovvne frõ Ievvtie into Cæſaréa, there
20 he abode. † And he vvas angrie vvith the Tyrians and the Si-
donians. But they vvith one accord came to him, and perſua-
ding Blaſtus that vvas cheefe of the kings chamber, they de-
ſired peace, for that their countries vvere nouriſhed by him.

:: It is much for the praiſe of theſe good Chriſtians that the aſſemble to Gods ſeruice & praier was kept in their houſes in the time of perſecution, & that the Apoſtle came thither ſtraight out of priſon, as his firſt refuge. as now Chriſtian people doe much to their cõmendatiõ, in places where Hereſie doth reigne.

:: Though God had ſo miraculouſly deliuered him, yet he would not tẽpt God by tarying among his perſecutors, but accordig to Chriſtes cõmaundement fled for a time.

† And vpon a day appointed, Herod being araied vvith kingly attire, ſate in the iudgement ſeate, and made an oration to them. † And the people made acclamation, The voices of a God, & not of a man. † And forthvvith an Angel of our Lord :: ſtrooke him, becauſe he had not giuen the honour to God: and being conſumed of vvormes, he gaue vp the ghoſt. † But the vvord of our Lord increaſed and multiplied. † And Barnabas and Saul returned from Hieruſalem, hauing accompliſhed their * miniſterie, taking vvith them Iohn that vvas ſurnamed Marke.

:: Princes that take delite in the flattery and praiſes of the people, ſo much that they forget themſelues to be mé, & togiue the honour to God, may be warned by this example.

Act. 11, 29.

ANNOTATIONS
CHAP. XII.

5. Praier vvas made.] The Church praied inceſſantly for her cheefe Paſtor, and was heard of God: and al Chriſtian people are vvarned thereby to pray for their Biſhopes and Paſtors in priſon.

S. Peters chaines.

6. Tvvo chaines.] Theſe chaines are famous for miracles, and vvere brought from Hieruſalem to Rome by Eudoxia the Empereſſe, vvife to Theodoſius the yonger, vvhere they vvere matched & placed vvith an other chaine that the ſame Apoſtle vvas tied With by Nero, & a Church foũded therevpon, named *Petri ad vincula*, Vvhere they are religiouſly kept and reuerenced vntil this day, and there is a Feaſt in the vvhole Church for the ſame, the firſt of Auguſt, vvhich vve call, *Lammas day.*

Patronage of Angels.

15. His Angel] *If proper Angels* (ſaith S. Chryſoſtom) *be deputed by our Lord to ſuch as haue only charge of their ovvne life, (as one of the iuſt ſaid,* * *The Angel vvhich hath deliuered me from my youth vpvvard*) *much more are ſupernal Spirits at hand to helpe them vnto vvhom the charge and burden of the vvorld is committed.* Chryſ. in laud. Pauli. ho. 7. to. 5. * Gen. 48. 16

Publike praier for S. Peter the head.

17. Tel Iames.] He vvilleth them to ſhevv this to S. Iames Biſhop of Hieruſalem and to the Chriſtians, that they might ſee the effect of their praiers for him, & giue God thankes. for S. Iames no doubt publiſhed cõmon praier for S. Peter.

CHAP. XIII.

The preachers of the Church of Antioche preparing thẽ ſelues, the Holy Ghoſt out of them al, chooſeth Saul and Barnabas. 3 They being firſt conſecrated Biſhops, 4 goe their appointed circuite ouer al the land of Cypres, the Proconſul vvhereof is alſo converted, ſeing the miraculous execution of a Ievv by Paul. 13 Thence, into Pamphilia: 14 and Piſidia, vvhere in Antioche Paul preacheth to the Ievves, ſhevving that IESVS *is Chriſt, 38 and that in him is ſaluation, and not in their Lavv of Moyſes: 40 vvarning them to bevvare of the reprobation foretold by the Prophets. 44 But the next Sabboth, they blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentiles. Whereat the Gentils be as glad on the contrarie ſide. 50 Finally the Ievves raiſing perſecution, they forſake them, pronouncing them to be obſtinate contemners.*

The 5 part.

THE taking of the Goſpel avvay from the obſtinate Iewes, and geuing of it to the Gentils, by the miniſterie of Paul and Barnabas.

AND

1 AND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctors, among vvhom vvas Barnabas, & Simon that vvas called Niger, and Lucius of Cyréne, and Manahen vvho vvas the foſter-brother of Herod the Tetrarch, and Saul.

2 † And [c] as they vvere [n] miniſtring to our Lord, and faſting, the holy Ghoſt ſaid: [n] Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them.

3 † Then they [n] faſting and praying, and [n] impoſing hands vpō them, dimiſſed them.

4 † And they being [n] ſent of the holy Ghoſt, vvent to Se-

5 leucia, and thence ſailed to Cypres. † And vvhen they vvere come to Salamîna, they preached the vvord of God in the ſynagogs of the Ievves. And they had Iohn alſo in their mi-

6 niſterie. † And vvhen they had vvalked through out the vvhole iland as farre as Paphos, they found a certaine man that vvas a magician, a falſe-prophete, a Ievv, vvhoſe name

7 vvas [Bariesu] Bar-ieſu', † vvho vvas vvith the Proconſul Sergius Paulus a vviſe man. He ſending for Barnabas & Saul,

8 deſired to heare the vvord of God. † But Elymas the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert

9 the Proconſul from the faith. † But Saul, othervviſe Paul,

10 repleniſhed vvith the holy Ghoſt, looking vpon him, † ſaid: O ful of al guile, and al deceit, ſonne of the deuil, enemie of al iuſtice, thou ceaſeſt not to ſubuert the right vvaies of our

11 Lord. † And novv behold the hand of our Lord vpon thee, and thou ſhalt be blind, not ſeing the ſunne vntil a time. And forthvvith there fel dimneſſe and darkeneſſe vpon him, and going about he ſought ſome body that vvould giue him his

12 hand. † Then the Proconſul, vvhen he had ſeen that vvhich vvas done, beleeued, marueling at the doctrine of our Lord.

13 † And vvhen Paul and they that vvere vvith him had ſailed from Paphos, they came to Pergè in Pamphylia. And Iohn

14 departing from them, returned to Hieruſalem. † But they paſſing through Pergè, came to Antioche in Piſidia: and entring into the ſynagogue on the day of the Sabboths, they

15 ſate dovvne. † And after the leſſon of the Lavv and the Prophets, the princes of the Synagogue ſent to them, ſaying, Men brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

And

[c] λειτουργούντων αὐτῶν

† And Paul riſing vp, and vvith his hand beckening for 16
ſilence, ſaid, Ye men of Iſraël, and you that feare God, harken:
† The God of the people of Iſraël choſe our fathers, and ex- 17
alted the people vvhen they vvere ſeiourners in the land of
Ægypt, and in a mightie arme brought them out thereof, *Exod.*
† and for the ſpace of fourtie yeres tolerated their maners in 18
the deſert. † And deſtroying ſeuen nations in the land of 19 *Ioſue.*
Chanaan, by lot he deuided their land among them, † as it 20
vvere after foure hundred and fiftie yeres: and after theſe
things he gaue Iudges, vntil Samuël the prophet. † And 21 *Iud.*
thenceforth they deſired a king: and he gaue them * Saul the *1. Reg. 8.*
ſonne of Cis, a man of the tribe of Beniamin, fourtie yeres.
† and remouing him, he raiſed them vp * Dauid to be king: 22 *1. Reg. 16*
to vvhom giuing teſtimonie, he ſaid, *I haue found Dauid the ſonne* *Pſ. 88, 21*
of Ieſſe, a man according to my hart, vvho ſhall doe al my vvilles.
† Of his ſeede God according to his * promiſſe hath 23 *Pſa. 131,*
brought forth to Iſraël a Sauiour IESVS, † Iohn * prea- 24 *11. Lu. 3, 3.*
ching before the face of his comming, baptiſme of penance
to al the people of Iſraël. † And vvhen Iohn fulfilled his 25
courſe, he ſaid, Vvhom doe * you thinke me to be? I am *Lu. 3, 15.*
not he, but behold there commeth after me, vvhoſe ſhoes of
his feete I am not vvorthie to vnlooſe.

The Epiſtle vpō Tueſday in Eaſter vveeke.

† Men brethren, children of the ſtocke of Abraham, & 26
they among you that feare God, to you the vvord of this ſal-
uation vvas ſent. † For they that inhabited Hieruſalem, and 27
the princes thereof, not knovving him, nor the voices of the
prophets that are read euery Sabboth, iudging haue fulfilled
them, † and finding no cauſe of death in him, *deſired of Pi- 28 *Lu. 23, 1.*
late, that they might kil him. † And vvhen they had cōſum- 29
mated al things that vvere vvrittē of him, taking him dovvne
from the tree, they put him in a monument. † But God 30
raiſed him vp from the dead the third day: † vvho vvas 31
* ſeen for many daies of them that came vp together vvith *Act. 1, 3.*
him from Galilee into Hieruſalem, vvho vntil this preſent
are his vvitneſſes to the people. † And vve preach vnto you 32
that promiſſe vvhich vvas made to our fathers: † that God 33
hath fulfilled this ſame `to our children', raiſing vp IESVS, as *` to vs*
in the ſecond Pſalme alſo it is vvritten: *My ſonne art thou, this day* *their children,*
haue I begotten thee. † And that he raiſed him vp from the dead, 34 *Pſ. 2, 7.*
not to returne novv any more into corruption, thus he ſaid,
That I vvil giue you the holy things of Dauid faithful. † And ther- 35 *Eſa. 55, 3.*
fore

Pſ.15,10

fore in an other place alſo he ſaith, *Thou ſhalt not giue thy holy one*
36 *to ſee corruption.* † For Dauid in his generation vvhen he had
ſerued, according to the vvil of God ſlept: and he vvas laid
37 to his fathers & ſavv corruption. † But he vvhom God hath
raiſed vp, ſavv no corruption.
38 † Be it knovven therfore to you, men brethren, that
through him, forgiueneſſe of ſinnes is preached to you,
from al the things from the vvhich you could not be iuſti-
39 fied by the lavv of Moyſes. † In him euery one that
40 beleeueth, is iuſtified. † Take heede therfore leſt that come
Abac.1,5 41 vpon you vvhich is ſpoken in the prophets, † *See ye cõtemners,*
and vvonder, and periſh: becauſe I vvorke a vvorke in your daies, a vvorke
vvhich you vvil not beleeue, if any man ſhal tel it you.
42 † And they going forth, [c] they deſired them that the Sab-
c the Gẽtiles deſired c deuout proſelytes,
both folovving they would ſpeake vnto them theſe vvordes.
43 † And vvhen the ſynagogue vvas dimiſſed, many of the Iew-
es, and of the [c] ſtrangers ſeruing God, folovved Paul & Bar-
nabas: vvho ſpeaking exhorted them to continue in the
44 grace of God. † But the next Sabboth the vvhole citie al-
45 moſt aſſembled to heare the vvord of God. † And the Ievv-
es ſeing the multitudes, vvere repleniſhed vvith enuy, &
contradicted thoſe things vvhich vvere ſaid of Paul, blaſphe-
46 ming. † Then Paul and Barnabas conſtantly ſaid, To you
it behoued vs firſt to ſpeake the vvord of God: but becauſe
:: you repell it, and iudge your ſelues vnvvorthie of eternal
47 life: behold vve turne to the Gentils. † For ſo our Lord
commaunded vs: *I haue put thee to be the light of the Gentils: that*
Eſ.46,6 48 *thou maieſt be ſaluation vnto the vtmoſt of the earth.* † And the Gen-
tils hearing it, vvere glad, and glorified the vvord of our
Lord: and there beleeued as many as vvere preordinate to
49 life euerlaſting. † And the vvord of our Lord vvas ſpred
50 through out the vvhole countrie. † But the Ievves ſtirred vp
religious and honeſt vvomen, and the cheeſe of the citie,
51 and raiſed perſecution againſt Paul and Barnabas: and they
Lu.9,5. did caſt them forth out of their coaſtes. † But they *ſhaking
of the duſt of their feete againſt them, came to Icónium.
52 † The diſciples alſo vvere repleniſhed vvith ioy and vvith
the holy Ghoſt.

:: The Ievves of their ovvne free vvil repelling the truth, are vnvvorthy of Chriſt and vvorthily forſaken: and the Gentils though they beleeued ſpecially by Gods grace and preordination, yet they beleeue alſo by their ovvne free vvil, vvhich ſtandeth vvel vvith Gods prouidence.

ANNOTATIONS
CHAP. XIII.

The Apoſtles liturgie or Maſſe.

2. *As they were miniſtring.*] If we ſhould, as our Aduerſaries do, boldly turne what text we liſt, and flee from one language to an other for the aduantage of our cauſe, we might haue tranſlated for *miniſtring*, *ſacrificing*. for ſo *the Greeke doth ſignifie, and ſo Eraſmus tranſlated. yea we might haue tranſlated, *Saying Maſſe*, for ſo they did: and the Greeke Fathers hereof had their name, Liturgie, which Eraſmus tranſlateth *Maſſe*, ſaying, *Miſſa Chryſoſtomi*. But we keepe our text, as the tranſlators of the Scriptures ſhould do moſt religiouſly. λειτουργούντων ἀφορίσατε

Paul & Barnabas are conſecrated by men.

2. *Separate me.*] Though Paul were taught by God him ſelf and ſpecially deſigned by Chriſt to be an Apoſtle, and here choſen by the Holy Ghoſt together with Barnabas, yet they were to be ordered, conſecrated, and admitted by men. Which wholy condemneth al theſe newe rebellious diſordered ſpirites, that chalenge and vſurpe the office of preaching and other ſacred actions from heauen, without the Churches admiſſion. *Gal. 1.*

Imber daies.

1. *Faſting.*] Hereof the Church of God vſeth and preſcribeth publike faſtes at the foure ſolēne times of giuing holy Orders (which are our *Imber daies*) as a neceſſarie preparatiue to ſo great a worke. as S. * Leo declareth by this place, naming it alſo an Apoſtolical tradition. See. S. Leo

Præſcript times of faſts.

Ser. 9 de ieiunio 7 menſis, & Calixtus ep. 1. to. 1 Conc. Conc. Magunt. c. 20. 25. to 1. And this faſting was not faſting from ſinne, nor moral or Chriſtian temperance, as the Proteſtants ridiculouſly affirme, for ſuch faſting they were bound euer to keepe: but it was abſtinence for a time from al meates or from ſome certaine kindes of meates, which was ioyned with praier and ſacrifice, and done ſpecially at ſuch ſeaſons as the Church preſcribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man liſt, as Aërius and ſuch Heretikes did hold.. *S. Auguſt. har. 53.* * *Leo ep. 81 c. 1. Epipha. in compend. Leo ſer. 3 de ieiun 7 menſis.*

Impoſition of handes.

Holy orders.

1. *Impoſing hands.*] Becauſe al bleſſings and conſecrations were done in the Apoſtles time by the external ceremonie of impoſition of hands, diuers Sacraments were named of the ſame, ſpecially Confirmation, as is noted before, and holy Ordering or conſecrating Biſhops, Prieſts, and Deacons, and Subdeacons, as we ſee here and els where. In which though there were many holy wordes and ceremonies and a very ſolemne action: yet whatſoeuer is done in thoſe Sacraments, is altogether called *impoſition of hands*: as whatſoeuer was done in the whole diuine myſterie of the B. * Sacrament, is named *fraction of bread*. for the Apoſtles (as S. Denys *Eccl. hier. c. 1 in fine* writeth) purpoſely kept cloſe in their open ſpeaches and writings which might come to the hands or eares of Infidels, the ſacred wordes and actions of the Sacraments. And S. Ambroſe ſaith, *in 1 Tim. c. 4. The impoſition of the hand is myſtical wordes wherewith the elected is confirmed and made apt to his function, receiuing authoritie (his conſcience bearing witnes) that he may be bold in our Lordes ſeed to offer ſacrifice to God.* And S. Hierom, *The impoſition of hand is the Ordering of Clerkes, Which is done by praier of the voice, and impoſition of the hand.* And this is in ſome inferior orders alſo, but Paul and Barnabas were ordered to a higher function then inferior Prieſts, euen to be Biſhops through out al Nations. * *Act. 2, 42* *Hiero. in c. 58 Eſa.*

Spiritual officers of our ſoules.

4. *Sent of the Holy Ghoſt.*] Whoſoeuer be ſent by the Church, are ſent of the Holy Ghoſt, though in ſuch an extraordinarie ſort it be not done. Whereby we ſee how far the Officers of our ſoules in the Church do paſſe the temporal Magiſtrates, who though they be of Gods ordinance, yet not of the Holy Ghoſts ſpecial calling.

CHAP. XIIII.

Next in Iconium they preach, where many being conuerted of both ſortes, the obſtinate Iewes raiſe perſecution. 6 Then in the territories of Lycaonia, where the Heathen firſt ſeing that Paul had healed one borne lame, are hardly perſuaded but they are Gods. 18 but afterward, by the inſtigation of the malitious Iewes, they ſtone Paul, leauing him for dead. 20 And ſo hauing done their circuite, they returne the ſame way confirming the Chriſtians; and making Prieſts for euery Church. 25 And being come home to Antiochie in Syria, they report al to the Church there.

AND

1 AND it came to paſſe at Iconium that they
entred together into the ſynagogue of
the Ievves, and ſo ſpake, that a very great
multitude of Ievves and of the Greekes
2 did beleeue. † But the Ievves that vvere
incredulous, ſtirred vp and incenſed the
hartes of the Gentils to anger againſt the
3 brethren. † A long time therfore they abode, dealing
confidently in our Lord, vvho gaue teſtimonie to the vvord
of his grace, graunting ſignes and vvonders to be done by
4 their handes. † And the multitude of the citie vvas deuided:
and certaine of them in deede vvere vvith the Ievves, but
5 certaine vvith the Apoſtles. † And vvhen the Gentils and
the Ievves vvith their princes had made an aſſault, to
6 vſe them contumeliouſly, and to ſtone them, † vnderſtan-
ding it, they fled to the cities of Lycaónia, Lyſtra and Derbé,
and the vvhole countrie about, and there they vvere euan-
gelizing.
7 † And a certaine man at Lyſtra impotent of his feete ſate
there, lame from his mothers vvombe, that neuer had vval-
8 ked. † This ſame heard Paul ſpeaking. Vvho looking vpon
9 him, and ſeeing that he had faith for to be ſaued, † he ſaid
vvith a loud voice, Stand vp right on thy feete. And he lea-
10 ped & vvalked. † And the multitudes vvhen they had ſeen
vvhat Paul had done, lifted vp their voice in the lycaó-
nian tongue, ſaying, Gods made like to men, are deſcended
11 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
12 curie, becauſe he vvas the cheefe ſpeaker. † The Prieſt alſo
[c] of Iupiter that vvas before the citie, bringing oxen & gar-
lands before the gates, vvould vvith the people [d] ſacrifice.
13 † Vvhich thing vvhen the Apoſtles Barnabas & Paul heard,
renting their coates, they leaped forth into the multitudes,
14 crying † and ſaying, Ye men, vvhy doe you theſe things? Vve
alſo are mortal, men like vnto you, preaching to you for to
conuert from theſe vaine things, to the liuing God that made
the heauen, and the earth, and the ſea, and al things that are in
15 them: † vvho in the generations paſt ſuffred al the Gentils
16 to goe their ovvne vvaies. † Hovvbeit he left not him ſelf
:: vvithout teſtimonie, being beneficial from heauen, giuing
raines, and fruiteful ſeaſons, filling our hartes vvith foode &
17 gladnes. † And ſpeaking theſe things, they ſcarſe appeaſed

[c] διὸς τοῦ ὄντος

:: The Heathen might by the daily benefites of God haue knovven him at the leaſt to haue beene their Creatour and only Lord, though the myſterie of our Redemption vvere not opened to them.

the multitudes from ſacrificing to them. † But there came 18
in certaine Ievves from Antioche and Icónium: and perſvvading the multitudes, and * ſtoning Paul, they drevv him out of the citie, thinking him to be dead. † But the diſciples com- 19
paſſing him round about, he riſing vp, entred into the citie, and the next day he vvent forth vvith Barnabas vnto Derbè.

2. Cor. 11, 25.

† And vvhen they had euangelized to that citie, and had 20
taught many, they returned to Lyſtra and Icónium, and to Antioche: † confirming the hartes of the diſciples, and ex- 21
horting them to continue in the faith, and that by many tribulations vve muſt enter into the kingdom of God. † And 22
vvhen ::they" had ordained to them "Prieſts in euery Church, and had praied vvith faſtings, they commended them to our Lord in vvhom they beleeued. † And paſſing through Piſi- 23
dia, they came into Pamphylia, † and ſpeaking the vvord 24
of our Lord in Pergé, they vvent dovvne into Attalia: † and 25
from thẽce they ſailed to Antioche, * vvhence they had been deliuered to the grace of God vnto the vvorke vvhich they accompliſhed. † And vvhen they vvere come, and had aſ- 26
ſembled the Church, they reported vvhat great things God had done vvith them, & that he had opened a doore of faith to the Gentils. † And they abode no litle time vvith the 27
diſciples.

Act. 13, 2

:: Vve ſee by this, firſt that SS. Paul & Barnabas vvere Biſhops, hauing here authoritie to giue holy Orders: ſecondly, that there vvas euen then a diſference betwixt Biſhops and Prieſts, though the name in the primitiue Church vvas often vſed indifferently: laſtly, that alvvaies faſting & praying were preparatiues to the giuing of holy Orders.

ANNOTATIONS
CHAP. XIIII.

Latin.

Bulla.

13. They vvould ſacrifice.) This loe is the diuine vvorſhip, conſiſting in external ſacrifice, and in acknovvledging the parties vvorſhipped to be gods: vvhich *may be done to no man nor creature, and therfore the Apoſtles refuſe it vvith al poſſible diligence, and al the Angels and Saincts in heauen refuſe that adoration by ſacrifice. The Catholike Church ſuffereth no Prieſt nor other ſo to vvorſhip any Saincte in heauen or earth. She hath but one external ſacrifice, vvhich is in the holy Maſſe, of Chriſts body and bloud: that ſhe offereth to God alone, and *neither to Peter nor to Paul* (ſaith S. Auguſtine) *though the Prieſt that ſacrificeth, ſtandeth ouer their bodies, and offereth in their memories.* But other kindes of honours and ducties, inferior vvithout al compariſon (hovv great ſo euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and bleſſednes that God hath called them vnto, from our B. Ladie Chriſts ovvne mother, to the leſt ſeruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuſe Chriſtian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Aug. li. 10. de Ciu. Dei c. 1.

Aug. li. 8. de Ciu. c. 27.

Heretical tranſlation againſt holy orders.

22. Had ordained.) The Heretikes, to make the vvorld beleeue that al Prieſts ought to be choſen by the voices of the people, and that they needs no other Ordering or Conſecration by Biſhops, preſſing the profane vſe of the ' Greeke vvord more then the very natural ſignification requireth and Eccleſiaſtical vſe beareth, tranſlate thus, *Ordained by election.* Vvhereas in deede this vvord in Scripture ſignifieth, Ordering by impoſition of hands, as is plaine by other vvordes equipolent, *Act. 6, 13. 1 Tim. 4. 5. 2 Tim. 1.* Vvhere the Ordering of Deacons, Prieſts, and others is called * Impoſition of hands: not of the people, but of the Apoſtles. And this to be the Eccleſiaſtical vſe of gvv.

χειροτονήσαντες ὄχλου ἐπιψηφίσαντος τῶν χειροτονιῶν

Hiero. in 18. Esa. of the vvord, appeareth by S. Hierom saying (as is before alleaged) that *Χειροτονία is the Ordering of Clerkes or Clergie men by prayer of voice and impoſition of hand.*

22. *Prieſts.*) Euen ſo here alſo, as before, fleing from the proper, apt, knovven, vvord & vvhich is moſt preciſely correſpondent to the very Greeke in our tongue and al nations, they tranſlate for *Prieſt*, Elder, that is, for a calling of Office, a vvord of age: for a terme of art and by conſent of al the Church and Apoſtolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: Vvith as litle grace as if they ſhould tranſlate *Pontificem*, a bridgemaker, the *Maior* of London, the Bigger of London. And thus you ſee vvithin three vvordes compaſſe they flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar Engliſh. Such corruption of Scriptures their hatred of Prieſthod driueth them vnto. If they had tranſlated it ſo vvhen the Scriptures vvere firſt vvritten, (at vvhich time the vvord vvas but nevvly receiued into the ſpecial and Eccleſiaſtical ſignification, and vvhen it vvas yet taken ſometimes in common profane ſort, as *1 Tim. 5.* or there only vvhere our aūcient Latin verſion turneth *Presbyter* into *Senior*, becauſe the vvord vvas not yet vvholy and only appropriated to holy Orders, as aftervvard by vſe of many hundred yeres it vvas and is) their dealing might haue had ſome colour of honeſtie and plaineſſe, vvhich novv can not be but of plaine falſhod and corruption, and that of further purpoſe then the ſimple can ſee. Vvhich is to take avvay the office of Sacrificing and other functions of Prieſts, proper in the nevv Teſtamēt to ſuch as the Apoſtles often, and the poſteritie in maner altogether call Prieſts, *Presbyteros*. Vvhich vvord doth ſo certainely imply the authoritie of ſacrificing, that it is by vſe made alſo the onely Engliſh of *Sacerdos*, the Aduerſaries them ſelues as vvel as vve, ſo tranſlating it in al the old and nevv Teſtament: though they can not be ignorant that *Prieſt* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cauſe applied the ſignification of *Presbyter* to *Sacerdos*, but to ſhevv that *Presbyter* is in the nevv Lavv, that vvhich *Sacerdos* vvas in the old: the Apoſtles abſtaining from this and other like old names at the firſt, and rather vſing the vvordes, Biſhops, Paſtors, and Prieſts, becauſe they might be diſtinguiſhed from the Gouernours and ſacrificers of Aarons order, vvho as yet in the Apoſtles time did their old functions ſtil in the Temple. And this to be true, and that to be a Prieſt, is to be a man appointed to ſacrifice, the Heretikes them ſelues calling *Sacerdos* alvvaies a Prieſt, muſt needes be driuen to confeſſe. Although their folly is therein notorious, to apply vvillingly the vvord *Prieſt* to *Sacerdos*, and to take it from *Presbyter* vvhereof it is properly deriued, not only in Engliſh, but in other languages both french and italian. Vvhich is to take avvay the name that the Apoſtles and fathers gaue to the Prieſts of the Church, & to giue it vvholy & onely to the order of Aaron, vvhich neuer had it before our Prieſthod began. Neuer did there Heretikes ſtand ſo much vpon doubtful deriuations and deſcant of vvordes as theſe Proteſtants do, and yet neuer men behaued them ſelues more fondly in the ſame: as vvhoſoeuer marketh the diſtinction of their Elders, Miniſters, Deacons, and ſuch like, ſhal perceiue.

Heretical traſſion againſt Prieſthod.

If *Sacerdos.* be a Prieſt, much more *Presbyter.*

Preſbyter. Prieſt. Prebſtre. Preti.

CHAP. XV.

Some of thoſe Iewes alſo that vvere Chriſtians, do fall, and are authors of the Hereſie of Iudaizing. 2 They referre the matter to Councel: 7 Wherein after great diſputation, Peter ſtriking the ſtroke, 12 and other confirming his ſentence vvith miracles, 13 and vvith Scriptures: 22 the Apoſtles and Prieſts do vvrite and cōmaund in the name of the Holy Ghoſt vvhat is to be done. 30 And the faithful thereby are ſtraight vvaies quieted in minde. 36 After vvhich, Paul and Barnabas thinking to goe againe their aboue ſaid circuite together, are by occaſion of Marke parted, to the greater increaſe of the Church.

1 AND certaine comming dovvne from Ievvrie, taught the brethren: That * vnles you be circumciſed according to the maner of Moyſes, you can not be ſaued. † No litle ſedition therfore being riſen to Paul and Barnabas againſt them, they ‖ appointed that Paul and Barnabas ſhould goe vp, & certaine others of 'the reſt', to the Apoſtles and 'prieſts vnto Hieruſalem, vpon this queſtion.

Gal. 5, 2.

'them, c πρεσβυτέρους

† They therfore being brought on their vvay by the 3
Church, paſſed through Phœnice and Samaria, reporting the
conuerſion of the Gentiles: and they made great ioy to al
the brethren.

† And vvhen they vvere come to Hieruſalem, they vvere 4
receiued of the Church and of the Apoſtles and [c] Auncients,
declaring vvhatſoeuer God had done vvith them. † And 5
there aroſe certaine of the hereſie of the Phariſees that be-
leeued, ſaying, That they muſt be circumciſed, commaunded
alſo to keepe the lavv of Moyſes. † And the ["] Apoſtles and 6
Auncients ["] aſſembled to conſider of this vvord.

† And vvhen there vvas made a [b] great diſputation, ["]Peter 7
riſing vp ſaid to them, Men brethren, you knovv that* of old
daies God among vs ["] choſe, that by my mouth the Gentiles
ſhould heare the vvord of the Goſpel, and beleeue. † And 8
God vvhich knovveth the hartes, gaue teſtimonie, * giuing
vnto them the holy Ghoſt as vvel as vnto vs, † and hath put no 9
difference betvvene vs and them, :: by faith purifying their
hartes. † Novv therfore vvhy tempt you God, to put a yoke 10
vpon the neckes of the diſciples, vvhich neither our fathers
nor vve haue been able to beare? † but by the grace of our 11
Lord IESVS CHRIST vve beleeue to be ſaued, in like maner as they alſo.

† And al the multitude held their peace: and they heard 12
Barnabas and Paul telling vvhat great ſignes and vvonders
God had done among the Gentiles by them.

† And after they held their peace, ["] Iames anſvvered, 13
ſaying, Men brethren, heare me. † Simon hath told hovv 14
God firſt viſited to take of the Gentiles a people to his name. † And to this accord the vvordes of the prophets, as it is 15
vvritten: † *After theſe things I vvil returne, and vvil reedifie the ta-* 16
bernacle of Dauid, vvhich vvas fallen, and the ruines thereof I vvil reedifie,
and ſet it vp: † that the reſidue of men may ſeeke after the Lord, and al na- 17
tions vpon vvhom my name is innocated, ſaith the Lord that doeth theſe things.
† To our Lord vvas his ovvne vvorke knovven from the 18
beginning of the vvorld. † For the vvhich cauſe ["] I iudge, 19
that they vvhich of the Gentiles are conuerted to God, are
not to be diſquieted, † but to vvrite vnto them that they 20
refraine them ſelues from the contaminations of Idols, and
* fornication, and ſtrangled things, and bloud. † For Moyſes 21
of old times hath in euery citie them that preach him in the
ſynagogs, vvhere he is read euery Sabboth.

Then

c Auncients here, & often in this chapter, are the ſame that Prieſtes verſ. 22 as S. Hierom taketh it alſo 1 Pet. 5. & the greeke approueth, being alvvaies one, πρεσβύτερος, Prieſts. *Hiero. in 1 ad Tit. et 4 ad Galat.*

b See the Annot. verſ. 28 toward the ende.

:: By that faith which worketh by charitie. for a dead faith can not purifie the hart of man. See chap. 16, 31.

πρεσβυτέρων

Act. 10, 20.

Act. 10, 45.

Amos. 9, 11.

22 † Then it pleaſed the Apoſtles and Auncients vvith the vvhole Church, to choſe men out of them, & to ſend to Antioche vvith Paul and Barnabas, Iudas, vvho vvas ſurnamed
23 Barſabas, & Silas, cheefe men among the brethren, †[c] vvriting by their handes.

[c] Other latin copies and the greeke read thus *Writing by their handes an epiſtle containing theſe things.*

The Apoſtles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia,
24 greeting. † Becauſe vve haue heard that certaine " going forth from vs, haue troubled you vvith vvordes, ſubuerting
25 your ſoules, to vvhom vve gaue no commaundement: † It hath pleaſed vs being gathered in one, to choſe out men and to ſend them vnto you vvith our deereſt Barnabas and Paul,
26 † men that haue giuen their liues for the name of our Lord
27 IESVS CHRIST: † Vve haue ſent therfore Iudas & Silas, vvho them ſelues alſo vvil in vvordes report vnto you the
28 ſame things. † For it hath ſeemed good " to the holy Ghoſt & to vs, to lay no further burden vpon you then theſe neceſſarie
29 things: † that you abſteine from the things immolated to Idols, and bloud, and that vvhich is ſtrangled, and fornication, from the vvhich things keeping your ſelues, you ſhal doe vvell. Fare ye vvel.
30 † They therfore being dimiſſed vvent dovvne to Antioche:
31 and gathering the multitude, deliuered the epiſtle. † Vvhich vvhen they had read, they " reioyced vpon the conſola-
32 tion: † but Iudas and Silas, them Selues alſo being prophets, vvith many vvordes comforted the brethren, and confirmed
33 them. † And hauing ſpent ſome time there, they vvere vvith peace dimiſſed of the brethren vnto them that
34 had ſent them. † But it ſeemed good vnto Silas to remaine
35 there: and Iudas departed alone: † and Paul and Barnabas taried at Antioche, teaching and euangelizing vvith many others the vvord of our Lord.
36 † And after certaine daies, Paul ſaid to Barnabas, Let vs re-
turne and :: viſite our brethren in al cities vvherein vve *haue
Act. 13, 14. 37 preached the vvord of our Lord, hovv they doe. † And Barnabas vvould haue taken vvith them Iohn alſo that vvas ſur-
Act. 13, 13. 38 named Marke. † But Paul deſired that he (as vvho * had departed from them out of Pamphylia, and had not gone vvith
39 them to the vvorke) might not be receiued. † And there roſe a " diſſention, ſo that they departed one from an other, &
40 that Barnabas in deede taking Marke ſailed to Cypres. † But Paul

:: Hereof our Catholike Biſhops tooke vp the neceſſarie vſe of often viſiting their flockes & cures cõmitted to their charge, for confirmatiõ in faith & vertue, & reformatiõ of maners both of clergie & laitie.

Paul choſing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming 41
the Churches: :: commaunding them to keepe the præcepts
of the Apoſtles and the Auncients.

:: Not only the things cõmaunded by Chriſtes expreſſe vvord, or vvritten in the Scriptures (as our Heretikes hold) but vvhatſoeuer the Apoſtles and Rulers of the Church, commaund, is to be kept & obeied. See theſe vvordes repeated againe c. 16, 4. & that in the greeke, leſt any man cauil, becauſe here the greeke hath them not.

ANNOTATIONS
CHAP. XV.

1. *Appointed*] Vve learne by this example, vvhat is to be done vvhen any controuerſie ariſeth in religion betvvene the teachers or other Chriſtian people. Vve ſee it is not ynough to contend by allegations of Scriptures or other proofes ſeeming to make for either part: for ſo ot contentious part taking there ſhould be no end, but the more vvriting, vvreſtling, ſtriuing there vvere, euery one for his ovvne fanſie, cloking it vvith the title of Gods vvord and Scripture, the more Schiſmes, Sectes, and diuiſions vvould fall: as vve ſee ſpecially in the reſtles Hereſies of our time. Vvhoſe fautors admitting no iudges, ſtand to no trial of mortal men, to no tribunal of Pope, Councels, Biſhops, Synodes, but eche man to his ovvne phantaſtical ſpirit, his ovvne ſenſe of Scriptures, and his ovvne vvilful obdurate rebellion againſt Gods Church and his Superiors in the ſame. But here vve ſee S. Paul and Barnabas, men that vvere Apoſtles and ful of the Spirit of God, and the other parties, though neuer ſo much partial to the ceremonies of their Lavv by their former long vſe and education therein, yet not to ſtand ſtifly to their ovvne opinion on either ſide, but to condeſcend to referre the vvhole controuerſie and the determination thereof to the Apoſtles, Prieſts or Auncients of Hieruſalem, that is to ſay, to commit the matter to be tried by the heads and Biſhops and their determination in Councel. This is Gods holy and vviſe prouidence among other iudgements in his Church, to keepe the Chriſtian people in truth and vnitie, and to condemne ſectes and falſe teachers and troublers of the Church. By vvhich iudgements and order, vvhoſoeuer vvil not or dare not be tried in al their doctrine and doings, they ſhevv them ſelues to miſtruſt their ovvne cauſe, and to flee from the light, and ordinance of God. Vvithout vvhich order of appeaſing al differences in faith and conſtructions of the Scriptures, the Church had beene more deſectual and inſufficient, then any Commonvvealth or Societie of men in the vvorld: none of vvhich euer vvanteth good meanes to decide al diſcordes and diſſenſion ariſing among the ſubiects & citizens of the ſame.

The vvay to end diſſenſion in religion, is to cõmit it to a Cõuncel.

6. *Apoſtles and Auncients*] The Hereſies of our Proteſtants vvhich vvould haue al men to giue voice, or to be preſent in Councels, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve ſee none but Apoſtles & Prieſts or Auncients aſſembled to diſpute of the matter, though many deuout people vvere in the citie the ſame time. Neither did euer any other in the Auncient Councels of the Church aſſemble to debate and define the matter, but ſuch, though many other for other cauſes be euer preſent. Secular men or vvomen, be their gifts neuer ſo great, can not be iudges in cauſes of faith and religion. *If any thing*, ſaith God *be hard and doubtful, thou ſhalt come to the Prieſts of the Leuitical ſtocke, and thou ſhalt folovv their ſentence.* Againe, *The lippes of the Prieſt ſhal keepe knovvledge, and the Lavv thou ſhalt require of his mouth.* Againe, *Aſke the Lavv of the Prieſt.* Much more muſt vve referre al to our Biſhops and Paſtors, vvhom God hath placed in the regiment of the Church vvith much larger priuilege, then euer he did the old Prieſts ouer the Synagogue, to vvhom it is ſaid, *he that deſpiſeth you, deſpiſeth me.* And it is to be noted that the Biſhops ſo gathered in Councel, repreſent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protect them from error, as the vvhole Church: SS. Paul and Barnabas come hither for the definition of the vvhole Church. *The ſentence of a plenarie or general Councel* (ſaith S. Auguſtine) *is the conſent of the vvhole Church.* And ſo it muſt needes be in the Church, becauſe the Magiſtrates, Senate, Councel or deputies of al commonvvealthes, repreſent the vvhole body: and to haue it othervviſe (as the Churches Rebels vviſh) vvere to bring al to hel and horrour, and them ſelues to be perpetually, by the ſeditious and popular perſons, vpholden againſt Lavv, reaſon, and religion, in their vvickednes.

Of vvhat perſons a Councel conſiſteth.

Deut. 17. Mal. 2, 7. Agge. 2, 12. Luc. 10, 16

A general Cõuncel repreſenteth the vvhole Church.

li. 1. c. 18. de bapt.

6. *Aſſembled.*] A Councel vvas called to diſcuſſe the matter, vvhich Councel vvas the more eaſily gathered, becauſe the Chriſtian Biſhops and countries vvere not yet ſo many, but that the principal Gouernours of the Church being not far diſperſed, and as many learned men as vvere neceſſarie, might be in Hieruſalem, or eaſily called thither. And it vvas not a Prouincial Councel or Synode only, but a general Councel, conſiſting of the cheefe Apoſtles and Biſhops that then vvere, though

The firſt Councel at Hieruſalem.

though the number vvas nothing ſo great as aftervvard vſed to aſſemble, vvhen the Church vvas ſpred into al nations.

7. *Peter riſing vp.*] S. Peter as the head of the Church ſpeaketh firſt, as his Succeſſors haue euer had, not only in their perſonal preſence, but in their abſence by their legates and ſubſtitutes, the cheefe voice in al Councels general, none euer receiued into authoritie and credite in the Church vvithout their Confirmation. And therfore the Councels of the Arians and of other Heretikes, vvere they neuer ſo great, vvanting the Popes aſſent, aſſiſtance, or Confirmation, did ſhamfully erre, as Ariminenſe for the Arians, and Epheſinum ſecundum for the Neſtorians, and ſuch like condemned Aſſemblies.

Peter head of the Councel, & his ſucceſſors after him.

7. *Choſe that by my mouth.*] Though Paul vvere called and appointed ſpecially to be the Apoſtle of the Gentils, yet that vvas S. Peters ſpecial priuilege by Gods ovvne choiſe, that the firſt Gentils ſhould be called by his mouth, and that he firſt ſhould vtter to the Church that truth of the admiſſion of the Gentils him ſelf, for that he vvas Chriſtes Vicar, being notvvithſtanding (as his Maiſter vvas) *Miniſter Circumciſionis*, that is, Apoſtle of the Ievves, Chriſt deferring al preeminence vnto him in that point alſo.

Peters preeminence both toward Ievves & Gentiles.

Ro. 15, 8. Gal. 2, 7.

15. *Iames.*] S. Iames becauſe he vvas an Apoſtle and alſo Biſhop of Hieruſalem, gaue his ſentence next. for the ſpeache interpoſed of SS. Paul and Barnabas, vvas but for their better information in the deciſion of the matter, and for confirmation of S. Peters ſentence, though they being Apoſtles, and Biſhops, had voices in the Councel alſo: as many mo had, though their ſentences be not heare reported. And vvhere S. Iames in his ſpeach ſaith, *I iudge*, it is not meant that he gaue the principal definitiue ſentence: for he (as al the reſt) folovved and allovved the ſentẽce of S. Peter, as it is plaine in the text, the vvhole aſſembly for reuerence of his perſon and approbation of his ſentence, holding their peace. *Al the multitude* (ſaith S. Hierom) *held their peace, and into his ſentence Iames the Apoſtle & al the Prieſts did paſſe together.* For though S. Iames did particulariſe certaine points incident to the queſtion debated, as of eating ſtrangled meates &c. yet the proper controuerſie for vvhich the Councel aſſembled, vvas, Vvhether the Gentils conuerted vvere bound to obſerue the Lavv of Moyſes. and it vvas concluded, that they vvere not bound, nor ought not to be charged vvith Moyſes Lavv or the Sacraments and ceremonies of the ſame. this is the ſubſtance and principal purpoſe of this Councels decree, vvhich doth binde for euer: and *Peter* (ſaith S. Hierom in the ſame place) vvas *Prince or author of this decree.* the matter of fornication and Idolothytes being but incident to the queſtion or reſolution, and the forbidding of eating ſtrangled and bloud, but a temporal prohibition, vvhich by the conſent of the Church or othervviſe aftervvard vvas abrogated, the Church of God hauing the true ſenſe of difference of times, places, & perſons, vvhen and hovv far ſuch things are to be obſerued, and vvhen not. And in ſuch things as theſe, and in other like vvhich according to circunſtances require alteration, it is, that S. Auguſtine ſaith, li. 2 de bapt. c. 3. to. 7. *The former general or plenarie Councels may be amended by the later.*

S. Iames and the reſt folow S. Peters ſentence.

Hiero. to. 2. ep. 89 ad Auguſt. c. 2.

The principal queſtion.

Incident queſtions.

How later coũcels alter the former.

20. *Fornication.*] Fornication an I contamination vvith Idols, are of them ſelues mortal ſinnes, and therfore can neuer be lavvful: yet becauſe the Gentiles by cuſtome vvere prone to both, and of fornication made very ſmal account, it pleaſed the Holy Ghoſt to forbid both ſpecially. Concerning the other points of abſteining from bloud and ſtiffled meates, they vvere things of their ovvne nature indifferent, in vvhich for a time the Ievves vvere to be borne vvithal, and the Gentils to be a litle exerciſed to obedience. By vvhich vve may ſee the great authoritie of Gods Church and Councels, vvhich may commaund for euer, or for a time, ſuch things as be fitte for the ſtate of times and nations, vvithout any expreſſe Scriptures at al, and ſo by commaundement make things neceſſarie that vvere before indifferent.

The Churches authoritie in making Decrees.

20. *Going forth from vs.*] A proper diſcription or note of Heretikes, Schiſmatikes, and ſeditious teachers, to go out from their ſpiritual Paſtors and Gouernours, and to teach vvithout their commiſſion and approbation, to diſquiet the Catholike people vvith multitude of vvordes and ſvveete ſpeaches, and finally to ouerthrovv their ſoules.

Going out, a marke of heretikes.

28. *To the Holy Ghoſt and to vs.*] By this firſt vve note, that it is not ſuch a fault as the Heretikes vvould make it in the ſight of the ſimple, or any incongruitie at al, to ioyne God and his creatures, as the principal cauſe and the ſecondarie, in one ſpeache, and to attribute that to both, vvhich though diuerſely, yet procedeth of both. *God and you*, ſay good people commonly: *God and our Ladie, Chriſt and S. Iohn: We confeſſe to God and to Peter and Paul.* as, "*God and his Angel*, *To our Lord and Gedeon*, *The ſvvord of our Lord and of Gedeon, Our Lord and Moyſes, Chriſt and his Angels, Our Lord and al Saints.* ep. ad Philem. *S. Paul and our Lord.* 1 Theſ. 1, 6. Al theſe ſpeaches being partly Scriptures, partly like vnto the Scriptures ſpeaches, are vvarrãted alſo by this Councel, vvhich ſaith boldly, & hath giuen the forme thereof to al other Councels lavvfully called and confirmed, to ſay the like, *It hath pleaſed the Holy Ghoſt and vs.* S Cyprian *ep. 10. nn. 2.* reporting the like of a Synode holden in Afrike, ſaith, *It hath pleaſed vs by the ſuggeſtion of the Holy Gloſt.*

God & our Lavv die, and the like ſpeaches.

"Gen. 48, 15. 16. Iud. 7, 18. 20. Exod. 14, 31. 1. Tim. 5, 21.

VISVM EST *Sp. ſancto & nobis.*

Secondly vve note, that the holy Councels lavvfully kept for determination or cleering of doubtes, or condemning of errors and Hereſies, or appealing of Schiſmes and troubles, or reformation of life, and ſuch like important matters, haue euer the aſſiſtance of Gods Spirit, and therfore

The holy ghoſt aſſiſtant in al lawful coũcels, to the vvorlds end, and that by Chriſts promiſſe.

can not erre in their ſentences and determinations concerning the ſame, becauſe the Holy Ghoſt can not erre, from vvhom (as you ſee here) loyndly vvith the Councel the reſolution procedeth.

Thirdly vve learne, that in the holy Councels ſpecially (though othervviſe and in other Tribunals of the Church it be alſo verified) Chriſtes promes is fulfilled, *that the Holy Ghoſt ſhould* ſuggeſt them and teach them al truth, and that not in the Apoſtles time only, but to the vvorldes end. for ſo long ſhal Councels, the Church, and her Paſtors haue this priuilege of Gods aſſiſtance, as there be either doubtes to reſolue, or Heretikes to condemne, or truthes to be opened, or euil men to be reformed, or Schiſmes to be appeaſed. for vvhich cauſe S. Gregorie *li. 1 ep. 24 ſub fin.* reuerenceth the foure general Councels (Nicen. Conſtantinop. Epheſ. Chalced.) as the foure bookes of the holy Goſpel, alluding to the number: and of the fifth alſo he ſaith that he doth reuerence it alike: and ſo vvould he haue done moe, if they had beene before his time, vvho ſaith of them thus, *Whiles they are concluded and made by vniuerſal conſens, him ſelf doth he deſtroy, and not them, vvhoſoeuer preſumeth either to looſe vvhom they binde, or to binde vvhom they looſe.* 10. 16, 18.

S. Gregories reuerence of Generall Councels.

The Proteſtãts fond diſtinctiõ betvvene the 4 firſt & the later Councels.

S. Gregorie therfore reuerencing al fiue alike, it may be marueled vvhence the Heretikes haue their fond difference betvvixt thoſe foure firſt and other later: attributing much to them, and nothing to the reſt. Vvhereas in deede the later can erre no more then the firſt foure, being holden and approued as they vvere, and hauing the Holy Ghoſt as they had. But in thoſe firſt alſo vvhen a man findeth any thing againſt their Hereſies (as there be diuers things) then they ſay plainely that they alſo may erre, and that the Holy Ghoſt is not tied to mens voices, nor to the number of ſentences: Vvhich is directly to reproue this firſt Councel alſo of the Apoſtles, and Chriſtes promes of the Holy Ghoſts aſſiſtance to teach al truth. Yea that you may knovv and abhorre theſe Heretikes throughly, heare ye vvhat a principal Sect-Maiſter vvith his blaſphemous mouth or penne vttereth, ſaying, that *In the very beſt times ſuch vvas partly the ambition of Biſhops, partly their foliſhnes and ignorance, that the very blind may eaſily perceiue, Satan verily to haue beene preſident of their aſſemblies.* Good Lord deliuer the people and the vvorld from ſuch blaſphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctors, that they may ſee hovv much, not only S. Auguſtine and other fathers attribute to al general Councels ſpecially, (to vvhich they referre them ſelues in al doubtes among them ſelues and in al their controuerſies vvith Heretikes:) but to vvhich euen S. Paul him ſelf (ſo ſpecially taught by God) and others alſo yelded them ſelues. Notorious is the ſaying of S. Auguſtine concerning S. Cyprian, Vvho being a bleſſed Catholike Biſhop and Martyr, yet erred about the rebaptizing of ſuch as vvere Chriſtened by Heretikes. *If he had liued* (ſaith *S.* Auguſtine li. 2 de bapt c. 4.) *to haue ſeen the determination of a plenarie Counsel, vvhich he ſavv not in his life time, he vvould for his great humilitie and charitie ſtraight vvay haue yelded, and preferred the general Counsel before his ovvne iudgement and his fellovv Biſhops in a Prouincial Counsel only.* Vvhereby alſo vve learne, that Prouincial Councels may erre, though many times they do not, and being conformable to the general Councels, or confirmed and allovved by them or the See Apoſtolike, their reſolutions be infallible as the others are. Bezas blaſphemie againſt the firſt general Councels. Beza in prof. Teſt. No. an. 1561. Vvhat the Fathers attribute to Councels, & namely S. Auguſtine. Prouincial Councels.

Notvvithſtanding the Holy Ghoſts aſſiſtance, yet humane meanes muſt be vſed to ſearch the truth.

If any here aſke, vvhat neede ſo much diſputing, ſtudy, and trauail in Councels to find out and determine the truth, if the Holy Ghoſt infallibly guide them? Vve anſvver that ſuch is the ordinarie prouidence of God in this caſe, to aſſiſt them vvhen they doe their endeuour, and vſe all humane meanes of induſtrie, and not els. And ſo (though ſomvvhat othervviſe) God aſſiſted the Euangeliſtes and other vvriters of the holy Scriptures, that they could not erre in penning the ſame, but yet they did and ought to vſe al poſſible humane diligence to knovv and learne out the hiſtories and truth of matters, as is plaine in the beginning of S. Lukes Goſpel: els the Holy Ghoſt vvould not haue aſſiſted them. Euen ſo in this Councel of the Apoſtles, though they had the holy Ghoſt aſſiſtant, yet the text ſaith, *cum magna conquiſitio eſſet*, Vvhen there vvas great diſputation, ſearch and examination of the caſe, then Peter ſpake &c. Lu. 1, 1.

Though the See Apoſtolike it ſelf haue the ſame aſſiſtance, yet councels be alſo neceſſarie for many cauſes.

If againe it be demaunded, vvhat neede is there to expect the Councels determination, if the Popes or See Apoſtolikes iudgement be infallible and haue the aſſiſtance of God alſo, as the Catholikes affirme? Vve anſvver, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue ſuch various meanes of determination, trial, and declaration of the truth, and that it is neceſſarie for the recouery of Heretikes, and for the contentation of the vveake, vvho not alvvaies giuing ouer to one mans determination, yet vvil either yeld to the iudgement of al the learned men and Biſhops of al Nations, or els remaine deſperate and condemned before God and man for euer. And as I ſaid before, this aſſiſtance of the Holy Ghoſt promiſed to Peters See, preſuppoſeth humane meanes of ſearching out the truth, vvhich the Pope al vvaies hath vſed, & vvil, & muſt vſe in matters of great importance, by calling Councels, euen as here you ſee SS. Peter and Paul them ſelues and al the Apoſtles, though indued vvith the Holy Ghoſt, yet thought it notvvithſtanding neceſſarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Councel.

Laſtly it is to be noted, that as Chriſt and the Holy Ghoſt be preſent by his promes, to al ſuch aſſemblies as gather in the obedience & vnitie of the Church, vvith ful minde to obey vvhatſoeuer ſhal be determined, vvhereby the aſſembled though of diuers iudgements before, do moſt peaceably yeld to truth, and agree in one vniforme determination of the ſame: ſo al ſuch as

as gather out of the Church, vvithout humilitie or intention to yeld one to an other, or to any Superior, man or Councel, or vvhat els ſo euer, but chalenge to them ſelues learning, ſpirit, and vve can not tel vvhat: ſuch, hovv many meetings ſo euer they make, being deſtitute of the Holy Ghoſt the author of truth and concord, are further of and further out, then euer before: as God hath ſhevved by the ſucceſſe of al Heretical Colloquies, Synodes, and Aſſemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promes of Chriſt, that he vvould be in the middes of tvvo or three gathered in his name, pertaineth not to them that aſſemble out of the Church.

Heretical or Schiſmatical aſſembles.

de vnit. Eccl. nu. 7.

21. Rejoyced vpon the conſolation.] Straight vpon the intelligence of the Councels determination, not only the Gentils, but euen the Maiſters of the former troubles and diſſenſion, vvere at reſt, & al tooke great comfort that the controuerſie vvas ſo ended. And ſo ſhould al Chriſtian men do, vvhen they ſee the ſectes of our time condemned by the like authoritie and moſt graue iudgement of the holy Councel of Trent. Againſt vvhich the Heretikes of our time make the like friuolous exceptions and falſe cauillations, as did the old Heretikes heretofore againſt thoſe Councels that ſpecially condemned their errors. The Pope and Biſhopes (ſay they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vve accuſe them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to an other rule, that is to ſay, as vve liſt. So ſay they againſt this Councel, and the like ſaid the Arians againſt the firſt Nicene Councel, and al ſuch like againſt thoſe Councels namely that condemned their hereſies. And ſo ſay al theeues againſt their correctors and puniſhers, and vvould both ſay and do more againſt temporal tribunals, Iudges, Iuſtices, and Iuries, if they had as much licence and libertie in thoſe matters, as men haue novv in religion.

Al good Chriſtians reſt vpon the determinatiō of a general Councel.

Al Heretikes make exceptiōs againſt the coūcels that condemne them.

22. Diſſenſion.] Such occaſions of differences fall out euen among the perfect men often, vvithout any great offence. And this their departing fell out to the great increaſe of Chriſtians. And therfore it is very ridiculouſly applied to excuſe the diſagreing of the Heretikes among them ſelues in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

Paul hauing for his part viſited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them vvithal to keepe the Decrees of the Councel: 6 beginneth a nevv iourney, ouer Phrygia, Galatia, Myſia: 8 Tas into Europe alſo he paſſeth, admoniſhed by a viſion, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, vvorking miracles, and ſuffering perſecution.

1 AND he came to Derbé and Lyſtra. And behold, there vvas a certaine diſciple there named Timothee, the ſonne of a vvidovv' vvoman that beleeued, of a father a Gentile.

Ievv

2 † To this man the brethren that vvere in Lyſtra and Iconium, gaue a good teſtimo-

3 nie. † Him Paul vvould haue to goe forth vvith him: and taking him he circumciſed him becauſe of the Ievves that vvere in thoſe places. For they al knevv that his father vvas a Gentile.

4 † And vvhen they paſſed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of

5 the Apoſtles and Auncients which were at Hieruſalem. † And the Churches vvere confirmed in faith, and did abound in number daily.

†† Here againe they take order that the decrees and articles of faith agreed vpon in the Councel of Ieruſalē, ſhould be executed & obſerued. vvherby vve ſee both the great authoritie of Councels, & the diligence that al Prelates oughe to haue to ſee the decrees & Canons of the Coūcels put in executiō.

† And passing through Phrygia and the countrie of Ga- 6
latia, they vvere :: forbidden by the holy Ghost to preach
the vvord in Asia. † And vvhen they vvere come into Mysia, 7
they attempted to goe into Bithynia: and the Spirit of IESVS permitted them not.

† And vvhen they had passed through Mysia, they vvent 8
dovvne to Troas: † and a vision by night vvas shevved to 9
Paul: There vvas a certaine man of Macedónia standing
and beseeching him, and saying, passe into Macedónia, and
helpe vs. † And as soone as he had seen the vision, forth- 10
vvith vve sought to goe into Macedónia, being assured that
God had called vs to euãgelize to them. † And sailing from 11
Troas, vve came vvith a straight course to Samothrácia, and
the day folovving to Neapolis: † and from thence to Phi- 12
lippi, vvhich is the first citie of the part of Macedonia, a :: *colónia*. And vve were in this citie certaine daies, abiding. † And 13
vpon the day of the Sabboths, vve vvent forth vvithout the
gate beside a riuer, vvhere it seemed that there vvas praier: &
sitting vve spake to the vvomen that vvere assembled. † And 14
a certaine vvoman named Lydia, a seller of purple of the ci-
tie of the Thyatirians, one that vvorshipped God, did heare:
vvhose hart our Lord opened to attend to those things
vvhich vvere said of Paul. † And vvhen she vvas baptized, 15
and her house, she besought vs, saying: If you haue iudged
me to be faithful to our Lord, enter in vnto my house, and
tarie. And she constrained vs. † And it came to passe as 16
vve vvent to praier, a certaine vvenche hauing a Pythónical
spirit, mette vs, that brought great gaine to her maisters by
diuining. † This same folovving Paul and vs, cried saying, 17
:: These men are the seruants of the high God, vvhich preach
vnto you the vvay of saluation. † And this she did many 18
daies. And Paul being sorie, and turning, said to the spirit, I
cõmaund thee in the name of IESVS CHRIST to goe out
from her. And he vvent out the same houre. † But her mai- 19
sters seeing that the hope of their gaine vvas gone, apprehen-
ding Paul and Silas, brought them into the market place
to the Princes: † and presenting them to the magistrates, they 20
said, These men trouble our citie, being Ievves: † and they 21
preach a fashion vvhich it is not lavvful for vs to receiue,
nor doe, being Romanes. † And the people ranne against 22
them: and the magistrates tearing their coates, commaunded
them

:: This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresavv they vvould not beleeue, & so should haue been more greuously damned.

:: *Colonia*, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

:: Either the Diuel vvas compelled by the vertue of Paules presence to say truth, or els (as such do often times) he spake truth novv, that they might the more trust him, and he better beguile them at other times.

23 them to be beaten vvith roddes. † And vvhen they had
2. Cor. 11. laid *many ſtripes vpon them, they did caſt them into priſon,
commaunding the keeper that he ſhould keepe them dili-
24 gently. † Vvho vvhen he had receiued ſuch commaun-
dement, caſt them into the inner priſon, and made their feete
25 faſt in the ſtockes. † And at mid-night, Paul and Silas pray-
ing, did praiſe God. And they that vvere in priſon, heard
26 them. † But ſodenly there vvas made a great earthquake, ſo
that the foundations of the priſon vvere ſhaken. And forth-
vvith al the doores vvere opened: and the bands of al vvere
27 looſed. † And the keeper of the priſon vvaked out of his
ſleepe, and ſeeing the doores of the priſon opened, dravving
out his ſvvord, vvould haue killed him ſelf, ſuppoſing that
28 the priſoners had been fled. † But Paul cried vvith a loud
voice, ſaying, Doe thy ſelf no harme, for vve are al here.
29 † And calling for light, he vvent in, and trembling fel dovvne
30 to Paul and Silas at their feete: † and bringing them forth,
31 he ſaid, Maiſters, vvhat muſt I doe that I may be ſaued? † But
:: they ſaid, :: Beleeue in our Lord Iesvs: and thou ſhalt be ſa-
32 ued and thy houſe. † And they preached the vvord of our
33 Lord to him vvith al that vvere in his houſe. † And he ta-
king them in the ſame houre of the night, c vvaſhed their
vvoundes: and him ſelf vvas baptized and al his houſe in-
34 continent. † And vvhen he had brought them into his
ovvne houſe, he laid the table for them, and reioyced vvith al
35 his houſe, beleeuing God. † And vvhē day vvas come, the ma-
36 giſtrates ſent the ſergeants, ſaying, Let thoſe men goe. † And
the keeper of the priſon told theſe vvordes to Paul, That the
magiſtrates haue ſent that you ſhould be let goe. novv ther-
37 fore departing, goe ye in peace. † But Paul ſaid to them: Being
vvhipped openly, vncōdemned, men that are Romanes, they
haue caſt vs into priſon: & novv do they ſend vs out ſecretly?
38 Not ſo, but let them come, & let vs out them ſelues. † And the
ſergeants reported theſe wordes to the magiſtrates. And they
39 vvere afraid hearing that they vvere Romanes: † and com-
ming they beſought them, & bringing them forth they deſi-
40 red them to depart out of the citie. † And going out of the
priſon, they entred in vnto Lydia: and hauing ſeen the bre-
thren, they comforted them, and departed.

:: It is no other faith that ſaueth but that vvhich vvorketh by Charitie. *Aug. Enchirid. c. 67.*

c Happie Gailers that doe mercie tovvard their godly priſoners, and receiue againe by them ſuch ſpiritual benefites.

CHAP. XVII.

1 Paul in other parts of Macedonie he planted the Church, and namely at Theſſalonica, 5 vvhere the obſtinate Ievves are ſo malicious, that they purſue him alſo into Berœa. 14 From vvhence being conducted into Greece, he preacheth at Athens both to the Ievves and Gentiles, diſputing vvith the Philoſophers, 19 and in Areopagus, perſuading them from their Idols vnto one God and IESVS CHRIST *raiſed from the dead.*

AND vvhen they had vvalked through Amphipolis and Apollonia, they came to Theſſalonica, vvhere there vvas a ſynagogue of the Ievves. † And Paul according to his cuſtome entred in vnto them, & three Sabboths he diſcourſed to them out of the Scriptures, † declaring and insinuating that it behoued CHRIST to ſuffer and to riſe againe from the dead: and that this is IESVS CHRIST, vvhom I preach to you. † And certaine of them beleeued, and vvere ioyned to Paul and Silas, and of the Gentiles that ſerued God a great multitude, and noble vvomen not a fevv. † But the Ievves :: enuying, & taking vnto them of the raſcal ſort certaine naughtie men, and making a tumult, ſtirred the citie: and beſetting Iaſons houſe, ſought to bring them forth vnto the people. † And not finding them, they drevv Iaſon and certaine brethren to the princes of the citie, crying, That theſe are they that ſtirre vp the vvorld, and are come hither, † vvhom Iaſon hath receiued, and al theſe doe againſt the decrees of Cæſar, ſaying that there is an other king, IESVS. † And they moued the people, and the princes of the citie hearing theſe things. † And taking a ſatisfaction of Iaſon and of the reſt, they dimiſſed them. † But the brethren forthvvith by night ſent avvay Paul and Silas vnto Berœa.

1 2 3 4 5 6 7 8 9 10

:: *Zelantes.* This is the zeale of Heretikes, and a liuely paterne of their dealing at this day againſt Catholike Prieſts and preachers and the good *Iaſons* that receiue them.

Vvho vvhen they vvere come, entred into the ſynagogue of the Ievves. † (And theſe were more noble then they that are at Theſſalonica, vvho receiued the vvord vvith al greedines, daily ſearching the ſcriptures, if theſe things vvere ſo. † And many ſurely of them beleeued, and of honeſt vvomen Gentiles, and men not a fevv.) † And vvhen the Ievves in Theſſalonica vnderſtood, that at Berœa alſo the vvord of God vvas preached by Paul, they came thither alſo, mouing and troubling the multitude. † And then immediatly the brethren

11 12 13 14

brethren sent avvay Paul, to goe vnto the sea: but Silas and
15 Timothee remained there. † And they that conducted Paul,
brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they should come
to him very speedily, they departed.
16 † And vvhen Paul expected them at Athens, his spirit vvas
17 incensed vvithin him, seeing the citie giuen to Idolatrie. † He
disputed therfore in the synagogue vvith the Ievves, & them
that serued God, and in the market-place, euery day vvith
18 them that vvere there. † And certaine Philosophers of the
Epicures and the Stoikes disputed vvith him, and certaine
said, Vvhat is it that this [b] vvord-sovver vvould say? But
others, He seemeth to be a preacher of nevv [c] gods. because
19 he preached to them IESVS and the resurrection. † And apprehēding him, they led him to Areopagus, saying, May vve
20 knovv vvhat this new doctrine is that thou speakest of? † for
thou bringest in certaine nevv things to our eares. Vve vvil
21 knovv therfore vvhat these things may meane. († And al
the Athenians, and the strangers seiourning there, emploied
them selues to nothing els but either to speake, or to heare
22 some nevves.) † But Paul standing in the middes of Areopagus, said:

Ye men of Athens, in al things I perceiue you as it vvere
23 superstitious. † For passing by and seeing your [c] Idols, I
found an altar also vvhere vpon vvas vvritten, *To the vnknovven God.* That therfore vvhich you vvorshippe, not knovving it,
24 the same do I preach to you. † The God that made the vvorld
and al things that are in it, he being Lord of heauen & earth,
25 dvvelleth ⁘ not in * temples made vvith hand, † neither is
he serued vvith mens hands, needing any thing, vvhereas him
26 self giueth life vnto al, and breathing, and al things: † and he
made of one al mākinde, to inhabite vpon the vvhole face of
the earth, assigning set times, and the limits of their habitation, † for to seeke God, if happily they may feele or finde
27 him, although he be not farre from euery one of vs. † For in
28 him vve liue and moue and be, as certaine also of your ovvne
29 poëtes said, *For of his kinde also vve are.* † Being therfore of Gods
kinde, vve may not suppose, [a] the Diuinitie to be like vnto
gold or siluer, or stone, the grauing of art and deuise of man.
30 † And the times truely of this ignorance vvhereas God dispised, novv he denounceth vnto men that al euery
vvhere

[b] σπερμολόγος
[c] δαμονίοιον.

[c] τὰ σεβάσματα

Act. 7, 48.

Aratus.

The Epistle for S. Dionysius Areopagita. Octob. 9.

c. The Aduersaries (in the nevv Test. 1580) trāslate, *your deuotions*, most corruptly against the nature of the Greeke vvord (2 Thes. 2, 4) and most vvickedly, against the laudable deuotion of good Christians, calling the Pagās idolatrie and superstitiō, their deuotions.

[a] God is not concluded in Temples, nor needeth them for his necessitie of dvvelling, or other vses of indigence. See Annot. c. 7. Act. v. 48.

vvhere doe penance, † for that he hath appointed a day 31
wherein he vvil iudge the world in equitie, by a man vvhom
he hath appointed, giuing al men faith, rayſing him vp from
the dead.

† And vvhen they had heard the reſurrection of the dead, 32
certaine in deede mocked, but certaine ſaid, Vve vvil heare
thee againe concerning this point. † So Paul vvent forth out 33
of the middes of them. † But certaine men ioyning vnto him, 34
did beleeue: among vvhom vvas alſo "Dionyſius Areopa-
gîta, and a vvoman named Dámaris, and others vvith
them. ⊣

Dyonyſius Areopagita.

ANNOTATIONS
CHAP. XVII.

The people may not iudge of the ſenſe of Scriptures.

11. Searching the Scriptures.) The Heretikes vſe this place to proue that the hearers muſt trie and iudge by the Scriptures, vvhether their teachers and preachers doctrine be true, and ſo reiect that that they find not in the Scriptures. as though here the ſheepe vvere made iudges of their Paſtors, the people of the Prieſts, and men and vvomen of al ſortes, euen of S. Paules doctrine it ſelf: Which vvere the moſt foliſh diſorder in the vvorld. And they did not therfore read the Scriptures of the old Teſtament (for none of the nevv vvere yet extant commonly) to diſpute vvith the Apoſtle, or to trie and iudge of his doctrine, or vvhether they ſhould beleeue him or no: for they vvere bound to beleeue him and obey his vvord, vvhether he alleaged Scripture or no, and vvhether they could reade or vnderſtand the Scriptures or no. but it vvas a great comfort and confirmation for the ſevves that had the Scriptures, to finde euen as S. Paul ſaid, that Chriſt vvas God, crucified, riſen, and aſcended to heauen: vvhich by his preaching and expounding they vnderſtood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moſt euidently for the Churches truth againſt Heretikes, in Sermons or othervviſe. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtors, vvhom Chriſt commaundeth them to heare and obey, and by vvhom they heare the true ſenſe of Scriptures.

The comfort of Chriſtian men by hearing or reading the Scriptures.

22. Superſtitious.) S. Paul calleth not them ſuperſtitious for adoring the true and only God vvith much deuotion or many ceremonies or in comely preſcribed order, or for doing due reuerence to holy Sacraments, to Saincts and their memories, Images, or Monuments: or for keeping the preſcribed lavves, daies, and faſtes of the Church, or for fulfilling vowes made to God, or for bleſſing vvith the ſigne of the Croſſe, or for capping and kneeling at the name of IESVS, or for religiouſly vſing creatures, ſanctified in the ſame name, or any other Chriſtian obſeruation, for vvhich our nevv Maiſters cōdemne the Catholike people of Superſtition: them ſelues vvholy voide of that vice by al vviſe mens iudgement, becauſe they haue in maner taken avvay al religiōn, and are become Epicureians and Atheiſts: vvho are neuer troubled vvith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvorſhip or religion, vvhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvorſhipping the Idols and goddes of the Heathen, and * for the feare that they had, leſt they ſhould leaue out any God that vvas vnknovven to them: for thus their Altar vvas inſcribed: *Dijs Aſia, Europa, & Lybia, Deo ignoto & peregrino.* that is, To the gods of Aſia, Europe, and Lybia: to the vnknovven and ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is vvholy taken avvay from the Church by Chriſts incarnation, and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allovv this or any other kinde of ſuperſtitious obſeruation. Only vve muſt take heede that vve beleeue not her Aduerſaries definition of ſuperſtition, for they vvould imply therein al true religion.

The Proteſtāts call deuotion, ſuperſtition.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

The Catholike Church alloweth no ſuperſtition.

* Ἄγνοι ἑαύμενος *Aug. de cōſ. Euāg. li. 1 c. 26.*

29. The Diuinitie to be like.) Nothing can be made by manshand of vvhat forme or ſort ſo euer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinitie. therfore hovvſoeuer the Heathens did paint or graue their Idols, they vvere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images; Vvhich are not made, either

to

to be adored vvith godly honour, or to be any reſemblance of the Diuinitie or any of the three perſons in Godhead, but only of Chriſt as he vvas in forme of man, vvho in that reſpect may be truely expreſſed, as other men by their purtraites: and of the Holy Ghoſt, not as he is in him ſelf, but as he appeared in firy tongues or in the ſimilitude of a doone, or ſuch like. And ſo to paint or graue any of the three perſons as they appeared viſibly and corporally, is no more inconuenient or vnlavvful, then it vvas vndecent for them to appeare in ſuch formes. And therfore to paint or portraite the Father alſo being the firſt perſon, as he hath ſhevved him ſelf in viſion to any of the Prophetes of the old or nevv Teſtament (namely to Daniel as an old man) or the three Angels reſenting the three Perſons to Abraham, or the one Angel that vvraſtling vvith Iacob bare our Lords Perſon, no ſuch thing is any vvhere forbidden, but is very agreable to the peoples inſtruction. In vvhich ſort the Angels vvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, not in their natural forme, but vvith corporal vvinges (as the Seraphins appeared to Eſay the Prophete) to expreſſe their qualitie and office of being Gods Angels, that is, *Meſſengers*: and God the Father vvith the vvorld in his hand, to ſignifie his creation and gouernement of the ſame, and ſuch like: Vvhereof the people being vvel inſtructed may take much good, and no harme in the vvorld, being novv through their faith in Chriſt far from al fond imagination of the falſe gods of the Pagans. And therfore S. Gregorie ſaith of the Churches Images, *That vvhich ſcripture or vvriting doth to the readers, the ſame doth the picture to the ſimple that looke thervpon. For in it euen the ignorant ſee vvhat they ought to folovv, in it they do read, that know vv no letters.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvere painted to the peoples inſtruction, ſo they be taught that they may not be adored vvith diuine honour. and he in the ſame place ſharply rebuketh Serenus the Biſhop of Maſſilia, that of indiſcrete zele he vvould take avvay Images, rather then teach the people hovv to vſe them.

Dan. 7, 22. Gen. 18, 2. Gen. 32, 24. Exo. 25, 7. Eſa. 6, 2. Greg. li. 9 ep. 9.

How there may be Images or reſemblāces of the thre perſons in Trinitie, and of Angels.

Images are for the peoples inſtruction.

10. Dionyſius Areopagita.) This is that famous Denys that firſt conuerted France, and vvrote thoſe notable and diuine vvorkes *de Eccleſiaſtica & celeſti hierarchia, de diuinis nominibus*, and others, in vvhich he confirmeth and proueth plainely almoſt al things that the Church novv vſeth in the miniſtration of the holy Sacraments, and affirmeth that he learned them of the Apoſtles, giuing alſo teſtimonie for the Catholike faith in moſt things novv controuerſed, ſo plainely, that our Aduerſaries haue no ſhift but to deny this Denys to haue been the author of them, feyning that they be an others of later age. Vvhich is an old flight of Heretikes, but moſt proper to theſe of al others. Vvho ſeeing al antiquitie againſt them, are forced to be more bold or rather impudent then others in that point.

S. Dionyſius Areopagita is al for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvorketh vvith his ovvn hands, preaching IESVS *to be* CHRIST, *vnto the Ievvs vpon their Sabboths. 6 But they being obſtinate and blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentils, among vvhom according to a viſion that he had to embolden him, he planteth the Church in great numbers, 12 the obſtinat Ievvs in vaine ſoliciting the Proconſul againſt him. 18 From thence at length departing he returneth 19 by Epheſus (vvhere he promiſeth the Ievvs to returne to them) 22 and ſo to Antioch in Syria (from vvhence he began his iourney Act. 15) 23 but not reſting, by and by he goeth againe to viſite the nevv Churches that he planted Act. 16 in Galatia and Phrygia: 24 Apollo in his abſence mightily confounding the Ievves at Epheſus, 27 and aftervvard at Corinth.*

1 AFTER theſe things, departing from Athens,
2 he came to Corinth. † and finding a certaine Ievv, named Aquila, borne in Pontus, vvho of late vvas come out of Italie, and Priſcilla his vvife (becauſe Claudius had commaunded al Ievves to depart from Rome,) he came to them. † And
3 becauſe he vvas of the ſame craft, he remained vvith them, and
4 vvrought, (and they vvere tentmakers by their craft.) † And he

he diſputed in the ſynagogue euery Sabboth, interpoſing the name of our Lord IESVS, and he exhorted the Ievves and the Greekes. † And vvhen Silas and Timothee vvere come from Macedonia, Paul vvas inſtant in preaching, teſtifying to the Ievves that IESVS is CHRIST. † But they contradicting and blaſpheming, he ſhaking his garmẽts, ſaid to them, Your bloud vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. † And departing thẽce, he entred into the houſe of a certaine man, named Titus Iuſtus, one that ſerued God, vvhoſe houſe vvas adioyning to the ſynagogue. † And Criſpus the prince of the Synagogue beleeued our Lord, vvith al his houſe: and many of the Corinthians hearing beleeued, and vvere baptized. † And our Lord ſaid in the night by a viſion to Paul, Doe not feare, but ſpeake, and hold not thy peace, † for-becauſe I am vvith thee: and no man ſhal ſet vpon thee to hurt thee: for I haue much people in this citie. † And he ſate there a yere & ſixe moneths, teaching among them the vvord of God.

† But Gallio being Proconſul of Achaia, the Ievves vvith one accord roſe vp againſt Paul, and brought him to the iudgement ſeare, † ſaying, That this man contrarie to the Lavv perſuadeth men to vvorſhippe God. † And Paul beginning to open his mouth, Gallio ſaid to the Ievves, If it vvere ſome vniuſt thing, or an heinous facte, O you men Ievves, I ſhould by reaſon beare you. † But if they be queſtions of vvord & names, and of your lavv, your ſelues looke vnto it: I vvil not be iudge of theſe things. † And he droue them from the iudgement ſeate. † And al apprehẽding Sóſthenes the prince of the ſynagogue, ſtrooke him before the iudgement ſeate: and Gallio cared for none of thoſe things.

† But Paul vvhen he had ſtaied yet many daies, taking his leaue of the brethren, ſailed to Syria, (and vvith him Priſcilla and Aquila,) vvho had ſhorne his head in Cenchris, for he had *a vovv. † And he came vnto Epheſus, and them he left there. But him ſelf entring into the ſynagogue, diſputed vvith the Ievves. † And vvhen they deſired him, that he vvould tarie a longer time, he conſented not, † but taking his leaue, and ſaying, I vvil returne to you againe God vvilling, he departed from Epheſus. † And going dovvne to Cæſaréa, he vvent vp, and ſaluted the Church, and came dovvne to Antioche.

† And

*Nu. 6, 18. Ac. 21, 24.

23 † And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the diſciples.

24 † And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Epheſus, mighty in the ſcriptures. Apollo.

25 † This man vvas taught the vvay of our Lord: and being feruent in ſpirit he ſpake, and taught diligently thoſe things that pertaine to IESVS, knovving only the baptiſme

26 of Iohn. † This man therfore began to deale confidently in the ſynagogue. Vvhom vvhen Priſcilla and Aquila had heard, they tooke him vnto them, and expounded to him the

27 vvay of our Lord more diligently. † And vvhereas he vvas deſirous to goe to Achaia, the brethren exhorting vvrote to the diſciples to receiue him. Vvho, vvhen he vvas come, pro-

28 fited them much that had beleeued. † For he vvith vehemencie conuinced the Ievves openly, ſhevving by the ſcriptures, that IESVS is CHRIST.

CHAP. XIX.

How Paul began the Church of Epheſus, firſt in 12 that vvere baptized vvith Iohns baptiſme, 8 then preaching three moneths in the Synagogue of the Ievves, vntil for their obſtinacie and blaſpheming, he forſooke them, diſputing aftervvard in a certaine ſchoole for tvvo yeres ſpace to the marvelous increaſe of the Church, ſpecially through his great miracles alſo, in healing diſeaſes vvith the touche of his clothes, and expelling diuels, 13 vvho yet contemned the Exorciſts of the Ievves. 18 How the Chriſtians there confeſſe their actes, and burne their vnlavvful bookes: 21 and how he foretold that after he had been at Hieruſalem, he muſt ſee Rome. 23 and vvhat a great ſedition vvas raiſed againſt him at Epheſus, by them that got their liuing of vvorking to the idolatrous Temple of Diana.

1 AND it came to paſſe vvhen Apollo vvas at Corinth, that Paul hauing gone The Epiſtle vpō Whitſon-eue.

2 through the higher partes came to Epheſus, and found certaine diſciples: † and he ſaid to them, Haue you receiued the holy Ghoſt, beleeuing? But they ſaid to him, Nay, neither haue vve heard Whether there be a holy Ghoſt. † But he ſaid, In vvhat then vvere

3 you baptized? Vvho ſaid, [c] In Iohns baptiſme. † And Paul

4 ſaid: * Iohn baptized the people vvith the baptiſme of penance, ſaying: That they ſhould beleeue in him that vvas to

5 come after him, that is to ſay, [c] in IESVS. † Hearing theſe things, they vvere baptized in the name of our Lord IESVS.

c Iohns baptiſme not ſufficiēt.

*Mt.*3,11. *Mr.*1,8. *Lu.*3,16.

c Chriſts baptiſme neceſſarie.

:: S. Paul miniſtred the Sacrament of Cõfirmatiõ. *See aſter, c. 8, 17.*

† And vvhen Paul had :: impoſed hands on them, the holy Ghoſt came vpon them, and they ſpake vvith tongues, and prophecied. † And all the men vvere about tvvelue. 6 7

† And entring in to the ſynagogue, he ſpake confidently for three moneths, diſputing and exhorting of the kingdom of God. ☩ † But vvhen certaine vvere indûrate, and beleeued not, il-ſpeaking the vvay of our Lord before the multitude, departing from them, he ſeparated the diſciples, daily diſputing in the ſchole of one Tyrannus. † And this vvas done for the ſpace of tvvo yeres, ſo that al vvhich dvvelt in Aſia, heard the vvord of our Lord, Ievves and Gentils. 8 9 10

† And God vvrought by the hand of Paul miracles not common: † ſo that there vvere alſo brought from his body "napkins or handkerchefs vpon the ſicke, and the diſeaſes departed from them, and the vvicked ſpirits vvent out. † And certaine alſo of the Iudaical exorciſts that vvent about, aſſaied to inuocate vpon them that had euil ſpirits, the name of our Lord IESVS, ſaying, I adiure you by IESVS vvhom Paul preacheth. † And there vvere certaine ſonnes of Sceua a Ievve, cheefe prieſt, ſeuen, that did this. † But the vvicked ſpirit anſvvering, ſaid to them, IESVS I knovv, and "Paul I knovv: but you, vvhat are ye? † And the man in vvhom the vvicked ſpirit vvas, leaping vpon them, and maſtring both', preuailed againſt them, ſo that they fled out of that houſe naked and vvounded. † And this vvas made notorious to al the Ievves and the Gentiles that dvvelt at Epheſus: and feare fel vpon al them, and the name of our Lord IESVS vvas magnified. † And many of them that beleeued, came confeſſing and declaring :: their deedes. † And many of them that had folovved "curious things, brought together their "bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thouſand pence. † So mightely increaſed the vvord of God and vvas confirmed. 11 12 13 14 15 16 17 18 19 20

them

:: They made not only a generall confeſſiõ wherein al mẽ ſhew thẽ ſelues alike to be ſinners, as our Proteſtants do: but euery one confeſſed his owne proper deedes and faultes.

The 6 part.

:: Of taking avvav the Goſpel frõ Hieruſalem the head citie of the Ievves, and giuing it to ROME the head citie of the Gentils.

† And vvhen theſe things vvere ended, Paul purpoſed in the Spirit, vvhen he had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying, After I ſhall haue been there, I muſt ſee :: Rome alſo. † And ſending into Macedonia tvvo of them that miniſtred vnto him, Timothee and Eraſtus, him ſelf remained for a time in Aſia. 21 22

† And at that time there vvas made no litle trouble about 23

the

24 the vvay of our Lord. † For one named Demetrius, a ſiluer-
ſmith, that made ſiluer [c] temples of Diána, procured to the ar-
25 tificers no ſmal gaine: † vvhom calling together and them
that vvere the ſame kinde of vvorkemen, he ſaid, Sirs, you
26 knovv that our gaine is of this occupation: † and you ſee,
and heare that this ſame Paul by perſuaſion hath auerted a
great multitude not only of Epheſus, but almoſt of al Aſia,
ſaying, That they are not gods vvhich be made by handes.
27 † And not only vnto vs is this part in danger to be reproued,
but alſo the temple of great Diana ſhal be reputed for no-
thing, yea & her maieſtie ſhal begin to be deſtroied, vvhom
28 al Aſia & the vvorld vvorſhippeth. † Hearing theſe things,
they vvere repleniſhed vvith anger, and cried out ſaying,
29 Great is Diana of the Epheſians. † And the vvhole citie
vvas filled vvith confuſion, & they ranne violently vvith one
accord into the theátre, catching Gaius and Ariſtarchus Ma-
30 cedonians, Paules companions. † And vvhen Paul vvould
haue entred in to the people, the diſciples did not permit him.
31 † And certaine alſo of the Princes of Aſia that vvere his
frendes, ſent vnto him, deſyring that he vvould not aduẽture
32 him ſelf into the theátre: † and others cried an other
thing. For the aſſemblie vvas confuſe, & the more part knevv
33 not for vvhat cauſe they vvere aſſembled. † And of the mul-
titude they drevv forth Alexander, the Ievves thruſting him
forvvard. But Alexander vvith his hand deſiring ſilence,
34 vvould haue giuen the people ſatisfaction. † Vvhom as
ſoone as they perceiued to be a Ievve, there vvas made one
voice of al, almoſt for the ſpace of tvvo houres crying out,
35 Great is Diana of the Epheſians. † And vvhen the Scribe
had appeaſed the multitudes, he ſaith, Ye men of Epheſus, for
vvhat man is there that knovveth not the citie of the Ephe-
ſians to be a vvorſhipper of great Diana, & [c] Iupiters childe?
36 † Foraſmuch therfore as theſe things can not be gainſaid, you
37 muſt be quieted, and doe nothing raſhly. † For you haue
brought theſe men, being neither ſacrilegious, nor blaſphe-
38 ming your Goddeſſe. † But if Demetrius and the artificers
that are vvith him, haue matter to ſay againſt any man, there
are Courtes kept in the common place, & there are Procon-
39 ſuls, let them accuſe one an other. † And if you aſke any
40 other matter: it may be reſolued in a lavvful aſſemblie. † For
vve are in danger alſo to be accuſed for this daies ſedition:

[c] ναὸς

[c] τοῦ Διὸς

c The Proteſtants tranſlate, *ſhrines*, in the bible an. 1577: to make the people thinke that it toucheth the holy ſhrines of Saincts: moſt corruptly, the greeke ſignifying plainly, *temples*, and that of heathé gods.

c Here the Heretikes adde to the text this word, *image*, more then is in the greeke, to put a ſcruple into the peoples minde concerning holy Images.

vvhereas there is no man guilty by vvhom vve may giue an account of this concourſe. And vvhen he had ſaid theſe things, he dimiſſed the aſſemblie.

ANNOTATIONS
CHAP. XIX.

Touching of Relikes, & miracles done by the ſame.

12. Napkins.] The napkins that had touched S. Paules body, vvrought miracles, and it vvas no ſuperſtition to attribute that vertue to them vvhich God gaue to them in deede: nor to ſeeke to touch them for health, vvas any diſhonour to God, but it much proued Chriſtes religiō to be true, and him to be the only God, vvhoſe ſeruants, yea vvhoſe ſeruants *ſhades and napkins could do ſuch vvonders, as S. Chryſoſtome (*to. 5. cont. Gentiles, quod Chriſtus ſit Deus, in vit. Babyla.*) ſhevveth in a vvhole booke to that purpoſe, againſt the Pagans, prouing hereby and by the like vertue of other Saincts and their Relikes, that Chriſt their Lord and Maiſter is God. for it is al one concerning the bodies of Saincts, reliques, garments, ſtaues, bookes, or any thing that belonged to them, al which may and haue done and yet doe (vvhen it is neceſſarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkins had as great force vvhen he vvas dead, as vvhen he liued, and ſo much more, as his grace and dignitie vvith God is greater then before. Vvhich S. Chryſoſtom in the place alleaged proueth at large by the ſhrine of S. Babylas the Martyr: and to thinke the contrarie, is the Hereſie of Vigilantius, condemned ſo long ſince as S. Hieroms time, and by him refuted aboundantly. *Act. 5. 15.*

The name, or preſence, or Reliques of Saincts & holy men, confound the Diuel.

16. Paul I knovv.] Both the ſaid napkins taken from S. Paules body, and his name alſo, vvere dreadful and able to expel diuels. Vvhereby vve learne that not only Chriſtes name, vvhich is the principal, but his ſeruāts names alſo inuocated vpon the poſſeſſed, haue povver ouer diuels: vvhich is a maruelous honour to Saincts, and nothing diminiſheth the glorie of Chriſt, but excedingly increaſeth the ſame, not only him ſelf, but his ſeruants alſo being able to do ſuch things, and to be ſtronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the poſſeſſed, and the Diuels ſtraight departed. ſo did the Diuel knovv * S. Babylas and other Saincts, euen after they vvere dead, vvhen they could not ſpeake for the preſence of their Relikes, and vvhen they vvere tormented and expelled by them: vvhereof al antiquitie is ful of teſtimonies. But our Heretikes Luther and Caluin and their Scholers attempting to caſt out Diuels, ſped much like as theſe good fellovves did. *In vit. Hilarionis. Chryſ. loco citato.*

Superſtitious, heretical, and al hurtful bookes muſt be made avvay.

19. Curious things.] Curious and vnlavvful ſciences, as Vvitchcraft, Necromancie, and other meanes of diuination by ſouthſaying, figure-caſting, interpretation of dreames, or any vvay not allovved by God and his Church, muſt much more be abhorred of old Chriſtians, vvhen theſe ſo lately conuerted vvere ſo zelous and diligent to leaue them. And by this example al that are nevvly reconciled to the Church, are taught, the firſt thing they do, to burne their heretical and naughtie bookes.

Decrees and penal lawes againſt heretical bookes.

19. Bookes.] A Chriſtian man is bound to burne or deface al vvicked bookes of vvhat ſort ſoeuer, ſpecially Heretical bookes. Vvhich though they infect not him alvvaies that keepeth them, yet being furth coming, they may be noiſom and pernicious to others that ſhal haue them and read them after his death, or otherviſe. Therfore hath the Church taken order for condemning al ſuch bookes, and againſt the reading of them, vvhere danger may enſue: as the Chriſtian Emperours, Conſtantinus Magnus, Valentinian, Theodoſius, Martian, Iuſtinian, made penal lavves for the burning or defacing of them. *Sozom. li. 1 c. 20. li. 2 c. 11. Conc. Chalc. act. 5. in fine. cap. Ampla. & in fine totius Conc. c. Imperat. v. Conc. Conſtantinop. 2. conſeſ. 5. cap. Debitam. & Act. 1 cap. 1. & cap. Rem.* See Euſebius *li. 3 de vita Conſtant. c. 61. 62. 63. 64.* The danger of reading them, as it is manifeſt, ſo it is ſignified by Euſeb. *li. 7 c. 6.* S. Auguſtine *li. 3 de bapt. c. 10.* S. Greg. *li. 5 ep. 60.*

CHAP. XX.

Hauing viſited the Churches of Macedonia and Achaia (as he purpoſed Act. 19) and novv about to ſaile from Corinth tovvard Hieruſalem, becauſe of the lavves lying in vvaite for him, he is conſtrained to returne into Macedonia. 6 And ſo at Philippes taking boate, commeth to Troas, vvhere vpon the Sunday, vvith a ſermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Miletum, 17 he ſendeth to Epheſus for the Clergie of thoſe parties: to vvhom he maketh a Paſtoral ſermon, committing vnto their charge the flocke begūne by him there, and novv like to be ſeen of him no more, conſidering the troubles that by reuelation he looketh for at Hieruſalem.

AND

1  ND after that the tumult vvas ceaſed, Paul
calling the diſciples, and exhorting them,
tooke his leaue, and ſet forvvard to goe into
2 Macedonia. † And vvhen he had vvalked
through thoſe partes, & had exhorted them
3 vvith much ſpeach, he came to Greece: † vvhere vvhen he
had ſpent three moneths, the Ievves laid vvait for him as he
vvas about to ſaile into Syria: and he had councel to returne
4 through Macedonia. † And there accompanied him Soſipa-
ter of Pyrrhus, of Berœa: and of Theſſalonians, Ariſtarchus,
and Secundus: and Caius of Derbè, and Timothee: and of
5 Aſia, Tychicus and Trophimus. † Theſe going before, ſtaied
6 for vs at Troas: † but vve ſailed after the daies of Azymes
from Philippi, and came to them vnto Troas in fiue daies,
vvhere vve abode ſeuen daies.

7 † And in the firſt of the Sabboth vvhen vve vvere aſſem-
bled to :: breake bread, Paul diſputed vvith them, being to
depart on the morovv, and he continued the ſermon vntil
8 midnight. † And there vvere a great number of lampes in
9 the vpper chamber vvhere vve vvere aſſembled. † And a
certaine yong man named Eútychus, ſitting vpon the vvin-
dovv, vvhereas he vvas oppreſſed vvith heauy ſleepe (Paul
diſputing long) driué by ſleepe, fel from the third loft downe,
10 and vvas taken vp dead. † To vvhom vvhen Paul vvas
gone dovvne, he lay vpon him: and embracing him he ſaid,
11 Be not troubled, for his ſoule is in him. † And going vp and
breaking bread and taſting, and hauing talked ſufficiently to
12 them vntil day light, ſo he departed. † And they brought
the lad aliue, and vvere not a litle comforted.

13 † But vve going vp into the ſhip, ſailed to Aſſon, from
thence meaning to receiue Paul. for ſo he had ordained, him
14 ſelf purpoſing to iourney by land. † And vvhen he had
found vs in Aſſon, taking him vvith vs vve came to Mitylé-
15 ne. † And ſailing thence, the day folovving vve came ouer
againſt Chios: and the other day vve arriued at Samos: and
16 the day folovving vve came to Milétum. † for Paul had
purpoſed to ſaile leauing Epheſus, leſt any ſtay ſhould be
made him in Aſia. For he haſtened, if it vvere poſſible for
him, to keepe the day of [n] Pentecoſt at Hieruſalem.

17 † And ſending from Milétum to Epheſus, he called the
[c] πρεσ-βυτέρους 18 [c] Auncients of the Church. † Vvho being come to him, and
aſſembled

:: S. Paul did here breake bread on the Sunday as it is broken in the Sacramẽt of the body of Chriſt, and had both before & after the celebrating of the Sacramẽt a ſermon to the people. *Aug. ep. 86 ad Caſulanũ. Vener. Beda in 20 Act.*

c That is, *Prieſts* as *Act. 15. 4.* See the marginal annot. there.

assembled together, he said to them, You knovv * from the first day that I entred into Asia, in vvhat maner I haue been vvith you al the time, † seruing our Lord vvith al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Ievves: † Hovv I haue vvithdravven nothing that vvas profitable, but that I preached it to you, & taught you openly and from house to house, † testifying to Ievves and Gentils :: penance tovvard God and faith in our Lord IESVS CHRIST. † And novv behold, being bound by the spirit, I goe to Hierusalem: not knovving vvhat things shal befall me in it, † but that the Holy Ghost through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. † But I feare none of these things, neither doe I make my life more pretious thē my self, so that I may cōsūmat my course & ministerie vvhich I receiued of our Lord IESVS, to testifie the Gospel of the grace of God. † And novv behold I doe knovv, that you shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. † Vvherefore I take you to witnesse this present day that I am cleere from the bloud of al. † For I haue not spared to declare vnto you al the counsel of God. † Take heede to your selues and to the vvhōle flocke vvherein the :: Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his ovvne bloud. † I knovv that after my departure there vvil" rauening vvolues enter in among you, not sparing the flocke. † and out of your ovvne selues shal arise men speaking peruerse things, to drav vavay disciples after them selues. † For the vvhich cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith teares to admonish euery one of you. † And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. † No mans siluer and gold or garment haue I coueted. † Your selues knovv that for such things as vvere needful for me and them that are vvith me, these hands haue ministred. † I haue shevved you al things, that so labouring, you must receiue the vveake, and remember the vvord of our Lord IESVS, because he said, " It is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees he praied vvith al them. † And there vvas great vveeping made

Act. 19, 1

:: Apostolike preaching commendeth not faith only but penance also to the people.

:: Bishops or Priests (for then these names were sometime vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

made of al, and falling vpon the necke of Paul, they kiſſed
38 him, † being ſorie moſt of al for the vvord vvhich he had ſaid, that they ſhould ſee his face no more. And they brought him going vnto the ſhippe.

ANNOTATIONS
CHAP. XX.

16. Pentecoſt.] Though the Apoſtles might deſire to come to the Ievves Feſtiuities, by reaſon of the general concourſe of people to the ſame, the better to deale for their ſaluation and to ſpred the Goſpel of Chriſt, yet it is like that they novv kept ſolemly the Chriſtian Pentecoſt or vvhitſontide, for memorie of the Holy Ghoſt, and that S. Paul vvent to that Feaſt of the Chriſtians rather then the other of the Ievves. And Ven. Bede ſaith here, *The Apoſtle maketh haſt to keepe the fifteth day, that is, of remiſſion and of the Holy Ghoſt.* For, that the Chriſtians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the ſame, it is plaine by the Scriptures (*1 Cor. 16, 2. Apoc. 1, 10.*) and by antiquitie. *Iuſtin. Mart. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Ievves Paſche and Pentecoſt as that, ſpecially vvhen it is euident that * theſe Feſtiuities be kept by Apoſtolike tradition, and approued by the vſe of al auncient Churches and Councels.

The Chriſtian Pentecoſt.

Sunday.

Aug. ep. 118 c. 1.

29. Rauening vvolues.] The gouernours of the Church are foretold of the great danger that ſhould fall to the people by vvolues, that is to ſay, by Heretikes, vvhoſe cruelty tovvard the Catholikes is noted by this terme. They be knovvē by the forſaking the vnitie of the Church vvhereof they vvere before, by going out and dravving many diſciples after them, and by their perverſe doctrine. Such vvolues came aftervvard in deede in diuers ages, Arius, Macedonius, Neſtorius, Eutyches, Luther, Caluin, great bloudſucking vvolues, and vvaſters of the flocke of Chriſt.

Rauening vvolues are the Heretikes of al ages.

35. More bleſſed to giue.] Among many other infinite goodly things and ſpeaches vvhich Chriſt ſpake and be not vvritten in the Goſpels, this ſentence is one: vvhich S. Paul heard of ſome of the Apoſtles daily conuerſant vvith him, or els learned of Chriſt him ſelf, or of the Holy Ghoſt. And it ſignifieth, that vvhereas the vvorld commonly counteth him happie that receiueth any benefite, as almes either temporal or ſpiritual, yet in deede he that giueth or beſtovveth, is more happie. Vvhich if the vvorld did vvel conſider, men vvould giue almes faſter then they do, if it vvere but for their ovvne benefite.

Chriſts ſpeaches not vvritten in the Goſpel.

Great almeſmen bleſſed.

CHAP. XXI.

From Miletum going on his iourney, 4 he can not be diſſuaded neither at Tyre, 8 nor at Cæſarea (in both vvhich places the Holy Ghoſt reuealed how he ſhould be handled in Hieruſalem, 10 the Prophet Agabus expreſly foretelling that the Ievves there ſhould deliuer him to the Gentils) 15 but to Hieruſalem he cōmeth: vvhere being vvelcome to the Chriſtians, and namely to Iames the Biſhop, and to the Prieſts, vvhile he goeth about to ſatiſfie the Chriſtian Ievves there, vvho had been miſinformed of him as if he had taught it to be vnlavvful for the Ievves to keepe Moyſes Lavv: 27 he is inuaded by the infidel Ievves, and ready to be murdered by them, vntil the Romane ſouldiars do reſcue him.

1  ND vvhen it came to paſſe that vve ſailed, being caried from them, vvith a ſtraight courſe
2 vve came to Cōos, and the day folovving to Rhodes, and from thence to Pātara. † And when vve had found a ſhip that paſſed ouer to
3 Phœnīce, going vp into it vve ſailed. † And vvhen vve vvere in the ſight of Cypres, leauing it on the left hand, vve ſailed

into Syria, and came to Tyre: for there the ſhip vvas to diſcharge her lode. † And finding diſciples, vve taried there ſeuen daies: vvho ſaid to Paul by the Spirit, that he ſhould not goe vp to Hieruſalem. † And the daies being expired, departing vve vvent forvvard, al bringing vs on the vvay, vvith their vvlues and children, til vve vvere out of the citie: and falling vpon our knees on the ſhore, vve praied. † And vvhen vve had bid one an other farevvel, vve vvent vp into the ſhip: and they returned vnto their ovvne. † But vve hauing ended the nauigation, from Tyre came dovvne to Ptolomáis: and ſaluting the brethren, vve taried one day vvith them. † And the next day departing, vve came to Cęſarêa. And entring into the houſe of * Philip the Euangeliſt, vvho vvas one of the ſeuen, vve taried vvith him. † And he had :: foure daughters virgins, that did prophecie.

Act. 6,5

:: As S. Peter had a wife, but vſed her not after his calling, as it is noted elswhere out of S. Hierom Lib. 1, 11: ſo may it be ſaid of S. Philip being Deacon.

† And as vve abode there for certaine daies, there came a certaine prophet from Ievvrie, named Agabus. † He, vvhē he vvas come to vs, tooke Paules girdle: and binding his ovvne handes & feete, he ſaid, Thus ſaith the holy Ghoſt: The man vvhoſe girdle this is, ſo ſhal the Ievves binde in Hieruſalem, & ſhal deliuer him into the handes of the Gentiles. † Vvhich when vve had heard, vve & they that vvere of the ſame place, deſired him that he would not goe vp to Hieruſalem. † Then Paul anſvvered, and ſaid, Vvhat doe you, vveeping and afflicting my hart? for I am ready not only to be bound, but to die alſo in Hieruſalem for the name of our Lord IESVS. † And vvhen vve could not perſuade him, we ceaſed, ſaying, The vvil of our Lord be done.

† And after theſe daies, being prepared, vve vvent vp to Hieruſalem. † And there came alſo of the diſciples from Cæſarêa vvith vs, bringing vvith them one Iaſon a Cyprian (vvith vvhom vve ſhould lodge) an old diſciple. † And vvhen vve vvere come to Hieruſalem, the brethren receiued vs gladly. † And the day folovving Paul vvent in vvith vs to Iames, and al the Auncients vvere aſſembled. † Vvhom vvhen he had ſaluted, he told particularly vvhat God had done among the Gentiles by his miniſterie. † But they hearing it, magnified God, and ſaid to him: Thou ſeeſt (brother) hovv many thouſands there are among the Ievves that haue beleeued: and al are zelátours of the Lavv. † But they haue heard of thee that thou doeſt teach thoſe Ievves that

that are among the Gentiles, to depart from Moyſes: ſaying that they ought not to circumciſe their children, nor vvalke
22 according to the cuſtome. † Vvhat is it then? needes muſt the multitude aſſemble: for they vvil heare that thou art
23 come. † Doe this therfore vvhich vve tel thee, There are
24 vvith vs foure men, that haue a vovve on them. † Taking theſe vnto thee, ſanctifie thy ſelf vvith them: and beſtovv
Nu. 6, 18. on them, that they may * ſhaue their heads: and al ſhal knovv that the things vvhich they heard of thee, are falſe:
25 but that thy ſelf alſo vvalkeſt keeping the Lavv. † But concerning them that beleeue of the Gentils, * vve haue vvritten,
Act. 15, 20. decreeing that they ſhould refraine them ſelues from the immolated to Idols, and bloud, and ſuffocated, and fornication.
26 † Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, ſhevving the ac-
Nu. 6, 13 compliſhment of the * daies of the purification, vntil an oblation vvas offered for euery one of them.
27 † But vvhiles the ſeuen daies vvere a finiſhing, thoſe Ievves that vvere of Aſia, vvhen they had ſeen him in the temple, ſtirred vp al the people, and laid handes vpon him,
28 † crying, Ye men of Iſrael, help: this is the man that againſt the people & the Lavv and this place teaching al men euery vvhere, hath alſo moreouer brought in Gentiles into the tem-
29 ple, and hath violated this holy place. († For they had ſeen Trophimus the Epheſian in the citie vvith him, vvhom they
30 ſuppoſed that Paul had brought into the temple.) † And the vvhole citie vvas in an vproare: and there vvas made a concourſe of the people. And apprehending Paul, they drevve him forth of the temple: and immediatly the doores vvere
31 ſhut. † And as they ſought to kil him, it vvas told the Tribune of the band, That al Hieruſalem is in a confuſion.
32 † Vvho forthvvith taking vnto him ſouldiars & Centurions, ranne dovvne to them. Who, vvhē they had ſeen the Tribune
33 and the ſouldiars, ceaſed to ſtrike Paul. † Then the Tribune comming neere apprehended him, and commaunded him to be bound vvith tvvo chaines: and he demaunded vvho he
34 vvas, and vvhat he had done. † And ſome cried one thing, ſome an other, in the multitude. And vvhereas he could not knovv the certaintie for the tumult, he commaunded him to
c In caſtra. So in the places folovving. 35 be led c into the caſtel. † And vvhen he vvas come to the ſtaires, it chaunced that he vvas caried of the ſouldiars becauſe

of the violence of the people. † For the multitude of the people folovved,crying, Avvay vvith him. † And vvhen Paul began to be brought into the caſtel, he ſaith to the Tribune, Is it lavvful for me to ſpeake ſome thing to thee? Vvho ſaid,Canſt thou ſpeake Greeke? †. Art not thou the Ægyptian that before theſe daies did raiſe a tumult, and didſt lead forth into the deſert foure thouſand men that vvere murderers? † And Paul ſaid to him,* I am a man truely a Ievve of Tarſus, a citizen not of an obſcure citie of Cilicia.And I deſire thee,permit me to ſpeake to the people. † And vvhen he had permitted him,Paul ſtāding on the ſtaiers,beckened with his hand to the people.and great ſilence being made,he ſpake vnto them in the Hebrevv tongue, ſaying.

36 37 38 39 40

Act. 22, 3.

ANNOTATIONS
CHAP. XXI.

Virgins.

9. Virgins.] S. Luke noteth ſpecially that his daughters vvere Virgins,meaning (no doubt)that they vvere of the ſtate,profeſſion,or purpoſe of perpetual virginitie, not only that they vvere yong maides vnmaried: and that they vvere the rather for that, endued vvith the gift of prophecie, as S. Hierom ſaith *li. 1 adu. Iouin. c. 20. See Oecum. c. 29 in hunc locum.*

Auoiding of ſcādal in things not vnlavvful.

20. Keeping the Lavv.] Al the obſeruations of the Lavv vvere novv in them ſelues dead and vnprofitable, yet til further propagation of the Goſpel,they vvere not damnable to the keepers, nor offenſiue to God, but might be obſerued euen of the Chriſtian Ievves. and for feare of .candalizing the vveake of that nation,nevvly conuerted or prone to receiue the faith, the Apoſtles by Gods ſuggeſtion did thinke it good to obſerue them as occaſion required.

CHAP. XXII.

Being licenſed by the Tribune to ſpeake to the people, he ſhevveth them that he vvas once as earneſt on that ſide as they novv be: 6 and hovv ſtrange and miraculous his converſion vvas. 17 They heare him quietly, vntil he began to make mention of a viſion that ſent him avvay from them to the Gentils. 22 Then they crie out vpon him ſo, 23 that for their crying the Tribune commaundeth him to be ſcourged. 25 Which yet by his vviſedom he eſcapeth.

MEN brethren and fathers,heare vvhat I account I doe render novv vnto you. † (And vvhen they had heard that he ſpake to them in the Hebrevv tongue,they did the more keepe ſilēce. † And he ſaith,) * I am a man a Ievve, borne at Tarſus in Cilicia,but brought vp in this citie,at the feete of Gamaliel inſtructed according to the veritie of the lavv of the fathers, an

1 2 3

Act. 21, 39.

4 an emulátour of the Lavv as alſo al you are this day: † vvho
*perſecuted this vvay vnto death, binding & deliuering into
Act. 8,3 5 cuſtodies men & vvomē, † as the high Prieſt doth giue me te-
Act. 9,2 6 ſtimonie, and al the auncients. † of vvhom *receiuing let-
ters alſo to the brethren, I vvent to Damaſcus, that I might
bring them thence bound to Hieruſalem, to be puniſhed.
7 And it came to paſſe as I vvas going, and dravving nigh to
Damaſcus at midday, ſodēly from heauen there ſhone round
8 about me much light: † and falling on the ground, I heard a
voice ſaying to me, Saul, Saul, vvhy perſecuteſt thou me?
9 † And I anſvvered, Vvho art thou Lord? And he ſaid to me,
10 I am IESVS of Nazareth, vvhom thou perſecuteſt. † And
they that vvere vvith me, ſavv the light in deede, but the
11 voice they heard not of him that ſpake vvith me. † And I
ſaid, Vvhat ſhal I doe Lord? And our Lord ſaid to me, Ariſe
and goe to Damaſcus: and there it ſhal be told thee of al
12 things that thou muſt doe. † And vvhereas I did not ſee for
the brightneſſe of that light, being led of my companions by
13 the hand, I came to Damaſcus. † And one Ananias, a man
according to the Lavv hauing teſtimonie of al the Ievves in-
14 habitants, † comming to me, and ſtanding by me, ſaid to me,
Brother Saul, looke vp. And I the ſelf ſame houre looked vp
15 on him. † But he ſaid, The God of our fathers hath prēor-
dained thee, that thou ſhouldeſt knovv his vvil, and ſee the
16 Iuſt one, and heare a voice from his mouth: † becauſe thou
ſhalt be his vvitnes to al men, of thoſe things vvhich thou
17 haſt ſeen and heard. † And novv vvhat tarieſt thou? Riſe vp,
and be baptized, & :: vvaſh avvay thy ſinnes inuocating his
18 name. † And it befel me returning into Hieruſalem, and
19 praying in the temple, that I vvas in a traunce, † and ſavv
him ſaying vnto me, Make haſt, and depart quickely out of
Hieruſalem: becauſe they vvil not receiue thy teſtimonie of
20 me. † And I ſaid, Lord, they knovv that I did caſt into pri-
ſon and beate in euery ſynagogue them that beleeued in thee.
[c] μάρ- 21 † And vvhen the bloud of Steuen thy [c] vvitnes vvas ſhed,
τυρος :: I ſtoode by and conſented, and kept the garments of them
Act. 7, 22 that killed him. † And he ſaid to me, Goe, for into the Gen-
38. tiles a farre vvil I ſend thee.
23 † And they heard him vntil this vvord, and they lifted vp
their voice, ſaying, Avvay vvith ſuch an one from the earth:
24 for it is not meete he ſhould liue. † And vvhen they cried

Yy iij out,

[a] The Sacramēt of Baptiſme doth it ſelf vvaſh avvay ſinnes as here is plaine, & therfore doth not only ſignifie (as the Heretikes affirme) that our ſinnes be forgiuen before, or othervviſe by faith only remitted. Vvherby the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the vvorke and vvord, done & ſaid in the Sacrament.

[b] Not only the Principals but al that conſent to the death or vexation of Chriſtian men for the Catholike faith, do highly offend. vvhich the Apoſtle confeſſeth here, that Gods mercie may be more notoriouſly glorified in him hereby.

out, and threvv of their garments, and cast dust into the aire,
† the Tribune commaunded him to be caried into the castel, 24
and to be beaten vvith vvhippes, and that he should be tor-
mented: to knovv for vvhat cause they did so crie at him.
† And vvhen they had bound him very straight vvith thōgs, 25
Paul saith to the Centurion standing by him: Is it lavvful for
you to vvhippe a man that is a Romane and vncondemned?
† Vvhich the Centurion hearing, vvent to the Tribune, and 26
told him, saying, Vvhat vvilt thou doe? for this man is a ci-
tizen of Rome. † And the Tribune comming, said to him, 27
Tel me, art thou a Romane? But he said, Yea. † And the Tri- 28
bune ansvvered, I obtained this citie vvith a great summe.
And Paul said, But I vvas also borne to it. † Immediatly ther- 29
fore they departed from him that vvere to torment him. The
Tribune also feared after he vnderstoode that he was a citizē
of Rome, and because he had bound him. † But the next 30
day meaning to knovv more diligently for vvhat cause he
vvas accused of the Ievves, he loosed him, and commaunded
the [c]Priests to come together and al the Councel: & bringing
forth Paul, he set him among them.

[c] ἀρχιερῆς

CHAP. XXIII.

As the people in the tumult, so also the very cheefe of the Ievves in their Councel shevv them selues obstinate, and vvilful persecutors of the truth in S. Pauls person. Whose behauiour tovvardes them is ful of constancie, modestie, and vvisedom. 11 (Christ also by a vision encouraging him, and foretelling that he shal to Rome.) 12 Yea they conspire vvith 40 men to kil him traiterously. 16 But the matter being detected, the Romane Tribune conueigheth him strongly to Casarea.



AND Paul looking vpon the Councel, 1
said, Men brethren, I vvith al good con-
science haue conuersed before God, vntil
this present day. † And the high Priest 2
Ananias commaunded them that stoode
by him, to smite him on the mouth.
† Then Paul said to him, :: God shal 3
strike thee, thou vvhited vvall. And thou sitting iudgest me
according to the lavv, and contrarie to lavv doest thou com-
maund me to be smitten? † And they that stoode by, said, 4
Doest thou reuile the high Priest of God? † And Paul said, 5
I knevve not, brethren, that he is the high Priest. For it is
vvritten: *The prince of thy people thou shalt not misspeake.* † And Paul 6
knovving

:: He said not this through perturbation of minde or of a passion, but by way of prophecie, that this figuratiue high priesthod then trimmed like a vvhited vvall, was to be destroied, vvhereas now the true priesthod of Christ was cōe. *Beda in hunc lo.*

Exo. 22, 28.

knowing that the one part was of Sadducees, and the other
of Pharisees, :: he cried out in the Councel, Men brethren,
Phil.3.5. *I am a Pharisee, the sonne of Pharisees: of the hope and re-
7 surrection of the dead am I iudged. † And when he had
said these things, there rose dissension betwene the Pharisees
Mt. 22, 8 and Sadducees, and the multitude was diuided. † For the
23. "Sadducees say * there is no resurrection, nor Angel, nor spi-
9 rit: but the Pharisees confesse both. † And there was made
a great crie. And certaine of the Pharisees rising vp, stroue
saying, We finde no euil in this man. what if a spirit hath
10 spoken to him, or an Angel? † And when there was risen
great dissensiō, the Tribune fearing lest Paul should be torne
in peeces by them, cōmaunded the souldiars to goe downe,
and to take him out of the middes of them, and to bring him
11 into the castel. † And the night following our Lord stan-
ding by him, said, Be constant: for as thou hast testified of me
in Hierusalem, so :: must thou testifie at Rome also.
12 † And when day was come, certaine of the Ievves ga-
thered them selues together, & "vowed them selues, saying,
that they would neither eate nor drinke til they killed Paul.
13 † And they were more then fourtie men that had made this
14 conspiracie: † who came to the cheefe priests and the aun-
cients, and said, By execration we haue vowed our selues,
15 that we will eate nothing, til we kill Paul. † Now therfore
giue you knowledge to the Tribune with the Coūcel, that
he bring him forth to you, as if you meant to know some
more certaintie touching him. But we, before he come neere,
16 are ready for to kil him. † Which when Paules sisters
sonne had heard, of their lying in waite, he came and entred
17 into the castel and told Paul. † And Paul calling to him one
of the Centurions, said, Bring this yong man to the Tribune,
18 for he hath some thing to tel him. † [c] And he taking him,
brought him to the Tribune, and said, The prisoner Paul de-
sired me to bring this yong man vnto thee, hauing some
19 thing to say to thee. † And the Tribune taking him by the
hand, went aside with him apart, and asked him, What is
20 it that thou hast to tel me? † And he said, The Ievves haue
agreed to desire thee, that to morow thou wilt bring forth
Paul into the Councel, as though they meant to inquire some
21 more certaintie touching him. † But doe not thou credite
them, for there lie in waite for him more then fourtie men
of

:: Such prudent euasions from danger are lawful. which S. Chrysostōe calleth (specially in this Apostle) the wisdom of the serpēt, as otherwise in his teaching and preaching & patiēce he vied the simplicitie of a dooue.

:: Though God who could not lie, had promised Paul that he should goe to Rome: yet the Apostle omitted not humane meanes to defend him self from his enemies and otherwise. neither said he as the Heretikes called Predestinates, Let them do what they wil, they cā not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue him self. in the chap. following.

c See the courtesie & equitie of Heathen Officers toward their prisoners, to saue them from al iniurie and villanie.

of them, vvhich haue vovved neither to eate nor to drinke,
til they kil him: and they are novv ready, expecting thy
promisse. † The Tribune therfore dimissed the yong man, 22
commaunding that he should speake to no man that he had
notified these things vnto him. † And calling tvvo Centu- 23
rions, he said to them, Make ready tvvo hundred souldiars, to
goe as farre as Cæsaréa, and seuentie horsemen, and launces
tvvo hundred, from the third houre of the night: † and 24
prepare beasts, that setting Paul on, they might bring him safe
to Felix the President († For he feared lest perhaps the Ievves 25
might take him avvay, and kil him, and him self aftervvard
should sustaine reproche, as though he vvould haue taken
money) † vvriting a letter conteining this much. 26

Claudius Lysias to the most excellent President Felix, greeting. † This 27
man being apprehended of the Ievves, and ready to be killed
of them, I comming in vvith the band deliuered him, vn-
derstanding that he is a Romane: † and meaning to knovv 28
the cause that they obiected vnto him, I brought him downe
into their Councel. † Vvhom I found to be accused concer- 29
ning questions of their lavv: but hauing no crime vvorthie of
death or of bandes. † And vvhen it vvas told me of embush- 30
ments that they had prepared against him, I sent him to
thee, signifying also to the accusers, to speake before thee.
Fare vvel. † And the souldiars according as it vvas comma- 31
unded them, taking Paul, brought him by night to Antipa-
tris. † And the next day sending avvay the horsemen to goe 32
vvith him, they returned to the castel. † Vvho vvhen they 33
vvere come to Cæsaréa, and had deliuered the letter to the
President, they did set Paul also before him. † And vvhen 34
he had read, and had asked of vvhat prouince he vvas: and
vnderstanding that of Cilicia: † I vvil heare the, said he, 35
vvhen thy accusers are come. And he commaunded him to
be kept in Herods palace.

ANNOTATIONS
CHAP. XXIII.

The honour of Priesthod.

5. I knevv not.] *Our Lord* (saith S. Cyprian) *in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothig to the high Priest, but only purging his innocencie, said, If I haue spoken euil, beare Witnes of euil: but if wel, why smitest thou me? Also the blessed Apostle vvhen it vvas said to him, Doest thou assaile the high Priest so with il Wordes? spake not any thing contumeliously against the Priest, Whereas he might haue put forth him self stoutly against them which had* Cypr. ep. 65. 69. nu. 2.

had both crucified our Lord, and which had nowe also lost their God and Christ, Temple and Priesthod, but though in false and spoiled Priests, yet cõsidering the very bare shadowe of the name of Priests, he said, I knew not brethren that he was high Priest. By which wordes of the Apostle, either it may be thought he knewe not in deed that he was in that function, because he had not beene of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthod of the Iewes, whereby he knewe this man not to be truely any Priest, as also because at this time they came not orderly to it by succession of Aaron and Lawe of Moyses, but by the Roman Emperours fauour, * as is said before, though (as it is lawful in such a case) the lesse to irritate them, he frameth his speach so as they might not take occasion of further accusation against him.

See Annot. Io. 6. 11, 51.

8. The Sadducees.] This was the worst Heresie among the Iewes, denying that there be any Angels, or spirits, the Resurrectiõ also of the bodies: & consequẽtly (as it may very well be gathered by the booke of the Machabees) they denied praier for the dead, for to offer or pray for the dead, & to thinke rightly & religiously of the Resurrectiõ, are made there sequels one of an other. Of this sect of Sadducees was (as Eusebius writeth *li. 2 c. 22. Ec. hist.*) this Ananias the High Priest, that caused Paul to be smitten. for their Priesthod had nowe no more the protection of God to preserue it in truth and right iudgement, the Christian Priesthod being then establis hed.

Mac. li. 2. c. 12, 43.

The Sadducees (as it seemeth) denied praier for the dead.

12. Vowed themselues.] Such vowes, othes, or execrations as this, binde no man before God, yea they must in no wise be obserued. It is a great offence either to vowe voluntarily, or to take any such thing vpon a man, for feare or by commaundement. For example, if thou haue rashly by promes, vow, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promes. If thou be put to an othe to accuse Catholikes for seruing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawful othes: but if thou haue not constancie and courage so to do, yet know thou that such othes binde not at al in conscience and Lawe of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes, is one sinne, and to keepe them, is an other far greater. as when Herode, to keepe his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawful & must be broken: and not the vowes of Chastitie and Religion, as our newe Ministers teach by their wordes and workes.

Vnlawful othes & vowes must not be kept.

Mat. 14. 9.

CHAP. XXIIII.

They prosecute him to Cæsarea, bringing with them an oratour, who before the President Felix accuseth him. 10 He answereth, defending him self from the crimes they charged him with, but confessing his religion plainly. 22 The Iudge perceiuing his religion to be irreprehensible, yeldeth not to condemne him as their pleasure, 24 yea he oftentimes with his wife heareth his preaching, 27 but yet doth not his dutie to deliuer him out of prison.

1 AND after fiue daies the high priest Ananias descended, with certaine auncients and one Tertullus an oratour, who went
2 to the President against Paul. † And Paul being cited, Tertullus began to accuse, saying.

Whereas we liue in much peace by thee, & many things
3 are corrected by thy prouidence: † we doe alwaies and in
4 al places receiue it, most excellent Felix, with al thanks-geuing. † But lest I hinder thee any longer, I desire thee of thy
5 clemencie breifely to heare vs. † We haue found this man pestiferous, and raising seditiõs to al the Iewes in the whole world, and authour of the sedition [c] of the secte of the Na-
6 zarenes, † who also hath attempted to violat the temple,

[c] τῆς αἱρέσεως

vvhom alſo being apprehended vve vvould haue iudged according to our lavv. † But Lyſias the Tribune comming in, 7
vvith great force tooke him avvay out of our handes, † com- 8
maunding his accuſers to come to thee, of vvhom thou maieſt thy ſelf iudging, vnderſtand of al theſe things, vvhereof vve accuſe him. † And the Ievves alſo added, ſaying that 9
theſe things vvere ſo.

† But Paul anſvvered, (the Preſident making a ſigne vnto 10
him for to ſpeake.)

Knovving that of many yeres thou art iudge ouer this
nation, I vvil vvith good courage anſvver for my ſelf. † For 11
thou maieſt vnderſtand that it is not aboue tvvelue daies to
me, ſince I vvent vp to adore in Hieruſalem. † and neither 12
in the temple did they finde me diſputing vvith any man, or
cauſing concourſe of the multitude, neither in the ſynagogs,
nor in the citie: † neither can they proue vnto thee the things 13
vvhereof they novv accuſe me. † But this I confeſſe to thee, 14
that [c] according to the :: ſecte, vvhich they call hereſie, I doe
ſo ſerue 'the father my God', beleeuing al things that are
vvritten in the Law & the Prophets: † hauing hope in God, 15
the vvhich theſe alſo them ſelues expect, that there ſhal be a
reſurrectiō of iuſt and vniuſt. † In this my ſelf alſo doe ſtudie 16
to haue a cōſcience vvithout offenſe tovvard God & toward 17
men alvvaies. † And after many yeres *I came to beſtovv
almes vpon my nation, & oblations, and vovves. † In the 18
vvhich they foūd me * purified in the tēple: not vvith multi-
tude nor vvith tumult. † But certaine Ievves of Aſia, vvho 19
ought to be preſent before thee and to accuſe, if they had any
thing againſt me: † or let theſe men thē ſelues ſay, if they haue 20
found in me any iniquitie, foraſmuch as I ſtād in the Councel, 21
† but of this one voice only that I cried ſtāding among them,
That *of the reſurrection of the dead am I iudged this day of
you. † And Felix differred them, knovving moſt certainely of 22
this vvay, ſaying, Vvhen Lyſias the Tribune is come dovvne,
I vvil heare you. † And he commaunded the Centurion to 23
keepe him, and that he ſhould haue reſt, neither to prohibit
any of his to miniſter vnto him.

† And after ſome daies, Felix comming vvith Druſilla 24
his vvife, vvhich vvas a Ievve, called Paul, and heard of him
the faith that is in Chriſt IESVS. † And he diſputing of 25
:: iuſtice and chaſtitie, and of the iudgement to come, Felix
being

:: Becauſe Tertull[us] the Ievves orator called Chriſtian religion the ſect or (as it is there verſ. 5 in the Greeke) the hereſie of the Nazarens: S. Paul anſvvereth and ſhevveth that it is no hereſie. And as for the word, *Sect*, in this place: it is in the Greeke, *According to the vvay, vvhich they call hereſie*, as alſo Act. 9, 2. 24, 22. And therfore the vvord ſect here is ſo taken. See *Annot. 6. 28, 22.*

:: The Apoſtolike teaching was not of only or ſpecial faith, but of iuſtice, & chaſtitie, & iudgement, that is to ſay, of the terrour of Hel and other Gods iudgements in the next life anſvverable to our deedes in this vvorld: by vvhich the hearers vvere firſt terrified, and ſo induced to penaunce. Hovv ſay Heretikes the: that ſuch thi'gs make me: hypocrites?

c κατὰ τὴν ὁδὸν *the God of my fathers,*

Ro. 15, 28

Act. 21, 26.

Act. 23, 6.

being terrified, anſvvered, For this time, goe thy vvay: but in
26 time conuenient I vvil ſend for thee. † hoping alſo vvithal,
that money vvould be giuen him of Paul, for the vvhich cauſe
27 alſo oftentimes ſending for him, he ſpake vvith him. † But
vvhen tvvo yeres vvere ended, Felix had a ſucceſſour Portius
Feſtus. And Felix being vvilling to ſhevv the Ievves a plea-
ſure, left Paul in priſon.

CHAP. XXV.

After tvvo yeres emprisonment the Ievves continevv their sute against him, soliciting the nevv President Festus, 6 first at Hierusalem, then at Cæsarea: 9 vvhere through the Ievves partialitie he is faine to appeale vnto the Emperour: 13 and is in the meane time brought forth by Festus (giuing him good testimonie, notvvithstanding the exclamations of the Ievves against him) vnto king Agrippa and his Queene Bernice.

1 FESTVS therfore vvhen he vvas come
into the prouince, after three daies vvent
2 vp to Hieruſalem from Cæſarea. † And
the cheefe prieſts, & principal men of the
Ievves vvent vnto him againſt Paul: and
3 they deſired him, † requeſting fauour
againſt him, that he vvould commaund
him to be brought to Hieruſalem, laying
4 vvaite for to kil him in the vvay. † But Feſtus anſvvered,
that Paul is in Cæſaréa: and that he vvould very ſhortly goe
5 thither. † They therfore, ſaith he, that are of abilitie among
you, going dovvne vvith me, if there be any crime in the
man, let them accuſe him.
6 † And hauing taried among them not aboue eight or ten
daies, he vvent dovvne to Cæſaréa, and the next day he ſate
in the iudgement ſeate: and he commaunded Paul to be
7 brought. † Vvho being brought, there ſtoode about him
the Ievves that vvere come dovvne from Hieruſalem, ob-
c *crimes* iecting many and greuous c cauſes vvhich they could not
Act. v. 27. 8 proue, † Paul making anſvver, That neither againſt the lavv
of the Ievves, nor againſt the temple, nor againſt Cæſar haue
9 I any thing offended. † But Feſtus vvilling to ſhevv the
Ievves a pleaſure, anſvvering Paul, ſaid, Vvilt thou goe vp to
Hieruſalem, and there be iudged of theſe things before me?
10 † And Paul ſaid, At Cæſars iudgemẽt ſeate doe I ſtand, vvhere
I ought to be iudged: the Ievves I haue not hurt, as thou very

vvel knovveſt. † For if I haue hurt them, or done any thing 11
vvorthie of death, I refuſe not to die. but if none of thoſe
things be, vvhereof theſe accuſe me, no man can giue me to
them. :: I appeale to Cæſar. † Then Feſtus hauing conferred 12
vvith the Councel, anſvvered, Haſt thou appealed to Cæſar?
to Cæſar ſhalt thou goe.

† And vvhen certaine daies vvere paſſed, king Agrippa & 13
Bernice came dovvne to Cæſaréa to ſalute Feſtus. † And as 14
they taried there a good many daies, Feſtus ſignified to the
king, of Paul, ſaying, A certaine perſon vvas left priſoner by
Felix, † concerning vvhom, vvhen I vvas at Hieruſalem, the 15
cheefe prieſts and the auncients of the Ievves came vnto me,
deſyring condemnation againſt him. † To vvhom I anſvve- 16
red, That it is not the Romanes cuſtome to yeld vp any man
before that he vvhich is accuſed haue his accuſers preſent
and take place to make his anſvver for to cleere him ſelf
of the crimes. † Vvhen they therfore vvere aſſembled hi- 17
ther, vvithout any delaie, the day folovving, ſitting in the
iudgement ſeat, I commaunded the man to be brought. † Of 18
vvhom, vvhen the accuſers ſtoode vp, they brought no cauſe
vvhich I thought il of: † but certaine queſtions of their 19
ovvne ſuperſtition they had againſt him, and of :: one IESVS
deceaſed, vvhom Paul affirmed to liue. † Doubting therfore 20
of this kinde of queſtion, I ſaid, vvhether he vvould goe to
Hieruſalem, & there be iudged of theſe things. † But Paul ap- 21
pealing to be kept vnto the knovvledge of Auguſtus, I com-
maunded him to be kept, til I ſend him to Cæſar. † And A-
grippa ſaid to Feſtus, My ſelf alſo vvould heare the man. To 22
morovv, ſaid he, thou ſhalt heare him.

† And the next day vvhen Agrippa and Bernice vvere
come vvith great pompe, and had entred into the hall of au- 23
dience vvith the Tribunes and principal men of the citie, at
Feſtus commaundement Paul vvas brought. † And Feſtus
ſaith, King Agrippa, and al ye men that are preſent together
vvith vs, you ſee this man, concerning vvhom al the multi- 24
tude of the Ievves called vpon me at Hieruſalem, requeſting
and crying out that he ought not to liue any longer. † Yet
haue I found nothing that he hath committed vvorthie of 25
death. But foraſmuch as he him ſelf appealed to Auguſtus,
I haue determined to ſend him. † Of vvhom vvhat to vvrite 26
for certaintie to my lord, I haue not. For the vvhich cauſe I
haue

:: If S. Paul both to ſaue him ſelf from vvhipping and from death ſought by the Ievves, doubted not to crie for ſuccour of the Romane lawes, and to appeale to Cæſar the Prince of the Romans not yet Chriſtened: hovv much more may vve call for aide of Chriſtian Princes and their lavves, for the puniſhment of Heretikes, and for the Churches defenſe againſt them? S. *Auguſtine ep. 50.*

:: This vvhom he termeth by contempt, one IESVS, hath novv made al the Romane Emperours and Princes of the vvorld to know him, and hath giuen the ſeate of the Cæſars to his poore ſeruants, Peter & his ſucceſſors.

haue brought him forth to you, and eſpecially to thee, king Agrippa, that examination being made, I may haue vvhat to
27 vvrite. † For it ſeemeth to me vvithout reaſon, to ſend a priſoner, & not to ſignifie [c] his cauſes.

c τὰς κατ' αὐτοῦ αἰτίας.

CHAP. XXVI.

In that honorable Audience being permitted to ſpeake, 2 he declareth to the king vvhat he firſt vvas, 12 and hovv miraculouſly he vvas converted, 19 and thus he hath preached ſince, as he vvas commaunded from heauen, and as the Prophets had foretold of Chriſt. 24 Which ſtrange tale Feſtus the Heathen Preſident hearing, ſaith that he is mad. 25 But he anſvvereth, and exhorteth them al to be Chriſtians as he is. 30 They finally pronounce that he might be ſet at libertie, but only for his appeale.

1 BVT Agrippa ſaid to Paul, Thou art permitted to ſpeake for thy ſelf. Then Paul ſtretching forth his hand, began to make his anſvver.

2 † Touching al things vvhereof I am accuſed of the Ievves, king Agrippa, I account my ſelf happie for that I am to defend my ſelf this
3 day before thee, † eſpecially vvhereas thou knovveſt al things that are among the Ievves, cuſtomes and queſtions: for the vvhich cauſe I beſeeche thee,
4 heare me patiently. † And my life truely from my youth, vvhich vvas from the beginning in my nation in Hieruſalem,
5 al the Ievves doe knovv: † knovving me before from the beginning (if they vvil giue teſtimonie) that according to
c αἱρέσιν 6 the moſt ſure [c] ſecte of our religion I liued a Phariſee. † And novv for the hope of the promiſſe that vvas made of God to
b in quâ 7 our fathers, doe I ſtand ſubiect to iudgement. † [b] the vvhich, our tvvelue tribes [c] ſeruing night and day, hope to come
c λατρεῦον vnto. Of the vvhich hope, o king, I am accuſed of the Ievves.
8 † Vvhat incredible thing is it iudged vvith you, if God raiſe
9 the dead? † And my ſelf truely had thought that I ought to doe againſt the name of IESVS of Nazareth many contrarie
Act. 8, 3. 10 things. † Vvhich alſo I * did at Hieruſalem, and many of the ſaincts did I ſhut vp in priſons, hauing receiued authoritie of the cheefe prieſts: and vvhen they vvere put to death,
c detuli ſententiam. 11 [c] I brought the ſentence. † And through out al the ſynagogs often times puniſhing them, I cõpelled them to blaſpheme:

and yet more mad againſt them, I perſecuted them euen vnto
forraine cities. † Among vvhich things vvhiles* I vvent to Da- 12 *Act.9,3.
maſcus vvith authoritie and permiſſion of the cheefe prieſts,
† at midday, in the vvay, I ſavv (o king) from heauen a light 13
to haue ſhined round about me and them that vvere in
companie vvith me, aboue the brightnes of the ſunne. † And 14
vvhen al vve vvere fallen dovvne on the ground, I heard a
voice ſpeaking to me in the Hebrew tongue: Saul, Saul, vvhy
perſecuteſt thou me? It is hard for thee to kicke againſt the
pricke. † And I ſaid, Vvho art thou Lord? And our Lord 15
anſvvered, I am IESVS vvhom thou doeſt perſecute. † But 16
riſe vp and ſtand vpon thy feete: for to this end haue I ap-
peared to thee, that I may ordaine thee a miniſter and vvitnes
of thoſe things vvhich thou haſt ſeen, and of thoſe things
vvherein I vvil appeare to thee, † deliuering thee out of the 17
peoples & natiõs vnto the vvhich novv I ſend thee, † to opẽ 18
their eies, that they may be conuerted from darkenes to light,
and from the povver of Satan to God, that they may receiue
remiſſion of ſinnes and lot among the ſaincts by the faith
that is in me. † Vvherevpon, king Agrippa, I vvas not in- 19
credulous to the heauenly viſion: † but to them firſt that are 20
at Damaſcus, and at Hieruſalem, and vnto al the countrie of
:: Penãce often inculcated, and vvorkes agreable to the ſame. Ievvrie, and to the Gentiles * did I preach that they ſhould *Act. 9, 20.
doe :: penãce, and turne to God, doing vvorkes vvorthie of
penance. † For this cauſe the Ievves, vvhen I vvas in the 21
temple, * apprehending me, attẽpted meaning to kil me. † But 22 *Act. 21, 30.
aided by the help of God, I ſtand vntil this day, teſtifying to
ſmall and to great, ſaying nothing beſide thoſe things vvhich
the Prophets did ſpeake ſhould come to paſſe, & Moyſes, † if 23
CHRIST vvere paſſible, if the firſt of the reſurrection from
the dead, he vvere to ſhevv light to the people and to the
Gentiles.

† As he ſpake theſe things and made his anſvver, Feſtus 24
vvith a loud voice ſaid, Thou art mad, Paul: much learning
turneth thee to madneſſe. † And Paul ſaid, I am not mad, 25
moſt excellent Feſtus: but I ſpeake vvordes of veritie and ſo-
brietie. † for the king knovveth of theſe things, to vvhom al- 26
ſo I ſpeake conſtantly. for I thinke none of theſe things to
be vnknovven to him. For neither vvas any of theſe things
done in a corner. † Beleeueſt thou the prophets, king Agrip- 27
pa? I knovv that thou beleeueſt. † And Agrippa ſaid to Paul: 28

A litle

29 A litle thou perſuadeſt me to become a CHRISTIAN. † And
Paul ſaid; I vviſh of God, both in litle, and in much, not on-
ly thee, but alſo al that heare this day, to become ſuch as I am
30 alſo, except theſe bandes. † And the king roſe vp, and the
31 Preſident, and Bernice, and they that ſate by them. † And
going a ſide, they ſpake among them ſelues, ſaying, That
this man hath done nothing vvorthie of death or bandes.
32 † And Agrippa ſaid to Feſtus, This man might be releaſed, if
he had not appealed to Cæſar.

CHAP. XXVII.

What a dangerous nauigation he had towards Rome: and that by his prediction and counſel the ſhip might haue been ſaued. And for his ſake (as God alſo reuealed to him before) al the companie vvas preſerued, being 276 perſons.

1 AND after it vvas decreed that he ſhould
ſaile into Italie, and that Paul vvith other
priſoners ſhould be deliuered to a Cen-
turion named Iulius, of the band Auguſta,
2 † vve going vp into a ſhip of Adrumé-
tum, beginning to ſaile about the places
of Aſia, looſed from the land, Ariſtarchus
3 the Macedonian of Theſſalonica continuing vvith vs. † And
the day folovving vve came to Sidon. And Iulius intreating
Paul courteouſly, permitted him to goe to his frendes, and
4 to take care of him ſelf. † And vvhen vve had looſed thẽce,
vve ſailed vnder Cypres: becauſe the vvindes vvere cõtrarie.
5 † And ſailing the ſea of Cilicia and Pamphilia, vve came to
Myrã 6 Lyſtra', vvhich is in Lycia: † and there the Centurion find-
ing a ſhip of Alexandria ſailing into Italie, remoued vs into
7 it. † And vvhereas many daies vve ſailed ſlovvly, & vvere
ſcarſe come ouer againſt Gnidus, the vvinde hindering vs,
8 vve ſailed neere Crete by Salmóne: † and vvith much a
doe ſailing by it, vve came into a certaine place that is called
Good-hauens, nigh to the vvhich vvas a citie Thalaſſa.

9 † And vvhen much time vvas ſpent, and vvhereas novv
it vvas not ſafe ſailing, becauſe the :: faſt novv vvas paſt, Paul
10 comforted them, † ſaying to them, Ye men, I ſee that the lai-
ling beginneth to be vvith hurt and much damage not only
11 of the lading and the ſhip, but alſo of our liues. † But the
Centurion

:: It may ſignifie the levves faſt of the ſeuenth moneth *Septẽber*, after vvhich the nauigation vvas perilous, vvinter approching.

Centurion beleeued the gouernour and maiſter of the ſhip, more then thoſe things vvhich vvere ſaid of Paul. † And vvhereas it vvas not a commodious hauen to vvinter in, very many taking counſel appointed to ſaile thence, if by any meanes they might comming to Phœnice, vvinter there, a hauen of Crete looking tovvard the [c] Afrike and the Chore. † And the ſouthvvinde blovving, they thinking that they had obteined their purpoſe, vvhen they had parted from Aſſon, ſailed along by Crete. † But not long after, a tempeſtuous vvinde that is called Euro-aquilo, droue againſt it. † And vvhen the ſhippe vvas caught and could not make vvay againſt the vvinde, giuing vp the ſhip to the vvindes, vve vvere driuen. † And running vpon a certaine iland, that is called [c] Cauda, vve could ſcarſe get the cock-boate. † Vvhich being taken vp, they vſed helps, girding the ſhip, and fearing leſt they ſhould fall into [c] the Syrte, letting dovvne the veſſel, ſo vvere they caried. † And vvhen vve vvere mightily toſſed vvith the tempeſt, the next day they caſt forth, † And the third day vvith their ovvne handes they threvve forth the tacklinges of the ſhip. † And neither ſunne, nor ſtarres appearing for many daies, and no ſmal ſtorme being tovvard, al hope vvas novv taken avvay of our ſauing.

† And vvhen there had been long faſting, then Paul ſtanding in the middes of them, ſaid, You ſhould in deede, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and loſſe. † And novv I exhort you to be of good cheere. for there ſhal be no loſſe of any ſoule amõg you, but of the ſhip. † For "an Angel of the God vvhoſe I am, and [c] vvhom I ſerue, ſtoode by me this night, † ſaying, Feare not Paul, thou muſt appeare before Cæſar: and behold God hath :: giuen thee al that ſaile vvith thee. † For the vvhich cauſe be of good cheere ye men: for I beleeue God, that it ſhal ſo be, as it hath been ſaid to me. † And vve muſt come vnto a certaine iland. † But after the fourteenth night vvas come on vs, as vve vvere ſailing in Adria about midnight, the ſhipmen deemed that there appeared ſome countrie to them. † Vvho alſo ſounding, found tvventie fadomes: and being parted a litle from thence, they found fiftene fadomes. † And fearing leſt vve ſhould fall into rough places, caſting out of the ſterne foure ankers, they vviſhed that

c names of vvindes.

c Græc. Clauda.

c a place of quicke ſande.

c ὦ λατρεύω.

:: Paul (ſaith S. Hierom) had ſo many ſoules in the ſhip giuen him, that is, ſo many men ſaued for his ſake: and after he is vvith Chriſt, ſhal he ſhut his mouth, and not be able once to ſpeake for them that haue beleeued in his Goſpel? *Hiero. adu. Vigil.* Vvhereby he proueth that if God do much for the merits of Saincts in this life, much more at their interceſſion & praier in heauen.

30 that day vvere come. † But as the ſhipmen ſought to flee
out of the ſhip, hauing let dovvne the cock-boate into the
ſea, pretẽding as if they vvere about to caſt out ankers out of
31 the fore part of the ſhip, † Paul ſaid to the Centurion and
to the ſouldiars, "Vnles theſe tarie in the ſhip, you can not be
32 ſaued. † Then the ſouldiars cut of the ropes of the cock-
boate: and ſuffered it to fal avvay.
33 † And vvhen it began to be light, Paul deſired all to take
meate, ſaying, This day is the fourteenth day that you expect
34 and remaine faſting, taking nothing. † For the vvhich cauſe
I deſire you to take meate for your health ſake: for there ſhal
35 not an heare of the head periſh of any of you. † And vvhen
he had ſaid theſe things, taking bread, he gaue thankes to
God in the ſight of them al: and vvhen he had broken it, he
36 began to eate. † And being al made of better cheere, they
37 alſo tooke meate. † And vve vvere in al in the ſhip, ſoules
38 tvvo hundred ſeuentie ſixe. † And being filled vvith meate,
39 they lighted the ſhip, caſting the vvheat into the ſea. † And
vvhen day vvas come, they knevv not the land: but they
ſpied a certaine creeke that had a ſhore, into the vvhich they
40 minded, if they could, to caſt a land the ſhip. † And vvhen
they had taken vp the ankers, they committed them ſelues to
the ſea, looſing vvithal the rudder bands: and hoiſing vp the
maine ſaile according as the vvinde blevve, they vvent on
41 tovvard the ſhore. † And vvhen vve vvere fallen into a
place betvvene tvvo ſeas, they graueled the ſhip: and the
fore-part truly ſticking faſt remained vnmoueable: but the
42 hinder part vvas broken by the violence of the ſea. † And
the counſel of the ſouldiars vvas, that they ſhould kil the
43 priſoners: leſt any ſvvimming out, might runne avvay. † But
the Centurion vvilling to ſaue Paul, forbade it to be done; &
he commaunded them that could ſvvimme, to caſt out them
44 ſelues firſt, and eſcape, and goe forth to land: † and the
reſt, ſome they caried on bordes, and ſome vpon thoſe things
that vvere of the ſhip. And ſo it came to paſſe, that al the
ſoules eſcaped to land.

ANNOTATIONS
CHAP. XXVII.

Gods prouidēce to the See of ROME.

21. An Angel.] S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord him self before (23, 11) appearing to him, and here an Angel, for that purpose. Vvhereby vve plainely see the special prouidence of God tovvard that See, vvhere his tvvo principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorldes end.

Gods predestination and appointment taketh not away mans free vvil and endeuours.

31. Vnles these tarie] Vvhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeuours and labours for atcheiuing the same, not executing ordinarily his designements tovvards men othervvise then by their ovvne free vvil and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve stil, vvhether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall othervvise. but contrarievvise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat prouidence, predestination, or foresight so euer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvil stil, and can not be saued (though you be predestinate) except you keepe Gods commaundements, repent you of your sinnes, beleeue, liue and die vvel. And if it vvere reuealed to any mā, that he vvere one of Gods electe, & that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluation vvith feare and trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellovves, though they had their life promised to them of God, yet vvere bound to labour and vse al possible diligence that they might not be drovvned.

1 Cor. 9, 27 Philip. 2, 12.

CHAP. XXVIII.

After their shipvvracke hauing vvintered in the Hand (novv named Malta) vvhere many miracles vvere vvrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italie, the Christian Romans comming a great vvay to meete him, to his great ioy. 16 Finally being come to Rome, in his lodging he declareth to the Iewes his cause, 23 and on a day appointed preacheth IESVS *vnto them. 25 And seeing their incredulitie, he shevveth hovv it vvas foretold by Esay: 28 but that the Gentils vvil not be incredulous. 30 To vvhom he there preacheth tvvo vvhole yeres vvithout prohibition.*

AND vvhen vve had escaped, then vve knevv 1
that the :: iland vvas called 'Mityléne'. But the
Barbarous shevved vs no smal courtesie. † For, 2
kindling a fire they refreshed vs al, because
of the imminent raine and the colde. † And 3
vvhen Paul had gathered together some number of stickes,
and had laide them on the fire, a viper issuing out of the
heate, inuaded his hand. † But as the Barbarous savv the 4
beast hanging on his hand, they said one to an other, Vndoubtedly this man is a murderer, vvho being escaped out of the
sea, [c] Vengeance doth not suffer him to liue. † And he in 5
deede [d] shaking of the beast into the fire, suffred no harme.
† But they supposed that he should be turned into a svvel- 6
ling, and that he vvould sodenly fall and die. But expecting
long and seeing that there vvas no harme done on him, being
changed they said, that he vvas a God. † And in those pla- 7
ces vvere lands of the prince of the ile, named Publius, vvho
receiuing

Melita

[c] Ὑδίκη

:: This iland (novv Malta) is the seate of the knightes of the Rhodes. the inhabitāts vvher of haue a special deuotion to S. Paul: to whō both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Iland (as they count it) consecrated. Where the people shevv yet to strāgers, his prison and other memories of his miracles.

8 receiuing vs, for three daies intreated vs courteously. † And
it chaunced that the father of Publius lay vexed vvith feuers
and the bloudy flixe. Vnto vvhom Paul entred: and vvhen
he had praied, and imposed hands on him, he healed him.
9 † Vvhich being done, al in the ile also that had infirmities,
10 came, and vvere cured: † vvho also honoured vs vvith ma-
ny honours, and vvhen vve vvere sailing avvay, laded vs
vvith necessaries.
11 † And after three moneths, vve sailed in a ship of Alex-
andria, that had vvintered in the iland, vvhose signe vvas the
12 Castors. † And vvhen vve vvere come to Syracûsa, vve ta-
13 ried there three daies. † Thence compassing by the shore,
vve came to Rhegium: and after one day the Southvvinde
14 blovving, vve came the second day to Putéoli, † vvhere
finding brethren, vve vvere desired to tarie vvith them seuen
15 daies: and so vve came to Rome. † And from thence, vvhen
the brethren had heard, they came to meete vs vnto *Apij-forum*,
and the Three-tauerns. Vvhom vvhen Paul had seen, giuing
16 thanks to God, he tooke courage. † And vvhen vve vvere
come to Rome, Paul vvas permitted to remaine to him self
17 vvith a souldiar that kept him. † And after the third day
he called together the cheefe of the Ievves. And vvhen they
vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or
the custome of the fathers, vvas deliuered prisoner from Hie-
18 rusalem into the hands of the Romanes, † vvho vvhen they
had examined me, vvould haue released me, for that there
19 vvas no cause of death in me. † But the Ievves contradicting
it, I vvas compelled to appeale vnto Cæsar, not as hauing any
20 thing to accuse my nation. † For this cause therfore I desired
to see you and to speake to you. for, because of the hope of
Israël, am I compassed vvith this " chaine.
21 † But they said to him, Vve neither receiued letters con-
cerning thee from Ievvrie, neither did any of the brethren
22 that came hither, report or speake any euil of thee. † But vve
desire of thee to heare vvhat thou thinkest: for " concerning
this [c] secte, it is knovvē to vs that it is gainesaid euery vvhere.
23 † And vvhen they had appointed him a day, they came to
him vnto his lodging very many: to vvhom he expounded,
testifying the kingdom of God, and vsing persuasion to them

[c] αἱρέσεως

of IESVS out of the lavv of Moyſes and the Prophets, from morning vntil euening. † And certaine beleeued thoſe things 24
that vvere ſaid: but certaine beleeued not. † And vvhereas 25
they did not agree among them ſelues, they departed, Paul
ſaying one vvord: That vvel did the holy Ghoſt ſpeake by
Eſaie the prophet to our fathers, † ſaying, *Goe to this people, and* 26
ſay to them, Vvith the eare you ſhal heare, and ſhal not vnderſtand: and
ſeeing you ſhal ſee, and ſhal not perceiue. † *For the hart of this people is* 27
vvaxen groſſe, and vvith their eares haue they beanly heard, and their eies
:: *they haue ſhut: leſt perhaps they may ſee vvith their eies, and heare vvith*
their eares, and vnderſtand vvith their hart, and be converted, and I heale
them. † Be it knovven therfore to you, that this Saluation of 28
God is ſent to the Gentiles, and they vvil heare.

† And vvhen he had ſaid theſe things, the Ievves vvent 29
out from him, hauing much queſtioning among them ſelues.
† And he taried ful tvvo yeres in his hired lodging: and he 30
receiued al that came into him, † preaching the kingdom of 31
God, and teaching the things that concerne our Lord IESVS
CHRIST vvith al confidence, vvithout prohibition.

Eſa 6,9. Mat. 13, 14. Mr. 4, 12. Lu. 8, 10 Io. 12, 40 Ro. 11, 8

:: Here alſo (as *Mat. 13.*) it is plaine that they would not ſee, nor heare, & that their excecatiō is to be attributed to thē ſelues & not to God. *See annota. Io. 12. 40.*

ANNOTATIŌNS
CHAP. XXVIII.

5. Shaking of the beaſt.] The promes of Chriſt (*Marc. 16*) that venemous ſerpents ſhould not hurt them that beleeue in him, is fulfilled not in al beleuers, but in ſuch as had the gift of miracles, as *S.* Paul had. Vvhom here a viper by nature ſo venemous that the people thought he ſhould haue died out of hand, did no vvhit annoy: he extinguiſhing by the povver of Chriſt al the poiſon of the beaſt. Yea and (as the Chriſtian people there til this day beleeue) by S. Paules praiers the Iland vvas deliuered for euer from al ſuch venemous ſerpents, in ſo much that children there play vvith ſcorpions euer ſince that time, and Pilgrimes daily carie vvith them peeces of ſtones out of the place vvhere S. Paul abode, by vvhich they affirme that they heale them vvhich in other countries adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Paules grace.* The Here-tikes that knovv not the povver of God, nor the miraculous vertues giuen to his Saincts, maruel and blaſpheme, vvhen they heare ſuch things as be proper to certaine countries, attributed ſome-times to Gods miracles done by his Saincts: as though that vvere not poſſible, or vvere not as much to Gods honour, and more, then things proceding only of natural cauſes. Such profane men vvould not haue attributed the holſomnes of the vvaters of Iericho to Eliſeus his vertue and mira-cles, amending them by caſting ſalt into them, if the Scripture had not expreſly teſtified the ſame. It is the part of al faithful men to referre ſuch things to God, vvhen any iuſt occaſion is giuen therevnto, rather then to nature: though the incredulous doe alvvaies contrarie, for feare of ſuperſtition & diſhonouring God. As though this eſcape of drovvning might better and more to Gods glorie, be referred to chaunce and the mariners induſtrie, then to S. Paules praiers and extraordinarie vvorking.

Tho. ra-ſius de rebus Si-cilia. Ant. Nebrix. li. 1. c. 1.

4 Reg. 2, 19

Malta hath S. Paules bleſſing and grace vntil this day.

Gods miracu-lous vertue in certaine coun-tries and crea-tures, by his Saincts.

20. Chaine.] I vvould vviſh novv (ſaith S. Chryſtome) to be for a time in the place vvhere theſe chaines remaine, and to ſee the fetters vvhich Diuels feare, and Angels re-uerence. *homil. 1 ad populum Antiochenum.* See alſo S. Gregorie *lib. 1 epiſto. 30.* of the mi-racles done by S. Paules chaines, and that he ſendeth to the Empereſſe Conſtantia ſome duſt thereof filed of, for a great Relike and holy gift.

S. Pauls chaines honoured.

22. *Concerning this ſect.*] The Heretikes of al ſortes comfort them ſelues much, vvhen they finde here or els vvhere the Chriſtian faith called of the Ievves or incredulous perſons, a Sect or an Hereſie, & ſometimes in contempt of Chriſtes perſon the Maiſter of the ſame, the Secte of the Nazarens: as though the Church of God might as vvel erre in naming their doctrine Hereſie, as the Ievves and Pagans might and did miſſe in condemning Chriſtian religion for an Hereſie: or as though the Proteſtants doctrine vvere as vvel proued and tried to be no Hereſie, by the Prophets and other Scriptures, miracles, and conſent of al Nations and ages, as Chriſtes bleſſed doctrine is. Vvhereas in deed the Proteſtants doctrine is euidently conuinced to be heretical, by the ſame arguments that Chriſtes religion is proued to be the only true doctrine of ſaluation, and not an hereſie. And vvhoſoeuer can deduce the Chriſtian faith from Adam to this day, through out al the Fathers, Patriarches, Prophetes, Prieſts, Apoſtles, and Biſhops, by deſcent and ſucceſſion of al lavves and ſtates of true vvorſhippers and beleeuers (vvhich is the only or ſpecial vvay to proue that the Chriſtian faith is no hereſie) he ſhal by the ſame meanes al at once proue the Proteſtants doctrine to be an hereſie and a falſe ſecte. That the Ievves therfore and il men in al places contradicted the Chriſtian religion, calling it an Hereſie or a Sect, as though it had a beginning of ſome certaine Sect-Maiſter other then God him ſelf, they vvere deceiued: and the Church of God neuertheleſſe calling the Proteſtants doctrine Hereſie in the vvorſt part that can be, and in the vvorſt ſort that euer vvas, doth right and moſt iuſtly.

The name of Sect is vvel giuen to al Hereſies, though the Chriſtian religion at the firſt vvas falſely ſo called.

The end of the Actes of the Apoſtles.

Vvherevnto we ioyne for the readers behalfe, tvvo Tables of the tvvo cheefe Apoſtles, and a note of the reſt, as an abridgement of the ſaid booke, and a ſupply of ſome things not there mentioned.

THE SVMME OF THE ACTES OF THE APOSTLES, CONTEININ

SPECIALLY THE GESTES OF THE TVVO PRINCIPAL *Apoſtles, SS. Peter and Paul, in ſuch order of time and yeres of the Emperours, and from Chriſts Natiuitie, and Aſcenſion, as they vvere done: ſo far as by holy Scriptures or Eccleſiaſtical vvriters may be gathered. Wherein though it be not poſſible to ſet downe the preciſe and vndoubted time or yere of euery thing, becauſe neither S. Luke nor others do note particularly and orderly the moments of euery action of the ſaid Apoſtles: yet vve folovv the moſt probable and plaine plat that vve finde in holy Scripture and auncient vvriters. Whereby the ſtudious reader may eaſily diſcouer the folly of the Proteſtants, that can finde no time vvhen * Peter might poſſibly come to Rome, be Biſhop, and die there: diuers things in S. Paules actes being no leſſe hard to reconcile to the courſe of S. Lukes narration, then any thing touching the hiſtorie of S. Peter, namely his * three yeres preaching in Arabia: al vvhich muſt needes be true, vvhether vve hit the very iuſt time or no, and howſo euer authors differ about the ſame.*

See the annot. Rom. 16, 15. Gal. 1.

A TABLE OF S. PETER.

Tiberij	Nat. Dñi.	Aſcen
18	34	1
19	35	2
20	36	3
23	39	6
Claudij 1	44	11
	51	18
Neronis 14	70	37

PETER cauſeth the Diſciples to procede to the election of an other Apoſtle in Iudas roome. *Act. 1.*

Receiuing vvith the reſt the gifts of the Holy Ghoſt on Vvhit-ſunday, he made the firſt Sermon, and conuerted 3000. *Act. 2.*

He cureth one borne lame, preacheth Chriſt and penance to the Ievves: ſo that 5000 beleeued. *Act. 3 & 4.*

He is impriſoned, releaſed againe, threatened and commaunded to preache no more: but he vvith Iohn anſvvereth, that they muſt obey God more then man. *Act. 4.*

He ſtriketh to death vvith a vvord, Ananias and Saphira, for ſacrilege. *Act. 5.*

He is ſent vvith Iohn to Samaria, to confirme the nevvly baptized, vvhere he reproueth Simon Magus. *Act. 8.*

He healeth Æneas at Lydda, and raiſeth Tabitha from death at Ioppè. *Act. 9.*

He is vvarned and taught by a viſion, to preach to Cornelius a Gentil. *Act. 10.* He defendeth his receiuing of the Gentiles *Act. 11.* and recordeth (*Act. 15*) that God called the firſt Gentiles by his miniſterie, ſo that Paules firſt preaching to them, and his going to Arabia, muſt be after this. See *S. Chryſ. in Act. ho. 22. Euſeb. li. 2 c. 1.*

He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About tvvo yeres after this, S. Paul viſiteth him at Hieruſalem. *Gal. 1.*

He preacheth in Syria and the Prouinces of Aſia minor, Bythynia, Pontus, Galatia, Cappodocia, ordaining Biſhops and Prieſts in diuers places. *1 Pet. 1. Nicepho. li. 2 c. 15. Platina in Petro.*

He goeth to Antioche, preaching there, and making that his Seate, yet not remaining there continually, but for the affaires of the Church, departing thence, ſometime to Hieruſalem, ſometime to other places. *Hiero. in Catalogo. Ignat. ad Magneſianos.*

At Hieruſalem he is caſt into priſon after the putting of S. Iames to death, by the commaundement of Herod. he is praied for by the vvhole Church, & deliuered out of priſon by an Angel. *Act. 12.*

Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Biſhop in Antioche. *Euſeb. in Chron. & li. 3 c. 16. Suidas. Ignat. ad Antiochen.* And paſſing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalogo. Euſeb. li. 2 c. 12, 13, 20. Concil. to. 1.*

He approueth & declareth the Goſpel of S. Marke to be Canonical. *Hiero. in Catalo. Euſeb. li. 2 c. 16.*

Hauing founded the Church at Rome, and planted his Apoſtolical Seate there, aftervvard abſent from the citie (either expelled thence vvith other Ievves, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apoſtleſhip) leauing it for a time, he viſited other Churches, and came to Hieruſalem againe, vſing both in his abſence and preſence, Linus and Cletus for his coadiutors. *To. 2 Concil. pag. 636. Epiph. to. 2. Hareſ. 27.*

He holdeth the firſt Councel. *Act. 15.* He is reprehended at Antioche by S. Paul. *Galat. 1.* except that difference fell before the Councel, as ſome thinke. *Auguſt. ep. 19.*

He returneth to Rome againe, the Romane faith by his diligence novv made famous through the vvorld. *Ro. 1. & 15. Theodoret. in 16. Ro.* Thence he vvriteth his firſt epiſtle. *1 Pet. 5. Euſeb. li. 2 c. 16. Hiero. in Catalogo.*

He ſendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the vvorld. *Grego. li. 5 ep. 60. & li. 6 ep. 37. Nicepho. li. 2 c. 33.*

He vvriteth his ſecond epiſtle a litle before his death, vvhich Chriſt reuealed to him to be at hand. *2 Pet. 1.* He taketh order for his ſucceſſor.

He vvas finally crucified at Rome. *See the laſt Annot. Ioan. 6, 21.*

FOELIX

FOELIX ECCLESIA cui totam doctrinam Apoſtoli cum ſuo ſanguine proſuderunt: vbi PETRVS Paſsioni Domini adæquatur, vbi PAVLVS Ioannis (Baptiſtæ) exitu coronatur. *Tertul. de Præſcript.*

NON ita cœlum ſplendeſcit, quando radios ſol demittit, quemadmodum ROMANORVM VRBS duas illas lampades vbique terrarum effundens. *Chryſ. in ep. Ro. hom. 32 in moral.*

Prudent. in Hymno de S. Laurent.

Hic nempe iam regnant duo
Apoſtolorum principes:
Alter vocator Gentium,
Alter cathédram poſsidens
Primam, reclusdit creditas
Æternitatis ianuas.

Merita Petri & Pauli propter eundem Paſsionis diem celebrius & ſolenniter Roma commendat. *S. Aug. de conſ. Euang. li. 1 c. 10.*

A TABLE OF S. PAVL.

Tiberij	*Natiuit.*	*Aſcen.*	
18	34	1	SEVEN Deacons are elected and ordered by impoſition of handes. *Act. 6.* Steuen the principal of them maketh a bleſſed ſermon, for vvhich he vvas ſtoned to death, Saul (aftervvard Paul) conſenting and aiding therevnto. *Act. 7.*
19	35	2	Saul by commiſſion perſecuteth. *Act. 9.* In his iourney to Damaſcus he is conuerted. *Ibid.* He goeth into Arabia and preacheth there. *Galat. 1.*
22	38	5	Paul returneth to Damaſcus, vvhere being in danger he eſcapeth, let dovvne in a baſket by the vvall. *Act. 9.*
			Thence he commeth to Hieruſalem to ſee Peter. *Galat. 1.* Vvhere being in danger of his life, the brethren conuey him out of the citie to Cæſaréa, and thence to Tarſus. *Act. 9.*
			He preacheth in the partes of Syria and Cilicia. *Galat. 1.* and at Antioche, vvhere the Chriſtians vvere firſt called by that name. *Act. 11.*
			He and Barnabas being ſeuered from the reſt of the Diſciples by the appointmẽt of the holy Ghoſt, and after faſting and praier, by impoſition of handes conſecrated Apoſtles and Biſhops, they comme to Cypres, vvhere he conuerted the Proconſul. *Act. 13.*
			He preacheth in Lycaonia, and at Lyſtra is almoſt ſtoned to death. He appointeth Prieſts in euery Church, and returning by Piſidia, came againe to Antioche vvhence they firſt departed. *Act. 14.*
Claudij			
9	51	18	At Antioche and there about he remaineth (*Act. 14*) vntil the controuerſie touching the obſeruation of Moyſes lavv, for reſolution vvhereof he and Barnabas aſcend to Hieruſalem. Vvhere they are appointed to bring the determination of the Councel to Antioche. And from thence paſſing through Syria and Cilicia, they teach the Chriſtians to obſerue the decrees of the Apoſtles and Auncients. *Act. 15.*
			Doing the ſame in the cities of Lycaonia and others adioining, by a viſion he is vvarned to paſſe ouer the ſea, and ſo commeth into Macedonia, vvhere he planteth the Goſpel. *Act. 16.*
			Hence forvvard S. Luke purſueth S. Pauls ſtorie, chapter by chapter, vntil his apprehenſion in Hieruſalem, and arrival at Rome, in this order.
			He returneth from Macedonia by Theſſalonica to Athens, vvhere he conuerteth many, namely S. Denys Areopagita. *Act. 17.*
			From Athens he commeth to Corinth, vvhere he remaineth 18 moneths. *Act. 18.* and hauing viſited the Churches of Aſia *Act. 19*) he commeth backe to Corinth *Act. 20.* Vvhence he vvriteth his epiſtle to the Romanes. *Ro. 15.*
			From Corinth he ſaileth to Tróas in Aſia, vvhere vpon a Sunday he raiſed Eutychus from death, preaching til midnight. from Tróas he commeth to Milétum by ſea, and there ſendeth for the Biſhops and Auncients of Epheſus, and exhorteth them. *Act. 20.*
			Thence comming to Hieruſalem he is taken, *Act. 21.* and from the Tribune Lyſias deliuered to Felix the Gouernour, *Act. 23:* and by him left to Feſtus, *Act. 24.* he appealeth to Cæſar, *Act. 25:* and ſo is SENT TO ROME, *Act. 27:* vvhere he arriueth. *Act. 28.*
Neronis			
2	58	25	At Rome he remaineth in free priſon tvvo yere, *Act. 28.* and then is deliuered, *2 Tim. 4.*
			After his deliuerie he preached in ſundrie countries of the vveſt, namely in Spaine. *Hiero. in Catalogo. Epiph. Hæreſ. 27.* Him ſelf vvriteth that he purpoſed ſo to doe. *Ro. 15.*
			In his Epiſtle to the Philippians (c. 1) he minded to viſite the Churches of Aſia, vvhich alſo he did. *Genebrard. in Chron.*
			He vvriteth laſt of al, his ſecond Epiſtle to Timothee a litle before his death. *2 Tim. 4.* being novv the ſecond time apprehended and in bandes at Rome. *Theodoret.*
14	70	37	He vvas beheaded at Rome, the ſame day that Peter vvas crucified. *S. Ambroſ. ſer. 66. 68. S Maximu.*

OF

OF THE OTHER APOSTLES.

Genebr. out of diuers Authors.

THE Actes of the reſt of the twelue Apoſtles be not much vvritten of in this booke: but as* other Eccleſiaſtical writers do teſtifie, they preached ſpecially in theſe nations, as folovveth. *Andrevv in Achaia, Iohn in Aſia, Philip in Phrygia, Iames in Ievvrie, Bartholomevv in Scythia, Thomas in India, Matthevv in Aethiopia, Simon in Perſia, Thaddæus in Meſopotamia, the other Iames in Spaine, Matthias in Paleſtine.* So diſtributing themſelues through out the vvorld, to gather one Catholike Church of al Nations, according as Chriſt gaue them commiſſion *Mat.* 28, 19: and as it vvas prophecied of them before Pſal. 18. *Their ſound is gone forth into euery countrie, and their vvordes into the endes of the whole world.* But before they departed one from an other (the time vvhereof is not certainely knovven) * al Twelue aſſembling together, & ful of the Holy Ghoſt, eche laying dovvne his ſentence, agreed vpon twelue principal articles of the Chriſtian faith, and appointed them for a rule to al beleeuers: Vvhich is therfore called and is THE APOSTLES CREDE: *Not vvritten in paper,* as the Scripture, *but from the Apoſtles deliuered by tradition.* Ruff. & Hiero. locis citatis. Vvhich, as of old (*Hiero. cont. Lucifer*) ſo at this day al ſolemnely profeſſe in their Baptiſme, either by themſelues or by others: and al that be of age and capacitie, are bound to know and beleeue euery article of the ſame. Vvhich are theſe that folovv.

Ruffi. in expoſ. Symb. Apoſt. Ambr. ſer. 38. Hiero. ep. 61 c. 9. aduerſ. erro. Io. Hieroſ.

THE APOSTLES CREDE, OR SYMBOLVM APOSTOLORVM.

1 I *Beleeue* in God the Father, *almightie, creator of heauen and earth.*
2 *And in* IESVS CHRIST, *his only Sonne, our Lord.*
3 *Vvho vvas conceiued by the Holy Ghoſt; borne of the Virgin* MARIE.
4 *Suffered vnder Pontius Pilate, vvas crucified, dead, and buried: Deſcended into Hel.*
5 *The third day he roſe againe from death:*
6 *Aſcended into heauen: Sitteth at the right hād of God the Father almightie.*
7 *From thence he ſhal come to iudge the quicke and the dead.*
8 *I beleeue* in the Holy Ghoſt.
9 *The holy* Catholike Church: *the communion of ſaincts.*
10 *Forgiuenesſe of ſinnes.*
11 *Reſurrection of the fleſh.*
12 *Life euerlaſting. Amen.*

THE

THE ARGVMENT OF THE EPISTLES IN GENERAL.

AFTER the Goſpels, *vvhich is a ſtorie of Chriſt himſelfe, and after* the Actes of the Apoſtles, *Vvhich is a ſtorie of Chriſtes Church: novv folovv* the Epiſtles of the Apoſtles, *vvhich they vvrote of ſuch matters, as they had then occaſion to vvrite of. For being the founders and the Doctors of the Church, they did in their time, as the Doctors that ſucceded them, did after them: vvho from the beginning vnto this day, haue vvritten Epiſtles & Bookes againſt hereſies, euer as they aroſe, and of al other Eccleſiaſtical maiters, as they had occaſion miniſtred vnto them. Of vvhich their doing the Apoſtles firſt gaue here the enſample: as alſo S. Luke in the Actes of the Apoſtles, led the vvay to al the vvriters of the Eccleſiaſtical Hiſtorie after him. For al though there be no compariſon betvvene them for authoritie, forasmuch as theſe are Canonical Scripture, and ſo are not any vvritings of their ſucceſſors: yet the occaſions and matters (as I haue ſaid) are like.*

Moſt of theſe Epiſtles are S. Paules Epiſtles: the reſt are called * Catholicæ Epiſtolæ, *the* Epiſtles Catholike. *For S. Paul vvriteth not any Epiſtle to al (howbeit euery one of them is for al the Church:) but ſome to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Epheſians, to the Philippians, to the Coloſsians, to the Theſſalonians: ſome to particular perſons, as to Timothee, to Tite (vvho vvere Biſhops among the Gentiles, to vvit, of Epheſus, and of Crete) and to Philemon, and then one to the Hebrevves, vvho vvere the Ievves of Hieruſalem and Iurie. But the Epiſtles of the other Apoſtles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not ſo intituled to any one Church or perſon (except S. Iohns tvvo later ſhort Epiſtles, vvhich yet might not be ſeparated from his firſt, becauſe they vvere al of one Author) and therefore they are termed* Catholike, *that is,* vniuerſal. *For ſo vvriteth S. Iames:* To the tvvelue tribes that are in diſperſion, greeting. *and S. Peter in his firſt Epiſtle, thus:* To the elect ſtrãgers of the diſperſion of Pontus, Galatia, Cappadocia, Aſia, & Bithynia. *in his ſecond, thus:* To them that haue obteined equal faith vvith vs. *likevviſe S. Iude:* To them that are in God the father beloued, and in Ieſus Chriſt preſerued, and called. *S. Iohns firſt is vvithout title.*

Euſeb. li 2. Eccl. hiſt. c. 22.

Novv, for the occaſions of their vvriting, vvhereby vve ſhal perceiue the matters or arguments that they handle: it muſt be remembred (as the Storie of that time in the Actes of the Apoſtles doth at large declare) that the Church then beginning, vvas planted by the Apoſtles not onely in the Ievves, but alſo in the Gentiles: yea and ſpecially in the Gentiles. Vvhich thing offended the Ievves many vvaies. For, they could not abide to ſee, ſo much as their ovvne Countrie to receiue him for CHRIST, *vvhom they had reiected and crucified: much leſſe, to ſee, them preach him to the Gentiles alſo. that offended euen thoſe Ievves alſo, that*

beleeued him to be Chriſt. Howbeit ſuch of them as were Catholikes, and therefore not obſtinat, were ſatisfied when they vnderſtood by the Apoſtles that it was Gods pleaſure, as Act. 11. we reade. But others of the became heretikes, & preached to the Chriſtian Gentiles, that it was neceſſary for them to receiue alſo the Iewes religion. Of ſuch we reade Act. 15. Vnles you be circumciſed, you can not be ſaued. And as theſe did ſo preach againſt the truth, ſo did the vnchriſtened Iewes not onely themſelues perſecute, but alſo ſtirre vp the Idolatrous Gentiles euery where to perſecute the Chriſtians: by ſuch obſtinacie prouoking God to reprobate theire Nation: which yet they thought vnpoſſible to be done, becauſe they were the ſeede of Abraham, and were circumciſed, and had receiued the Law by Moyſes. for ſuch carnal reſpects they truſted in themſelues, as though God and Chriſt were vnſeparably bound vnto them: attributing alſo ſo much to their owne workes, (which they thought they did of them ſelues, being holpē with the knowledge of their Law,) that they would not acknowledge the death of Chriſt to be neceſſarie for their ſaluation: but looked for ſuch a Chriſt, as ſhould be like other princes of this world, and make them great men temporally.

Hereupon did S. Paul write his Epiſtles, to ſhew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreouer, to admoniſh both the Chriſtian Gentiles, not to receiue Circumciſion and other ceremonies of Moyſes Law, in no wiſe: and the Iewes alſo, not to put their truſt in the ſame, but rather to vnderſtand, that now, Chriſt being come, they muſt ceaſe. Againe, to ſhew the neceſſitie of Chriſts comming and of his death: that without it, neither the Gentiles could be ſaued: no nor the Iewes, by no workes that they could doe of themſelues, although they were alſo holpen by the Law, telling them what was good & what was bad: for ſo much as al were ſinners, and therfore alſo impotent or infirme: and the Law could not take away ſinne, and infirmitie, and giue ſtrength to fulfil that which it gaue knowledge of. but this was God onely able to doe, and for Chriſts ſake onely would he doe it. Therfore it is neceſſarie for al to beleeue in Chriſt, and to be made his members, being incorporat into his Body which is his Catholike Church. For ſo (although they neuer yet did good worke, but al il) they ſhal haue remiſſion of their ſinnes, and new ſtrength withal, to make them able to fulfil the cōmandemēts of Gods Law, yea & their workes after this ſhal be ſo gracious in Gods ſight, that for them he will giue them life euerlaſting. Thus is the neceſſitie, this is alſo the fruite of Chriſtian Religion. And therfore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, ſo alſo to perſeuere in it conſtantly vnto the end, againſt al ſeduction of hereſie, and againſt al terror of perſecution: and to walke al their time in good workes, as now God hath made them able to doe.

The doctrine of the Cath. Church concerning good workes.

The ſame doctrine doth the Catholike Church teach vnto this day moſt exactly: to wit, that no workes of the vnbeleeuing or vnbaptized, whether they be Iewes or Gentiles, can ſaue them: no nor of any Heretike, or Schiſmatike, although he be baptized, becauſe he is not a member of Chriſt: yea more then that, no worke of any that is not a liuely member of Chriſt, although otherwiſe he be baptized, and continue within his Church, yet becauſe he is not in grace but in mortal ſinne, no worke that he doth, is meritorious or able to ſaue him.

S. Paules doctrine concerning faith and good workes.

This very ſame is S. Paules doctrine: he denieth to the workes of ſuch as haue not the Spirit of Chriſt, al vertue to iuſtifie or to ſaue: neither requireth he a man to haue had knowledge of the Law, or to haue kept it afortime, as though otherwiſe he might not be ſaued by Chriſt: but yet when he is Chriſtened, he requireth of neceſſitie, that he keepe Gods commandements, by auoiding of al ſinne, and doing good workes: and to ſuch a mans good workes he attributeth as much vertue as

any

any Catholike of this time.

Neuertheleſſe there were certaine at that time (as alſo al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnſtable, *who reading S. Paules Epiſtles, did miſconſter his meaning, as though he required not good workes no more after Baptiſme, then before Baptiſme: but held that onely Faith did iuſtifie and ſaue a man. Therevpon the other Apoſtles wrote their Epiſtles, as S. Auguſtine noteth in theſe wordes:* Therfore becauſe this opinion (*Ad ſalutem obtinendam ſufficere ſolam fidem*, that onely faith is ſufficient to obteine ſaluation) was then riſen: the other Apoſtolical Epiſtles, of Peter, Iohn, Iames, Iude, do againſt it ſpecially direct their intention: to auouch vehemently, *fidem ſine operibus nihil prodeſſe*, that faith without workes profiteth nothing. As alſo Paul him ſelfe did not define it *to be quamlibet fidem, qua in Deum creditur*, whatſoeuer maner of faith, wherewith we beleeue in God, but that holeſome & expreſſe Euangelical faith, whoſe workes procede from loue, and *the faith* (quoth he) *that worketh by loue*. wherevpon that faith, which ſome thinke to be ſufficient to ſaluation, he ſo affirmeth to profite nothing, that he ſaith, *If I ſhould haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.*

Aug. de fide & oper. ca. 14. Et præf. pſal 31.

Gal. 5.

1. Cor. 13.

He therfore that will not erre in this point, nor in any other, reading either S. Paules Epiſtles, or the reſt of the holy Scriptures, muſt ſticke faſt to the doctrine of the Catholike Church, which Church S. Paul termeth the piller and ground of the truth: *aſſuring him ſelf that if any thing there ſound to him as contrarie hereunto, he faileth of the right ſenſe: and bearing alwaies in his minde the admonition of S. Peter, ſaying*: As alſo our moſt deere brother Paul according to the wiſedom giuen to him, hath written to you: as alſo in al his Epiſtles, ſpeaking in them of theſe things, in the which are certaine things hard to vnderſtand, which the vnlearned and vnſtable depraue, as alſo the reſt of the Scriptures, to their owne perdition. You therfore brethren, foreknowing, take heede leſt ye be led amis by the error of the vnwiſe, and fall away from your owne ſtedfaſtnes.

1. Tim. 5.

2. Pet. 3.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

THE hiſtorie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apoſtles wrote exactly: and though without any mention of his Epiſtles, yet certaine it is, that ſome of them he wrote before he came there, to wit, the two vnto the Corinthians, and this to the Romanes: & (as it ſeemeth) before them al, the Epiſtle to the Galatians. Wherein yet becauſe he maketh mention of the foureteenth yere after his conuerſion, it appeareth, that he preached ſo long without any writing.*

Gal. 2.

And this order may thus briefely be gathered. Firſt he preached to the Galatians Act. 16: and paſſing through Phrygia and the countrey of Galatia. *Wherof he maketh mention him ſelfe alſo, Gal.* 1: Vve euangelized to you. *and Gal.* 4: I euangelized to you heretofore. *After which the falſe Apoſtles came and perſuaded them to receiue Circumciſion. Wherevpon he ſaith Gal.* 1: I maruel that thus ſo ſoone you are trãſferred from him that called you to the grace of Christ, vnto an other Gospel. *and wiſheth therfore*

Gal. 4. *ſaying*: And I vvould I vvere vvith you novv. *And accordingly he came vnto them aftervvard, as vve reade Act.* 18. Vvalking in order through the countrie of Galatia and phrygia, confirming al the Diſciples. *At vvhich time alſo it ſeemeth, that he tooke order vvith them about thoſe contributions to helpe the neede of the Chriſtians in Hieruſalem, vvhereof he ſpeaketh* 1. *Cor.* 16: And concerning the collections that are made for the ſaincts, as I haue ordeined to the Churches of Galatia, ſo doe you alſo. *By vvhich vvordes alſo it is euident, that the Corinthians had not as then made their gathering. But vvhen he vvrote the Second to them (vvhere in the* 11 *chapter he maketh mention of* 14 *yeres, not onely after his Conuerſion, as to the Galatians, but alſo after his Rapte, vvhich ſeemeth to haue bene vvhen he vvas at Hieruſalem Act.* 9. *foure yeres after his Conuerſion*, in a traunce, *as he calleth it Act.* 22, 17) *then vvere they readie. For ſo he ſaith* 2. *Cor.* 8: You haue begone from the yere paſt. *and* 2. *Cor.* 9: For the vvhich I doe glorie of you to the Macedonians: that alſo Achaia is ready from the yere paſt. *howbeit it folovveth there:* But I haue ſent the brethren, that (as I haue ſaid) you may be ready: leſt vvhen the Macedonians come vvith me, and find you vnready, vve be aſhamed. *But vvhen he vvrote to the Romanes, then vvas he novv come to Corinth for the purpoſe, and had receiued theire contribution, and vvas readie to goe vvith it vnto Hieruſalem. For ſo he ſaith Rom.* 15. Novv therfore I vvil goe vnto Hieruſalem to miniſter to the ſaincts. For Macedonia and Achaia haue liked vvel to make ſome cõtribution vpõ the poore ſaincts that are in Hieruſalem.

The argument of the Epiſtle to the Romanes.

So then, *the Epiſtle to the Romanes vvas not the firſt that he vvrote. But yet it is* * *and alvvaies vvas ſet firſt, becauſe of the primacie of that Church. for vvhich cauſe alſo he handleth in it, ſuch matters as perteined not to them alone, but to the vniuerſal Church, and ſpecially to al the Gentiles: to vvit, the very frame (as it vvere) of the Church of Chriſt. Tanquam enim a proipſo Domino legatione fungens, hoc eſt, pro b lapide angulari, vtrumque populum tam ex Iudæis quàm ex Gentibus connectit in Chriſto per vinculum gratiæ. ſo ſaith S. Auguſtine, geuing vs briefly the argument. in engliſh thus*: As being a legate for our Lord him ſelf, that is, for the corner ſtone, he knitteth together in Chriſt by the bãd of Grace, both peoples, as vvel of the Ievves as of the Gentils. *Shevving, that neither of them had in their Gentilitie or Iudaiſme any vvorkes to bragge of, or to chalenge to them ſelues iuſtificatiõ or ſaluation thereby, but rather ſinnes they had to be ſorie for, and to humble them ſelues to the faith of Chriſt, that ſo they might haue remiſſion of them, and ſtrength to doe meritorius vvorkes aftervvard. In vvhich ſort, becauſe the Gentils did humble them ſelues, therefore had they found mercy, though they neuer vviſt of the Lavv of Moyſes. But the Ievves, becauſe they ſtoode vpon their ovvne vvorkes, vvhich they did by their ovvne ſtrength, vvith the knovvledge of the Lavv* (*being therefore alſo called* the vvorkes of the Lavv,) *& ſo vvould not humble them ſelues to beleeue in Chriſt crucified, they miſſed of mercy, and became reprobate, excepting a few* Reliquiæ *that God of his goodnes had reſerued to him ſelf. Howbeit in the end, vvhen the fulnes of the Gentils is come into the Church, then ſhal the fulnes of the Ievves alſo open their eies, acknovvledge their ervour, and ſubmit them ſelues to Chriſt and his Church, in like maner. In the meane time, thoſe that haue found the grace to be Chriſtians, he exhorteth to perſeuerãce (as it vvas ſpecially needeful in thoſe times of perſecutions) and to leade their vvhole life novv after Baptiſme in good vvorkes: and to be careful of vnitie, bearing therefore one vvith an other, both Ievv and Gentil, al that they*

The vvorkes of the Lavv.

* Epih. Hær. 42 Marcionis.

Aug. in Expoſ. incho. Ep. ad Rom.

a 2. Cor. 5.

b Epheſ. 2.

may,

may, and geuing no offence to them that are weake. Thus he diſputeth, and thus he exhorteth through the whole Epiſtle: though yf we will diuide it by that which is principal in ech parte, yve may ſay, that vnto the 12 chapter is his diſputation: and from thence to the end, his exhortation.

Nowe, in theſe points of faith, and in al others (as alſo in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renoumed in the vvhole vvorld. and your obediẽce is publiſhed into euery place. I reioyce therfore in you. *And againe:* you haue obeied from the hart vnto that forme of doctrine, vvhich hath been deliuered to you. *And therevpon againe:* I deſire you brethren, to marke them that make diſſenſions and ſcandals contrarie to the doctrine vvhich you haue learned, and auoide them. For ſuch doe not ſerue Chriſt our Lord, but their ovvne belly: and by ſvveete ſpeaches ad benedictions ſeduce the harts of innocents. *Therfore to ſhunne Luther and Caluin, and al their crewes, vve haue iuſt reaſon and good vvarrant. They make diſſenſions and ſcandals againſt the doctrine of the Romane Church. Let no man therefore be ſeduced by their ſugred vvordes.*

Rom. 1.
Rom. 16.
Rom. 6.
Rom. 16.

The church readeth S. Pauls epistles at Mattins frō Sunday in Christmas vnto Septuagesme.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, & he highly commendeth the Romanes, and protesteth his affection to vvardes them. and so cōming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleeue) to be the vvay to saluation i 18 because the Gentiles (first of al) could not be saued by their Philosophie, vvhereby they knevv God, for so much as they did not serue him, but Idols: he therfore iustly permitting them to fall into al kind of most damnable sinne.

The Epistle vpō Christmas eue.

PAVL the seruant of IESVS CHRIST, 1
called to be an Apostle, * separated
into the Gospel of God, † vvhich 2
before he had promised by his Pro-
phets in the holy Scriptures, † of 3
his sonne, (vvho vvas made to him
of the seede of Dauid according to
the flesh, † vvho vvas predestinate 4
the sonne of God in povver, according to the spirit of san-
ctification, by the resurrectiō of our Lord IESVS CHRIST
from the dead, † by vvhom vve haue receiued grace and 5
Apostleship [c] for obedience to the faith :: in al Nations for
the name of him, † among vvhom are you also the called of 6
IESVS CHRIST:) ¶ † to al that are at Rome the be- 7
loued of God, called to be saincts. Grace to you and peace
from God our father, and our Lord IESVS CHRIST.

† First I giue thankes to my God through IESVS CHRIST 8
for al you, because " your faith is renoumed in the vvhole
vvorld. † For God is my vvitnes, [c] vvhom I serue " in my 9
spirit in the Gospel of his Sonne, that :: vvithout intermission
I make " a memorie of you † alvvaies in my praiers, besee- 10
ching, if by any meanes I may sometime at the length haue a
prosperous iourney by the vvil of God, to come vnto you.

† For

Act. 13. 2.

c Faith must not be subiect to sense, reason, arguing or vnderstāding, but must cōmaund & be obeied in humilitie and simplicitie.

[c] εἰς ὑπακοὴν πίστεως.

[1] S. Augustine vseth this place and the like agaist Heretikes, vvhich vvould dravv the common Catholike faith of al natiōs, to some certaine countries or corners of the world. Aug. ep. 161.

[c] ᾧ λατρεύω

:: He praieth without intermission that omitteth no day certaine times of praier. Aug. heres. 57.

11 † For I deſire to ſee you, that I may imparte vnto you ſome
12 ſpiritual grace, to :: confirme you: † that is to ſay, to be com-
forted together in you by that vvhich is cõmon to vs both,
13 your faith and mine. † And I vvil not haue you ignorant
(brethren) that I haue often purpoſed to come vnto you (and
haue been ſtaied hitherto) that I may haue ſome fruite in you,
14 as alſo in the other Gentiles. † To the Greekes and the Bar-
15 barous, to the vviſe and the vnvviſe I am detter. † ſo (as much
as is in me) I am ready " to euangelize to you alſo that are
at Rome.

16 † For I am not aſhamed of the Goſpel. For it is the povver
of God, vnto ſaluation to euery one that beleeueth, to the
17 Ievve firſt and to the Greeke. † For :: the iuſtice of God is re-
uealed therein by faith into faith: as it is vvritten: *And the iuſt*
Abac. 2, 4. *" liueth by faith.*

18 † For the vvrath of God from heauen " is reuealed, vpon
al impietie and iniuſtice of thoſe men that deteine the veritie
19 of God in iniuſtice: † becauſe, that of God vvhich is knovvẽ,
is manifeſt in them. For God hath manifeſted it vnto them.
20 † For his inuiſible things, from the creation of the vvorld are
ſeen, being vnderſtoode by thoſe things that are made: his
eternal povver alſo & Diuinitie: ſo that they are inexcuſable.
21 † Becauſe, vvhereas they knevve God, they haue not glorifi-
ed him as God, or giuẽ thankes: but are become vaine in their
22 cogitations, and their foliſh hart hath been darkened. † for,
23 ſaying them ſelues to be vviſe, they became fooles. † And
they changed the glorie of the incorruptible God, into a
[c] ſimilitude of the image of a corruptible man, and of foules
24 and foure-footed beaſtes and of them that creepe. † (For the
vvhich cauſe God :: hath deliuered them vp vnto the deſires
of their hart, into vncleanneſſe, for to abuſe their owne bodies
25 among them ſelues ignominiouſly.) † vvho haue chan-
ged the veritie of God into lying: and haue vvorſhipped &
[c] ſerued the creature rather then the creator, vvho is bleſſed
c λά-τρευσαν 26 for euer. Amen. † Therfore " God hath deliuered them into
paſsions of ignominie. For their vvomen haue changed the
27 natural vſe, into that vſe that is contrarie to nature. † And in
like maner the men alſo, leauing the natural vſe of the vvo-
man, haue burned in their deſires one tovvard an other, men
vpon men vvorking turpitude, & the revvard of their errour
28 (vvhich they ſhould) receauing in them ſelues. † And as
they

:: The Romanes vvere conuerted and taught by S. Peter before. therefore he vſeth that ſpeach, to confirme them in their faith. Author *Com. apud Hieron. Theodoret. in 16. Rom. & Chryſ.*

:: He meaneth not Gods owne iuſtice in him ſelf, but that iuſtice vvherevvith god endueth man vvhen he iuſtifieth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanitie of the Heretical imputatiue iuſtice.

c Lo theſe and the like are the Images or Idols ſo often condẽned in the ſcriptures, and not the hõly Images of Chriſt and his Saincts.

:: Eph. 4, 19. he ſaith, *They haue deliuered or giuen vp them ſelues to al vncleanneſſe.* By vvhich cõſequẽce of ſcripturs vve learne that them ſelues are the cauſe of their ovvne ſinne and damnation, God of his iuſtice permitting & leauing them to their ovvne vvil, and ſo giuing them vp into paſſions &c.

they liked not to haue God in knovvledge: God deliuered
them vp into a reprobate sense: to doe those things that are
not conuenient: † replenished vvith al iniquitie, malice, 29
fornication, auarice, vvickednes, ful of enuie, murder, con-
tention, guile, malignitie, vvhisperers, † detractours, odible 30
to God, contumelious, proude, hautie, inuentours of euil
things, disobedient to parents, † folish, dissolute, vvithout 31
affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32
they knevv the iustice of God, did not vnderstand that they
vvhich doe such things, are" vvorthie of death: not only they
that doe them, but they also that consent to the doers.

ANNOTATIONS.
CHAP. I.

Apostolical salutation or blessing.

The same vsed of Heretikes.

7. Grace to you and peace.] It is a kind of blessing rather then a prophane salutation, proper to the Apostles, of greater vertue then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to absteine from it for their reuerence to the Apostles. * The Manichees (*August. cont. ep. funda. c. 5. 6.*) and other Heretikes (as also these of our time) because they vvould be counted Apostles, often vse it. *Epiph. haeres. 66.*

The Romane faith highly cõmended.

It can not faile, nor be corrupted.

8. Your faith renoumed.] The holy Doctors vpon these vvordes of the Apostle, and specially by our Maisters promis * made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preseruation of the Romane faith. S. Cyprian thus: ep 55. nu. 6. *They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church vvhence Priestly vnitie rose: not considering the Romanes to be them vvhose faith (the Apostle being the commender) vvas praised, to vvhom misbeleefe can not haue accesse.* So S. Hierom Apolog. adu. Ruff. li. 3 c. 4. to. 2. *Knovv you, that the Romane faith commended by the Apostles mouth, vvil receiue no such deceites, nor can be possibly changed, though an Angel taught otherwise, being fensed by S. Paules authoritie.* Againe ep. 6: ad Pammach. & Oceanum. c. 4. to. 2. *Whatsoeuer thou be that auouchest nevv sectes, I pray thee haue respect to the Romane eares, spare the faith which was praised by the Apostles voice.* And in an other place: *Wil ye knovv ô Paula and Eustochium, hovv the Apostle hath noted euery prouince vvith their proprieties? the faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchres? Where soundeth Amen like thunder from heauen, or vvhere are the temples (void of Idols) so shaken as there? Not that the Romanes haue an other faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In an other place the same holy Doctor signifieth that it is al one to say, the Romane faith, and, the Catholike. *Apolog. 1 adu. Ruff. c. 1.* So doth S. Cyprian *ep. 52. num. 1. ad Antonianum*: and S. Ambrose *de obitu fratru, in med.* Vvherevpon, this vvord, *Romane*, is added to, *Catholike*: in many countries vvhere Sectes do abound, for the better distinction of true beleeuers from Heretikes: vvhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their Iudges and correctors. *Luc. 22.* *Proem. li. 2. Com. in ep. ad Gal.*

The Romane statiõs, a token of greater faith and deuotion.

The Catholike and Romane faith al one.

9. Serue in spirit.] Diuerse Heretikes vvhen they heare that God is a spirit, and must be serued and adored in spirit, imagine, that he must be honoured only invvardly, vvithout ceremonies and external vvorkes: vvhich you see is otherwise, for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him vvith faith, hope, and charitie, and vvith al vvorkes proceding of them: as to serue him carnally, is, vvith vvorkes external, vvithout the said internal vertues.

Hovv God is serued in spirit.

9 A memorie of you.] A great example of charitie for al men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conuersion of people to Christes faith: Vvhich the Apostle did for them vvhom he neuer knevv, in respect of Gods honour only and the zeale of soules.

Praier for conuersion of soules.

15. To euangelize.] The Gospel is not only the life of our Sauiour vvritten by the foure Euangelistes, nor only that vvhich is vvritten in the nevv Testamẽt: but their vvhole course of preaching and teaching the faith. Vvhich faith commeth ordinarily of preaching and hearing, and not of vvriting or reading. And therfore S. Paul thought not him self discharged by vvriting to the Romanes, but his desire vvas to preach vnto them: for that vvas the proper commission giuen to the

The Gospel is not only the Written word.

Apostles

Mat. 28. Apoſtles, "to preach to al nations." The vvriting of the bookes of the Teſtament, is an other part of Gods prouidence, neceſſary for the Church in general, but not neceſſarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderſtanding. And therfore S. Peter (vvho vvas the cheefe of the Commiſſion) vvrote litle: many of them vvrote nothing at al: and S. Paul that vvrote moſt, vvrote but litle in compariſon of his preaching: nor to any but ſuch as vvere conuerted to the faith by preaching before.

The Apoſtles vvriting, and preaching, vvhether more neceſſarie, and hovv.

17. Liueth by faith.] In the 10. to the Hebrevves, he ſhevveth by this place of the Prophete (*Abacuc 2*) that the iuſt though he liue here in peregrination, and ſeeth not preſently nor enioyeth the life euerlaſting promiſed to him, yet holdeth faſt the hope thereof by faith. In this place he applieth the Propheres vvordes further to this ſenſe, That it is our faith, that is to ſay, *the Catholike beleefe* (ſaith S. Auguſtine *li. 1 cont. 2 ep. Pelag.*) *Which maketh a iuſt man, and diſtinguiſheth betvvene the iuſt and vniuſt*, and that by the lavv of faith, and not by the lavv of vvorkes. Vvhereof it riſeth, that the Ievv, the Heathen Philoſopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iuſt: and a Catholike Chriſtian man liuing but an ordinarie honeſt life, either not ſinning greatly, or ſupplying his faults by penance, is iuſt. And this difference riſeth by faith. not that faith can ſaue any man vvithout vvorkes, *For it is not a reprobate faith that vve ſpeake of*, (as the holy Doctor ſaith) *but that vvhich vvorketh by charitie*, and therfore remitteth ſinnes and maketh one iuſt. See S. Auguſtines place.

The Catholike or Chriſtian faith vvith good vvorkes iuſtifieth. & vvithout this faith, no vvorkes whatſoeuer.

18. Is reuealed.] By al the paſſage folovving you may ſee, that the Goſpel and Chriſts lavv conſiſteth not only in preaching faith, (though that be the ground, and is firſt alvvaies to be done:) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit dealdy ſinnes and repent not. And againe vve ſee that not only lacke of faith is a ſinne, but al other acties done againſt Gods commaundements.

Not only faith.

20. Hath deliuered them vp.] As he ſaith here, God deliuered them vp, ſo to the Epheſians (c. 4, 19) he ſaith of the ſame perſons and things, They deliuered them ſelues vp to al vncleanneſſe. So that it is not meant here that God doth driue, force, or cauſe any man to ſinne, as diuers blaſphemous Heretikes do hold: but only that by his iuſt iudgement, for their ovvne deſeruing, and for due puniſhment of their former greuous offenſes, he vvithholdeth his grace from them, and ſo ſuffereth them to fall further into other ſinnes. As, for their crime of Idolatrie, to ſuffer them to fall into vnnatural abominations: as novv for hereſie, he taketh his grace and mercie from many, and ſo they fall headlong into al kind of turpitude. as contrarievviſe, for il life, he ſuffereth many to fall into hereſie. And for Chriſtes ſake let euery one that is entangled vvith the Idolatrie of this time, that is to ſay, vvith theſe nevv ſectes, looke vvel into his ovvne conſcience, vvhether his forſaking the true God, may not come vnto him for a puniſhment of his former or preſent il life vvhich he liueth.

God is not the author of ſinne.

God puniſheth ſinne by permitting men to fall further and further.

21. Worthy of death.] Here you ſee vvhy the Church taketh ſome ſinnes to be deadly, and calleth them mortal: to vvit, becauſe al that doe them, are vvorthy of damnation: others be venial, that is to ſay, pardonable of their ovvne nature and not vvorthy of damnation.

Sinnes mortal and venial.

CHAP. II.

Novv alſo he ſhevveth that neither the Ievves could be ſaued by the knovvledge of the Lavv, of the vvhich they did ſo much bragge againſt the Gentils, ſeing they did notvvithſtanding ſinne as the Gentils did. 14 And therfore that the true Ievv is the Chriſtian (though he be a Gentil) vvho by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

1 FOR the vvhich cauſe thou art inexcuſable ô man vvhoſoeuer " thou be that iudgeſt. For vvherein thou iudgeſt an other, thou condemneſt thy ſelf. for thou doeſt the ſame things
2 vvhich " thou " iudgeſt. † For vve knovv that the iudgement of God is according to veritie vpon them
3 that doe ſuch things. † And doeſt thou ſuppoſe this ô man that iudgeſt them which doe ſuch things, and doeſt the ſame,
4 that thou ſhalt eſcape the iudgement of God? † Or " doeſt

thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? † But according to thy hardnes and impenitent hart, thou heapeſt to thy ſelf vvrath, in the day of vvrath and of the reuelation of the iuſt iudgement of God, † vvho vvil * render to euery man " according to his vvorkes. 6 *Pſ.61,13*

Good men alſo according to the merits of their good vvil ſhal haue their reward. *Aug. ep. 47.*

† to them truely that according to patience in good vvorke, 7 ſeeke glorie and honour and incorruption, life eternal. † but 8 to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. † Tribu- 9 lation and anguiſh vpon euery ſoul of man that vvorketh euil, of the Ievve firſt and of the [c] Greeke: † but glorie and 10 honour and peace to euery one that vvorketh good, to the Ievv firſt and to the Greeke. † for * there is no acception of 11 *Deu.10, 17. Act. 10. 34.* perſons vvith God. † For vvhoſoeuer haue ſinned vvithout 12 the Lavv, vvhithout the Lavv ſhal periſh: and vvhoſoeuer haue ſinned in the Lavv, by the Lavv ſhal be iudged. † For 13 *" not the hearers of the Lavv are iuſt vvith God: but the doers of the Lavv " ſhal be iuſtified. † For vvhen the Gentiles 14 *Mt.7,21 Ia. 1, 22* vvhich haue not the Lavv, naturally doe thoſe things that are of the Lavv: the ſame not hauing the Lavv, them ſelues are a lavv to them ſelues: † vvho ſhevv the vvorke of the Lavv 15 vvritten in their hartes, their conſcience giuing teſtimonie to them, and among them ſelues mutually their thoughtes accuſing, or alſo defending, † in the day vvhen God ſhal iudge 16 the ſecretes of men, according to my Goſpel, by IESVS CHRIST.

c That is, *the Gentile.*

:: It is a ſhameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the ſame things them ſelues which they reproue in other.

† But if thou be ſurnamed a Ievv, and reſteſt in the Lavv, 17 and doeſt glorie in God, † and knovveſt his vvil, and 18 approueſt the more profitable things, inſtructed by the Lavv, † preſumeſt that thy ſelf art a leader of the blinde, a light of 19 them that are in daiknes, † a teacher of the foliſh, a maiſter of 20 infants, hauing the forme of ſcience & of veritie in the Lavv. † Thou therfore :: that teacheſt an other, teacheſt not thy 21 ſelf: that preacheſt, men ought not to ſteale, thou ſtealeſt: † that ſaieſt men ſhould not commit aduoutrie, thou com- 22 mitteſt aduoutrie: that abhorreſt idols, thou doeſt ſacrilege: † that doeſt glorie in the Lavv, thou by preuarication of the 23 Lavv doeſt diſhonour God. († *For [c] the name of God through you is* 24 *blaſphemed among the Gentiles,* as it is vvriten.) † Circumciſion in 25 deede profiteth, if thou obſerue the Lavv: but if thou be a

c It is a great ſinne that by the ill life of the faithful, our Lordes name ſhould be ill ſpoken of amõg the miſbeleuers, & many vvithdravven from the true religiõ thereby

Eſ.52,5. Ez. 36, 20.

preuaricatour

preuaricátour of the Lavv, thy circumciſion is become :: pre-
26 puce. † If then the prepuce "keepe the iuſtices of the Lavv:
27 ſhal not his prepuce be reputed for circumciſion? † and ſhal
not that vvhich of nature is prepuce, fulfilling the Lavv, iudge
thee, that by the letter and circumciſion art a preuaricátour
28 of the Lavv? † For not he that is in open ſhevv, is a Ievv, nor
that vvhich is in open ſhevv, in the fleſh, is circumciſion:
29 † but he that is in ſecrete, is a Ievv: and the circumciſion of
the hart, "in ſpirit, not in the letter: vvhoſe praiſe is not of
men, but of God.

:: Prepuce is the foreſkinne not circumciſed, & therfore ſignifieth the Gentiles, or the ſtate and conditiõ of the Gentiles: as circumciſiõ, the Ievves and their ſtate.

ANNOTATIONS
CHAP. II.

1. Thou that iudgeſt.) Such as by publike authoritie either ſpiritual or temporal haue to puniſh offenders, be not forbidden to iudge or condemne any for their offenſes, though them ſelues be ſometimes guilty in their conſcience of the ſame or greater: yet may it be matter of aggrauating ſinnes before God, vvhen they vvil not repent of thoſe offenſes them ſelues, for the vvhich they puniſh others. but if they be open offenders them ſelues, in the ſame ſort for vvhich they iudge other, they giue ſcandal, and thereby aggrauate their ſinnes very much. Proprely here he forbiddeth to charge an other falſely or truely vvith theſe crimes vvhereof him ſelf is as farre guilty or more then the other, as the Ievves ſpecially did the Gentils, to vvhom he ſpeaketh here.

Iudging other men.

4. Doeſt thou contemne?) This proueth that God offereth his grace and mercie to many, and by long patience an † ſufferance expecteth their repẽtance, differing their puniſhment of purpoſe that they may amend, and that he is not delighted in their perdition, nor is the cauſe of their ſinne: but contrarievviſe that they harden their ovvne haites, and of their ovvne free vvil reiect his grace and contemne his benignitie.

Gods long ſuffering is for our repentance.

6. According to his vvorkes.) Though the holy Apoſtles ſpecial purpoſe be in this Epiſtle, to commend vnto the Gentiles that truſted ſo much in their moral vvorkes, the faith in Chriſt: yet leſt any man ſhould thinke or gather vntruely of his vvordes, that Chriſtian mens vvorkes vvere not meritorious or the cauſe of Saluation, he expreſly vvriteth, that God giueth as vvel euerlaſting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv ſo euer Heretikes fondly flee from the euidence of theſe places, yet S. Auguſtine ſaith, Life euerlaſting to be rendered for good vvorkes according to this manifeſt Scripture, *God ſhal render to euery man according to his vvorkes.*

Good vvorkes meritorious.

l. i de grat. & lib. arb. c. 8.

11. Not the hearers.) This ſame ſentence agreable alſo to Chriſtes vvordes (*Mat. 7, 21*) is the very ground of S. Iames diſputation, that not faith alone, but good vvorkes alſo do iuſtifie. Therfore S. Paul (hovvſoeuer ſome peruerſly conſter his vvordes in other places) meaneth the ſame that S. Iames. And here * he ſpeaketh not properly of the firſt iuſtification, vvhen an Infidel or il man is made iuſt, vvho had no acceptable vvorkes before to be iuſtified by (of vvhich kind he ſpecially meaneth in other places of this Epiſtle) but he ſpeaketh of the ſecond iuſtification or increaſe of former iuſtice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iuſtices, and for doing of vvhich, he is iuſt in deede before God. and of this kinde doth S. Iames namely treate. Vvhich is directly againſt the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in ſinne and infidelitie, but eſteeme nothing at al of al Chriſtian mens vvorkes tovvard iuſtification and ſaluation, condemning them as vncleane, ſinful, hypocritical, Phariſaical: vvhich is directly againſt theſe & other Scripture, and plaine blaſpheming of Chriſt and his grace, by vvhoſe ſpirit and cooperation vve doe them.

The firſt, iuſtification, vvithout vvorkes: the ſecond, by vvorkes S. Paul ſpeaketh of the firſt ſpecially, S. Iames of the ſecond.

Aug. de Sp. & lit. c. 26. to. 1.

13. Shal be iuſtified.) Of al other Articles deceitfully handled by Heretikes, they vſe moſt guile in this of Iuſtification: and ſpecially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *Iuſtifie*, Vvhich becauſe they finde ſometime to ſignifie the acquiting of a guilty man of ſome crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpoſe often a very malefactor is deemed or declared and pronounced innocent) they falſly make it ſo ſignifie in this place and the like, vvhereſoeuer man is ſaid to be iuſtified of God for his vvorkes or othervviſe: as though it vvere ſaid, that God iuſtifieth man, that is to ſay, imputeth to him the iuſtice of Chriſt,

Againſt impudatiue iuſtice.

though he be not in deede iuſt: or of fauour reputeth him as iuſt, vvhen in deede he is vvicked, impious, and vniuſt. Vvhich is a moſt blaſphemous doctrine againſt God, making him either ignorant vvho is iuſt, and ſo to erre in his iudgement, or not good, that can loue and ſaue him vvhom he knovveth to be euil. And a maruelous pitieful blindnes it is in the Churches Aduerſaries, that they ſhould thinke it more to Gods glorie, and more to the commendation of Chriſtes iuſtice, merites, and mercie, to call and count an il man ſo continuing, for iuſt: then by his grace and mercie to make him of an il one, iuſt in deede, and ſo truely to iuſtifie him, or as the vvord doth here ſignifie, to eſteeme and approue for iuſt in deede, him, that by his grace keepeth his lavv and commaundements. For, that the keepers or doers of the commaundements be iuſt and ſo reputed, it is plaine by the correſpondence to the former vvordes, *Not the hearers are iuſt, but the doers. Vvherevpon S. Auguſtine de Sp. & lit. c. 26. to. 1.* hath theſe vvordes, *When it is ſaid, The doers of the Lavv ſhalbe iuſtified, vvhat other thing is ſaid, then, The iuſt ſhalbe iuſtified? for the doers of the Lavv verily are iuſt.*

True inherent iuſtice more for Gods glorie, & for the commendation of Chriſts merites.

26. Keepe the iuſtices.) If a Gentil either novv ſince Chriſt, by his grace and faith, or any other before Chriſt, not of the ſtocke of Abraham, through the Spirit of God keepe the iuſtices of the Lavv, he is iuſt no leſſe then if he had been outvvardly circumciſed, and ſhal condemne the circumciſed Ievv not keeping the Lavv, vvithout vvhich, his outvvard Sacrament can not ſerue him, but ſhal be much to his condemnation, that hauing the Lavv and peculiar Sacraments of God, he did not keepe the Lavv, nor invvardly exerciſe that in his hart vvhich the outvvard ſigne did import. And al this is no more but to inſinuate that true iuſtice is not in faith only or knovvledge of the Lavv, or in the name either of Ievv or Chriſtian, but in doing good vvorkes and keeping the Lavv by Gods grace.

True iuſtice both in Ievv and Gentile, is by keeping the Lavv.

29. In ſpirit, not letter.] The outvvard ceremonies, Sacraments, threates, and commaundements of God in the Lavv, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvil, and abilitie to keepe his commaundements by the grace and merites of Chriſt, are called the *ſpirit*. In vvhich ſenſe, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumcited after the letter: but the true beleeuing Gentil obſeruing by Gods grace in hart and in Gods ſight, that vvhich vvas meant by that carnal ſigne, is a Ievv according to the ſpirit, and iuſtified by God. Of the ſpirit and letter S. Auguſtine made a famous vvorke, very neceſſarie for the vnderſtanding of this Epiſtle. *de ſp. & lit. to. 1.*

The letter, and the ſpirit. The carnal, and ſpiritual Ievve.

CHAP. III.

He graunteth that the Ievves did paſſe the Heathen Gentils, in Gods benefits, 9 but not in their ovvne vvorkes: concluding, that he hath ſhevved, both Ievv and Gentil to be ſinners: 18 and therfore (inferring) that there muſt be ſome other vvay to Salvation, indifferent to both, vvhich is to beleeue in IESVS CHRIST, *that for his ſake their ſinnes may be forgiuen them.*

WHAT preeminence then hath the Ievv, or vvhat 1
is the profit of circumciſion? † Much by al 2
meanes. Firſt ſurely becauſe the vvordes of God
vvere cõmitted to them. † for vvhat if certaine 3
of them haue not beleeued? Hath their incredulitie made the
faith of God fruſtrate? † God forbid. but * God is true: & 4
** euery man a lyer, as it is vvritten: *That thou maieſt be iuſtified in thy vvordes, and ouercome vvhen thou art iudged.* † But[u] if our iniqui- 5
tie commend the iuſtice of God, vvhat ſhal vve ſay? Is God
vniuſt that executeth vvrath? (I ſpeake according to man)
† God forbid. othervviſe hovv ſhal God iudge this vvorld? 6
† For if the veritie of God hath abounded in my lie, vnto 7
his glorie, vvhy am I alſo yet iudged as a ſinner, † and not 8
(as vve are blaſphemed, and as ſome report vs to ſay) let vs
doe

Io. 3, 33. *Pſ.* 115, 11. *Pſ.* 50, 6.

** God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet god by his grace & ſpirit may and doth preſerue the Apoſtles and principal gouerners of his people & the Church and Councels in al truth, though they vvere and are mere men.

doe euil, that there may come good? vvhoſe damnation is iuſt.

9 † Vvhat then? do vve excel them? No, not ſo. For vve haue argued the Ievves and the Greekes, al to be vnder ſinne:

Pſ. 13, 1. 5 2, 3. 10 † as it is vvritten: *That* [a] *there is not any man iuſt,* † *there is not that vnderſtandeth, there is not that ſeeketh after God.* † *Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not ſo much as*

Pſ. 5, 11. *Pſ.* 139, 4 *Pſ.* 9, 7. *Eſ.* 59, 7. *Pro.* 1, 16 *Pſ.* 35, 2. 13 *one.* † *Their throte is an open ſepulchre, vvith their tonges they deals deceitefully. The venim* [c] *of aſpes vnder their lippes.* † *Vvhoſe mouth is ful of malediction and bitternes:* † *Their feete ſvvift to ſhede bloud.* † *Deſtruction and infeliciti'e in their vvaies:* † *and the vvay of peace they haue not knovven.* † *There is no feare of God before their eies.* † And vve knovv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpeaketh that are in the Lavv: that euery mouth may be ſtopped, and al the vvorld may be made ſubiect to God: † becauſe

Gal. 2, 16. * " by the vvorkes of the Lavv no fleſh ſhal be iuſtified before him. For by the Lavv is the knovvledge of ſinne.

21 † But novv vvithout the Lavv " the iuſtice of God is manifeſted: teſtified by the lavv and the Prophets. † And the iuſtice of God by faith of IESVS CHRIST, vnto al and vpō al that [c] beleeue in him. For there is no diſtinction. † For al haue ſinned: and doe neede the glorie of God. † Iuſtified :: gratis by his grace, by the redemption that is in CHRIST IESVS, † vvhom God hath propoſed a *propitiation*, by faith in his bloud, to the ſhevving of his iuſtice, for the remiſſion of former ſinnes, † in the toleration of God, to the ſhevving of his iuſtice in this time: that he may be iuſt, and iuſtifying him that is of the faith of IESVS CHRIST.

propitiatour

27 † Vvhere is then thy boaſting? it is excluded. by vvhat lavv? of deedes? No, but by the lavv of faith. † For vve account a man to be iuſtified " by faith vvithout the vvorkes of the Lavv. † Is he God of the Ievves only? is he not alſo of the Gentiles? Yes of the Gentiles alſo. † For it is one God, that iuſtifieth circumciſion by faith, and prepuce by faith. † Do vve then deſtroy the Lavv by faith? God forbid. but vve do eſtabliſh the Lavv.

[a] *Aſpidum.* A kinde of litle serpents.

[c] To beleeue in him, here compriſeth not only the act of faith, but of hope & charitie, as the Apoſtle explicateth him ſelf. *Galat.* 5, 6.

:: No man atteineth his firſt iuſtification by the merites either of his faith or workes, but merely by Chriſtes grace and mercie: though his faith & workes procedig of grace be diſpoſitiōs & preparations therevnto.

ANNOTATIONS
CHAP. III.

1. If your iniquitie.) No maruel that many novv a daies deduce falſe and deteſtable concluſions out of this Apoſtles high and hard vvritings, ſeeing that S. Peter noted it in his daies, and him ſelf here confeſſeth that his preaching and ſpeaches vvere then falſely miſconſtrued: as though he had

2. Pet. 3. S. Paules ſpeaches miſtaken of the vvicked

nad taught that the Ievves and Gentils ill life and incredulity had been directly the cauſe of Gods more mercie, and that therfore ſinne commeth of God to the aduancement of his glorie, and conſequently that men might or ſhould doe il, that good might enſue thereof. Vvhich blaſphemous conſtructions they tooke of theſe and the like vvordes: *vvhere ſinne abounded, there did grace more abound.* and, *The Lavv entered in, that ſinne might abound.* and out of the Pſalme 50. *That thou maieſt be iuſtified in thy vvordes, and ouercome vvhen thou art iudged.* As though he meant that men do ſinne, to the end that God may be iuſtified. And at al theſe and the like places of the Apoſtle though forevvarned by S. Peter, and by the Apoſtles ovvne defenſe and Proteſtation, that he neuer meant ſuch horrible things, yet the vvicked alſo of this time do ſtumble and fall. But the true meaning is in al ſuch places, that God canand doth vvhen it pleaſeth him, conuert thoſe ſinnes vvhich man committeth againſt him and his commaundements, to his glorie: though the ſinnes them ſelues ſtand not vvith his vvil, intention, nor honour, but be directly againſt the ſame, and therfore may not be committed that any good may fall. for, vvhat good ſo euer accidentally falleth, it proceedeth not of the ſinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne il to good. And therfore againſt thoſe carnal interpretations, S. Paul very carefully & diligently giueth reaſon alſo in this place v. 6, that it is impoſſible: becauſe God could not iuſtly puniſh any man, nor ſit in iudgement at the later day for ſinne vvithout plaine iniurie, if either him ſelf vvould haue ſinne committed, or man might doe it to his glorie. Therfore let al ſincere readers of the Scriptures, and ſpecially of S. Pauls vvritings, hold this for a certaintie, as the Apoſtles ovvne defenſe (vvhatſoeuer he ſeeme to ſay hereafter ſounding in their ſenſe, that ſinne commeth of God, or may therfore be committed that he may vvorke good thereof) that the Apoſtle him ſelf condemneth that ſenſe as ſlaunderous and blaſphemous.

Ro 3, 20. Ro. 3, 4.

The ſenſe of the places that ſound, as if god cauſed ſinne.

10. Not any iuſt.] Theſe general ſpeaches, that both Ievv and Gentile be in ſinne, and none at al iuſt, are not ſo to be taken, that none *in* neither ſort vvere euer good: the Scriptures expreſly ſaying that Iob, * Zacharie, Eliſabeth, and ſuch like, vvere iuſt before God, & it vvere blaſphemie to ſay that theſe vvordes alleaged out of the 13 Pſalme, vvere meant in Chriſtes mother, in S. Iohn the Baptiſt, in the Apoſtles &c. For, this only is the ſenſe: that neither by the lavv of nature, nor lavv of Moyſes, could any man be iuſt or auoid ſuch ſinnes as here be reckened, but by faith and the grace of God, by vvhich there vvere a number in al ages (ſpecially among the Ievves) that vvere iuſt and holy, vvhom theſe vvordes touch not, being ſpoken only to the multitude of the vvicked, vvhich the Prophet maketh as it vvere a ſeueral body conſpiring againſt Chriſt, and perſecuting the iuſt and godly, of vvhich il companie he ſaith, that none vvas iuſt nor feared God.

Hovv it is ſaid, *none iuſt.*

Iob. 1. * Luc. 1.

No vvorkes auaile vvithout faith and grace.

20. By the vvorkes of the Lavv.) S. Hierom and S. Chr, ſoſtom expound this of the ceremonial vvorkes only, and in that ſenſe the Apoſtle ſpecially proſecuteth this propoſition in his Epiſtle to the Galatians but it is true alſo of al mans moral vvorkes done vvithout faith & the grace of God: vvhich can not be acceptable or auailable in Gods ſight, to iuſtifie any man. And ſo S. Auguſtine taketh it *de Sp. & lit. c. 8. to. 3.*

The Heretikes phantaſtical or imputatiue iuſtice.

22. Iuſtice of God.) Bevvare of the vvicked and vaine commentarie of the Caluiniſtes, gloſing, the iuſtice of God to be that vvhich is reſident in Chriſt, apprehended by our faith: and ſo that imputed to vs vvhich vve in deede haue not. Vvherein at once they haue forged them ſelues againſt Gods manifeſt vvord, a nevv no iuſtice, a phantaſtical apprehenſion of that vvhich is not, a falſe faith and vntrue imputation. vvhereas the iuſtice of god here, is that vvherevvith he endueth a man at his firſt conuerſion, and is novv in a man, and therfore mans iuſtice: but yet gods iuſtice alſo, becauſe it is of god. Of this iuſtice in vs, vvhereby vve be truely iuſtified and in deede made iuſt, S. Auguſtine ſpeaketh thus: *The grace of Chriſt doth vvorke our illumination and iuſtification inuvardly alſo.* And againe, *He giueth to the faithful the moſt ſecrete grace of his Spirit, vvhich ſecretly he poureth into infants alſo.* And againe, *They are iuſtified in Chriſt that beleeue in him through the ſecrete communication and inſpiration of ſpiritual grace, vvhereby euery one leaneth to our Lord.* And againe, *He maketh iuſt renevving by the Spirit, and regeneration by grace.*

True inhærent iuſtice.

De pec. mer. li. 1. c. 9. 10.

28. By faith, vvithout vvorkes.) This is the place vvherevpon the Proteſtants gather falſly their only faith, and vvhich they commonly auouch, as though the Apoſtle ſaid, that only faith doth iuſtifie. Vvhere he both in vvordes and meaning excepteth only the vvorkes of the Lavv done vvithout Chriſt before our conuerſion: neither excluding the Sacraments of Baptiſme or Penance nor hope and charitie, or other Chriſtian vertues, al vvhich be the iuſtice of faith. as the good vvorkes proceding thereof, be likevviſe the lavv and iuſtice of faith. Al vvhich the Aduerſaries vvould exclude by fo.ſting in the terme, only. Of vvhich kind of men S. Auguſtine vpon this place faith thus: *Men not vnderſtanding that vvhich the Apoſtle ſaith, (vve counte a man to be iuſtified by faith vvithout the vvorkes of the Lavv) did thinke that he ſaid, faith vvould ſuffice a man though he liued il and had no good vvorkes. Which God forbid the veſſel of election ſhould thinke: vvho in a certaine place after he had ſaid, * In Chriſt* IESVS *neither circumciſion nor prepuce auaileth any vvhit, he ſtraight is added, but faith vvhich vvorketh by loue.*

What vvorkes are excluded from iuſtification.

de grat. & lib. arb. c. 7

Gal. 5.

CHAP.

CHAP. IIII.

That Abraham vvas not iuſtified by his owne power, but by Gods grace, in vvhom he beleeued (which is a vvay for the ſinner alſo to come to iuſtice.) And that, ſeing he vvas not as then circumciſed, not only the circumciſed Ievv, but alſo the vncircumciſed Gentil may by beleeuing the Chriſtian faith, come to iuſtice, as Abraham did: ſpecially conſidering alſo, that Abraham vvas promiſed to be Father of the vvhole vvorld, and not only of the Ievves, to vvhom onely the Lavv vvas giuen: and that, not to fulfil the promiſe, but for an other cauſe.

1 WHAT ſhal vve ſay then that [a] Abraham
did finde, our father according to the fleſh?
2 † For if Abraham vvere iuſtified [b] by vvorkes:
3 he hath glorie, but not vvith God. † For
vvhat ſaieth the Scripture? *Abraham beleeued*
Gen. 15, 6 Gal. 3, 6 Ia. 2, 23. *God, and it vvas reputed him to iuſtice.* † But [a] to
4 him that vvorketh, the revvard is not [c] imputed according to
c λογίζεται grace, but according to dette. † But [a] to him that vvorketh
5 not, yet beleeueth in him that iuſtifieth the impious, his faith
c λογίζεται is [c] reputed to iuſtice according to the purpoſe of the grace of
6 God. † [a] As Dauid alſo termeth the bleſſednes of a man, to
7 vvhom God reputeth iuſtice vvithout vvorkes, † *Bleſſed are*
Pſ. 31, 1. 8 *they, vvhoſe iniquities be forgiuen, and vvhoſe ſinnes be [a] couered.* † *Bleſſed is*
the man to vvhom our Lord hath not imputed ſinne.
9 † This bleſſednes then doth it abide in the circumciſion,
or in the prepuce alſo? For vve ſay that vnto Abraham faith
10 vvas :: reputed to iuſtice. † Hovv vvas it reputed? in circum-
ciſion, or in prepuce? Not in circumciſion, but in prepuce.
Gen. 17, 10. 11 † And * he receiued [c] the ſigne of circumciſion, [a] a ſeale of
the iuſtice of faith that is in prepuce: that he might be the fa-
ther of al that beleeue by the prepuce, that vnto them alſo it
12 may be reputed to iuſtice: † and might be father of circum-
ciſion, not to them only that are of the circumciſion, but to
them alſo that folovv the ſteppes of the faith that is in the
13 prepuce of our father Abraham. † For not by the Lavv vvas
the promiſſe to Abraham, or to his ſeede, that he ſhould be
14 heire of the vvorld: but by the iuſtice of faith. † For if they
that are of the Lavv, be heires: faith is made voide, the pro-
15 miſſe is aboliſhed. † For the Lavv vvorketh vvrath. For
16 vvhere is no lavv, neither is there preuarication. † Ther-
fore of faith: that according to grace the promiſſe may be
firme to al the ſeede, not to that only vvhich is of the Lavv,
but to that alſo vvhich is of the faith of Abraham, vvho is
the

:: The vvord, *Reputed*, doth not diminiſh the truth of the iuſtice, as though it vvere reputed for iuſtice, being not iuſtice in deede, but ſignifieth, that as it vvas in it ſelf, ſo God eſteemed & reputed it, as the ſame greeke vvord muſt needes be taken v.9. next going before, & 1 Cor. 1, 1. and els where.

c Our Sacraments of the nevv Lavv giue *ex opere operato* that grace and iuſtice of faith vvhich here is commended. vvhereas circúciſió vvas but a ſigne or marke of the ſame.

the father of vs al, (as it is vvritten: † *For, a father of many nations* 17 *Gen. 17, 4.*
haue I appointed thee) before God, vvhom ' thou didſt beleeue', ' *be be-*
vvho quickeneth the dead: and calleth thoſe things that are *leeued,*
not, as thoſe things that are. † Vvho contrarie to hope be- 18
leeued in hope: that he might be made the father of many
nations, according to that vvhich vvas * ſaid to him: *So* *Gen.15,5*
ſhal thy ſeede be, as the ſtarres of heauen, and the ſand of the
ſea. † And he vvas not vveakened in faith: neither did he- 19
cõſider his ovvne body novv quite dead, vvhereas he vvas al-
moſt an hundred yeres old, and the dead matrice of Sara. † In 20
the promiſſe alſo of God he ſtaggered not by diſtruſt: but
vvas ſtrengthened in faith, giuing glorie to God: † moſt ful- 21
ly knovving that vvhatſoeuer he promiſed, he is able alſo to
doe. † Therfore vvas it alſo reputed him to iuſtice. 22

† And it is not vvritten only for him, that it vvas reputed 23
him to iuſtice: † but alſo [n] for vs, to vvhom it ſhal be repu- 24
ted beleeuing in him, that raiſed vp IESVS CHRIST our
Lord from the dead, † vvho vvas deliuered vp for our ſinnes, 25
and roſe againe for our iuſtification.

ANNOTATIONS
CHAP. IIII.

Abrahams Workes before faith.

1. Abraham.] The Apoſtle diſputing in this chapter, as before, againſt them that thought they might be iuſtified by their vvorkes done vvithout the grace of Chriſt and faith in him, propoſeth Abraham for an example, and proueth that he had no iuſtice nor eſtimation of iuſtice before God by any vvorkes done before he had faith, or that proceded not of faith and Gods grace.

Iuſtice before men, and iuſtice before God.

2. By vvorkes.] If Abraham did any commendable vvorkes before he beleeued Chriſt, as many Philoſophers did, men might count him iuſt therfore, but in Gods ſight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he ſhould neuer haue had the eſtimation of a iuſt man. Therfore God in the Scriptures reputing him as a iuſt man, giueth the cauſe thereof, ſaying, *Abraham beleeued God, and it vvas reputed to him for iuſtice.*

Not vvorkes, but mere grace is cauſe of our firſt iuſtificatiõ.

4. To him that vvorketh.] That is to ſay, He that preſumeth of his ovvne vvorkes as done of him ſelf vvithout faith, Gods helpe, and grace: and ſaying, that grace or iuſtification vvere giuen to him for his vvorkes: this man doth chalenge his iuſtification as dette, and not as of fauour and grace.

5. To him that vvorketh not] He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his infidelitie as cauſe of his iuſtification, but faith in Chriſt, and that proceding of mere grace. Vvherevpon S. Auguſtine ſaith: *Knovv thou that faith found thee vniuſt. And if faith giuen to thee, made thee iuſt, it found thee a vvicked one vvhom it might make iuſt. If it found thee vvicked, and of ſuch an one made thee iuſt, vvhat vvorkes hadſt thou being then vvicked? None couldeſt thou haue (nor canſt haue) before thou beleeuedſt. Beleeue then in him that iuſtifieth the impious, that thy good vvorkes may be good vvorkes in deede.* Auguſt. in Pſal. 31.

Heretical tranſlation.

6. As Dauid termeth.] The Proteſtants for, c *termeth*, tranſlate, *deſcribeth*, for that they vvould haue the ignorant beleeue, the vvhole nature & definition of Iuſtification to be nothing els but remiſſion of ſinnes, and no grace or inherent iuſtice giuen from God at al. Vvhen the Apoſtle vvould ſay nothing els, but that in the firſt iuſtificatiõ God findeth no good vvorkes or merites to reward, but only ſinnes to forgiue vnto ſuch as haue faith in him.

c λέγει

Vvhat is, *Sinnes couered or not imputed.*

7. Couered. 8. not imputed.] You may not gather (as the Heretikes doe) of theſe termes, *couered*, and, *not imputed*, that the ſinnes of men be neuer truely forgiuen, but hidden only. for that derogateth much to the force of Chriſtes bloud and to the grace of God, by vvhich our offences be truely

Io. 1, 29. truly remitted. He is the Lambe that *taketh away* the ſinnes of the world, *that waſheth*, and
2 Cor. 6, 11. *blotteth out* our ſinnes. therfore to couer them, or, not to impute them, is, not to charge vs with
Apoc. 1, 5. our ſinnes, becauſe by remiſſion they be cleane taken away: otherwyſe it were but a feined forgiueneſſe. *See S. Auguſtine in pſal. 31 enarrat. 2.*

11. A ſeale.] The Heretikes would proue hereby, that the Sacraments of the Church giue not grace or iuſtice of faith, but that they be notes, markes, and badges only of our remiſſion of ſinnes had by faith before: becauſe Abraham was iuſt before, and tooke this Sacrament for a ſeale thereof only. To which muſt be anſwered, that it followeth not that it is ſo in al, becauſe it was ſo in the Patriarch, who was iuſt before, and was therfore as it were the founder of Circumciſion, or he in whom God would firſt eſtabliſh the ſame: no more then it followeth that, becauſe the Holy Sacrament of the Altar remitted not ſinnes to Chriſt nor iuſtified him, therefore it hath that effect in none. Looke S. Auguſtine *de bapti. contra Donatiſtas li. 4. c. 24.* Where you ſhal ſee that (though not in Abraham) yet in Iſaac his ſonne, and ſo conſequently in the reſt, the Sacrament went before, and iuſtice followed.

The Sacraments are not mere markes, but cauſes of iuſtification.

24. For vs, ſo vvhom it ſhal be reputed.] By this it is moſt plaine againſt our Aduerſaries, that the faith which was reputed for iuſtice to Abraham, was his beleefe of an Article reuealed to him by God, that is to ſay, his aſſent and credit giuen to gods ſpeaches: as in vs his poſteritie according to the ſpirit, it is here plainely ſaid, that iuſtice ſhal be reputed to vs by beleeuing the Articles of Chriſtes death and Reſurrection, and not by any fond ſpecial faith, *fiducia* or confidence of eche mans owne ſaluation, to eſtabliſh the which fiction, they make no account of the faith Catholike, that is, wherewith we beleeue the Articles of the faith, which only iuſtifieth, but call it by contempt, an hiſtorical faith: ſo as they may terme Abrahams faith, and our Ladies faith, of which
Luc. 1, 45. it was* ſaid, Beata quæ credidiſti, *Bleſſed art thou that haſt beleeued*. And ſo in truth they deny as well the iuſtification by faith, as by workes.

By what faith we are iuſtified.

CHAP. V.

Hauing therfore through faith in Chriſt, obteined the beginning, he ſhewveth what great cauſe we haue to hope for the accompliſhment. 12 And then he procedeth in his arguing, and ſhewveth that as by one, al were made ſinners, ſo by one, al muſt be made iuſt.

1 BEING iuſtified therfore by faith, "let vs haue peace toward God by
2 our Lord IESVS CHRIST: † by whō alſo we haue "acceſſe through faith into this grace wherein we ſtand, and glorie, :: in the hope
3 of the glorie of the ſonnes of God. † And not only this: but alſo we glorie in tribulations, knowing
4 that tribulation worketh patience: † and patience, proba-
5 tion: and "probation, hope. † and hope confoundeth not: becauſe" the charitie of God is powred forth in our hartes,
6 by the holy Ghoſt which is giuen vs. † For why did
c weake- nes
Chriſt, when we as yet were c weake, according to the time
7 die for the impious? † For, ſcarſe for a iuſt man doth any die:
8 for perhaps for a good man durſt ſome man die. † But God commendeth his charitie in vs: becauſe, when as yet we
9 were ſinners, Chriſt died for vs. † Much more therfore now being iuſtified in his bloud, ſhal we be ſaued from wrath

The Epiſtle on Imber Saturday in whitſon-Weeke, And for many Martyrs.

:: Chriſtian mē do not vaunt thē ſelues of the certaſtie of their ſaluatiō, but glorie in the hope thereof onely, which hope is here inſinuated to be giuen in our iuſtificatiō, & is afterward to be cōfirmed by probation in tribulation.

c The Heretikes falſely tranſlate, *of no ſtrength*, to take away al free will. *Ne. Teſt. 1580.*

by him. † For if, vvhen vve vvere enemies, vve vvere re- 10
cõciled to God by the death of his Sonne: much more being
reconciled, ſhal vve be ſaued in the life of him. † And not 11
only this: but alſo vve glorie in God through our Lord
IESVS Chriſt, by vvhom novv vve haue receiued recon-
ciliation.

† Therfore, as "by one man ſinne entred into this vvorld, 12
and by ſinne death: and ſo vnto al men death did paſſe, in
vvhich al ſinned. † For euen vnto the Lavv ſinne vvas in the 13
world: but ſinne was not imputed, when the law was not. † But 14
death reigned from Adam "vnto Moyſes, euen on them alſo
that ſinned not after the ſimilitude of the preuarication of
Adam, vvho is a figure of him to come. † But not as the of- 15
fence, ſo alſo the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man IESVS Chriſt, hath abounded vpon many. † And not as 16
by one ſinne, ſo alſo the gift. for iudgemẽt in deede is of one, *ſinner;*
to condemnatiõ: but grace is of many offences, to iuſtificatiõ.
† For if in the offẽce of one, death reigned by one: much more 17
"Here vve may ſee againſt the Heretikes, that they vvhich, be borne of Chriſt and iuſtified by him, be made & conſtituted iuſt in deede, & not by imputation only: as al that be borne of Adam, be vniuſt and ſinners in truth, & not by imputation.
they that receiue the aboundance of grace and of donation &
of iuſtice, ſhal reigne in life by one, IESVS Chriſt. † Therfore as 18
by the offence of one, vnto al men to condemnation: ſo alſo
by the iuſtice of one, vnto al men to iuſtification of life.
† For as by the diſobedience of one man, many vvere made 19
ſinners: ſo alſo by the obedience of one, many "ſhal be
made iuſt. † But the Lavv entred in, that ſinne might abound. 20
And vvhere ſinne abounded, grace did more abound. † that 21
as ſinne reigned to death: ſo alſo grace may reigne by iuſtice
to life euerlaſting, through IESVS Chriſt our Lord.

ANNOTATIONS
CHAP. V.

Againſt the Heretikes ſpecial faith and ſecuritie.

1. *Let vs haue.*) Vvhether vve read, *Let vs haue peace*, as diuerſe alſo of the Greeke Doctors (*Chryſoſt. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine ſecuritie and infallible certaintie vvhich our Aduerſaries ſay, euery man ought to haue vpon his preſumed iuſtification by faith, that him ſelf is in Gods fauour, and ſure to be ſaued: *peace towards God*, being here nothing els, but the ſincere reſt, tranquillitie and comfort of minde and conſcience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by vvhich, and none other, men be iuſtified, neither teacheth nor breedeth any ſuch ſecuritie of ſaluation. And therfore they haue made to them ſelues an other faith vvhich they call *Fiduciam*, quite vvithout the compaſſe of the Creede and Scriptures. εχωμεν εχομεν

Iuſtificatiõ attributed much

2. *Acceſſe through faith.*) Iuſtification, impliẽth al grace and vertues receiued by Chriſtes merites, but the entrance and acceſſe to this grace and happy ſtate is by faith, becauſe faith is the ground and

and firſt foundation to build on, and port to enter into the reſt. Vvhich is the cauſe that our iuſtification is attributed to faith, namely in this Epiſtle, though faith it ſelf be of grace alſo. to faith as to the fundation.

4. Probation hope.) This refelleth the errour alſo of the Proteſtants, that vvould haue our hope to hold only on Gods promiſes, and not a vvhit on our doings. Vvhere vve ſee that it ſtandeth (and is ſtrengthened alſo) vpon patience and conſtancie, and good probation and trial of our ſelues in aduerſities: and that ſo grounded vpon Gods promiſes and our ovvne doings, it neuer confoundeth. Our hope is ſtrengthened by vvel doing.

5. Charitie is powred.) Charitie alſo is giuen vs in our firſt iuſtification, and not only imputed vnto vs, but in deede invvardly povvred into our hartes by the Holy Ghoſt, vvho vvith and in his giftes & grace is beſtovved vpon vs. for this Charitie of God is not that vvhich is in God, but that vvhich he giueth vs, as S. Auguſtine expoundeth it: *li. de Sp. & lit. c. 32.* Vvho referreth this place alſo to the grace of God giuen in the Sacrament of Confirmation. *de bapt. cont. Donat. li. 3 c. 16.* Charitie is a qualitie in vs.

12. By one man ſinne entred.) By this place ſpecially the Church of God defendeth and proueth againſt the old Heretikes the Pelagians, that denied children to haue any original ſinne, or to be baptized for the remiſſion thereof: that in and by Adam al be conceiued, borne, and conſtituted ſinners. Which no leſſe maketh againſt the Caluiniſts alſo, that affirme, Chriſtiã mens children to be holy from their mothers vvombe. And the ſame reaſon vvhich S. Auguſtine deduceth (*li. 1 c. 2. 9. de pec. meritis.*) out of this text, to proue againſt the ſaid Pelagians, that the Apoſtle meaneth not of the general imitation of Adam in actual ſinnes, ſeruеth againſt Eraſmus and others, inclining rather to that nevv expoſition, then to the Churches and fathers graue iudgement herein. *Conc. Milevitanum c. 2.* *Conc. Tri. ſeſſ. 5 decr. de pec. orig.* Al by Adam borne in original ſinne.

14. vnto Moyſes.) Euen in the time of the Lavv of nature, vvhen men knevv not ſinne, and therfore it could not by mans iudgement be imputed: and in the time of Moyſes Lavv, vvhen the commaundement taught them to knovv it, but gaue them no ſtrength nor grace to auoid it, ſinne did reigne, and therevpon death and damnation, euen til Moyſes *inclusiue*, that is to ſay, euen til the end of his Lavv. And that not in them onely vvhich actually ſinned, as Adam did, but in infants vvhich neuer did actually offend, but onely vvere borne and conceiued in ſinne, that is to ſay, hauing their natures defiled, deſtitute of iuſtice, and auerted from God in Adam, and by their deſcent from him: Chriſt onely excepted, being conceiued vvithout mans ſeede, and his mother for his honour and by his ſpecial protection (as many godly deuout men iudge) preſerued from the ſame. Chriſt only not conceiued in ſinne, and (as it is thought) our B. Lady.

20. That ſinne might abound.) *That*, here hath not the ſignification of cauſalitie, as though the Lavv vvere giuen for that cauſe to make ſinne abound: but it noteth the ſequele, becauſe that followed thereof, and ſo it came to paſſe, that by the prohibition of ſinne, ſinne increaſed: by occaſion vvhereof, the force of Chriſtes grace is more amply and aboundantly beſtovved in the nevv Teſtament. The Lavv did not cauſe more ſinne, though that vvere the ſequele thereof.

CHAP. VI.

He exhortath vs, nevv after Baptiſme, to liue no more in ſinne, but to vvalke in good vvorkes: becauſe there vve died to the one, and roſe againe to the other 14 (grace alſo giuing vs ſufficient ſtrength) 16 and vvere made free to the one, and ſeruants to the other, 21 and ſpecially becauſe of the fruite here, and the end aftervvard, both of the one and of the other.

1 WHAT ſhal vve ſay then? Shal vve continue in
2 ſinne that grace may abound? † God forbid. For
:: vve that are dead to ſinne, hovv ſhal vve yet liue
3 therein? † [b] Are you ignorant that al vve vvhich
are baptized in Chriſt IESVS, in his death vve are baptized?
4 † For :: vve are buried together vvith him by Baptiſme into
death: that as Chriſt is riſen from the dead by the glorie of
5 the father, ſo vve alſo may vvalke in nevvneſſe of life. † For
if vve be become complanted to the ſimilitude of his death,

b The Epiſtle vpõ the 6 Sũday after Pentecoſt.

:: Remiſſion of ſinne, nevv life, ſanctification, and iuſtificatiõ, are giuen by baptiſme, becauſe it reſembleth in vs and applieth to vs Chriſtes death and reſurrectiõ, and engraffeth vs into him.

vve ſhal be alſo of his reſurrection. † Knovving this, that 6
our old man is crucified vvith him, that the body of ſinne
may be deſtroied, to the end that vve may ſerue ſinne no
longer. † For he that is dead, is iuſtified from ſinne. † And 7
if vve be dead vvith Chriſt, vve beleeue that vve ſhal liue 8
alſo together vvith Chriſt. knovving that Chriſt riſing 9
againe from the dead, novv dieth no more, death ſhal no more
haue dominion ouer him. † For that he died, "to ſinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you alſo, that you are dead to ſinne, but aliue to God in Chriſt
IESVS our Lord. ¶

† Let not" ſinne therfore reigne in your mortal body, that 12
you obey the concupiſcences thereof. † But neither doe ye 13
exhibite your members inſtruments of iniquitie vnto ſinne:
but exhibite your ſelues to God as of dead men, aliue: and
your members inſtruments of iuſtice to God. † For ſinne 14
ſhal not haue dominion ouer you. for you are not vnder the
Lavv, but vnder grace.

† Vvhat then? ſhal vve ſinne, becauſe vve are not vnder 15
the Lavv, but vnder grace? God forbid. † *Knovv you not 16
that to vvhom you exhibite your ſelues ſeruants to obey, you
are the ſeruants of him vvhom you obey, vvhether it be of
ſinne, to death, or of obedience, to iuſtice. † But thankes be to 17
God, that you vvere the ſeruants of ſinne, but :: haue obeied
from the hart, vnto that" forme of doctrine, into the vvhich
you haue been deliuered. † And being made free from ſinne, 18
you vvere made ſeruants to iuſtice. † I ſpeake an humane 19
thing, becauſe of the infirmitie of your fleſh. for as you haue
exhibited your members to ſerue vncleanneſſe and iniquitie,
vnto iniquitie: ſo now exhibite your mẽbers to ſerue iuſtice,
:: vnto ſanctification. † For when you vvere ſeruants of ſinne, 20
you were free to iuſtice. † What fruite therfore had you then in 21
thoſe things, for vvhich novv you are aſhamed? for the end
of them is death. † But novv being made free from ſinne, 22
and become ſeruants to God, you haue your fruite vnto ſan-
ctification, but the end, life euerlaſting. † For the ſtipends 23
of ſinne, death. but" the grace of God, life euerlaſting in
Chriſt IESVS our Lord. ¶

:: Here againe is ſignifi d, that our diſcharge frõ the bõdage of ſinne, is by the Chriſtian faith, & by obedience to the vvhole doctrie of Chriſts religion: in that the Apoſtle attributeth this their deliuerance frõ ſinne, to their humble receiuing of the Catholike faith.

The Epiſtle vpõ the 7 Sunday after Pentecoſt.

:: He ſignifieth that as vvhen they vvere ſubiect to ſinne by cõtinual & oftẽ vvorking vvickednes, they increaſed their iniquitie: that ſo alſo novv being iuſtified, they may & ſhould by external vvorkes of iuſtice, increaſe their iuſtice and ſanctification.

*Io.8,34. 2.Pet.2, 19.

ANNOT.

ANNOTATIONS
CHAP. VI.

1. We that are baptized.) That vvhich before he chalenged from the Lavv of Moyſes, to faith, is novv attributed to baptiſme, vvhich is the firſt Sacrament of our faith and the entrance to Chriſtian religion. Whereby it is plaine that he meaneth not onely faith to iuſtifie, but the Sacraments alſo, and al Chriſtian religion, vvhich he calleth the Lavv of ſpirit, grace, and faith. Not only faith.

6. Old man, body of ſinne.) Our corrupt ſtate ſubiect to ſinne and concupiſcence, comming to vs from Adam, is called the *Old man*: as our perſon reformed in & by Chriſt, is named the *Nevv man*. And the lumpe and maſſe of ſinnes vvhich then ruled, is called the corps or body of ſinne. The old man, & the nevv.

10. To ſinne he died.) Chriſt died to ſinne; vvhen by his death he deſtroied ſinne: Vve die to ſinne, in that vve be diſcharged of the povver thereof, vvhich before vvas as it vvere the life of our perſons, and commaunded al the partes and faculties of our ſoule and body: as contrarievviſe vve liue to God, vvhen his grace ruleth and vvorketh in vs, as the ſoule doth rule our mortal bodies. Dying to ſinne. Liuing to God.

12. Sinne reigne.) Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it vvere a diſeaſe or infirmitie in vs, inclining vs to il, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commaundement, til it reigne in vs, and vve obey and folovv the deſires thereof. *Auguſt. li. de nupt. & concupiſc. c. 23. Cont. 2 epiſt. Pelag. li. 1 c. 13. Conc. Tridens. Seſſ. 5. decret. de pec. orig.* Hovv concupiſcēce is called ſinne.

17. Forme of doctrine,) At the firſt conuerſion of euery nation to the Catholike faith, there is a forme & rule of beleeſe ſet dovvne, vnto vvhich vvhen the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any nevv doctrine or Analogie of faith, as the Proteſtants call it. The doctrine of our firſt Apoſtles.

23. The grace of God, life euerlaſting.) The ſequele of ſpeache required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice. and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter: *that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life euerlaſting.* but here he changed the ſentence ſomevvhat, calling life euerlaſting *grace*, rather then *reward*: becauſe the merites by vvhich vve attaine vnto life, be al of Gods gift and grace. *Auguſt. Ep. 105 ad Sixtum.* Life euerlaſting a ſtipend, and yet grace.

CHAP. VII.

Our former huſband (ſinne) vvith his lavv, is dead in Baptiſme: and novv vve are maried to an other huſband (to Chriſt) to bring forth children to God, that is, good vvorkes. 7 And hovv the Lavv being good, vvas yet to vs the lavv of ſinne and death, becauſe concupiſcence reigned in vs. 17 But novv by Baptiſme grace reigneth in vs. though alſo concupiſcence doth remaine and tempt vs ſtill.

1  RE you ignorant brethren (for I ſpeake to them that knovv the Lavv) that the Lavv hath dominion ouer a man as long
2 time as he liueth? † for *the vvoman that is vnder a huſband: :: her huſband liuing is bound to the lavv. but if her huſband be dead, ſhe is looſed from the lavv of
3 her huſband. † Therfore her huſband liuing, ſhe ſhal be called an aduoutereſſe if ſhe be vvith an other man: but if her huſband be dead, ſhe is deliuered from the lavv of her huſband: ſo that ſhe is not an aduoutereſſe if ſhe be

1. Cor. 7, 39.

:: Nothing but death diſſoluoth the band betvvixt man & vvife: though for fornication one may depart from an others companie, therfore to mary againe is aduoutrie, during the life of the partie ſeparated.

:: Being novv baptiſed and dead to ſinne, & engraffed in Chriſts myſtical body, you are diſcharged of the Lavv of Moyſes, and I are free in Chriſt.

vvith an other man. † Therfore my brethren:: you alſo are 4
made dead to the Lavv by the body of Chriſt: that you may
be an other mans vvho is riſen againe from the dead, that vve
may fructifie to God. † For vvhen vve vvere in the fleſh, 5
the paſſions of ſinnes, that vvere by the Lavv, did vvorke in
our members, to fructifie vnto death. † but novv vve are 6
looſed from the lavv of death, vvherein vve vvere deteined:
c in ſo much vve ſerue in :: nevvneſſe of ſpirit, and not in the
oldnes of the letter.

c ὥστε δου-λεύειν

:: By Baptiſme vve haue not Chriſtes iuſtice imputed to vs, but an invvard nevvneſſ: of ſpirit giuen vs and reſident in vs.

† Vvhat ſhal vve ſay then? is the Lavv ſinne? God for- 7
bid. But ſinne I did not knovv, but by the Lavv. for concu-
piſcẽce I knevv not, vnleſſe the lavv did ſay: "*Thou ſhalt not couet.*
† But :: occaſion being taken, ſinne by the commaundement 8
vvrought in me al cõcupiſcence. For vvithout the Lavv ſinne
vvas dead. † And I liued vvithout the Lavv ſometime. But 9
vvhen the commaundement vvas come, ſinne reuiued. † And 10
I vvas dead: and the commaundement, that vvas vnto life,
the ſame to me vvas found to be vnto death. † For ſinne 11
taking occaſion by the commaundement, ſeduced me, and by
it killed me. † Therfore * the Lavv in deede is holy, and the 12
commaundement holy, and iuſt, and good.

Exo. 20, 17. Deu. 5, 21.

:: Sinne or concupiſcẽce Which vvas aſleepe before, vvas wakened by prohibition, the Lavv not being the cauſe thereof, nor giuing occaſion thereunto, but occaſion being taken by our corrupt nature to reſiſt that which was commaunded.

1. Tim. 1, 8.

† That thẽ vvhich is good, to me vvas it made death? God 13
forbid. but ſinne, that it may appeare ſinne, by the good thing
vvrought me death: that ſinne might become ſinning aboue
meaſure by the cõmaundemẽt. † For vve knovv that the Law 14
is ſpiritual, but I am carnal, ſold vnder ſinne. † For "that which 15
I vvorke, I vnderſtand not. for" not that vvhich I vvil, the
ſame do I: but vvhich I hate, that I doe. † And if that vvhich 16
I vvil not, the ſame I doe: I cõſent to the Lavv, that it is good.

† But novv, not I vvorke it any more, but the ſinne that 17
dvvelleth in me. † For I know that there dvvelleth not in me, 18
that is to ſay, in my fleſh, good. For to vvil, is preſẽt vvith me,
but to accompliſh that vvhich is good, I finde not. † For 19
"not the good vvhich I vvil, that doe I: but the euil" vvhich
I vvil not, that I doe. † And if that vvhich I vvil not, the 20
ſame I doe: novv not I vvorke it, but the ſinne that dvvel-
leth in me. † I finde therfore, the Lavv, to me hauing a vvil 21
to doe good, that euil is preſent vvith me. † For I am de- 22
lighted vvith the lavv of God according to the invvard man:
† but I ſee an other lavv in my members, repugning to the 23
lavv of my minde, and captiuing me in the lavv of ſinne that
is

The Epiſtle in a Votiue Maſſe for ſinners.

24 is in my members. † Vnhappie man that I am, vvho ſhal
25 deliuer me from the body of this death? † The grace of God
by IESVS Chriſt our Lord. ‡ Therfore I my ſelf ″ vvith the
minde ᶜ ſerue the lavv of God, but vvith the fleſh, the lavv
of ſinne.

c δουλεύω

ANNOTATIONS
CHAP. VII.

7. Thou ſhalt not couet.) It is not the habitual concupiſcence or infirmitie of our nature or ſenſual deſire or inclination to euil, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey and folovv the luſtes thereof, that is a ſinne and prohibited. Actual concupiſcence forbidden, not habitual.

15. That vvhich I vvorke.) This being vnderſtood of S. Paul him ſelf or any other luſt perſon, the ſenſe is, that the fleſh and inferiour part ſtirreth vp diuerſe diſordered motions and paſſions or perturbations againſt the minde, and vpon ſuch a ſoden ſometimes inuadeth the ſame, that before it attẽdeth, or reaſon can gather it ſelf to deliberate, mã is in a ſort (though vnvvittingly) entangled. Vvhich as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner. Soden inuoluntarie motions are no ſinne.

15. Not that vvhich I vvil) He meaneth not, that he can do no good that he vvilleth or deſireth, or that he is euer forced to do that vvhich his vvill agreeth not vnto: but that by reaſon of the forcibleneſſe of concupiſcence, vvhereof he can not rid him ſelf during life, he can not accompliſh al the deſires of his ſpirit and minde, according as he ſaith to the Galatians, *The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not vvhatſoeuer you vvill, you can do.* Concupiſcence taketh not avvay free vvil.

c. 5, 17.

19. Not the good vvhich I vvill.) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvill conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as * S. Auguſtine ſaith) he neede neuer ſay to God, *forgiue vs our ſinnes*, for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions. Sinne is voluntarie, and otherwiſe it is no ſinne.

ep. ad Aſellicum 200.

19. Which I vvil not.) It maketh not any thing againſt free vvill that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvill agreeth not vnto: but it proueth plainely free vvil. becauſe the proper act thereof, that is, to vvill or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvill commaundeth or preſcribeth. And therfore that is neuer imputed to mã vvhich he doth in his external or internal faculties, vvhen vvil concurreth not. Yea aftervvard (v, 20) the Apoſtle ſaith, *Non ego operor*, man doeth not that vvhich is not done by his vvill: vvhich doth moſt euidently proue free vvill.

25. With the minde, vvith the fleſh.) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvhereunto the ſpirit, reaſon, or minde of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhit deefile the operatiõs of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them. for it is plaine that the operations of the fleſh and of the ſpirit do not concurre together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie. That in minde he ſerueth the Lavv of God, in fleſh the lavv of ſinne, that is to ſay, concupiſcence. Concupiſcence defileth not a iuſt mans actiõs as the Lutherãs ſay.

CHAP. VIII.

That novv after Baptiſme vve are no more in ſtate of damnation, becauſe by the grace vvhich vve haue receiued, vve are able to fulfil the Lavv: vnles vve do vvilfully giue the dominion againe to concupiſcence. 18 Then (becauſe of the perſecutions that then vvere) he comforteth and exhorteth them vvith many reaſons.

THERE



HERE is novv therfore no damnation 1
to them that are in Christ IESVS: that
walke not according to the flesh. † For the 2
lavv of the spirit of life in Christ IESVS,
hath deliuered me from the lavv of sinne
and of death. † For that vvhich vvas 3
impossible to the Lavv, in that it vvas
vveakened by the flesh: God sending his sonne in the simi-
litude of the flesh of sinne, euen of sinne damned sinne in
the flesh, † that :: the iustification of the lavv might be ful- 4
filled in vs, vvho vvalke not according to the flesh, but ac-
cording to the spirit. † For they that are according to the 5
flesh, are affected to the things that are of the flesh, but they
that are according to the spirit: are affected to the things that
are of the spirit. † For the vvisedom of the flesh, is death: 6
but the vvisedom of the spirit, life and peace. † Because the 7
vvisedom of the flesh, is an enemie to God: for to the law of
God it is not subiect, neither can it be. † And they that are 8
in the flesh, can not please god. † But you are not in the flesh, 9
but in the spirit, yet if the Spirit of God dvvel in you. But if
any man haue not the Spirit of Christ, the same is not his.
† But if Christ be in you: the body in deede is dead because 10
of sinne, but the spirit liueth because of iustification. † And 11
if the Spirit of him that raised vp IESVS from the dead, dvvel
in you: he that raised vp IESVS CHRIST from the dead, shal
quicken also your mortal bodies, because of his Spirit dvvel-
ling in you. † Therfore brethren, vve are detters: not to the 12
flesh, to liue according to the flesh. † For if you liue accor- 13
ding to the flesh, you shal die. but if by the spirit, you mor-
tifie the deedes of the flesh, you shal liue. † For vvhosoeuer 14
:: are ledde by the spirit of God, they are the sonnes of God.
† For *you haue not receiued the spirit of seruitude againe in 15
feare: but *you haue receiued the spirit of adoption of sonnes,
vvherein vve crie: Abba, (father). † For " the Spirit him self, 16
giueth testimonie to our spirit, that we are the sonnes of God. 17
† And if sonnes, heires also: heires truly of God, and coheires
of Christ: if " yet if vve suffer vvith him, that vve may be also
glorified vvith him.

† For I thinke that the passions of this time are not " con- 18
digne to the glorie to come that shal be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

:: This conuinceth against the Churches aduersaries, that the lavv, that is, gods cõmaundemẽts may be kept, & that the keeping thereof is iustice, & that in christian men that is fulfilled by Christs grace vvhich by the force of the Lavv could neuer be fulfilled.

The Epistle vpõ the 8 Sunday after Pentecost.

:: He meaneth not that the Childrẽ of God be violently cõpelled against their vvilles, but that they be svveetly dravvẽ, moued, or induced to do good. *Aug. Enchirid. c. 60. De verb. Dom. ser. 03 c.7. et de verb. Apost. ser. 13 c.11.12.*

The Epistle vpõ the 4 Sunday after Pentecost, and for many Martyrs.

enmitie

2. Tim. 1, 7. Gal. 4, 5.

condigna ad gloriam

20 the ſonnes of God. † For the creature is made ſubiect to
vanitie, not vvilling, but for him that made it ſubiect in hope:
21 † becauſe the creature alſo it ſelf ſhal be deliuered from the
ſeruitude of corruption, into the libertie of the glorie of the
22 children of God. † For vve knovv that euery creature gro-
23 neth, and trauaileth euen til novv. † And not only it, but
vve alſo our ſelues hauing the firſt fruites of the ſpirit, vve
alſo grone vvithin our ſelues, expecting the adoption of the
24 ſonnes of God, the redemption of our body. ¶ † For "by
hope vve are ſaued. But hope that is ſeen, is not hope. for that
25 vvhich a man ſeeth, vvherfore doth he hope it? † But if vve
hope for that vvhich vve ſee not: vve expect by patience.
26 † And in like maner alſo the Spirit helpeth our infirmitie.
For, vvhat vve ſhould pray as vve ought, vve knovv not: but
the Spirit him ſelf requeſteth for vs vvith gronings vnſpea-
27 keable. † And he that ſearcheth the hartes, knovveth vvhat
"the Spirit deſireth: becauſe according to God he requeſteth
28 for the ſainctes. † And vve knovv that to them that loue
God, al things cooperate vnto good, to ſuch as according to
29 purpoſe are called to be ſainctes. † For vvhom he hath for-
knowen, he hath alſo predeſtinated to be made conformable
to the image of his ſonne: that he might be the firſt-borne in
30 many brethren. † And "vvhom he hath predeſtinated: them
alſo he hath called. and vvhom he hath called: them alſo he
hath iuſtified. and vvhom he hath iuſtified: them alſo hath he
31 glorified. † What ſhal vve then ſay to theſe things? If God
32 be for vs, vvho is againſt vs? † He that ſpared not alſo his
ovvne ſonne, but for vs al deliuered him: hovv hath he not
33 alſo vvith him giuen vs al things? † Who ſhal accuſe againſt
34 the elect of God? God that iuſtifieth. † Who is he that ſhal
condemne? Chriſt IESVS that died, yea that is riſen alſo
againe, vvho is on the right hand of God, vvho alſo maketh
35 interceſsion for vs. † Who then ſhal ſeparate vs from the The Epiſtle for S. Ignatius Febr. 1.
charitie of Chriſt? tribulation? or diſtreſſe? or famine? or
36 nakednes? or danger? or perſecution? or the ſvvord? († as
Pſ. 43, 22. it is vvritten, *For vve are killed for thy ſake al the day: vve are eſteemed as ſheepe of ſlaughter.*)
37 † But in al theſe things we ouercome becauſe
38 of him that hath loued vs. [c] † For "I am ſure that neither death,
c πέπεισ-μαι γὰρ nor life, nor Angels, nor Principalities, nor Povvers, neither
39 things preſent, nor things to come, neither might, † nor
height, nor depth, nor other creature, ſhal be able to

ſeparate vs from the charitie of God vvhich is in Chriſt IESVS our Lord. H

ANNOTATIONS
CHAP. VIII.

The teſtimonie of the Spirit.

16. The ſpirit giueth teſtimonie.) This place maketh not for the Heretikes ſpecial faith, or their preſumptuous certainty that euery one of them is in grace: the teſtimonie of the Spirit being nothing els, but the invvard good motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by ſeruing him: by vvhich they haue as it vvere an atteſtation of his ſauour tovvardes them, vvhereby the hope of their iuſtification and ſaluation is much corroborated and ſtrengthened.

Notvvithſtandig Chriſts tribulation and Paſſion, yet ours alſo is required.

17. Yet if we ſuffer.) Chriſtes paines or paſſions haue not ſo ſatisfied for al, that Chriſtian men be diſcharged of their particular ſuffering or ſatisfying for eche mans ovvne part: neither be our paines nothing vvorth to the attainement of heauen, becauſe Chriſt hath done ynough, but quite contrarie: he vvas by his paſſion exalted to the glorie of heauen: therfore vve by compaſſion or partaking vvith him in the like paſſions, ſhal attaine to be feliovves vvith him in his kingdom.

All ſuffering in this life is nothing in compariſon of the heauenly glorie: and yet it is meritorious & vvorthy of the ſame.

18. Condigne.) Our Aduerſaries ground hereon, that the vvorkes or ſufferances of this life be ne. meritorious or vvorthy of life euerlaſting, vvhere the Apoſtle ſaith no ſuch thing, no more then he ſaith that Chriſts Paſſions be not meritorious of his glorie, vvhen I thinke the, dare not much attribute in our Sauiours actions. He expreſſeth onely, that the very afflictions of their ovvne nature, vvhich vve vnder vvith or for him, be but ſhort, momētanie & of no account in compariſon of the recompenſe vvhich vve ſhal haue in heauen, no more in deede vvere Chriſtes paines of their ovvne nature, compared to his glorie, any vvhit comparable: yet they vvere meritorious or vvorthy of heauen, & ſo be ours. And therfore to expreſſe the ſaid cōparifon, here he ſaith, *they are not condigne* * *to the glorie.* He ſaith not, *of the glorie*, as the Heretikes falſly trāſlate: though the Scripture ſpeaketh ſo alſo, vvhen it ſignifieth cōparifon, as *Prou. 3.* in the greeke, *Omnes res, non ſunt dignæ* S. Auguſtine, *illi aſſimulo.* S. Hierom, *non valet huic comparari.* that is, ſo pretious thing is vvorthie of vvisedom, or to be compared vvith it. See the like *Eſter. 2.6, 10. Iob. 9, 2.* But vvhen the Apoſtle vvil expreſſe that they are condigne, vvorthy, or meritorious of the glorie, he ſaith plainly, *That our tribulation vvhich presently is momentanie and light, vvorketh aboue measure exceedingly an eternal vveight of glorie in vs.* The valevv of Chriſtes actiō. rieth not of the leingth or greatnes of them in them ſelues, though to alſo they paſſed al mens doings: but of the vvorthines of the perſon. And ſo the value of ours alſo rieth of the grace of our adoptiō., vvhich maketh thoſe actiōs that of their natures be not meritorious nor anſvverable to the ioyes of heauen in them ſelues, to be vvorthy of heauen. And they might as vvel proue that the vvorkes of ſinne do not demerite damnation. for, ſinne in deede for the quantity and nature of the vvorke, is not anſvverable in pleaſure to the paine of Hel: but becauſe it hath a departing or an alienation from God, be it neuer ſo ſhort, it deſerueth damnation, becauſe it alvvaies proceedeth from the enemy of God, as good vvorkes that be meritorious, procede from the childe of God.

* *ad gloriā*
* *ad gl.* τὸν τῆς δόξης. *ad.* τῶν *μελλόντων* *Rom. 8.18.* *2. Cor. 4.17*

Vvhence the merite of vvorkes riſeth.

As ſometime faith only is named, ſo els vvhere only hope, and only charitie, as the cauſe of our ſaluation.

20. By hope ſaued.) That vvhich in other places he attributeth to faith, is here attributed to hope. for vvhenſoeuer there be many cauſes of one thing, the holy vvriters (as matter is miniſtred and occaſion giuen by the doctrine then handled) ſometimes referre it to one of the cauſes, ſometime to an other: not by naming one alone, to exclude the other, as our Aduerſaries captiouſly and ignorantly do argue: but at diuers times and in ſundrie places to expreſſe that, vvhich in euery diſcourſe could not, nor needed not to be vttered. In ſome diſcourſe, faith is to be recommended: in others, charitie: in an other, hope: ſometimes, almes, mercie: els vvhere, other vertues. One vvhile, *Euery one that beleeueth, is borne of God. 1 Io. 5, 1.* An other vvhile, *Euery one that loueth, is borne of God. 1 Io. 4, 7.* Sometimes, faith purifieth mans hart. *Act. 15, 9.* And an other time, Charitie remitteth ſinnes. *1 Pet. 4, 8.* Of faith it is ſaid, *The iuſt liueth by faith. Ro. 1, 17.* Of charitie, *We know vve haue paſſed from death to life, becauſe vve loue &c. 1 Io. 3, 14.*

Scripture abuſed againſt the Godhead of the Holy Ghoſt.

21. The Spirit deſireth.) Arius and Macedonius old Heretikes had their places to contend vpon, againſt the Churches ſenſe, as our nevv Maiſters novv haue. They abuſed this text to proue the Holy Ghoſt not to be God, becauſe he needed not to pray or aſke, but he might commaund if he vvere God. Therfore S Auguſtine expoundeth it thus, *The Spirit prayeth*, that is, *cauſeth and teacheth vs to pray, and vvhat to pray or aſke.* Auguſt. de anima & eius orig. li. 4, c. 9. & ep. 121. c. 15.

The doctrine of predeſtination, hovv to be reuerenced.

29. Whom he haue predeſtinated.) Gods eternal foreſight, loue, purpoſe, predeſtination, and election of his deere children, and in time their calling, iuſtifying, glorifying by Chriſt, as al other actes and intentions of his diuine vvil and prouidence tovvardes their ſaluation, ought to be reuerenced of al men vvith dreadful humilitie, and not to be ſought out or diſputed on vvith preſumptuous

tuous boldnes and audacitie. for it is the guiſe that many proud perſons, both in this age and alvvaies, haue by Gods iuſt iudgement periſhed in, founding thereon moſt horrible blaſphemies againſt Gods mercie, nature, and goodnes, and diuers damnable errours againſt mans free vvil, and againſt al good life and religion. This high concluſion is here ſet dovvne for vs, that vve may learne to knovv of vvhom vve ought to depend in al our life, by vvhom vve expect our ſaluatiõ, by vvhoſe prouidence al our graces, giftes, and vvorkes do ſtand: by vvhat an euerlaſting gratious determination, our redemption, vvhich is in Chriſt IESVS, vvas deſigned: & to giue God inceſſable thankes for our vocation and preferment to the ſtate vve be in, before the Ievves, vvho deſerued no better then they, before the light of his mercie ſhining vpon vs accepted vs, and reiected them. But this ſaid eminent truth of Gods eternal predeſtination ſtandeth (as vve are bound to beleeue vnder paine of damnation, vvhether vve vnderſtand hovv or no) & ſo S. Auguſtine in al his diuine vvorkes vvritten of the ſame (*De gratia & lib. arb. De corrept. & gratia. Ad articulos falsò impoſitos.*) defendeth, declareth, proueth, and conuinceth, that it doth ſtand (I ſay) vvith mans free vvil and the true libertie of his actions, and forceth no man to be either il or good, to ſinne or vertue, to ſaluation or damnatiõ, nor taketh avvay the meanes or nature of merites, and cooperation vvith God to our ovvne and other mens ſaluation.

uerenced, and vvhat it teacheth vs.

Gods predeſtition taketh not avvay free wil.

18. I am ſure.) This ſpeache is cõmon in S. Paul according to the latin tranſlation, vvhen he had no other aſſured knovvledge but by hope: as *Ro. 15, 14. 2 Tim. 1, 5. Heb. 6, 9*: Vvhere the Greeke vvord ſignifieth only a probable perſuaſion. And therfore except he meane of him ſelf by ſpecial reuelation, or of the predeſtinate in general, (in vvhich tvvo caſes it may ſtand for the certitude of faith or infallible knovvledge) othervviſe that euery particular man ſhould be aſſured infallibly that him ſelf ſhould be iuſtified, and not that onely, but ſure alſo neuer to ſinne, or to haue the gift of perſeuerance, and certaine knovvledge of his predeſtination: that is a moſt damnable falſe illuſion and preſumption, condemned by the Fathers of the holy Councel of Trent. *Seſſ. 6. c. 9. 12. 13.*

πέπεισμαι, Confido. Hierr. q. 7 ad Algaſ.

No man ordinarily is ſure of his ſaluation, but only in hope.

CHAP. IX.

With a proteſtation of his ſorow for it (leſt they ſhould thinke him to reioyce in their perdition) he inſinuateth the IeWes to be reprobate, although they come of Abrahams fleſh, 6 ſaying, to be the ſonnes of God, goeth not by that, but by Gods grace: 19 conſidering that al vvere one damned maſſe. 24 by which grace the Gentils to be made his people: and ſo the prophets to haue foretold of them both. 30 And the cauſe hereof to be, that the Gentils ſubmit them ſelues to the faith of Chriſt, vvhich the IeWes vvil not.

1 I SPEAKE the verity in Chriſt, I lie not, my
conſcience bearing me vvitnes in the holy
2 Ghoſt, † that I haue great ſadneſſe & conti-
3 nual ſorovv in my hart. † For I vviſhed, my
ſelf to be an" anathema from Chriſt for my
brethren, vvho are my kinſmen according
4 to the fleſh, † vvho are Iſraëlites, vvhoſe is
the adoption of ſonnes, and the glorie, and the teſtament, and
5 the lavv giuing, and [c] the ſeruice, and the promiſſes: † vvhoſe
are the fathers, & of vvhom Chriſt is according to the fleſh,
vvho is aboue al things God bleſſed for euer. Amen.

6 † But not that the vvord of God is fruſtrate. For, "not al that
7 are of Iſraël, they be Iſraëlites: † nor they that are the ſeede
of Abrahã, al be children: "*but in Iſaac ſhal the ſeede be called vnto thee:*
† that is to ſay, not they that are the childrẽ of the fleſh, they
are the children of God: but they that are the children of the
8 promiſſe, are eſteemed for the ſeede. † For the vvord of the

[c] ἡ λατρεία,

Gen. 21, 12.

promiſſe is this, *According to this time vvil I come: and Sara ſhal haue a ſonne.* † And not only ſhe, But * Rebecca alſo conceiuing 10
" of one copulation, of Iſaac our father. † For vvhen they 11
vvere" not yet borne, nor had done any good or euil (that
the purpoſe of God according to election might ſtand)
† not of vvorkes, but of the caller it vvas ſaid to her: *That* 12
the elder ſhal ſerue the yonger, †as it is vvritten: *Iacob I loued, but Eſau I* 13
hated.

† Vvhat ſhal vve ſay then?" Is there iniquitie vvith God? 14
God forbid. † For to Moyſes he ſaith, *I vvil haue mercie on vvhom* 15
I haue mercie: and I vvil ſhevv mercie to vvhom I vvil ſhevv mercie. † Ther- 16
fore it is" not of the vviller, nor the runner, but of God that
ſhevveth mercie. † For the Scripture ſaith to Pharao: *That* 17
" *to this very purpoſe haue I raiſed thee, that in thee I may ſhevv my powver: and*
that my name may be renovvmed in the vvhole earth. † Therfore on 18
vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
indurate.

† Thou ſaieſt therfore vnto me: Vvhy doth he yet com 19
plaine? for vvho reſiſteth his vvil? † O man," vvho art 20
thou that doeſt anſvver God? Doth the vvorke ſay to him
that vvrought it: Vvhy haſt thou made me thus? † Or hath 21
not" the potter of clay, povver, of the ſame maſſe to make
one veſſel vnto honour, and an other vnto cõtumelie? † And 22
if God vvilling to ſhevv vvrath, and to make his might
knovven,:: ſuſteined in much patience the veſſels of vvrath
'apte' to deſtruction, † that he might ſhevv the riches of 23
his glorie vpon the veſſels of mercie vvhich he prepared vn-
to glorie.

† Vvhom alſo he hath called, vs, not only of the Ievves, 24
but alſo of the Gentiles, † as in Oſee he ſaith, *I vvil call that* 25
vvhich is not my people, my people: and her that vvas not beloued, beloued: and
her that hath not obteined mercie, hauing obteined mercie. † *And it ſhal be, in* 26
the place vvhere it vvas ſaid to them, you are not my people: there they ſhal be
called the ſonnes of the liuing God. † And Eſaie crieth for Iſrael. *If the* 27
number of the children of Iſrael be as the ſand of the ſea, the remaines ſhal be
ſaued. † *For, conſummating a vvord, and abbridging it in equitie: becauſe a* 28
vvord abbridged ſhal our Lord make vpon the earth. † And as Eſay fore- 29
told, *Vnles the Lord of Sabaoth had left vs ſeede: vve had been made like So-*
dom, and vve had been like as Gomorrha.

† What ſhal vve ſay then? That the Gentiles vvhich pur- 30
ſued not after iuſtice, haue apprehended iuſtice, but the iu-
ſtice that is of faith. † But Iſrael in purſuing the lavv of iu- 31
ſtice, is not come vnto the lavv of iuſtice. † Vvhy ſo? Be- 32
cauſe

S. Hierom. q. 10. ad Hedibiam. *All the epiſtle ſurely to the Romane: needeth interpretatiõ, and is enwrapped with ſo great obſcuricies that to vnderſtãd it We neede the helpe of the Holy Ghoſt, Who by the Apoſtle did dictat theſe ſame things: but eſpecially this place. Howbeit nothing pleaſeth vs but that which is Eccleſiaſtical, that is, the ſenſe of the Church.*

:: That God is not the cauſe of any mans reprobation or damnation, otherwiſe then for puniſhment of his ſinnes, he ſhevveth by that he expecteth al mens amendement vvith great patience, and conſequently that they haue alſo free vvil.

Gen. 18, 10.
Gen. 25, 21.
Gen. 25, 23. *Mal.* 1, 2.
Exo. 33, 19.
~~*Exo.*~~ 9, 16.
apted, fitted
Oſ. 2, 23.
Oſ. 1, 10 *Eſ.* 10, 22.
Eſ. 1, 9.

cause not of faith, but as it were of workes. for [c] they haue stombled at the stone of stombling, † as it is written, *Behold I put in Sion a stone of stombling, and a rocke of scandal: and whosoeuer beleeueth in him, shal not be confounded.*

Es.8,14. 28,16.

c Here we see that they are the cause of their owne damnation by infidelity.

ANNOTATIONS
CHAP. IX.

1. *Anáthema.*] *Anáthema*, by vse of Scripture is either that which by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrariewise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therfore is to be auoided. And in this later sense (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord* IESVS CHRIST, *be he Anathema*, that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councels vse the word for a curse and excommunication against Heretikes and other notorious offenders and blasphemers. Now how the Apostle, wishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this word, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he wished what malediction or separation from Christ so euer that did not imply the disfauour of God towards him, nor take away his loue toward God. This only is certaine that it is a point of vnspeakable charitie in the Apostles breast, and a paterne to al Bishops and Priests, how to loue the saluation of their flocke. As the like was vttered by Moyses when he said: *Either forgiue thu people, or blot me out of thy booke.* Exo.32,32.

Anáthema.

In what sense S. Paul wisheth to be anáthema.

6. *Not al of Israel.*] Though the people of the Iewes were many waies honoured and priuileged, and namely by Christes taking flesh of them: yet the promis of grace and saluation was neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpose, will, and determination, and not tied to any nation, familie, or person.

Gods promis not made to carnal Israel.

7. *But in Isaac.*] The promise made to Abraham was not in Ismael, who was a sonne borne onely by flesh and nature: but in Isaac, who was a sonne obtained by promisse, faith, and miracle: and was a figure of the Churches children borne to God in Baptisme.

Isaac preferred before Ismael.

10. *Of one copulation.*] It is proued also by Gods choosing of Iacob before Esau (who were not onely brethren by father and mother, but also twinnes, and Esau the elder of the two, which according to carnal count should haue had the preeminence) that God in giuing graces followeth not the temporal or carnal prerogatiues of men or families.

Iacob before Esau.

11. *Not yet borne.*] By the same example of those twinnes, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their owne merites: because God, when he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, which was alike in them both. And therfore where iustly he might haue reprobated both, he saued of mercie one. Which one therfore, Being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he was preferred before his brother which was elder then him self, and no worse them him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. for although God elect eternally & giue his first grace without al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight therof.

By the example of Iacob and Esau, is shewed gods mere mercie in the elect, and iustice in the reprobate.

14. *Is there iniquitie?*] Vpon the former discourse that of two persons equal, God calleth the one to mercie, and leaueth the other in his sinne, one might inferre that God were vniust and an accepter of persons. To which the Apostle answereth, that God were not iust nor indifferent in deede, so to vse the matter where grace or saluation were due. As if two men being Christened, both beleeue wel, & liue wel: if God should giue heauen to the one, & should damne the other, then were he vniust, partial, & forgetful of his promisse: but respecting or taking two, Who both be worthy of damnation (as al are before they be first called to mercie). then the matter standeth on mere mercie, and of the giuers will and liberalitie, in which case partialitie hath no place. As for example.

That God is not vniust, or an accepter of persons, is declared by familiar examples.

S. Auguſtines example is of tvvo debters: the one forgiué all, and the other put to pay all, by the ſame creditor. *li. de predeſt. & gra. cap. 9.*

1 Tvvo malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lavv proçede on the other.

2 The theefe that is pardoned, can not attribute his eſcape to his ovvne deſeruings, but to the Princes mercie.

3 The theefe that is executed, can not chalenge the Prince that he vvas not pardoned alſo: but muſt acknowledge that he hath his deſeruing.

4 The ſtanders by, muſt not ſay, that he vvas executed becauſe the Prince vvould not pardon him. for that vvas not the cauſe, but his offenſe.

5 If they aſke further, vvhy the Prince pardoned not both, or executed not both: the anſvver is, that as mercie is a goodly vertue, ſo iuſtice is neceſſarie and commendable.

6 But if it be further demaunded vvhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: anſvver, that (the parties being otherviſe equal) it hangeth merely and vvholy vpon the Princes vvil and pleaſure.

1 So likevviſe, God ſeing al mankind and euery one of the ſame in a general condemnation, and maſſe of ſinne, in and by Adam, deliuereth ſome, and not otherſome.

2 Al that be deliuered out of that cõmon damnation, be deliuered by grace and pardon, through the meanes and merits of Chriſt.

3 Such as be left in the common caſe of damnation, can not complaine, becauſe they haue their deſeruing for ſinne.

4 Vve may not ſay that ſuch be damned, becauſe God did not pardon them, but becauſe they had ſinne, and therfore deſerued it.

5 That ſome ſhould be damned, and not al pardoned, and other ſome pardoned rather then al condemned, is agreible to Gods iuſtice & mercie: both vvhich vertues in Gods prouidence tovvards vs are recommended.

6 That Saul ſhould be rather pardoned them Caiphas (I meane vvhere tvvo be equally euil and vndeſeruing) that is onely Gods holy vvil and appointment, by vvhich many an vnvvorthy man getteth pardon, but no good or iuſt or innocent perſon is euer damned.

Predeſtination and reprobatiõ take not avvay free vvil, neither muſt any man be retcheleſſe & deſperate.

In al this mercie of God tovvards ſome, and iuſtice tovvards other ſome, both the pardoned vvorke by their ovvne free vvil, and thereby deſerue their ſaluation: and the other no leſſe by their ovvne free vvil, vvithout al neceſsitie, vvorke vvickednes, & them ſelues and only of them ſelues procure their ovvne damnation. Therfore no man may vvithout blaſphemie ſay, or can truely ſay, that he hath nothing to doe tovvards his ovvne ſaluation, but vvil liue, and thinketh he may liue vvithout care or cogitation of his end the one vvay or the other, ſaying, If I be appointed to be ſaued, be it ſo: if I be one deſigned to damnation, I can not helpe the matter: come vvhat come may. Al theſe ſpeaches and cogitations are ſinful & come of the enemie, and be rather ſignes of reprobation, then of election. Therfore the good man muſt vvithout ſearche of Gods ſecretes, vvorke his ovvne ſaluation and (as S. Peter ſaith) *make his election ſure by good vvorkes*, vvith continual hope of Gods mercie, being aſſured that if he beleeue vvel and doe vvel, he ſhal haue vvel. for 10. example, if a huſband man ſhould ſay, If God vvil, I ſhal haue corne ynough: if not, I can not make it, and ſo neglect to till his ground: he may be ſure that he ſhal haue none, becauſe he vvrought not for it. An other man vſeth his diligence in tilling and ploughing, and committeth the reſt to God, he findeth the fruite of his labours. 2. Pet. 1.

Our election or conuerſion is not of our ſelues, but of gods grace and mercie.

16. Not of the vviller.] If our election, calling, or firſt comming to God, lay vvholy or principally vpon our ovvne vvil or vvorkes: or if our vvilling or endeuouring to be good, vvould ſerue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvere vvholy in our ſelues, vvhich the Apoſtle denieth. and then might Pharao and other indurate perſons (vvhom God hath permitted to be obſtinate, to ſhevv his povver and iuſt iudgement vpon them) be conuerted vvhen them ſelues liſt, vvithout Gods helpe and aſsiſtance: vvhereas vve ſee the contrarie in al ſuch obſtinate offenders, vvhom God for puniſhment of former ſinnes, viſiteth not vvith his grace, that by no threates, miracles, nor perſuaſion, they can be conuerted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvil, or that our vvill vvorketh nothing in our conuerſion or comming to God: but this onely, that our vvilling or vvorking of any good to our ſaluation, commeth of Gods ſpecial motion, grace, and aſsiſtance, and that it is the ſecondary cauſe, not the principall.

¶ *17. To this purpoſe haue I raiſed.*] He doth not ſay, that he hath of purpoſe raiſed or ſet him vp to ſinne, or that he vvas the cauſe of the ſame in Pharao, or that he intended his damnation directly or abſolutely, or any otherviſe but in reſpect of his demerits: but rather (as the Apoſtle ſaith ſtraight after in this chapter of ſuch hardened & obſtinate offenders) that he vvith long patience & toleration expected his conuerſion, and (as S. Chryſoſtome interpreteth

interpreteth this vvord, *Excitaui*) preſerued him aliue to repent, vvhom he might iuſtly
Exo. 9,16. haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, *Poſui te, I haue put or ſet thee vp*, as here, *I haue raiſed thee.* that is to ſay, I haue purpoſely aduanced thee to be ſo great a king, and choſen thee out to be a notorious example both of the obdurate obſtinacie that is in ſuch vvhom I haue for ſo great ſinnes forſaken, and alſo to ſhevv to the vvorld, that no obſtinacie of neuer ſo mightie offender can reſiſt me to doe any thing vvhich ſhal not fall to my glorie. Vvhich is no more to ſay, but that God often for the puniſhment of Nations, and to ſhevv his iuſtice and glorie, giueth vvicked Princes vnto them, and indueth them vvith pevver and al proſperitie, and taking his grace from them vpon their deſerts, hardeneth their hartes ſo, as they vvithſtand and contemne God, and afflict his people. in vvhoſe end and fall, either temporal or eternal, at the length God vvil euer be glorified. Neither vvould he either raiſe or ſuffer any ſuch, or giue them povver and proſperitie in this life, vvherevpon he knovveth they vvil be vvorſe, but that he can vvorke al that to his honour and glorie. mary, that he vſeth not ſuch rigorous iuſtice on al that deſerue it, that is his great grace and mercie. And that he exerciſeth his iuſtice vpon ſome certaine perſons, rather then vpon other ſome of equal deſerts, that lieth vvholy vpon his vvil, in vvhoſe iudgements there be many things ſecrete, but nothing vniuſt.

In vvhat ſenſe, God raiſed vp Pharao &c.

20. Who art thou?] Here the Apoſtle ſtaieth the raſhnes and preſumption of ſuch poore vvormes, as take vpon them to queſtion vvith God his election or reprobation: as certaine impious Heretikes of our time haue done, ſetting out bookes farſed vvith moſt blaſphemous and erreneous doctrine cõcerning this high and hidden myſterie, and haue giuen occaſion to the ignorant vvhich alvvaies be curious, to iangle, and perniciouſly to erre in theſe things, that are impoſsible to be vnderſtood of any, or vvel thought of, but of the obedient and humble.

Heretical bookes concerning predeſtination.

21. The potter.] This example of the pot and potter reacheth no further but to declare, that the creature may not reaſon vvith God his maker, vvhy he giueth not one ſo great grace, as an other, or vvhy he pardoneth not one as vvel as an other: no more then the chamber pot may challenge the potter vvhy he vvas not made a drinking pot, as vvel as an other. And therfore the Heretikes that extend this ſimilitude to proue that man hath no free vvil no more then a peece of clay, doe vntruely and deceitfully apply the example. ſpecially vvhen vve may ſee expreſly in the booke of Exodus, that I harao notvvithſtãding his indurate hart, had free vvil: vvhere both it is ſaid, *He vvould not diſmiſſe the people*: and, *He indurated his owne hart him ſelf. Exo. 8,15.* and (in the *Hebrue*) *v. 32. & c. 9. 35. 1 Reg. 6,6.*

The exampſe of the pot and the potter.

2 Tim. 2, 21. And this Apoſtle alſo vvriteth, that * a man may *cleanſe him ſelf* from the filthy, and ſo become a veſſel of honour in the houſe of God.

CHAP. X.

The Lavv vvas not (as the Ievves ignorant zeale ſuppoſed) for them to iuſtifie them ſelues by it (conſidering that they could not fulfil it:) but to bring them to Chriſt, to beleeue in him, and ſo for his ſake to be iuſtified by the grace of God: according to Moyſes ſaying, and the Apoſtles preaching: to that ſo the Gentils alſo (according to the Prophets) hearing and beleeuing might come to iuſtice: the Ievves in the meane time (though inexcuſably) remaining incredulous.

1 BRETHREN, the vvil of my hart
2 ſurely and praier to God, is for them
vnto ſaluation. † For I giue them
teſtimonie that they haue zeale of
God, but not according to knovv-
3 ledge. † For, not knovving the iu-
ſtice of God, & ſeeking to eſtabliſh
their ovvne, they haue not been
4 ſubiect to the iuſtice of God. † For,
:: the end of the Law is Chriſt: vnto iuſtice to euery one that
beleeueth.

:: The Lavv vvas not giuẽ to make a mã iuſt or perfect by it ſelf, but to bring vs to Chriſt to be iuſtified by him.

beleeueth. † for Moyſes vvrote,:: that, the iuſtice vvhich is 5 Leu. 18,
of the Lavv, *the man that hath done it, ſhal liue in it.* † But " the iuſtice 6 5.
vvhich is of faith, ſaith thus, *Say not in thy hart, Vvho ſhal aſcend into* Deu. 30,
heauen? that is to bring Chriſt dovvne. † *Or vvho deſcendeth into* 7 11.
the depth? that is to call Chriſt againe from the dead. † But 8
vvhat ſaith the Scripture? *The vvord is nigh, in thy mouth, and in thy*
hart. this is the vvord of faith vvhich vve preach. † For if 9
thou confeſſe vvith thy mouth our Lord IESVS, and in thy
hart beleeue that God hath raiſed him vp from the dead, thou
ſhalt be ſaued. † For vvith the hart vve beleeue vnto iuſtice: 10
but vvith the mouth confeſſion is made to ſaluation.
† For the Scripture ſaith: *Vvhoſoeuer beleeueth in him, ſhal* 11 Eſ. 28. 16
not be confounded. † For there is no diſtinction of the Iew 12
and the Greeke: for one is Lord of al, riche tovvard al that in-
uocate him. † *For euery one:: vvhoſoeuer ſhal inuocate the name of our* 13 Ioel. 2,
Lord, ſhal be ſaued. † "Hovv then ſhal they inuocate in vvhom 14 22.
they haue not beleeued? Or hovv ſhal they beleeue him
vvhom they haue not heard? And hovv ſhal they heare with-
out a preacher? † But hovv ſhal they preach " vnles they 15
be ſent? as it is vvritten: *Hovv beautiful are the feete of them that euange-* Eſ. 52, 7.
lize peace, of them that euangelize good things! † But al:: do not obey 16
the Goſpel. For Eſay ſaith, *Lord, vvho hath beleeued the hearing of vs?* Eſ. 53, 1.
† Faith then, is by hearing: and hearing is by the vvord of 17
Chriſt. † But I ſay, haue they not heard? And certes *into al the* 18 Pſ. 18, 5.
earth hath the ſound of them gone forth: and vnto the endes of the vvhole vvorld
the vvordes of them.
† But I ſay, hath not Iſrael knovven? Moyſes firſt ſaith, 19
I vvil bring you to emulation in that vvhich is not a nation: in a foliſh nation, Deu. 32,
I vvil deuue you into anger. † But Eſay is bold, and ſaith, *I vvas* 20 21.
found of them that did not ſeeke me: openly I appeared to them " that aſked not of Eſ. 65, 1.
me. † But to Iſrael he ſaith, *Al the day haue I ſpred my handes to a people* 21
that beleeueth not, and contradicteth me. Eſ. 63, 2.

:: The iuſtice of the Law of Moyſes went no further of it ſelf, but to ſaue a man from the temporal death and puniſhmẽt preſcribed to the trãſgreſſors of the ſame.

The Epiſtle vpõ S. Andrevves day, Nouemb. 30.

:: To beleeue in him & to inuocate him, is to ſerue him with al loue and ſincere affectiõ. Al that ſo doe, ſhal doubtleſſe be ſaued & ſhal neuer be confounded.

:: We ſee then that it is in a mans free Wil to beleeue or not to beleeue, to obey or diſobey the Goſpel or truth preached.

ANNOTATIONS
CHAP. X.

Gods iuſtice, & the Iewes ovvne iuſtice.

1. *The iuſtice of God.*] The iuſtice of God, is that vvhich God giueth vs through Chriſt. the Iewes ovvne or proper iuſtice, is that vvhich they had or chalenged to haue of them ſelues and by their ovvne ſtrength, holpen onely by the knovvledge of the Lavv vvithout the helpe or grace of Chriſt.

Iuſtice of faith.

6. *The iuſtice of faith.*] The iuſtice vvhich is of faith, reacheth to the life to come, making man aſſured of the truth of ſuch Articles as concerne the ſame. as, of Chriſts Aſcenſion to heauen, of his Deſcending to Hel, of his comming dovvne to be Incarnate, and his Reſurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iuſtified, and ſaued, as by the Lavv vve could neuer be.

1. The

8. The vvord of faith.] The vvord of faith is the vvhole Lavv of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. Vvhich point (as al other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified invvardly vvhen he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvith his mouth, and by al his external actions, vvithout shame or feare of the vvorld, that vvhich he invvardly beleeueth: or els he can not be saued. Vvhich is against certaine * old Heretikes that taught, a man might say or doe vvhat he vvould, for feare or danger, so that he kept his faith in hart.

Open cõfession & protestation of our faith is somtime necessarie.

Euseb. li. 6 c. 31 histor. Eccles.

10. Hovv shal they inuocat?] This maketh not (as Heretikes pretend) against inuocatiõ of Saincts: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in vvhom they do not beleeue, and vvhom they neuer heard of. For he speaketh of Gentils or Pagans, vvho could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, vve must knovv him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any Sainct in heauen, til vve beleeue and knovv their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleeue in them: let them vnderstand that the Scripture vseth also this speach, to beleeue in men: and it is the very Hebrew phrase, vvhich they should not be ignorant of that bragge thereof so much. *Exod. 14, 31. They beleeued in God and in Moyses.* and *2 Paral. 20, 20.* in the Hebrevv. *Ep. ad Philem. v. 5.* And the ancient fathers did read in the Crede indifferently, *I beleeue in the Catholike Church.* and, *I beleeue the Catholike Church. Conc. Nicen. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.*

The place alleaged against inuocatiõ of Saincts, answered.

15. Vnlesse they be sent.) This place of the Apostle inuincibly condemneth al the preachings, vvritings, ordinances, innouations and vsurpations of Church, pulpit, & vvhatsoeuer our nevv Euangelists haue intruded them selues and entered into by the vvindovv: shevving that they be euery one from the highest to the lovvest, false prophets, running and vsurping, being neuer lavvfully called. Vvhich is so euident in the Heretikes of our daies that the Caluinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not lavvfully called nor sent.

Confess. des Pglis. de Frence.

20. That asked not.] That Christ vvas found of those that neuer asked after him, it proueth that the first grace and our first iustification is vvithout merites. That God called so continually and earnestly by his Prophets and by other his signes and vvonders, vpon the Ievves, and they vvithstood it: free vvil is proued, and that God vvould haue men saued, and that they be the cause of their ovvne damnation them selues.

The first iustification of mere grace.

Free vvil.

CHAP. XI.

Not al the Ievves vvere reprobate, but some electe: and they by grace obtained iustice, the rest (according to the Prophets) being excecated. 11 Against vvhom not vvithstanding the Christian Gentils (to vvhom by that occasion Christ is come) must not insulte: but rather feare euery man him self to be like vvise cut of the tree (vvhich is the Catholike Church) 25 and knovv that vvhen al the Gentils are brought into the Church, then (about the end of the vvorld) shal the multitude of the Ievves also come in: 33 according to the disposition of the vvonderful vvisedom of God.

1 I Say then: Hath God reiected his people? God forbid. for I also am an Israëlite, of the seede of Abraham, of the tribe of
2 Ben-iamin. † God hath not reiected his people vvhich he foreknevve. Or knovv you not in Elias vvhat the Scripture saith: hovv he requesteth God against Israël?
3.reg.19. 10. 3 † *Lord, they haue slaine thy Prophets, they haue digged dovvne thine altares: and*
4 *I am left alone, and they seeke my life.* † But vvhat saith the diuine

ansvver vnto him? *I haue left me seuen* [n] *thousand men, that haue not*
bovved their knees to [c]*Baal?* † So therfore at this time also, there 5
are remaines saued according to the election of grace. † And 6
if by grace: [n] not novv of vvorkes. othervvise grace novv
is not grace.

† Vvhat then? that vvhich Israel sought, the same he hath 7
not obtained: but the election hath obtained: and the rest
vvere blinded. † as it is vvritten: [n] *God hath giuen them the spirit* 8 Es. 6, 9.
of compunction: eies, that they may not see: and eares, that they may not heare: vn-
til this present day. † And Dauid saith: *Be their table made for a snare* 9 Ps. 68, 23
and for a trappe and for a scandal and for a retribution vnto them. † *Be their eies* 10
darkened, that they may not see: and their backe make thou alvvaies crooked.
† I say then, haue they so stombled, [::] that they should fall? 11
God forbid. but by their offence, saluation is to the Gentils,
that they may emulate them. † And if the offence of them 12
be the riches of the vvorld, and the diminution of them [::] the
riches of the Gentils: hovv much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the 13
Apostle of the Gentils, I vvil honour my ministerie, † if by 14
any meanes I may prouoke my flesh to emulation, and may
saue some of them. † For if the losse of them be the recon- 15
ciliation of the vvorld: vvhat shal the receiuing be, but life
from the dead? † And if the first fruite be holy, the masse also: 16
and if the roote be holy, the boughes also. † And if some 17
of the boughes be broken, and thou vvhereas thou vvast a
vvilde oliue, art graffed in them, and art made partaker of the
roote and of the fatnesse of the oliue, † glorie not against the 18
boughes. And if thou glorie: not thou bearest the roote, but
the roote thee. † Thou saiest then: The boughes vvere 19
broken, that I might be graffed in. † Vvel: [n] because of 20
incredulitie they vvere broken, but thou by faith doest stand:
be not to highly vvise, but [::] feare. † For if God hath not 21
spared the natural boughes: lest perhaps he vvil not spare thee
neither. † See then the goodnes and the seueritie of God: vpō 22
them surely that are fallen, the seueritie: but vpon thee the
goodnes of God, if thou abide in his goodnesse, othervvise
thou also shalt be cut of. † But they also, if they do not 23
abide in incredulitie, shal be graffed in. for God is able to
graffe them in againe. † For if thou vvast cut out of the 24
natural vvild oliue, and contrarie to nature vvast graffed into
the good oliue: hovv much more they that are according to

nature,

[c] The Heretikes adde here also, *Image*, to the text. as *Act. 19, 15.*

[::] The Ievves are not reiected vvholy & incurably for euer: but for a part, and for a time suffered to fall. Which God did turne to the Gentils general good.

[::] If God could and did turne their fall and sinne into the good of the Gentils, much more vvil he vvorke good of their general conuersion, vvhich shalbe at length the accomplishmēt of the Church consisting of both the Nations.

[n] We see that he vvhich standeth by faith, may fall from it, and therfore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

25 nature, ſhal be graffed into their ovvne oliue? † For I vvil
not haue you ignorant, brethren, of this myſterie (that you
be not vviſe in your ſelues) that blindnes in part hath chaun-
ced in Iſraël, vntil the fulnes of the Gentiles might enter:
Eſa. 59, 26 † and ſo al Iſraël might be ſaued, as it is vvritten: *There ſhal*
20. 27 *come out of Sion, he that ſhal deliuer, and ſhal auert impietie from Iacob.* † *And*
this to them the teſtament from me: vvhen I ſhal haue taken avvay
28 their ſinnes. † "According to the Goſpel in deede enemies
for you: but according to the election, moſt deere for the fa-
29 thers. † for vvithout repentance are the giftes and the vo-
30 cation of God. † for "as you alſo ſometime did not beleeue
God, but novv haue obteined mercie becauſe of their incre-
31 dulitie: † ſo theſe alſo novv haue not beleeued, for your
32 mercie, that they alſo may obteine mercie. † For God hath
"cõcluded al into incredulitie, that he may haue mercie on al.
33 † "O depth of the riches of the vviſedom and of the know- The Epiſtle vpõ
ledge of God: hovv incomprehenſible are his iudgements, Trinitie Sun-
Eſa. 40, 34 and his vvaies vnſearcheable? † for * vvho hath knovven day.
13. 35 the minde of our Lord? or vvho hath been his coũſeler? † Or
vvho hath firſt giuen to him, and retribution ſhal be made
36 him? † For of him, and by him, and in him are al things: to
him be glorie for euer. Amen. ℣

ANNOTATIONS
CHAP. XI.

4. Seuen thouſand.] The Heretikes alleage this place and example very impertinently to proue that the Church may be vvholy ſecrete, hid, or, vnknovven. for though the faithful vvere forced to keepe cloſe in that perſecution of Achab and Iezabel, vvhich vvas onely in the kingdom õf the ten tribes, that is, of Iſael: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external vvorſhip and profeſſion of faith vvas open to al
3 Par. 17. the vvorld, and vvel knovven to Elias & the faithful, ſo many, that * the very ſouldiars only vvere numbered aboue ten hundred thouſand. beſides that there is a great difference betvvene the Chriſtian Church and the Ievves, ours reſting vpon better promiſſes then theirs. And vve vvil not put the Proteſtants to proue that there vvere 7000 of their ſect, vvhen their nevv Elias Luther began: but let them proue that there were ſeuẽ, or any one, either then or in al ages before him, that vvas in al pointes of his beleefe. Heretikes there vvere before him, as Iouinian, Vigilantius, Heluidius, Vvicleffe &c. and vvith him, Zuinglius, Caluin, &c. Vvho beleeued as he did in ſome things, but not in al. Gods anſwer to Elias of 7000, maketh nothig for the Proteſtants inuiſible Church.

6. Not novv of vvorks.] If ſaluation be attributed to good vvorkes done of nature vvithout faith & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace, fauour, and mercie: and chalenge onely of debte, and not of gift. Therfore take heede here of the Heretikes expoſition, that vntruely exclude Chriſtian mens vvorkes from neceſſity or merite of ſaluation, vvhich are done vvith and by Gods grace, and therfore euidẽtly conſiſt vvith the ſame, and be ioyned vvith Gods grace as cauſes of our ſaluation. Our Aduerſaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple: What vvorkes are not, & what are the cauſe of ſaluation.

God is not author of ſinne.

8. God hath giuen.] It doth not ſignifie his vvorking or action, but his permiſsion. *Chryſ. ho. 19 in ep. Ro.* And S. Auguſtine ſaith, not by putting malice into them, but by not imparting his grace vnto them, and that through their ovvne deſerts alvvaies, and their ovvne willes euer properly working the ſame. See *Annot. Mat. c. 13, 14. Ro. c. 1, 24.* *Aug. Ep. 105. ad Sixtum.*

Aparaphraſtical explication of the text, concerning the Iewes and Gentils, their ſtanding, falling, riſing againe, &c.

9 10. Becauſe of incredulity.] He repreſſeth the pride of the Gentils vaunting themſelues of their receiuing, and of the Ievves reiection, namely in that they thought the Ievves to be forſaken for no other cauſe, but that they might come into their roomes: declaring that the direct and proper cauſe of their forſaking, vvas their incredulity, exhorting the Gentiles to bevvare of the ſame, becauſe they may fall as vvel as the other, and that God is as like to execute iuſtice againſt them as againſt the Ievves, as he hath done in many nations falling to hereſie.

28. According to the Goſpel.] In reſpect, or, as concerning beleefe in Chriſt and receiuing the Goſpel, they are Gods enemies: by occaſion of vvhich their incredulity, the Gentiles found mercie: othervviſe in reſpect of his ſpecial election of that nation, and the promiſſes made to the Patriarches, the Ievves are deere to him ſtill. for God neuer promiſeth but he performeth, nor repenteth him ſelf of the priuileges giuen to that nation.

30. For as you.] As the Gentiles vvhich before beleeued not, found mercie and came to faith, vvhen the Ievves did fall: ſo the Ievves not novv beleeuing, vvhen al the Gentils haue obtained mercie, ſhal in the end of the vvorld by Gods diſpoſition obtaine grace and pardon as the Gentiles haue done.

32. Concluded al.] That ſo God taking al Nations and al men in ſinne (vvhich they fell into, not by his drift or cauſing, but of their ovvne free vvil) may of his mercie call and conuert vvhom and in vvhat order he vvill: and the parties haue no cauſe to bragge of their deſeruings: but both countries and particular men may referre their eternal election and their firſt calling and conuerſion to Chriſt, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deſeruing any ſuch thing, though their vvorkes aftervvard proceding of faith and grace doe merite heauen.

How far to deale and to know, in the doctrine of predeſtination.

33. O depth.] The Apoſtle concludeth that no man ought to ſearch further into Gods ſecrete and vnſearcheable counſels of the vocation of the Gentils, and reiecting the Ievves, othervviſe then this, that al vvhich be reiected, for their ſinnes be iuſtly reiected: and al that be ſaued, by Gods great mercie and Chriſts grace be ſaued. And vvhoſoeuer ſeeketh among the people to ſpred contagion of curioſity by ſeeking further after things paſt mans & Angels reache, they ouerreache & ouerthrovv them ſelues. If thou vvilt be ſaued, beleeue, obey the Church, feare God and keepe his commaundements: that is thy part and euery mans els. Thou maiſt not examine vvhether thou be predeſtinate or reprobate, nor ſeeke to knovv the vvaies of Gods ſecrete iudgement tovvard thy ſelf or other men. It is the common enemy of our ſoules, that in this vnhappy time hath opened blaſphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and ſuch reprobates, to the diſcuſsing of ſuch particulars, to the perdition of many a ſimple man, and ſpecially of yong Scholers in Vniuerſities, which with leſſe ſtudie may learne to be provvd and curious, then to be humble, wiſe, and obedient.

The Heretikes writings of predeſtination.

CHAP. XII.

He exhorteth them to mortification of the body, 2 to renouation of the minde, 3 to keeping of vnitie by humilitie, 6 to the right vſing of their gifts and functions, 9 to many other good actions, 17 and ſpecially to louing of their enemies.

The ſecond part of this Epiſtle, moral.

The Epiſtle vpō the 1 Sunday after the Epiphanie.



BESECH you therfore brethren by the 1
mercie of God, * that you exhibite your bo- † *Phil.* 4,
dies "a liuing hoſt, holy, pleaſing God, your 18.
reaſonable ſeruice. † And be not conformed 2
to this vvorld: but be reformed in the newnes
of your minde, * that you may proue vvhat the good, and *Eph.* 5,
acceptable, and perfect vvil of God is. † for I ſay by the 3 17. 1. *Th.*
grace that is giuen me, to al that are among you, :: not to be 4. 3.
more

10 None muſt preſume to medle aboue the meaſure of gods gift, or out of the compaſſe of his ſtate and vocation.

more vvise then behoueth to be vvise, but to be vvise vnto
1 Cor. 12, 11. Eph. 4, 7. sobrietie, * to euery one as God hath deuided the measure of
4 faith. † For as in one body vve haue many members, but al
5 the members haue not one action: † so vve being many, are
6 one body in Christ, & eche one an others members. ¶ † And
hauing giftes, according to the grace that is giuen vs, differēt,
7 either :: prophecie " according to the rule of faith, † or mini-
8 sterie in ministring, or he that teacheth in doctrine, † he that
exhortethin exhorting, he that giueth in simplicitie, he that ru-
leth in carefulnes, he that shevveth mercie in cheerefulnes.
dilectio 9 † c Loue vvithout simulation. Hating euil, cleauing to good.
10 † Louing the charitie of the brotherhod one toward an other.
11 Vvith honour preuenting one an other. † In carefulnes not
12 slouthful. In spirit feruent. Seruing our Lord. † Reioycing in
13 hope. Patient in tribulation. Instant in praier. † Communi-
memo- cating to the 'necessities' of the saincts. Put suing hospitalitie.
vies 14 † Blesse them that persecute you: blesse, and :: curse not. † To
15 reioyce vvith them that reioyce, to vveepe vvith them that
16 vveepe. † Being of one minde one tovvard an other. Not
minding high things, but cōsenting to the humble. ¶ b Be not
17 vvise in your ovvne conceite. † To no man rendring euil
for euil. Prouiding good things not only before God, but
18 also before al men. † If it may be, as much as is in you, ha-
19 uing peace vvith al men. † Not reuenging your selues my
Deut. 32, 35. Prou. 25, 21. deerest, but giue place vnto vvrath, for it is vvritten: *Reuenge*
20 *to me: I vvil reward*, saith our Lord. † but *if thine enemie hunger, giue him meate: if he thirst, giue him drinke, for, doing this, thou shalt heape coales of fire vpon his head.*
21 † Be not ouercome of euil, but ouercome in good the euil. ¶

The Epistle vpō the 2 Sunday after the Epiphanie.

:: Prophecie is interpretatiō of the Scriptures, which is according to the rule of faith, when it is not against the right faith, or when it is profitable to edifie charitie, as S. Augustine speaketh *li. 3. Doctr. Chr. c. 27* and *li. 1. c. 16.* and in effect he saith the same *li. 12. Confess. c. 18 vnto c. 32.*

:: Cursing is a vice wherevnto the common people is much giuen, who often curse thē on whom they can not otherwise be reuenged, they may see here that it is a great fault.

b The Epistle vpō the 3 Sūday after the Epiphanie.

ANNOTATIONS
CHAP. XII.

1. *A liuing host.*] Lest men should thinke by the former discourse of Gods eternal predestination, that no reward were to be had of good life and workes, the Apostle now earnestly recommendeth to them holinesse of life.

1. *A liuing host.*] Man maketh his body a sacrifice to God by giuing it to suffer for him, by chastising it vvith fasting, vvatching, and such like, and by occupying it in vvorkes of charitie and vertue to Gods honour. Whereby appeareth how acceptable these vvorkes are to God and grateful in his sight, being compared to a sacrifice, which is an high seruice done to him.

The body chastised by penāce is a grateful sacrifice.

6. *According to the rule of faith.*] By this, and many places of holy vvrite, we may gather, that the Apostles by the holy Ghost, before they were sundered into diuers Nations, set downe among them selues a certaine Rule and forme of faith and doctrine, conteining not onely the Articles of the Crede, but al other principles, grounds, and the vvhole platforme of al the Christian religion. Which Rule vvas before any of the bookes of the new Testament were vvritten, &

The Apostolical rule or analogie of faith.

before the faith was preached among the Gentiles: by vvhich not onely euery other inferiour teachers doctrine was tried, but al the Apoſtles, and Euangeliſtes preaching, vvriting, interpreting (vvhich is here called prophecying) were of Gods Church approued and admitted, or diſproued and reiected. This forme, by mouth and not by Scripture, euery Apoſtle deliuered to the countrie by them conuerted. For keeping of this forme, the Apoſtle before praiſed the Romanes, and afterward earneſtly warneth them by no mans plauſible ſpeache to be drawen from the ſame. This he commendeth to Timothee, calling it his *Depoſitum*. For not holding this faſt and ſure, he blameth the Galatians, further alſo denouncing to him ſelf or an Angel that ſhould vvrite, teach, or expound againſt that vvhich they firſt receiued, Anathema, and commaunding alvvaies to bevvare of them that taught othervviſe. For feare of miſſing this line of truth, him ſelf notvvithſtanding he had the Holy Ghoſt, yet leſt he might haue preached in vaine and loſt his labour, he went to conferre with Peter and the reſt. for the fait keeping of this Rule of truth, the Apoſtles held Councels, and their ſucceſſors by their example. For the holding of this Rule, and by the meaſure thereof, vvere al the holy Scriptures vvritten, for and by the ſame, al the glorious doctors haue made their ſermons, commentaries, and interpretations of Gods vvord: al vvritings and interpretatiõs no otherwiſe admitted nor deemed to be of God, but as they be agreable to this Rule.

c. 6, 17. c. 16, 17. 1. Tim. 6. 20. Gal. 1, 6. Gal. 2, 1. Act. 15, 6.

The Heretikes phãtaſtical rule, or rather rules of faith, many and diuers one from an other.

And this is the ſure Analogie and meaſure of faith, ſet downe and commended to vs euery where for the Apoſtles tradition: and not the phantaſtical rule or ſquare that euery Sectmaiſter pretendeth to gather out of the Scriptures falſely vnderſtood and wreſted to his purpoſe, by vvhich they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his falſe weightes, and Caluin his owne alſo. According to vvhich ſeueral meaſure of euery *Sect*, they haue their expoſitions of Gods vvord: and in England (as in other infected Countries) they kept of late an apiſh imitation of this prophecying vvhich S. Paul here and in other places ſpeaketh of, and vvhich was an exerciſe in the primitiue Church, meaſured not by euery mans peculiar ſpirit, but by the former Rule of faith firſt ſet downe by the Apoſtles. And therfore al this new phantaſtical Prophecying & al other preaching in Caluins ſchoole, is iuſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the Rule of faith.

CHAP. XIII.

To yeld obedience and al other duties vnto Poteſtats: 8 to loue their neighbour vvhich is the fulfilling of the Lavv: 11 and ſpecially to conſider, that novv being the time of grace, vve muſt doe nothing that may not beſeeme day light.

LET euery ſoul be ſubiect to higher powers, 1
for there is no povver but of God. And
thoſe that are, of God are ordeined. † Ther- 2
fore he that reſiſteth the povver, reſiſteth the
ordinance of God. And they that reſiſt, pur-
chaſe to them ſelues damnatiõ. † for princes 3
are no feare to the good worke, but to the euil. But wilt thou
not feare the povver? Doe good: and thou ſhalt haue praiſe
of the ſame. † for he is gods miniſter vnto thee for good. 4
But if thou doe euil, feare. for he beareth not the ſvvord
without cauſe. For he is Gods miniſter: a reuẽger vnto vvrath,
to him that doeth euil. † Therfore be ſubiect of neceſſitie, not 5
only for vvrath, but alſo for conſcience ſake. † For therfore 6
you giue tributes alſo. for they are the miniſters of God,
ſeruing vnto this purpoſe. † Render therfore to al men their 7
devv: * to vvhom tribute, tribute: to vvhom cuſtom, cu-
ſtom: to whom feare, feare: to vvhõ honour, honour. † Ovve 8
no

Tit. 3, 1. 1. Pet. 2, 13.

Mt. 22, 21.

The Epiſtle vpõ the 4 Sunday after the Epiphanie.

no man any thing: but, that you loue one an other. For he that
Exo. 20, 13. 9 loueth his neighbour, hath :: fulfilled the lavv. † For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false vvitnes, Thou shalt not couet*, and if there be any other
Leu. 19, 18. commaundement: it is compriſed in this vvord, *Thou shalt*
10 *loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulneſſe of the lavv. ¶
11 † And that knovving the ſeaſon, that it is novv the houre for vs to riſe from ſleepe. For novv our ſaluation is neerer
12 then vvhen vve beleeued. † The night is paſſed, and the day is at hand. Let vs therfore caſt of the vvorkes of darkneſſe,
13 and doe on the armour of light. † As in the day let vs vvalke honeſtly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation:
14 † but doe ye on our Lord IESVS Chriſt, ¶ and make not prouiſion for the fleſh in concupiſcences.

:: Here vve learne that the Law may be & is fulfilled by loue in this life: againſt the Aduerſaries ſaying it is impoſſible to keepe the commaundements.

The Epiſtle vpō the 1 Sunday in Aduent.

ANNOTATIONS
CHAP. XIII.

1. *Euery ſoul be ſubiect.*] Becauſe the Apoſtles preached libertie by Chriſt from the yoke of the Law and ſeruitude of ſinne, and gaue al the faithful both example and commaundement to obey God more then men, and withal euer charged them expreſly to be obedient and ſubiect to their Prelates as to them which had cure of their ſoules and were by the Holy Ghoſt placed ouer the Church of God: there were many in thoſe daies newly conuerted, that thought them ſelues free from al temporal Poteſtats, carnal Lordes, and humane creatures or powers: wherevpon the bondman tooke him ſelf to be looſe from his ſeruitude, the ſubiect from his Soueraine, were he Emperour, King, Duke, or what other ſecular Magiſtrate ſo euer, ſpecially the Princes of thoſe daies being Heathens and perſecutors of the Apoſtles, and of Chriſtes religion. for which cauſe and for that the Apoſtles were vntruely charged of their Aduerſaries, that they withdrevve men from order and obedience to Ciuil lavves and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.) cleereth him ſelf, and expreſly chargeth euery man to be ſubiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maiſter, Lord, king, or ſuch like: Neither to them in matters of religion or regiment of their ſoules (for moſt part vvere Pagans, whom the Apoſtle could not vvill men to obey in matters of faith) but to them in ſuch things onely as concerne the publike peace & Policie, and what other cauſes ſo euer conſiſt vvith Gods holy vvill and ordinance. for * againſt God no power may be obeied.

Obedience to téporal rulers, & in what cases.

AB. 4, 19, 5, 29.

1. *No power but of God.*] S. Chryſoſtome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not eſtſones al Princes: becauſe many may vſurpe, who reigne by his permiſsion onely, and not by his appointment: nor al actions that euery one doeth in and by his ſoueraine power, as Iulians apoſtaſie and affliction of Catholikes, Pharaos tyranical oppreſsion of the Iſraelites, Achabs perſecution of the Prophets, Neros executing of the Apoſtles, Herods and Pilats condemning of Chriſt: al which things God permitted them, by the abuſe of their power to accompliſh, but they vvere out of the compaſſe of his cauſing and ordinance.

Chryſ. in ep. Ro. ho. 21.

In what ſenſe, al power or ſuperioritie is of God.

2. *They that reſiſt.*] Vvhoſoeuer reſiſteth or obeieth not his lavvful Superior in thoſe cauſes vvherein he is ſubiect vnto him, withſtandeth Gods appointment, & ſinneth deadly, and is vvorthy to be puniſhed both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and cauſes, the Chriſtians vvere bound in conſcience to obey their Heathen Emperours: though on the other ſide, they were bound vnder paine of damnation to obey their Apoſtles and Prelates, and not to obey their kings or Emperours

In things lawfully cōmaunded it is mortal ſinne not to obey our Superiors.

Emperours, in matters of religion. Vvhereby it is cleere that vvhen vve be commaunded to obey our Superiors, it is meant alvvaies and onely in ſuch things as they may lavvfully commaund, and in reſpect of ſuch matters vvherein they be our Superiors.

4. Beareth not the ſword.] That the Apoſtle meaneth here ſpecially of temporal powers, vve may ſee by the ſvvord, tribute, & external compulſion, vvhich he here attributeth to them. And the Chriſtian men then had no doubt vvhether they ſhould obey their Spiritual powers. but novv the diſeaſe is cleane contrarie. for al is giuen to the ſecular povver, and nothing to the ſpiritual, vvhich expreſly is ordained by Chriſt and the Holy Ghoſt: and al the faithful are commaunded to be ſubiect therevnto, as to Chriſts ovvne vvord and vvill. There vvere Heretikes called *Begardi*, that tooke avvay al rule and Superioritie: The Wielefiſts vvould obey nor Prince nor Prelate, if he vvere once in deadly ſinne. The Proteſtants of our time (as vve may ſee in al Countries vvhere the ſecular ſvvord is drawen againſt their ſectes) care neither for the one nor for the other, though they extol onely the ſecular vvhen it maketh for them. The Catholikes onely moſt humbly obey both, euen according to Gods ordinance, the one in temporal cauſes, and the other in Spiritual: in vvhich order both theſe States haue bleſſedly floriſhed in al Chriſtian countries euer ſince Chriſtes time, and it is the very vvay to preſerue both, as one day al the vvorld ſhal confeſſe vvith vs.

The Apoſtle ſpeaketh of temporal powers.

Hereſies againſt rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiors.

6. You giue tributes.] Though euery man ought to be ready to ſerue his temporal Prince vvith his goods, by tributes or vvhat other lavvful taxes and ſubſidies ſoeuer: yet they may exempt by priuileges vvhom they thinke good. As in al countries Chriſtian: Prieſts for the honour of Chriſt, whoſe Miniſters they be, haue by the grauntes and auncient charters of kings bene excepted and exempted. Notvvithſtanding they vvere neuer vnready to ſerue voluntarely their Soueraine, in al common cauſes, vvith vvhatſoeuer they had. See *Annot. in Mat. 17. 26.*

The Clergie exempted from tribute.

Hiero. in Mat. 17.

12. Not in banketings.] This vvas the very place vvhich S. Auguſtine, that glorious Doctor, vvas by a voice from heauen directed vnto, at his firſt miraculous and happy conuerſion, not only to the Catholike faith, but alſo to perpetual continencie, by this voice comming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as him ſelf telleth *li. 8 Confeſ. c. 12.*

S. Auguſtines conuerſion.

CHAP. XIIII.

Like a moderator and peacemaker betvveene the firme Chriſtians (vvho vvere the Gentils) and the infirme (vvho vvere the Chriſtian Ievves, hauing yet a ſcruple to ceaſe from keeping the ceremonial meates and daies of Moyſes LAVV) he exhorteth the Ievv not to condemne the Gentil vſing his libertie: and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing his libertie, then offending the Ievv, ſo be an occaſion vnto him of apoſtaſing.



ND him that is vveake in faith, take vnto you: not in diſputations of cogitatiõs. 1
† For one beleeueth that he may "eate al 2
things: but he that is vveake, ` let him
eate herbes. † Let not him that eateth, 3
deſpiſe him that eateth not: and he that
eateth not: let him not iudge him that
eateth. for God hath taken him to him. † Vvho art thou 4
that iudgeſt an other mans ſeruant? To his ovvne Lord he
ſtandeth or falleth. and he ſhal ſtand: for God is able to make
him ſtand. † For one iudgeth "betvveene day and day: and 5
an other iudgeth euery day. let euery one abound "in his
ovvne ſenſe. † He that reſpecteth the day, reſpecteth to our 6
Lord.

` eateth

Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he eateth not, and giueth thankes to God. † For none of vs liueth to him ſelf: & no man dieth to him ſelf. † For whether vve liue, We liue to our Lord: or vvhether we die, we die to our Lord. Therfore vvhether vve liue, or vvhether vve die, vve are our Lords. † For to this end Chriſt died and roſe againe: that he may haue dominion both of the dead and of the liuing. † But thou, vvhy iudgeſt thou thy brother? or thou, vvhy doeſt thou deſpiſe thy brother? For * vve ſhal al ſtand before the iudgement ſeate of Chriſt. † For it is vvritten, *Liue I*, ſaith our Lord, *that euery knee ſhal bowe to me: and euery tongue ſhal confeſſe to God.* † Therfore euery one of vs for him ſelf ſhal render account to God. † Let vs therfore no more iudge one an other. but this iudge ye rather, that you put not a ſtumbling blocke or a ſcandal to your brother. † I knovv and am perſuaded in our Lord IESVS Chriſt, that nothing is :: cõmon of it ſelf, but to him that ſuppoſeth, any thing to be cõmon, to him it is common. † For if becauſe of meate thy brother be greeued: novv thou vvalkeſt not according to charitie. * Do not vvith thy meate deſtroy him for vvhom Chriſt died. † Let not then our good be blaſphemed. † For the kingdom of God is "not meate and drinke: but iuſtice, and peace, and ioy in the holy Ghoſt. † for he that in this ſerueth Chriſt, pleaſeth God, and is acceptable tõ men. † Therfore the things that are of peace let vs purſue: and the things that are of edifying one tovvard an other let vs keepe. † Deſtroy not the vvorke of God for meate. * Al things in deede are cleane: but it is il for the man that eateth by giuing offence. † It is good not to eate fleſh, and not to drinke vvine, nor that vvherein thy brother is offended, or ſcandalized, or vveakened. † Haſt thou faith? "haue it vvith thy ſelf before God. Bleſſed is he that iudgeth not him ſelf in that vvhich he approueth. † But "he that diſcerneth, if he eate, is damned: becauſe not of faith. for "al that is not of faith, is ſinne.

2. Cor. 5, 10.

Eſ. 45, 23.

1. Cor. 8.

Tit. 1, 15

:: *Common*, that is, *vncleane*. See Annot. Marc. 7, 2.

Though he vviſh the vveake to be borne vvithal, yet he vttereth his minde plainly, that in deede al the meates forbidden and vncleane in the Lavv, are novv through Chriſt cleanſed & lawful for euery mã to vſe.

ANNOTATIONS
CHAP. XIIII.

2. *Eate al things.*] By ſimilitude of vvordes the ſimple are ſoone deceiued, and Heretikes make their vauntage of any thing to ſeduce the vnlearned. There vvere diuers meates forbidden in the Lavv of Moyſes, and for ſignification, made and counted vncleane, vvhereof

The Apoſtles meaning about eating or not eating certaine meates.

the Ievves might not eate at al, as porke, hare, conny, and ſuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged al them that beeame Chriſtians, after his Paſsion, of that obſeruance and al other ceremonies of the old Lavv: Notvvithſtanding, becauſe diuers that vvere brought vp in the Lavv, had a religion and conſcience, ſodenly to forſake their former maner, the Apoſtle here admoniſheth ſuch as be ſtronger and better inſtructed in the caſe, to beare vvith the vveaker ſort, that being Chriſtians could not yet finde in their hartes to eate and vſe the meates forbidden by God in the Lavv: as on the other ſide he vvarneth the vveake that vvould not eate, not to take offence or ſcandal at them that did eate vvithout ſcruple, any of the irregular or forbidden meates in the Lavv, nor in any vviſe to iudge or condemne the eater, but to commit that to God, and finally that neither nother ſhould condemne the other for eating or not eating. Now the Proteſtants fondly apply al this to the faſtes of the Church, and differences of meates in the ſame: as though the Church did forbid any meate vvholy neuer to be eaten or touched, or made any creatures vncleane, or othervviſe preſcribed any abſtinence, then for chaſtiſing of mens bodies and ſeruice of God. It is a great blindneſſe that they can put no difference betvvixt Chriſtes faſt of fourtie daies, *Mat. 4.* Iohns abſtaining from al delicate meates and drinkes, *Mat. 3, 11.* the vvidovv Annes, *Luc. 2, 37.* the Nazarites, *Num. 6.* the Recabites, *Ierem. 35, 14.* the Niniuites, *Ion. 1.* S. Paules, *2 Cor. 11, 27.* S. Timothees, *1 Tim. 5, 23.* Iohns Diſciples and Chriſts Diſciples faſt *Mat. 9, 14. 15.* (which he ſaid they ſhould keepe after his departure from them:) and the ceremonial diſtinction of creatures and meates, cleane and vncleane, in the old Lavv. of vvhich it is euident the Apoſtle treateth in al this chapter, & of none other at al. Therfore vvhen the Proteſtants by the vvordes of this place vvould proue, that vve be either made free from faſting and from obeying the Churches commaundement: or folovving Chriſtes example in that matter, or that the obſeruers of Chriſtian faſtes be vveake in faith, & ought not in any vviſe cõdemne of ſinne the breakers of the preſcribed faſtes of the holy Church, they doe abuſe ignorantly or vvilfully the Apoſtles vvordes and diſcourſe.

The Heretikes fondly abuſe this place againſt the faſtes of the Church.

Foliſh Heretikes ſee not the differẽces of things.

5. Betvveene day and day.] By the like deceite they abuſe this place againſt the Holy-daies of Chriſt and his B. mother and Saincts, vvhich concerneth onely the Ievves feſtiuities and obſeruation of times, vvhereof in the Epiſtle to the Galatians c, 4. 10.

Diſtinction of daies.

6. Euery one in his ovvne ſenſe.) The Apoſtle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he liſt. but in this matter of Iudaical obſeruation of daies and meates, & that for a time onely, til the Chriſtian religion ſhould be perfectly eſtabliſhed, he vvould haue no reſtrainte made, but that euery one ſhould be borne vvithal in his ovvne ſenſe: yet ſo, that they ſhould not condemne one an other, nor make neceſsitie of ſaluation in the obſeruation of the Iudaical rites of meates, daies, &c.

The text explicated concerning euery mans cõſcience in Iudaical meates and drinkes.

17. Not meate and drinke.] The ſubſtance of religion or the kingdom of God ſtandeth not in meate or drinke, and therfore the better might they vſe indifferencie and toleration in that point for a time, for peace ſake and to auoid ſcandal. but if the precept of Moyſes Lavv had bound ſtill as before, then (not for the meates ſake, but for the diſobedience) it had been damnable to haue eaten the vncleane meates.

Not eating, but diſobedience damnable.

22. Haue it vvith thy ſelf.] Thou that art perfect, and beleeueſt or knovveſt certainely that thou art free from the Lavv concerning meates and feſtiuities, yet to the trouble and hinderance of the ſeeble that can not yet be brought ſo far, be diſcrete & vtter not thy ſelf out of ſeaſon.

23. He that diſcerneth.] If the vveake haue a conſcience, and ſhould be driuen to eate the things vvhich in his ovvne hart he thinketh he ſhould not doe, he committeth deadly ſinne, becauſe he doth againſt his conſcience, or againſt his ovvne pretenſed knovvledge.

To doe againſt our conſcience, is ſinne.

23. All that is not of faith.] The proper ſenſe of this ſpeach is, that euery thing that a man doeth againſt his knovvledge or conſcience, is a ſinne, for ſo by the circumſtance of the letter, faith muſt here be taken. though S. Auguſtine ſometimes applieth it alſo to proue that al the actions of infidels (meaning thoſe vvorkes vvhich directly procede of their lacke of faith) be ſinnes. But in any vviſe take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel ſinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other vvorkes. And no maruel that they ſo hold of infidels, vvho maintaine * that Chriſtian men alſo offend deadly in euery good deede.

Vvhat actions of infidels are ſinne, and vvhat are not.

Chryſ. hom. 16. in ep. Ro.

Luther.

CHAP.

CHAP. XV.

He proceedeth to make peace betweene the Christian Gentils and Iewes. 8 vvith this resolution, that the Iewes vocation is of promis in deede, but the Gentils also of mercie, and foretold by the Scriptures. 14 Then drawing to an ende, he excuseth himself to the Romanes for vvriting thus vnto them, 21 hoping newe at length to see them, after that he hath been at Hierusalem, 29 vvhereunto also he requesteth their prairs.

1 AND vve that are the ſtrõger, muſt ſuſteine
2 the infirmities of the vveake, & not pleaſe
our ſelues. † Let euery one of you pleaſe
his neighbour vnto good, to edification.
3 † For, Chriſt did not pleaſe him ſelf, but as
Pſa. 68, 10. it is vvritten, *The reproches of them that reproched*
4 *thee, fel vpon me.* † For ::vvhat things ſoeuer haue been vvritten,
to our learning they are vvritten: that by the patience and
5 conſolation of the Scriptures, vve may haue hope. † And
the God of patience and of comfort giue you to be of one
minde one tovvard an other according to IESVS Chriſt:
6 † that of [c] one minde, vvith one mouth you may glorifie
7 God and the Father of our Lord IESVS Chriſt. † For the
vvhich cauſe receiue one an other: as Chriſt alſo hath recei-
8 ued you vnto the honour of God. † For I ſay Chriſt IESVS
to haue been :: miniſter of the circumciſion for the veritie of
9 God to confirme the promiſſes of the fathers. † But the
Pſa. 17, 50. Gentils to honour God for his mercie, as it is vvritten: *Therfore*
Deu. 32, 43. 10 *vvil I confeſſe to thee in the Gentils ô Lord, and vvil ſing to thy name.* † And
Pſa. 116, 1. 11 againe he ſaith, *Reioyce ye Gẽtils vvith his people.* † And againe, *Praiſe*
12 *al ye Gentils our Lords: and magnifie him al ye peoples.* † And againe Eſaie
Eſa. 11, 10. ſaith, *There ſhal be the roote of Ieſſe: and he that ſhal riſe vp to rule the Gentils,*
13 *in him the Gentils ſhal hope.* † And the God of hope repleniſh you
vvith al ioy and peace in beleeuing: that you may abound in
hope, and in the vertue of the holy Ghoſt. ¶

14 † And I my ſelf alſo, my brethren, am aſſured of you,
that you alſo are ful of loue, repleniſhed vvith al knowledge,
15 ſo that you are able to admoniſh one an other. † But I haue
vvritten to you (brethren) more boldly in part, as it were put-
ting you in remembrance: for the grace vvhich is giuen me
16 of God, † to be the miniſter of Chriſt IESVS in the Gẽtils:
ſanctifying the Goſpel of God, that the oblation of the
Gentils may be made acceptable and ſanctified in the holy

The Epiſtle vpõ the 2. Sunday in Aduent.

:: He meaneth al that is vvritten in the old Teſtamẽt much more al things vvritten in the newe Teſtamẽt, are for our learning and comfort.

[c] Vnitie in religion commended.

:: Chriſt did execute his office and miniſterie onely tovvards the people of Circumciſion, that is, the Iewes.

Ghoſt. † I haue therfore glorie in Chriſt IESVS towvard 17
God. † For I dare not ſpeake any of thoſe things vvhich 18
Chriſt vvorketh not by me for the obedience of the Gentils,
by vvord and deedes, † in the vertue of ſignes and vvõders, 19
in the vertue of the holy Ghoſt: ſo that from Hieruſalem
round about vnto Illyricum I haue repleniſhed the Goſpel
of Chriſt. † And I haue ſo preached this Goſpel, not vvhere 20
Chriſt vvas named, leſt I ſhould build vpon an other mans
foundation: † but as it is vvritten, *They to vvhom it hath not been* 21 *Eſ.52,15*
preached of him, ſhal ſee: and they that haue not heard, ſhal vnderſtand.
† For the vvhich cauſe alſo I vvas hindred very much from 22
comming vnto you. † But novv hauing no longer place in 23
theſe countries, and hauing a deſire to come vnto you theſe
many yeres novv paſſed: † vvhen I ſhal begin to take my 24
iourney into Spaine, I hope that as I paſſe, I ſhal ſee you, and
be brought thither of you, if firſt in part I ſhal haue enioyed
you. † Novv therfore I vvil goe vnto Hieruſalem to mini- 25
ſter to the :: ſaincts. † For Macedonia and Achaia haue liked 26
vvel to make ſome contribution vpon the poore ſaincts that
are in Hieruſalem. † For it hath pleaſed them: and they are 27
their detters. For if the Gentiles be made partakers of their
ſpiritual things: they ought alſo in carnal things to miniſter
vnto them. † This therfore vvhen I ſhal haue accõpliſhed, 28
and ſigned them this fruite, I vvil goe by you into Spaine.
† And I knovv that comming to you, I ſhal come in a- 29
boundance of the bleſſing of Chriſt. † I beſeeche you ther- 30
fore brethren by our Lord IESVS Chriſt, and by the charitie
of the holy Ghoſt, that you :: helpe me in your praiers for
me to God, † that I may be deliuered from the infidels that 31
are in Ievvrie, and the oblation of my ſeruice may become
acceptable in Hieruſalem to the ſaincts, † that I may come to 32
you in ioy by the vvil of God, that I may be refreſhed vvith
you. † And the God of peace be vvith you all. Amen. 33

:: He meaneth the holy perſons that hauing forſaken al their goods for Chriſt, vvere vvholy conuerted to ſerue our Lord vvith al their minde. *S. Hiero. againſt Vigilantius* the Heretike reprehending the almes giuen to ſuch, as do the Heretikes alſo of our time.

:: In that the Apoſtle deſired to be praied for, vve may be moued to ſeeke the ſame as a great benefite.

CHAP. XVI.

He commendeth the bearer Phebe to the Romanes, 3 and him ſelf to many there by name. 17 he declareth the doctrine vvhich the Romanes had learned, to be the touchſtone to knovv Seducers. 21 he doth vnto them the commendations of al the Churches and of certaine perſons by name: 25 and concludeth.

AND

1 AND I commend to you Phœbè our ſiſter,
2 vvho is in the miniſterie of the Church that is in Cenchris: † that you receiue her in our Lord as it is vvorthie for ſaincts: and that you aſſiſt her in whatſoeuer buſines ſ he ſ hal neede you. for ſhe alſo hath aſſiſted many and my ſelf.

3 † [c] Salute Priſca and Aquila my helpers in Chriſt IESVS,
4 († vvho for my life haue laid dovvne their neckes: to vvhō not I only giue thankes, but alſo al the Churches of the Gen-
5 tiles) † and their :: domeſtical Church. Salute Epænetus my
6 beloued: vvho is the firſt fruite of Aſia in Chriſt. † Salute
7 Marie vvho hath laboured much about vs. † Salute Andrónicus and Iulia' my coſins and fellovv captiues: vvho are noble among the Apoſtles, vvho alſo before me vvere in
8 Chriſt. † Salute Ampliátus my beſt beloued in our Lord.
9 † Salute Vrbánus our helper in Chriſt IESVS, and Stachys
10 my beloued. † Salute Apelles [c] approued in Chriſt. Salute
11 them that are of Ariſtóbolus houſe. † Salute Herodion my kinſman. Salute them that are of Narciſſus houſe, that are in
12 our Lord. † Salute Tryphæna and Tryphóſa: vvho labour in our Lord. Salute Perſis the beloued, vvho hath much la-
13 boured in our Lord. † Salute Rufus the elect in our Lord
14 and his mother and mine. † Salute Aſyncritus, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are vvith
15 them. † Salute Philólogus and Iulia, Nereus, and his ſiſter and Olympias: and al the ſaincts that are vvith them.
16 † [*] Salute one an other in a ["] holy kiſſe. Al the churches of Chriſt ſalute you.

17 † And I deſire you brethren, ["] to marke them that make diſſenſions and ſcandals contrarie to the doctrine vvhich you
18 haue [c] learned, and auoid them. † For ſuch doe not ſerue Chriſt our Lord, ["] but their ovvne belly: and :: by ſvveete ſpeaches and benedictions ſeduce the hartes of innocents.
19 † For ["] your obedience is publiſhed into euery place. I re-ioyce therfore in you. But I vvould haue you to be vviſe in
20 good, and ſimple in euil. † And the God of peace cruſh Satan vnder your feete quickely. The grace of our Lord IESVS Chriſt be vvith you.

21 † Timothee my coadiutor ſaluteth you, and Lucius, and
22 Iaſon, and Soſipater, my kinſmen. † I Tertius ſalute you,
23 that vvrote the epiſtle, in our Lord. † Caius mine hoſt, and

[c] The onely ſalutation of ſo vvorthy a man is ſufficient to fil him vvith greate grace that is ſo ſaluted. *Chryſ. in 2. Tim. 4.*

:: This domeſtical Church vvas either that faithful and Chriſtiā houſhold, or rather the Chriſtians meeting together there & in ſuch good houſes to heare diuine ſeruice and the Apoſtles preaching in thoſe times of perſecution.

The Proteſtants here reaſō thus, Peter is not here ſaluted, therfore he vvas neuer at Rome. See the Annotation.

[c] Of the Prince of the Apoſtles, ſaith Theodorete vpon this place.

:: The ſpecial vvay that Heretikes haue euer had to beguile, vvas and is by ſvveete vvordes & gay ſpeaches, vvhich their ſheepes cote ſee before deſcribed particularly in the Annotation vpon S. Matthevv. 6. 15.

the whole Churches, ſaluteth you. Eraſtus the Cofferer of the citie ſaluteth you, and Quartus, a brother. † The grace of our 24
Lord IESVS Chriſt be vvith al you, Amen.

† And to him that is able to confirme you according to 25
my Goſpel and preaching of IESVS Chriſt, according to the reuelation of the myſterie from eternal times kept ſecrete,
† vvhich novv is opened by the Scriptures of the prophets 26
according to the precept of the eternal God, to the obedièce of faith knovven in al Gentiles, † to God the only vviſe 27
through IESVS Chriſt, to vvhom' be honour & glorie for euer and euer. Amen.

ANNOTATIONS
CHAP. XVI.

16. Salute one an other.] Neuer Sectmaiſters made more foule or hard ſhifts to proue or defend falſehod, then the Proteſtants: but in tvvo points, about S. Peter ſpecially, they paſſe euen themſelues in impudencie. The firſt is, that they hold he vvas not preferred before the other Apoſtles, vvhich is againſt al Scriptures moſt euidently. The ſecond is, that he vvas neuer at Rome, vvhich is againſt al the Eccleſiaſtical hiſtories, al the Fathers Greeke and Latine, againſt the very ſenſe and light of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more vveighty teſtimonie, then of Romulus, Numas, Cæſars, or Ciceros being there: yet vvere he a very brutiſh man that vvould deny this to the diſcredite of ſo many vvriters and the vvhole vvorld. Much more monſtruous it is, to heare any deny the other. Theodorete ſaith he vvas there, vvriting vpon this chapter. Proſper alſo *carmine de ingratu in principio.* S. Leo *de natali Petri.* S. Auguſtine *to. 6 c. 4. cont. ep. fund.* Oroſius *li. 7 c. 6.* S. Chryſoſtome *in pſ. 48.* S. Epiphanius *har. 27.* Prudentius *in hymno 2. S. Laurenty, & hymno 12.* Optatus *li. 2 contra Donatiſtas.* S. Ambroſe *li. 5. ep. de Baſilica tradenda.* S. Hierome *in Catalogo.* Lactantius *li. 4 c. 21, de vera ſapientia.* Euſebius *hiſt. Eccl. li. 2, c. 15, 25.* S Athanaſius *de fuga ſua.* S. Cyprian. *ep. 55. nu. 6.* Tertullian *de præſcriptionibus nu. 20.* and *li. 4, contra Marcionem nu. 4.* Origen *in Geneſ. apud Euſeb. li. 3, c. 1.* Irenæus *li. 3, c. 3.* Hegeſippus *li. 3, c. 2 de excid. Hieroſolym,* Caius and Papias the Apoſtles ovvne ſcholers, and Dionyſius the B. of Corinth, alleaged by Euſebius *li. 2, c. 16 & 20.* Ignatius *ep. ad Romanos.* The holy Councel of Chalcedon, and many other affirme it. yea Peter him ſelf (according to the iudgement of the aūcient Fathers) confeſſeth he vvas at Rome, calling it Babylon *1. ep. c. 5. Euſeb. li. 2, c. 14. hiſt. Ec.* Some of theſe tel the time and cauſe of his firſt going thither: ſome, hovv long he liued there: ſome, the maner of his death there: ſome, the place of his burial: and al, that he vvas the firſt Biſhop there. Hovv could ſo many of ſuch vviſedom and ſpirit, ſo neere the Apoſtles time deceiue or be deceiued? how could Caluin and his, after fiftene hundred yeres knovv that vvhich none of them could ſee?

That S. Peter vvas at Rome.

Chalced. cons. act. 1.

See the Annotations 1 *Pet. c. 5, 13.*

Some great argument muſt they needes haue to controule the credite of the vvhole vvorld. This of truth is here their argument, neither haue they a better in any place, to vvit, If S. Peter had bene at Rome, S. Paul vvould haue ſaluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to diſproue al antiquitie by? Any man of diſcretion may ſtraight ſee, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for perſecution or buſines, vvhen this epiſtle vvas vvritten, (for he went often out as S. Epiphanius declareth) & ſo the omitting to ſalute him, can proue no more, but that then he vvas not in Rome. but it proueth not ſo much neither, becauſe the Apoſtle might for reſpect of his dignitie and other the Churches affaires, vvrite vnto him ſpecial letters, and ſo had no cauſe to ſalute him in his common Epiſtle. Or hovv knovv they that this Epiſtle vvas not ſent incloſed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in ſome of their aſſemblies? it is very like it vvas recommended to ſome one principal man or other that is not here named: and tvventy cauſes there may be vnknovven to vs, vvhy he ſaluted him not: but no cauſe vvhy our Aduerſaries vpon ſuch friuolous reaſons ſhould reproue an approued truth. For euen as vvel might they ſay that S. Iohn vvas neuer at Epheſus, becauſe S. Paul in his Epiſtle to the Epheſians doth not ſalute him. And plaine it is, that it is the Romane ſeate and faith of Peter, vvhich they (as all Heretikes before them)

The Proteſtants great argument, that Peter vvas neuer at Rome.

Epiphanius 27.

them) do feare and hate, and vvhich Wil be their bane: and they knovv that there is no argument vvhich conuinceth in their conſcience, that Peter vvas neuer at Rome. Therfore to conclude, vve ſay to them in S. Auguſtines vvordes, *Why call you the Apoſtolike chaire, the chaire of peſtilence? What hath the Church of Rome done againſt you, in vvhich S. Peter did ſit, and from vvhich by nefarious furie you haue ſeparated your ſelues?* The Hereſikes hatred of the Romane ſee.

li. 2. cont. lit. Petil. c. 51.

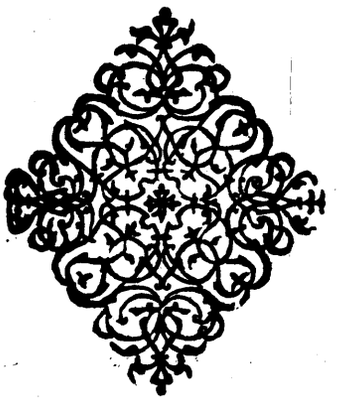
16. *Holy kiſſe.*] Hereof, and by the common vſage of the firſt Chriſtians, vvho had ſpecial regard of vnitie and peace among them ſelues, and for ſigne and proteſtation thereof, kiſſed one an other, came our holy ceremonie of giuing the *Pax*, or kiſſing one an other in the Sacrifice of the *bleſſed* Maſſe. Kiſſing the Pax.

Orig. in 16. ad Ro.

17. *To marke them.*] He carefully Warneth them to take heede of ſeditious ſowers of Sectes and diſſenſion in religion, and this euer to be their marke, if they ſhould teach or moue them to any thing vvhich vvas not agreable to that vvhich they had learned at their conuerſion: not bidding them to examine the caſe by the Scriptures, but by their firſt forme of faith and religion deliuered to them before they had or did read any booke of the nevv Teſtament. Againſt Sectmaiſters hovv to examine our faith.

18. *But their ovvne belly.*] Hovvſoeuer Heretikes pretend in vvordes and external ſhevv of their ſheepes cote, in deede they ſeeke but after their ovvne profite and pleaſure, & by the Apoſtles ovvne teſtimonie We be vvarranted ſo to iudge of them as of men that in deede haue no religion nor conſcience. Heretikes giuen to voluptuouſnes.

19. *Your obedience.*] Againſt Heretikes and their illuſions, there is no better Way then in ſimplicitie to cleaue vnto that vvhich hath bene taught before: for the vvhich the Romane obedience is much commended. *See Annot.* vpon the firſt *chap. verſ. 8.*



THE

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

HOVV S. Paul planted the Church at Corinth, cõtinuing there a yere and an halfe together, vve reade Act. 18. After that, vvhen he vvas at Epheſus Act. 19, about the end of the three yeres that he abode there, he vvrote this firſt Epiſtle to the Corinthians. For euen as S. Luke there vvriteth, vvhen theſe things vvere ended, Paul purpoſed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hieruſalem: *ſo likevviſe doth S. Paul himſelfe vvrite here:* I vvil come to you *in Achaia*, when I ſhal haue gone ouer Macedonia, for I vvill go ouer Macedonia. but I vvil tarie at Epheſus vntil Pentecoſt,

Act. 19, 21.

1 Cor. 16, 5.

The matter that he vvriteth of, is not one, as in the Epiſtle to the Romanes, but diuers. partly ſuch faultes of theirs, as vvere ſignified vnto him by them that vvere of Chloè 1 Cor. 1, 11. *partly ſuch queſtions as them ſelues vvrote to him of,* And concerning the things that you vvrote to me. 1 Cor. 7, 1. *for ſo vve may (as it ſeemeth) deuide the Epiſtle into theſe tvvo partes. Or, to put al together, he vvriteth of eight things:* 1 *Of certaine Schiſmes beginning among them, by occaſion of certaine preachers, vvhom in the ſecond Epiſtle he toucheth more plainely as being Falſeapoſtles. chap. 1. 2. 3. 4.* 2 *Of an inceſtuous fornicator, and ſome that vvent to lavv before infidel iudges. chap. 5. 6.* 3 *Of Matrimonie and Continencie. chap. 7.* 4 *Of meates ſacrificed to Idols. chap. 8. 9. 10.* 5 *Of the Traditions. chap. 11.* 6 *Of the Gifts of the Holy Ghoſt. chap 12. 13. 14.* 7 *of the Reſurrection. chap. 15.* 8 *of the Contributions that be gathered of the Gentiles, to ſuccour the Chriſtian Iewes at Hieruſalem. chap. 16.*

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After ſalutation, 4 hauing acknowledged the graces of their Churche, 10 he deborteth them from their Schiſmatical boaſting againſt one an other in their baptizers (telling them that they muſt boaſt onely in Chriſt for their Baptiſme) 17 and in their preachers, who had the wiſedom of wordes: telling them that is is the preaching of the Croſſe, wherby God ſaueth the world, and wherein onely Chriſtians ſhould boaſt: 26 ſeing God of purpoſe chooſe the contemptible, that ſo him ſelf might haue the glorie.

The 1. part, Of Schiſmes that were about their baptizers & preachers.

1 PAVL called to be an Apoſtle of IESVS Chriſt, by the will of God,
2 and Sóſthenes a brother, † to the Church of God that is at Corinth, to the ſanctified in Chriſt IESVS, called to be ſaincts, with al that inuocate the name of our Lord IESVS Chriſt in euery place of theirs and ours.
3 † Grace to you and peace from God our father and our Lord IESVS Chriſt.
4 † I giue thankes to my God alwaies for you for the grace
5 of God that is giuen you in Chriſt IESVS, † that in al things you be made riche in him, in al vtterance, and in al knowledge, (
6 † as the teſtimonie of Chriſt is confirmed in you,)
7 † ſo that nothing is wanting to you in any grace, expecting
8 the reuelation of our Lord IESVS Chriſt, † who alſo will confirme you vnto the end without crime, in the day of
9 the comming of our Lord IESVS Chriſt. † God is faithful: by whom you are called into the ſocietie of his ſonne IESVS Chriſt our Lord.
10 † And I beſeeche you brethren by the name of our Lord IESVS Chriſt, that you al ſay one thing, and that there be no ſchiſmes among you: but that you be perfect in one ſenſe, &

in one knovvledge. † For it is ſignified vnto me (my bre- 11
thren) of you, by them that are of Chloè, that there be con-
tentions among you. † And I meane this, for that euery one 12
:: The beginning of al Schiſmes is ouer much admiring & addicting mens ſelues to their owne particular Maiſters.
of you ſaith, :: I certes am Paules, & I Apollos, but I Cephas,
and I Chriſts. † Is Chriſt deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thankes, that I baptized none of you, but * Criſpus and Act. 18, 8.
Caius: † leſt any man ſay that in my name you vvere bapti- 15
zed. † And I baptized alſo the houſe of Stephanas. But I know 16
not if I haue baptized any other.

† For Chriſt ſent me not to baptize, but to euangelize: 17
not in vviſedom of ſpeache, that the croſſe of Chriſt be not
made void. † For the vvord of the croſſe, to them in deede 18
that periſh, is foliſhnes: but to them that are ſaued, that is, to
vs, it is the povver of God. † For it is vvritten, *I vvil deſtroy the* 19 Eſ. 33, 18
vviſedom of the vviſe: and the prudence of the prudent I vvil reiecte. † *Vvhere is* 20
the vviſe? vvhere is the Scribe? vvhere is the diſputer of this vvorld? Hath
not God made the vviſedom of this vvorld foliſh? † For 21
becauſe in the vviſedom of God the vvorld did not by vviſe-
dom knovv God: it pleaſed God by the foliſhnes of the
preaching to ſaue them that beleeue. † For both the Ievves 22
aſke ſignes, and the Greekes ſeeke vviſedom: † but vve 23
preach Chriſt crucified, to the Ievves certes a ſcandal, and to
the Gentiles, foliſhnes: † but to the called Ievves & Greekes, 24
Chriſt the povver of God and the vviſedom of God. † For 25
The Epiſtle for S. Agatha, *Febr. 5.*
that vvhich is the foliſh of God, is vviſer then men: and
that vvhich is the infirme of God, is ſtronger then men. † For 26
ſee your vocation brethren, that not many vviſe according
to the fleſh, not many mightie, not many noble: † but the fo- 27
liſh things of the vvorld hath God choſen, that he may con-
found the vviſe: and the vveake things of the vvorld hath
God choſen, that he may confound the ſtrong: † and the 28
baſe things of the vvorld and the contemptible hath God
choſen, and thoſe things vvhich are not, that he might de-
ſtroy thoſe things vvhich are: † that no fleſh may glorie in 29
his ſight. † And of him you are in Chriſt IESVS, vvho is 30
made vnto vs vviſedom from God, & iuſtice, & ſanctificatiõ,
and redemption: † that as it is vvritten, *He that doth glorie,* 31 Ier. 9, 23
may glorie in our Lord. †

ANNOT.

ANNOTATIONS
CHAP. I.

5. In al knowledge.] Obſerue that the Apoſtles neuer vvrote their letters but to ſuch as vvere conuerted to Chriſtes faith before. for men can not lightly learne the Chriſtian religion by reading Scriptures, but by hearing, and by the preſence of their teachers, which may inſtruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth novv any man learne his faith firſt, but by hearing of his parents and Maiſters. for if vve ſhould vvhen vve come to yeres of diſcretion, be ſet to picke our faith out of the Scriptures, there vvould be a madde vvorke and many faithes among vs. Faith cõmeth by hearing rather then reading.

30. Who is made.] He meaneth not, as our Aduerſaries captiouſly take it, that vve haue no iuſtice, ſapience, nor ſanctity of our ovvne, other then Chriſtes imputed to vs: but the ſenſe is, that he is made the author, giuer, and meritorious cauſe of al theſe vertues in vs. for ſo the Apoſtle interpreteth him ſelf plainely in the 6 Chapter folovving, vvhen he vvriteth thus, *You be vvaſhed, you be iuſtified, you be ſanctified in the name of our Lord* IESVS CHRIST *and in the Spirit of our God.* Chriſt is made our iuſtice, becauſe he is the author of the iuſtice in vs.

CHAP. II.

That his ovvne preaching among them, vvas in humble maner in the ſight of man. 7 Howbeit it is moſt profound vviſedom (as they ſhould and vvould perceiue, if they vvere not carnal) vvhich is taught in the Church of Chriſt.

1 AND I (brethren) vvhen I came to you, I came not in loftineſſe of ſpeache or of
2 vviſedom, preaching to you the teſtimonie of Chriſt. † For I iudged not my
3 ſelf to knovv any thing among you but IESVS Chriſt, and him crucified. † And
Act. 18, 1. 4 *I vvas vvith you in infirmitie, and feare and much trembling: † and my ſpeache and my preaching
5 vvas not in the perſuaſible vvordes of humane vviſedom, but in ſhevving of ſpirit and povver: † that your faith might not be in the vviſedom of men, but in the povver of God.

6 But vve ſpeake vviſedom among the perfect. † but the vviſedom not of this vvorld, neither of the princes of this
7 vvorld, that come to naught: † but vve ſpeake the vviſedom of God in a myſterie, which is hid, vvhich God did predeſti-
8 nate before the vvorlds, vnto our glorie: † which none of the princes of this vvotld did knovv: for if they had knovven,
9 they vvould neuer haue crucified the Lord of glorie. † But
Iſ. 64, 4. as it is vvritten, *That vvhich eie hath not ſeen, nor eare hath heard, neither hath it aſcended into the hart of mã, vvhat things God hath prepared for them that
10 loue him.* † but to vs God hath reuealed by his Spirit. For the

Spirit ſearcheth al things, yea the profoundities of God.
† For vvhat man knovveth the things of a man, but "the ſpi- 11
rit of a man that is in him? ſo the things alſo that are of God
no man knovveth, but the ſpirit of God.
† And vve haue receiued not the ſpirit of this vvorld, but 12
the ſpirit that is of God;" that vve may knovv the things
that of God are giuen to vs. † vvhich alſo vve ſpeake not in 13
learned vvordes of humane vviſedom: but in the doctrine
of the Spirit, comparing ſpiritual things to the ſpiritual. † But 14
"the ſenſual man perceiueth not thoſe things that are of the
ſpirit of God. for it is foliſhnes to him, and he can not vn-
derſtand: becauſe he is ſpiritually examined. † But the ſpi- 15
ritual man iudgeth al things: and him ſelf is judged of no
man. † For * vvho hath knovven the ſenſe of our Lord that 16
may inſtructe him? But vve haue the ſenſe of Chriſt.

Eſa. 40. 13.

ANNOTATIONS
CHAP. II.

How Angels and Saincts & mortal men knovv our cogitations.

11. *But the ſpirit of man.*] One man can not knovv an others cogitations naturally: but God giueth to Prophets and other, euen in this vvorld oftentimes, by extraordinary grace to knovv mens ſecretes. As he did to S. Peter, to knovv the fraude of Ananias and Sapphira: and to Eliſeus, his ſeruants bribery in his abſence, and vvhat vvas done in the king of Syria his chamber. and as he giueth to al * Angels and Saincts (ſo far as is conuenient to our neceſſities and their heauenly glorie) to vnderſtand not onely our vocal praiers, but our invvard repentance and deſires.

a. reg. 5 & 6. * *Luc. 15. 7.*

The Heretikes allegatiō for their vaine ſecuritie, anſvvered.

12. *That vve may knovv.*] The Proteſtants that chalenge a particular ſpirit reuealing to eche one his ovvne predeſtination, iuſtification, and ſaluation, vvould drav this text to that purpoſe. Vvhich importeth nothing els (as is plaine by the Apoſtles diſcourſe) but that the holy Ghoſt hath giuen to the Apoſtles, & by them to other Chriſtian men, to knovv Gods ineffable gifts beſtovved vpon the beleeuers in this time of grace: that is, Chriſtes Incarnation, Paſſion, preſence in the Sacrament, & the incomprehenſible ioyes of heauen, vvhich Pagans, Ievves, and Heretikes deride.

The ſenſual man.

14. The ſenſual man.] The ſenſual man is he ſpecially, that meaſureth theſe heauenly myſteries by natural reaſon, humane prudence, external ſenſe, and vvorldly affection, as the Ievv, Pagane, and Heretike doe: and ſometime both here and els vvhere, the more infirme and ignorant ſort of Chriſtian men be called ſenſual or carnal alſo, vvho being occupied in ſecular affaires, and giuen to ſenſual ioy and vvorldlines, haue no ſuch ſenſe nor feeling of theſe great gifts of God, as the perfecter ſort of the faithful haue. Vvho trying thoſe high pointes of religion, not by reaſon and ſenſe, but by grace, faith, and Spirit, be therfore called ſpiritual. The ſpiritual then is he, that iudgeth and diſcerneth the truth of ſuch things as the carnal can not attaine vnto: that doth by the ſpirit of the Church, vvhereof he is partaker in the vnitie of the ſame, not onely ſee the errours of the carnal, but condemneth them and iudgeth euery povver reſiſting Gods ſpirit and vvord: the carnal Ievv, Heathen, or Heretike, hauing no meanes nor right to iudge of the ſaid ſpiritual man. For vvhen the ſpiritual is ſaid to be iudged of none, the meaning is not that he ſhould not be ſubiect or obedient to his Paſtors and ſpiritual Povvers and to the vvhole Church, ſpecially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, ſhould not be any vvhit ſubiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they ſay againſt him. for ſuch carnal men haue no iudgement in ſuch things, nor can attaine to the Churches vviſedom in any ceremonie, myſterie, or matter vvhich they condemne.

The spiritual man.

How the ſpiritual man iudgeth al, & is iudged of none.

Therfore

Therfore S. Irenæus excellently declaring that the Church and euery ſpiritual childe thereof, iudgeth and condemneth al falſe Prophets and Hereſikes of vvhat ſort ſo euer, at length he concludeth vvith theſe notable vvordes: *The ſpiritual ſhal iudge alſo all that make ſchiſmes, vvhich be cruel, not hauing the loue of God, and reſpecting their ovvne priuate, more then the vnitie of the Church: mangle, deuide, and (as much as in them lieth) kill for ſmal cauſes the great and glorious body of Chriſt, ſpeaking peace, and ſeking battaile. He ſhal iudge alſo them that be out of the truth, that is to ſay, out of the Church: vvhich Church ſhal be vnder no mans iudgement. for to the Church are al things knovven, in vvhich is perfect faith of the Father, and of al the diſpenſation of Chriſt, and firme knovvledge of the Holy Ghoſt that teacheth all truth.*

Iren. li. 4. ca. 62.

The Church is vnder no mans iudgement.

CHA. III.

If they vvil not be carnal ſtil, they muſt boaſt in God only, & not in their preachers, vvhich are but his miniſters, 10 and needs to looke vvel hovv they preach: 12 becauſe not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, vvhen it is vaine and vnfruitful (as alſo any other like vvorkes of other Catholikes.) marie if it be hereſical, deſtroying the temple of God, then it vvorketh damnation. 18 The remedie is, to humble them ſelues and referre al to God.

1 AND I, brethren, could not ſpeake to you as to
2 ſpiritual, but as to carnal. As it vvere to litle ones in Chriſt, † I gaue you :: milke to drinke, not meate: for you could not as yet. but neither can you novv verely, for yet you are car-
3 nal. † For vvhereas there is among you emulation and contention, are you not carnal, and vvalke according to man?
4 † For vvhen one ſaith, I certes am Paules, & an other, I Apol-
a carnal los: are you not a men? Vvhat is Apollo then? and vvhat is
5 Paul? † The miniſters of him vvhom you haue beleeued, &
6 to euery one as our Lord hath giuen. † I planted, Apollo
7 vvatered: but God gaue the increaſe. † Therfore neither he that planteth is any thing, nor he that vvatereth: but he
8 that giueth the increaſe, God. † And he that planteth and he that vvatereth are one. And b euery one ſhal receiue his ovvne
9 reward according to his ovvne labour. † For vve are Gods
c συνεργοι c coadiutors: you are Gods huſbandrie, you are Gods buil-
10 ding. † According to the grace that is giuen me, as a vviſe vvorkemaſter haue I laid the foundation: and an other buil-
deth therevpon. but let euery one looke hovv he buildeth
11 thereon. † For other foundation no man can lay, beſide that
12 vvhich is laid: vvhich is Chriſt IESVS. † And if any man build b vpon this foundation, gold, ſiluer, pretious ſtones,
13 vvood, hay, ſtubble, † the vvorke of euery one b ſhal be manifeſt: for b the day of our Lord vvil declare, becauſe it ſhal be reuealed in fire: and the vvorke of euery one of vvhat

:: The Church onely hath truth both in her milke and in her bread: that is, vvhether ſhe inſtruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c. 1. cont. Fauſt.*

a carnal

c A marueilous dignitie of ſpiritual paſtors, that they be not onely the inſtruments or miniſters of Chriſt, but alſo Gods coadiutors in the vvorke of our ſaluation.

kinde it is, the fire ſhal trie. † If any mans vvorke abide, 14
vvhich he built therevpon: he ſhal receiue revvard. † If 15
any mans vvorke burne, he ſhal ſuffer detriment: but him
ſelf ſhal be ſaued: yet ſo as by fire. † Knovv you not that 16
you are the temple of God: and the Spirit of God dvvelleth
in you? † But if any violate the temple of God, God vvil 17
deſtroy him. For the temple of God is holy: vvhich you are.
† Let no man ſeduce him ſelf: if any man ſeeme to be vviſe 18
among you in this world, let him become a foole that he may
be vviſe. † For the vviſedom of this vvorld is foliſhnes 19
vvith God. For it is vvritten, *I vvil compaſſe the vviſe in their ſubtelties.* Iob 5,13.
† And againe, *Our Lord knovveth the cogitations of the vviſe that they be* 20 Pſ.93,11
vaine. † Let no man therfore glorie in men. For al things are 21
yours: † vvhether it be Paul, or Apollo, or Cephas, or the 22
vvorld, or life, or death, or things preſent, or things to come,
for al are yours: † and you are Chriſts, and Chriſt is Gods. 23

ANNOTATIONS
CHAP. III.

8. Every man ſhal receiue according.] A moſt plaine text for proofe that men by their labours, and by the diuerſities thereof, ſhal be diuerſly revvarded in heauen: and therfore that by their vvorkes proceding of grace, they do deſerue or merite heauen, and the more or leſſe ioy in the ſame, for though the holy Scripture cómonly vſe not this vvord merite, yet in places innumerable of the old and nevv Teſtament, the very true ſenſe of merite is conteined, and ſo often as the vvord, *merces*, and the like be vſed, they be euer vnderſtood as correlatiues or correſpondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, vvages for vvorkes (as in infinite places of holy Scripture,) then the vvorkes can be none other but the value, deſert, price, vvorth, and merite of the ſame. And in deede this vvord, *revvard*, vvhich in our Engliſh tonge may ſignifie a voluntary or bountiful gift, doth not ſo vvel expreſſe the nature of the Latin vvord, or the Greeke, vvhich are rather the very ſtipend that the hired vvorkeman or iournieman couenanteth to haue of him vvhoſe vvorke he doth, and is a thing equally and iuſtly anſvvering to the time and vveight of his trauels and vvorkes (in vvhich ſenſe the Scripture ſaith, *Dignus eſt operarius mercede ſua.* the vvorkeman is vvorthy of his hire) rather then a free gift. though, becauſe faithful men muſt acknovvledge that their merites be the giftes and graces of God, they rather vſe the vvord revvard, then hire, ſtipend, or repaiment. though in deede it be al one, as you may ſee by diuers places of holy vvrite. as, * *My merces* (revvard) *is vvith me to render to euery one * according to his vvorkes.* And *Our Lord vvil render vnto me according to my iuſtice. Pſ.17.* And *the very vvord it ſelf* merite (equiualent to the Greeke) is vſed thus, *Mercie ſhal make a place to euery one * according to the merite of vvorkes.* Eccſci 16, 15. And *If you doe your iuſtice before men, you ſhal not haue revvard in heauen. Mat.6, 1.* Vvhere you ſee that the revvard of heauen is recompenſe of iuſtice. And the euaſion of the Heretikes is friuolous and euidently falſe, as the former and like vvordes do conuince, for they ſay heauen is our *Merces* or revvard, not becauſe it is due to our vvorkes, but to the promes of God: vvhere the vvordes be plaine, *According to euery mans vvorkes* or *labours.* vpon vvhich vvorkes, and for vvhich vvorkes conditionally, the promes of heauen vvas made.

Good vvorkes meritorious, and the revvardes in heauē are different according to the ſame.

Μισθος.

1. Tim. 5, 18.

Apoc. 22, 12. Mat. 16, 27. Rom. 2, 6.

κατὰ τὰ ἔργα.

12. Vpon this foundation.] The foundation is Chriſt, and faith in him vvorking by charitie. The vpper building may be either pure and perfect matter of gold, ſilver, and pretious ſtone, vvhich (according to the moſt authentical and probable expoſition) be good vvorkes of charitie and al Chriſtian iuſtice done by Gods grace: or els, vvood, hay, ſtubble, vvhich ſignifie the manifold actes of mans infirmitie and his venial ſinnes. Vvhich more or leſſe mixed and medled vvith the better matter aforeſaid, require more or leſſe paniſhmēt or purgation at the day of our death. At vvhich

Building of gold, or ſtubble.

day

day, if by penance or other meanes in the Church, the ſaid venial ſinnes be before hand cleanſed, there ſhal neede no purgiug at al, but they ſhal ſtraight receiue the reward due to them.

15. Shal be manifeſt.] Vvhether our life and vvorkes be pure and neede no cleanſing, novv in this vvorld is hard to iudge: but the day of our Lord, vvhich is at our death, vvil make it plaine in vvhat termes euery mans life is tovvards God. for then Purgatorie fire ſhal reueale and proue it. for, vvhoſoeuer hath any impure matter of venial ſinnes or ſuch other dettes, to Gods iuſtice paiable and purgable, muſt into that fire, and after due paiment and cleanſing, be ſaued through the ſame. Vvhere the vvorkes of the perfect men and ſuch as died vvith al dettes paied, cleanſed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or loſſe thereby. The places of fathers expounding this for Purgatorie, be very many moſt euident, vvhich are cited in the laſt Annotation folovving.

Our vvorkes ſhal be manifeſted by fire.

15. The day of our Lord ſhal declare.] That this purgation rather ſignifieth the place of Gods iuſtice after our death, then any affliction in this life, the Apoſtles precite ſpecifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the ſame: vvhich is not done euidently enes in this life: and namely the vvord, *day of our Lord:* vvhich commonly and properly ſignifieth in Scripture and namely in this Apoſtle (1 *Cor. 5. 5. 2 Cor. 1. 12. Philip. 1, 10. 6. 1 Theſ. 5. 2. 2 Theſ. 2, 2.*) either the particular, or the general iudgement: and therfore that the trial ſpoken of, is not properly nor litterally meant any affliction or aduerſitie of this life, as Caluin alſo cõfeſſeth, coyning a foliſh nevv conſtruction of his ovvne. Vvhere you may note alſo in that mans Commentarie, that this vvord, *dies Domini*, vvas ſo preiudicial againſt him and al other expoſitions of the trial to be made in this vvorld, that he vvould gladly haue (*Domini*) out, reading thus, *A day ſhal come vvhich ſhal open &c.* Vvhere vnderſtand, that if it vvere only *Dies* (as ἡ ἡμέρα in the Greeke) yet thereby alſo the Scripture is vvont to ſignifie the ſelf ſame thing: as, 2 *Tim. 1, 12. 18.* and 1 *Tim. 4, 8.* and *Heb. 10, 25. the day*, as in this place, vvith the greeke article only, vvhich is al one vvith *Dies illa*, or *Dies Domini*.

Vvhat is ſignified by, *the day of our Lord.*

Calu. in hunc locum.

ἡ ἡμέρα

15. As by fire.] S. Auguſtine vpon theſe vvordes of the Pſalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy vvrath.* For it ſhal *come to paſſe* (ſaith he) *that ſome be amended in the vvrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, ſhalbe amended, but yet ſome there ſhal be ſaued by amending. It ſhalbe ſo ſurely, becauſe amending is named: yet ſo as by fire. but ſome there ſhalbe that ſhalbe rebuked, and not amended. to vvhom he ſhal ſay, Goe ye into euerlaſting fire. Fearing therfore theſe more greuous paines, he deſireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vvrath. that is to ſay, Purge me in this life, and make me ſuch an one as ſhal not neede the amending fire, being for them vvhich ſhalbe ſaued, yet ſo as by fire. Vvherfore? but becauſe here they build vpon the foundation, vvood, hay, ſtubble? for if they did build gold, ſilver, and pretious ſtones, they ſhould be ſecure from both fires, not onely from that eternal vvhich ſhal torment the impious eternally: but alſo from that vvhich ſhal amend them that ſhalbe ſaued by fire. for it is ſaid, he ſhal be ſafe, yet ſo as by fire. And becauſe it is ſaid, he ſhalbe ſafe, that fire is cõmended. Too verely though ſafe by fire, yet that fire ſhalbe more grieuous, then vvhatſoeuer a man can ſuffer in this life. And you knovv how great euils the vvicked haue ſuffered, and may ſuffer: yet they haue ſuffered ſuch as the good alſo might ſuffer. for vvhat hath any malefactor ſuffered by the lavves, that a Martyr hath not ſuffered in the confeſſion of Chriſt? Theſe euils therfore that are here, be much more eaſie, and yet ſo hevv men, not to ſuffer them, doe vvhatſoeuer them cõmaundeth. Hevv much better doe they that vvhich God commaundeth, that they may not ſuffer theſe greater paines?* Thus far. S. Auguſtine. See S. Ambr. vpon this place 1 *Cor. 5. & Ser. 20 in Pſal. 118.* Hiero. *li. 2 c. 13 adu. Iouinianum.* Greg. *li. 9. Dialog. c. 39. & in Pſal. 1. Panit. in principio.* Origen. *ho. 6 in c. 15. Exod.* and *ho. 10 in c. 20. Leuit.*

Tvvo fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire paſſeth al the paines of this life.

CHAP. IIII.

He requireth to be eſteemed for his office, but regardeth not to be praiſed of man for his vertue: conſidering that neither his ovvne conſcience is a ſufficient iudge thereof, but onely God vvho ſeeth al. 8 He toucheth them for contemning in their pride, the Apoſtles them ſelues as miſerable: 18 threatening to come to thoſe proude Falſeapoſtles vvho vvere the authors of al theſe ſchiſmes.

So

The Epiſtle vpon the 4 Sunday of Aduent.

SO let a man eſteeme vs as the miniſters of 1
Chriſt, and the diſpenſers of the myſteries of
God. † Here novv is required among the 2
diſpenſers that a man be found faithful. † But 3
to me it is a thing of leſt account, to be iud-
ged of you, or of mans day: but I iudge not
my ſelf neither. † For I am not guilty in conſcience of 4
any thing: but I am not iuſtified herein: but he that iudgeth
me, is our Lord. † Therfore iudge not before the time: vntil 5
our Lord do come, vvho alſo wil lighten the hidde things of
darkenes, and vvil manifeſt the counſels of the hartes: & then
the praiſe ſhal be to euery man of God. ¶

:: Loe vvhen he named him ſelf, and Apollo, & Cephas: he meãt other ſeditious and factious preachers vvhoſe names he ſpared.

† But theſe things, brethren, :: I haue tranſſigured into 6
my ſelf and Apollo, for you: that in vs you may learne, one
not to be puffed vp againſt an other, aboue that is vvritten.
† For vvho diſcerneth thee? Or vvhat haſt thou that thou 7
haſt not receiued? And if thou haſt receiued, what doeſt thou
glorie as though thou haſt not receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I vvould
to God you did reigne, that vve alſo might reigne vvith you.
† a For I thinke that God hath ſhevved vs Apoſtles the laſt, 9
as it vvere deputed to death: becauſe b vve are made a ſpe-
ctacle to the vvorld, and to Angels and men. † Vve are 10
fooles for Chriſt: but you vviſe in Chriſt. vve vveake: but
you ſtrong. you noble, but vve baſe. † Vntil this houre we 11
doe both hunger, and thirſt, and are naked, and are beaten
vvith buffets, and are vvanderers, † and labour vvorking 12
vvith our ovvne handes. vve are curſed: and do bleſſe. vve
are perſecuted: and ſuſteine it. † vve are blaſphemed: and vve 13
beſeeche. vve are made the refuſe of this vvorld, the droſſe of
al euen vntil novv. † Not to confound you, do I vvrite theſe 14
things: but as my deereſt children I admonith you. ¶ † For 15
c if you haue ten thouſand pædagoges in Chriſt: yet not
many fathers. For in Chriſt IESVS by the Goſpel I begat
you. ¶ † I beſeeche you therfore be folovvers of me. 16
† Therfore haue I ſent to you Timothee, vvho is my deereſt 17
ſonne and faithful in our Lord: vvho vvil put you in minde
of my vvaies that are in Chriſt IESVS, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, ſo certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil: and vvil knovv not the vvordes
of

a The Epiſtle vpon S. Iames day, *Iul.* 25.
b The Epiſtle for a Confeſſor that is not a Biſhop.

c So may S. Auguſtine our Apoſtle ſay to vs Engliſh men.

20 of them that be puffed vp, but the povver. † For the king-
21 dom of God is not in vvordes, but in povver. † Vvhat vvil you? "in rodde that I come to you: or in charitie, and the ſpirit of mildnes?

ANNOTATIONS
CHAP. IIII.

4. *But not iuſtified.*] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conſcience, durſt not aſſure himſelf that he vvas iuſtified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvhether they vvere pure or no: but the trial thereof he left onely to Gods iudging day. No man ſure of grace or iuſtification.

21. *In rodde.*] The Apoſtles haue povver of diſcipline and cenſures againſt offenders, and povver of gentlenes, meekenes, and indulgence alſo: to vſe either puniſhing or pardoning, according to their wiſedom, and according to the occaſions of time and place. Spiritual povver to puniſh or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, 1 him ſelf abſent excommunicateth that publike inceſtuous perſon: 6 commaunding that hereafter no Chriſtian be ſo tolerated in any open crime, but excommunicated.

The ſecond part of the Epiſtle: of the inceſtuous fornicator: & lavving before Infidels.

1 THERE is plainely heard fornication among you, and ſuch fornication, as
2 the like is not among the heathen, ſo that one hath his * fathers vvife. † And
Leu. 18, 8. 20, 11
you are puffed vp: and :: haue not mourned rather, that he might be taken
3 avvay from amõg you, that hath done this deede. † "I in deede abſent in bo-
4 dy, but preſent in ſpirit, haue already iudged, as preſent, him that hath ſo done, † in the name of our Lord IESVS Chriſt,
5 "you being gathered togeither and my ſpirit," vvith the vertue of our Lord IESVS † to deliuer ſuch an one" to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaued
6 in the day of our Lord IESVS Chriſt. † Your glorying is not good. Knovv you not that a litle leauen corrupteth the
7 vvhole paſte? † Purge the old leauen, that you may be a nevv paſte, as you are azymes For our Paſche, Chriſt, is im-
8 molated. † Therfore" let vs feaſt, not in the old leauen, nor in the leauen of malice and vvickednes, but in the azymes of ſinceritie and veritie. ‡

:: Chriſtian men ſhould be ſorovvful to ſee greuous offences borne vvithal, and ought zelouſly to ſeeke the offenders puniſhment by excõmunication.

The Epiſtle vpon Eaſter day.

9 † I vvrote to you in c an epiſtle, Not to keepe companie
10 vvith fornicatours. † I meane not the fornicatours of this

c Either this Epiſtle in the vvordes before, or ſome other.

vvorld, or the couetous, or the extorſioners, or ſeruers of Idols: othervviſe you ſhould haue gone out of this vvorld.
† But novv I vvrote to you, not to keepe companie, if he 11
that is named a brother, be a fornicatour, or a couetous perſon, or [c] a ſeruer of Idols, or a railer, or a drunkarde, or an extorſioner: vvith ſuch an one [d] not ſo much as to take meate.
† For vvhat is it to me to iudge of them that are vvithout? 12
Do not you iudge of them that are vvithin? † for them that 13
are vvithout, God vvil iudge. Take away [e] the euil-one from among your ſelues.

c A notorious wilful corruption in the bible 1562: tranſlating in the verſe before, *Idolaters*: and here, *vvorſhipper of images*: the Apoſtles vvord being one, εἰδωλολάτρης, *Idolater.*

ANNOTATIONS
CHAP. V.

1. I abſent.] S. Paul here vſeth his Apoſtolike povver, of binding this inceſtuous perſon, excommunicating him by his letters and *Mandatum*, though abſent.

The authoritie of Eccleſiaſtical cenſures is in the Clergie only, and is executed in the name of Chriſt.

2. You being gathered.] Though he commaunded the acte ſhould be done in the face of the Church, as ſuch ſentences and cenſures be at this day executed alſo, yet the iudgement and authoritie of giuing ſentence vvas in him ſelf, and not in the vvhole multitude, as the Proteſtants and the popular Sectaries affirme. for the povver of binding and looſing vvas not giuen to the vvhole Church, but as in the perſons of the Prelats, & to them for the benefite of the vvhole. Vvherevpon S. Chryſoſtome vpon thoſe vvordes, *Die Eccleſiæ, Tel the Church.* Mat. 18: *Complaine to the Church, that is,* ſaith he, *to the Prelats and Preſidents thereof.*

2. With the vertue.] Al ſuch great povver ouer ſinners, is holden and exerciſed in the name and vertue of CHRIST IESVS. And vvhoſoeuer ſetteth light by it, deſpiſeth our Lordes name and povver.

The terrible ſentence of excómunication.

5. To Satan.] To aſſure vs that al excommunicate perſons be in the povver and poſſeſſion of the Diuel, and quite out of Chriſtes protection as ſoone as they be ſeparated by the Churches ſentence, from her body and the Sacraments and felovvſhip of Chriſtian Catholike men: it pleaſed God to giue povver to the Apoſtles and Prelates in the primitiue Church, to cauſe the Diuel ſtraight vpon their ſentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. ſo Chriſt excommunicated Iudas, and the Diuel entered into him, and he vvent forth of the happie felovvſhip of the Apoſtles. *Io.* 13, 27. ſo this Apoſtle excommunicated Alexander and Hymenæus, and Satan ſtraight tooke them: 1 *Tim.* 1 Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for ſigne of his povver and terrour of the ſentence, ſtrooke them both ſtarke dead. *De mirabil. S. Scriptura li.* 1 *c.* 16 *apud D. Auguſt.* Vvhich miraculous povver though it be not ioyned novv to that ſentence, yet as far as concerneth the puniſhment ſpiritual, vvhich it ſpecially appartaineth vnto, it is as before, and is by the iudgement of the holy Doctors (*Cypr. ep.* 62. *gen.* 1. *Chryſ. in* 1 *Tim.* 1. *ho.* 5. *Ambroſ. in* 1 *Tim* 1. *Hiero. ep. ad Heliod. c.* 7. *Auguſt. de cor. & gra. c.* 11.) the terribleſt and greateſt puniſhment in the vvorld, yea far paſſing al earthly paine and torment of this life, and being a very reſemblance of damnation, and ſo often called by the Fathers, namely by S. Auguſtine. *And by this ſpiritual ſvvord* (ſaith S. Cyprian) *al muſt die in their ſoules, that obey not the Prieſts of Chriſt in the nevv lavv, as they that vvere diſobedient to the iudges of the old lavv, vvere ſlaine vvith the corporal ſvvord.* Vvould God the vvorld knevv vvhat a maruelous puniſhment Chriſt hath appointed the Prieſts to execute vpon the offenders of his lavves, and ſpecially vpon the diſobedient, as Heretikes namely. *Act.* 5. *loci citati.*

Puritie in receiuing the B. Sacrament.

8. Let vs feaſt.] The Paſchal lambe, vvhich vvas the moſt expreſſe figure of Chriſt euery vvay, * vvas firſt ſacrificed and aftervvard eaten vvith azymes or vnleauened bread. ſo Chriſt our Paſchal, being then nevvly ſacrificed on the Croſſe, is recommended to them as to be eaten vvith al puritie and ſinceritie, in the holy Sacrament. Vvhich myſterie the holy Church in theſe vvordes commendeth to the faithful euery yere at the feaſt of Eaſter. *Exo.* 12.

We are bound to auoid, not al ſinners, but

11. Not to take meate.] It is not meant that vve ſhould ſeparate our ſelues corporally from al ſinners, or that vve might refuſe to liue in one Church or felovvſhip of Sacraments vvith them, Vvhich vvas the errour and occaſion of the Donatiſtes great ſchiſme: nor that euery man is ſtraight after he hath committed any deadly ſinne, excommunicated, as ſome Lutherans hold: but that vve

ſhould

should auoid them vvhen the Church hath excommunicated them for such. though in minde, and condemnation of their faults; euery one ought to be alvvales far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and at that time in external vvorldly affaires dealt vvith Christians and liued amongest them vvhether they vvould or no, the Apostle did not forbid Christians their companie.

11. The euibone.] He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the il person by him excommunicated being one of their ovvne body, they may cut of, as is aforesaid, and auoid his company. Vpon vvhich commaundement of the Apostle, vve see that vve are bound by Gods vvord to auoid al companie and conuersation vvith the excommunicate, except in cases of necessitie, and the spiritual profite of the person excommunicated.

the excommunicate only, & them, except in certaine cases.

CHAP. VI.

He rebuketh them for going to lavv before Iudges that vvere not Christians, 9 telling that extorsion (as many other offenses likevvise) is a mortal sinne. 12 And vvith diuers reasons he inueigheth against fornication, bidding also to flee al occasion thereof.

1 DARE any of you hauing a matter against
an other, to be iudged before the vniust, and
2 not before the saincts? † Or knovv you not
that ::the saincts shal iudge of the vvorld? And
if the vvorld shal be iudged by you: are you
3 vnvvorthie to iudge of the lest things? † Knovv you not
that vve shal iudge Angels? hovv much more secular things?
4 † If therfore you haue secular iudgements: the contempti-
5 ble that are in the Church, set them to iudge. † I speake to
your shame. So is there not among you any vvise man, that
6 can iudge betvvene his brother? † but brother vvith bro-
ther* contendeth in iudgement: and that before infidels?
7 † Novv certes there is plainely *a fault in you, that you haue
iudgements amōg you. Vvhy do you not rather take vvrong?
8 vvhy do you not rather suffer fraude? † But your selues doe
9 vvrong and defraude: and that to the brethren. † Knovv
you not that the vniust shal not possesse the kingdom of
God? Do not erre, Neither fornicatours, nor[c] seruers of Idols,
10 nor aduouterers, nor the effeminat, nor the liers vvith man-
kinde, † nor theeues, nor the couetous, nor drunkards, nor
11 railers, nor extorsioners shal possesse the kingdom of God.
† And these things certes you vvere: but you are vvashed,
but you are sanctified, but you are iustified in the name of
our Lord IESVS Christ, and in the Spirit of our God.
12 † Al things are lavvful for me, but al things are not
expedient. Al things are lavvful for me, but I vvil be brought
13 vnder the povver of none. † The meate to the belly, and

:: The faithful iudge and giue sentence vvith God at the later day, specially the Apostles and the perfect Christiās that haue forsaken al for Christs sake.

c ἀδελφοῖς

c For this, the English bible 1562 falsely translateth, *vvorshippers of images.*

the belly to the meates: but God vvil deſtroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raiſed vp our 14
Lord, and vvil raiſe vp vs alſo by his povver. † Knovv you 15
not that your bodies are the members of Chriſt? Taking therfore the members of Chriſt, ſhal I make them the members of an harlot? God forbid. † Or knovv you not, that he 16 Gen. 2, 24.
which cleaueth to an harlot, is made one body? *For they ſhal be,* ſaith he, *tvvo in one fleſh.* † But he that cleaueth to our Lord, is one 17
ſpirit. † Flee fornication. Euery ſinne vvhatſoeuer a man 18
doeth, is vvithout the body: but he that doth fornicate, ſinneth :: againſt his ovvne body. † Or knovv you not that 19
your members are the temple of the holy Ghoſt vvhich is in you, vvhom you haue of God, and you are not your ovvne?
† For you are bought vvith a great price. Glorifie and beare 20
God in your body.

:: Fornication is not onely enemy to the ſoule, but waſteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other ſinnes doe.

ANNOTATIONS
CHAP. VI.

Going to law before heathen or heretical iudges.

6. Contendeth in iudgement.] To be giuen much to brabling and litigiouſnes for euery triſle, to ſpend a pound rather then loſe a peny, the Apoſtle much reprehendeth in Chriſtian men. For a Chriſtian man to drawe an other to the iudgements ſeates and courtes of Heathen Princes (vvhich then onely reigned) and not to ſuffer their controuerſies and quarels to be taken vp among them ſelues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere triſles, before ſecular or heretical Officers, is a very vnchriſtian part.

Going to lavv not forbidde: but to agree othervviſe, better.

7. A fault.] He forbade not all iudgements of controuerſies, but onely ſignified that it was a fault, and that it proceded of ſome iniuries done one to an other, and imperfections, that they ſo moleſted one an other: and that it had been more agreable to Chriſtian perfection and charitie, rather to tolerate and ſuffer a ſmal iniurie, then to draw his fellow to iudgement ſeates.

The 3. part.

Of Mariage and continencie.

CHAP. VII.

That maried folke may aſke their debt, and muſt pay it, though it be better for them to continue, 8 as alſo for the vnmarried and vvidovves to continevve ſingle, though they may marrie. 10 That the married may not depart from one an other (nor in any caſe marrie an other, during the life of the former) 12 vnles it be from one that is vnbaptized, vvhich yet he diſſuadeth: 17 counſeling alſo euery one to be content vvith that ſtate vvherein he vvas Chriſtened. 25 Virginitie is not commaunded, but counſeled as the better and more meritorious then Mariage, 39 as alſo vvidervvhod.

AND

1 AND concerning the things vvhereof you
2 vvrote to me: It is good for a man not to
touch a vvoman. † But becauſe of forni-
cation let euery man haue "his ovvne vvife,
and let euery vvoman haue her ovvne huſ-
band. † "Let the huſband [c] render his dette
3 to the vvife: and the vvife alſo in like ma-
4 ner to her huſband. † The vvoman hath not povver of her
ovvne body: but her huſband. And in like maner the man
alſo hath not povver of his ovvne body: but the vvoman.
5 † Defraude not one an other, except perhaps by conſent for a
time, ::that you may "giue your ſelf to praier: and returne
againe together, leſt Satan tempt you for your incon-
6 tinencie. † But I ſay this "by indulgence, not by commaun-
7 dement. † For I vvould al men to be as my ſelf: but euery
one hath "a proper gift of God: one ſo, and an other ſo.
8 † ::But I ſay to the vnmaried and to vvidovves: it is
9 good for them if they ſo abide euen as I alſo. † But "if they
doe not conteine them ſelues, let them marie. For it is "better
to marie then [c] to be burnt.
10 † But to them that be ioyned in matrimonie, not I giue
commaundement, but our Lord, *that the vvife depart not
11 from her huſband: † and if ſhe depart, "to remaine vnma-
ried, or to be reconciled to her huſband. And let not the huſ-
band put avvay his vvife.
12 † For to the reſt, "I ſay, not our Lord. If any brother haue
a vvife an infidel, and ſhe conſent to dvvel with him: let him
13 not put her avvay. † And if any vvoman haue a huſband
an infidel, and he conſent to dvvel vvith her: let her not put
14 avvay her huſband. † For the man an infidel is ſanctified by
the faithful vvoman: and the vvoman an infidel "is ſancti-
fied by the faithful huſband: otherwiſe your children ſhould
15 be vncleane: but novv they are holy. † But if the infidel
depart, let him depart. for the brother or ſiſter is not ſubiect
16 to ſeruitude in ſuch. but in peace hath god called vs. † For how
knoweſt thou woman, if thou ſhalt ſaue thy huſbād? or how
17 knoweſt thou man, if thou ſhalt ſaue the vvoman? † But to
euery one as our Lord hath deuided, as God hath called euery
18 one, ſo let him vvalke, and as in al Churches I teach. † Is any
man called being circumciſed? let him not procure prepuce.
Is any man called in prepuce? let him not be circumciſed.

Iii iij † Circumciſion

[c] *debitū reddat*

to faſting & praier:

[c] *vri. mu-ſi:ꝰ 9ꝛ.*

Mt. 5,32 19,9. Mr. 10, 9. Lu. 16,18.

:: If the lay man can not pray, vnles he abſtaine from his vvife: the Prieſt that alvvaies muſt offer ſacrifices, and alvvaies pray, muſt therfore alvvaies be free from matrimonie. *Hiero. li. 1 c. 19 aduer. Iouin.*

:: Before he treated of the continencie of ſuch as vvere married, novv he giueth leſſons for the vnmarried alſo.

† Circumcision is nothing, and prepuce is nothing: but the 19
obſeruation of the commaundements of God. † Euery one 20
in the vocation that he vvas called, in it let him abide. † Vvaſt 21
thou called being a bondman? care not for it: but and if thou
canſt be made free, vſe it rather. † For he that in our Lord is 22
called, being a bondman, is the [c] franchiſed of our Lord. like- [c] *libertus*
vviſe he that is called, being free, is the bondman of Chriſt.
:: You muſt not ſerue men ſo that you obey & pleaſe them more then God. † You vvere bought vvith price, be not made the :: bōdmen 23
of men. † Euery brother vvherein he vvas called, in that 24 `*one, brethren,*
let him abide before God.

The Epiſtle for holy Virgins not Martyrs. † And as concerning virgins, a commaundement of our 25
Lord I haue not: but "counſel I giue, as hauing obteined
mercie of our Lord to be faithful. † I thinke therfore that 26
this is good for the preſent neceſſitie, becauſe it is good for a
man ſo to be. † Art thou tied to a vvife? ſeeke not to be 27
looſed. Art thou looſe from a vvife? ſeeke not a vvife. † But 28
:: Virginitie counſeled as the better: Mariage not forbidden, becauſe it is no ſinne. if thou take a vvife, :: thou haſt not ſinned. And "if a virgin
marie, ſhe hath not ſinned. neuertheleſſe "tribulation of the
fleſh ſhal ſuch haue. but I ſpare you. † This therfore I ſay 29
brethren, the time is ſhort, it remaineth, that they alſo which
haue vviues, be "as though they had not: † and they that 30
vveepe, as though they vvept not: and they that reioyce, as
though they reioyced not: and they that bye, as though they
poſſeſſed not: † and they that vſe this vvorld, as though
they vſed it not. for the figure of this vvorld paſſeth avvay. 31
† But I vvould haue you to be vvithout carefulnes. He that is 32
without a vvife, is "careful for the things that pertaine to our
Lord, how he may pleaſe God. † But he that is vvith a vvife, 33
is careful for the things that pertaine to the vvorld, hovv he
may pleaſe his vvife: and he is deuided. † And the vvoman 34
vnmaried & the virgin, thinketh on the things that pertaine
to our Lord: that ſhe may be holy both in body and in ſpi-
rit. † But ſhe that is maried, thinketh on the things that per-
taine to the vvorld, hovv ſhe may pleaſe her huſband. † And 35
this I ſpeake to your profit: not to caſt a ſnare vpon you, but
to that vvhich is honeſt, & that may giue you povver vvith-
out impediment to attend vpon our Lord. † But if any 36
man thinke that he ſeemeth diſhonoured vpon his virgin,
for that ſhe is paſt age, and if it muſt ſo be, let him doe that
he vvil. He ſinneth not if ſhe marie. † For he that hath de- 37
termined in his hart being ſettled, not hauing neceſſitie, but
hauing

having povver of his ovvne vvil, and hath iudged this in his
38 hart, to keepe his virgin, doeth vvel. † Therfore both he that
ioyneth his virgin in matrimonie, doeth vvel: & he that ioy-
neth not, doeth better.

Ro. 7,2. 39 † * A vvoman is bound to the lavv ſo long time as her
huſband liueth: but if her huſband ſleepe, ſhe is at libertie:
40 let her marie to vvhom ſhe vvil: only in our Lord. † But
[c] more bleſſed ſhal ſhe be if ſhe ſo remaine, according to my
counſel. and I thinke that I alſo haue the Spirit of God.

c The ſtate of vvidovvhod more bleſſed, then the ſtate of matrimonie.

ANNOTATIONS
CHAP. VII.

The iuſtion

2. *His ovvne vvife.*] He ſaith not, as the Proteſtants here pretend to excuſe the vnlavvful coniunction of Votaries, *Let euery one marry*: but, let euery one haue, keepe, or vſe his ovvne vvife to vvhom he vvas maried before his conuerſion. for the Apoſtle anſvvereth here to the firſt queſtion of the Corinthians, vvhich vvas not, vvhether it vvere lavvful to mary, but vvhether they vvere not bound vpon their conuerſion, to abſteine from the company of their vviues married before in their infidelitie, as ſome did perſuade them that they ought to doe. *Hiero. li. 1 cont. Iouin. c. 6. Chryſ. in hunc locum ho. 19.*

The Apoſtle biddeth not al to marie, but to keepe their vviues before maried.

3. *Let the huſband render.*] Theſe vvordes open the Apoſtles intention and talke to be onely of ſuch as are already maried, and to inſtruct them of the bond and obligation that is betvvene the maried couple for rendring of the derte of carnal copulation one to an other: declaring that the maried perſons haue yelded their bodies ſo one to an other, that they can not vvithout mutual conſent, neither perpetually, nor for a time, defraude one the other.

5. *Giue your ſelf to praier.*] This time, & the Hereukes doctrine, and high eſtimatiō of matrimonial actes, are far from the puritie of the Apoſtolike and primitiue Church, vvhen the Chriſtians to make their praiers and faſtings more acceptable to God, abſtained by mutual conſent euen from their lavvful vviues. our nevv Maiſters not much abſteining (as it may be thought) from their vviues for any ſuch matter. And yet S. Auguſtine ſaith, the Prelate ſhould paſſe other in this caſe, and thinke that not to be lavvful for him, that may be borne in others, becauſe he muſt daily ſupply Chriſtes roome, offer, baptize, and pray for the people. So ſaith he *li. 1. q. ex vtroque teſt. q. 127 in fine.* See *S. Hiero. li. 1 c. 19 aduerſ. Iouin. S. Ambr. li. 1 Offic. c. vlt.* But alas for the people, vvhoſe maried Paſtors are in this point far vvorſe then the vulgar ſolke, neither teaching continencie, nor giuing good example.

Continence in maried folkes for praier ſake.

6. *By indulgence, not commaundement.*] Leſt ſome might miſconſtre his former vvordes, as though he had preciſely commaunded maried perſons not to abſtaine perpetually from carnal copulation, or not to giue their conſent one to an other of continencie but for a time onely: he declareth plainely that he gaue no rule or precept abſolutely therein, but that he ſpake al the foreſaid, condeſcending to their infirmities onely, inſinuating that continencie from carnal copulation is much better, and that him ſelf kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Perpetual continencie, euen in maried folkes, better then carnal copulation.

7. *A proper gift.*] To ſuch as may lavvfully mary, or be already maried, God giueth not alvvaies that more high and ſpecial gift or grace of continencie, though euery one of them al that duely aſke and labour for it, might haue it: but ſuch are not bound to endeuour or ſeeke for it alvvaies, and therfore can not be commaunded to abſtaine further then they like. but vvhenſoeuer a man is bound to abſtaine, either by vovv or any other neceſſarie occaſion (as if one of the parties be in priſon, vvarre, baniſhment, ſiknes, or abſent perpetually by lavvful diuorce) the other muſt needes in paine of damnation abſtaine, and can not excuſe the vvant of the gift of chaſtitie. for * he is bound to aſke it and to ſeeke for it of God by faſting, praying, and chaſtiſing his body: and ſo labouring duely for it, God vvil giue the grace of chaſtitie. So had S. Paul it, and ſo had al the holy men that euer liued chaſt. Therfore dereſt the doctrine of the Proteſtants in this point, that vvhen they liue not faſt nor pray for it, ſay they haue not the gift. And it vvere a great maruel vvhy ſo fevv of the nevv Sectes or rather none novv a daies haue that gift, but that vve ſee it is obtained by thoſe meanes vvhich our forefathers vſed, & they vſe not at all. To liue in mariage continently vvithout

Who are boūd to liue continently: and that God giueth this gift to al that aſke it.

* See S. Auguſtine li. 2. c. 10. de Adult. Coniug.

vvithout the breach of coniugal fidelitie, is a gift of God alſo, but men muſt not breake their faith of vvedlocke for vvant of it, but muſt knovv that God giueth that gift to ſuch as humbly aſke it of him. *Auguſt. de grat. & lib. arbitrio c. 20. De continent. c. 1.*

9. If they contеme not.] He meaneth of ſuch as be free: for if they marry after they haue made vovv or promes to God of chaſtitie, they are vvorthely damned, ſuch being bound to conteine, and may not conteine if they liſt. *Auguſt. de bono viduit. c. 7. 9. & de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambroſ. ad virg. lapſam c. 5.*

The Apoſtle permitteth mariage to them that be free, not to vovved perſons.

9. Better to marry.] It is better to marry for the ſaid perſons that be free, then to be ouerthrovven and fall into fornication. for , *to burne* , or , *to be burnt* , is not to be tempted onely (as the Proteſtants thinke that picke quarels eaſely to marry) but it ſignifieth * to yeld to concupiſcence either in minde or external vvorke. Vve ſay alſo, for ſuch as be free. for concerning others lavvfully made Prieſts, and ſuch as othervviſe haue made vovv of chaſtitie, they can not marry at al, and therfore there is no compariſon in them betvvixt mariage and fornication or burning. for their mariage is but pretenſed, and is the vvorſt ſort of continencie and fornication or burning

Theodoret in hunc locum.

After diuorce not to marie.

11. To remaine vnmarried.] Neither partie may dimiſſe the other and mary an other for any cauſe. for though they be ſeparated for fornication, yet neither may marry againe. *Auguſt. de adult. coniug. li. 1 c. 8. 9.* and *li. 2 c. 5. 19.* See *Annotat. Mat. 19.* and S. Auguſtine in his vvhole booke. *de adulter. coniugys to. 6.*

The Apoſtles precepts.

12. I ſay, not our Lord.] By this vve learne, that there vvere many matters ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: vvherein they might, as the caſe required, either commaund or counſel, and vve bound to obey accordingly.

Hovv the infidel, or infidels childe, are ſanctified by the Chriſtian.

14. Sanctified.] Vvhen the infidel partie is ſaid to be cleane or ſanctified by the faithful, or the children of their mariage to be cleane, vve may not thinke that they be in grace or ſtate of ſaluation thereby, but onely that the mariage is * an occaſion of ſanctification to the infidel partie and to the children. for S. Auguſtine (*li. 1 de pec. mer. & remiſſ. c. 12.*) concludeth againſt the Pelagians, as vve may doe againſt the Caluiniſts, holding Chriſtian mens children to be holy from their mothers vvombe and not to neede Baptiſme, that vvhat other ſanctification ſoeuer it be that is here meant, it can not be ynough to ſaluation vvithout faith, Baptiſme, &c.

Hiero. li. 1 c. 1 aduerſ. Iouin.

19. But the obſervation.] Neither to be Ievv nor Gentil, bond or free, maried or ſingle, nor the faith it ſelf vvhich is proper to Chriſtian men, vvil ſerue to ſaluation, vvithout good vvorkes and keeping the commaundements. S. Hierom *adu. Iouin. li. 1 c. 16.*

The differēce of counſels & precepts.

25. Counſel I giue.] A counſel is one thing, a commaundement is an other. To doe that vvhich is counſeled, is not neceſſarie, becauſe one may be ſaued notvvithſtanding. but he that vvil doe that vvhich he is counſeled vnto, ſhal haue a higher degree of glorie. He that fulfilleth not a cōmaundement, except he doe penaunce, can not eſcape puniſhment. *Auguſt. li. de virg. c. 13. & 14.*

A profeſſed virgin may not marrie.

28. If a virgin marrie.] He ſpeaketh not of that virgin vvhich hath dedicated her ſelf to God. (for if any ſuch mary, ſhe ſhal be damned for breaking her firſt vovv) but onely of yong maides vnmaried in the vvorld. *Hiero. adu. Iouin. li. 1 c. 7. Chryſ. ho 20.* Theodorete, Photius, and the other Greeke Doctors vpon this place *apud Oecum. Epiph. Hareſ. 61.*

Virginitie counſeled as more meritorious.

28. Tribulation of the fleſh.] They are maruelouſly deceiued (ſaith S. Auguſtine *li. de virg. c. 11.*) that thinke the Apoſtle counſeleth virginitie rather then mariage, onely for that mariage hath many miſeries and moleſtations ioyned vnto it, vvhich by virginitie ſhal be auoided, & not in reſpect of the greater reward in heauen. for the Apoſtles prouident counſeling to virginitie, is for the next life, and he alleageth theſe troubles of mariage in that ſenſe ſpecially as they be a hinderance from the ſeruice of God here, and therfore an impediment to vvard the next life and the more ample ioyes thereof.

The continencie of married folke.

29. As though they had not.] He exhorteth that ſuch as haue vviues, ſhould not vvholy beſtovv them ſelues in the vaine tranſitorie pleaſure and voluptuouſnes of their fleſh, but liue in ſuch moderation, that their mariage hinder them as litle as may be, from ſpiritual cogitatiōs. Vvhich is beſt fulfilled of them that by mutual conſent do vvholy conteine, vvhether they haue had children or none, contemning carnal iſſue for the ioyes of heauen. And theſe mariages be more bleſſed then any other, ſaith S. Auguſtine *de Ser. Do. in monte li. 1 cap. 14.*

Their perpetual continencie, beſt.

32. Careful for the things of our Lord.] The Proteſtants might here learne if they liſt, firſt that virginitie is not onely preferred before mariage, for that it is a more quiet ſtate of life in this vvorld, but for that it is more conuenient for the ſeruice of God. Secondly that virginitie hath a graterful puritie and ſanctitie both of body & ſoule, vvhich mariage hath not. Thirdly, they may learne the cauſe vvhy the Church of God requireth chaſtitie in the clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lavvful vvedlocke: Vvhich is not onely to the end that Gods Prieſts be not diuided from him by the clogges of mariage, but alſo that they be cleane and pure from the fleſhly actes of copulation.

Virginitie preferred, and vvhy.

Vvhy continencie is required in the clergie.

CHAP.

CHAP. VIII.

He rebuketh the learned vvho in pride of their knovvledge did eate Idolothyta, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent sacrifices so, as they did before in their Paganisme, vvith opinion that they did sanctifie the eaters.

The 4 part. Of meates sacrificed to Idols.

1 AND concerning thoſe things that are ſacrificed to Idols, vve knovv that "vve al haue knovvledge. ::Knovvledge puffeth
2 vp: but charitie edifieth. † And if any man thinke that he knoweth ſomething,
3 he hath not yet knovven, as he ought to
4 knovv. † But if any man loue God, the ſame is knovven of him. † But as for the meates that are immolated to Idols, vve knovv that an Idol is nothing in
5 the vvorld, and that there is no God, but one. † For al-
6 though there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) † yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, IESVS Chriſt, by vvhom al things,
7 and vve by him. † But there is not knovvledge in al. For "ſome vntil this preſent vvith a conſcience of the Idol, eate as a thing ſacrificed to Idols: and their conſcience being
8 vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, ſhal vve abound: nor if vve
9 eate not, ſhal vve lacke. † But take heede leſt perhaps this
10 your libertie be an offenſe to the vveake. † For if a man ſee him that hath knovvledge, ſit at table "in the Idols temple: ſhal not his conſcience, being vveake, be edified, to eate
11 things ſacrificed to Idols? † And through thy knovvledge
Ro. 14, 15 ſhal the* vveake brother periſh, for whom Chriſt hath died?
12 † But ſinning thus againſt the brethren, and ſtriking their
13 vveake conſcience: you ſinne againſt Chriſt. † Vvherfore
Ro. 14, 21. if* meate ſcandalize my brother: I vvil neuer eate fleſh, leſt I ſcandalize my brother.

:: Knowledge vvithout charitie puffeth vp in pride, and profiteth nothing at al. vvhe it is ioyned vvith charitie, then it edifieth *Aug. li. 1 cin. Dei c. 20.*

ANNOTATIONS
CHAP. VIII.

1. *Vve al haue knovvledge.*] The ſpiritual and perfectly inſtructed Chriſtians knevv no meates, novv to be vncleane, neither for ſignification, as in the Lavv of Moyſes: nor alwaies

No meates vncleane.

by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of ſuch meates as were ſacrificed, contemning and condemning their Idols as mere nothing, and the worſhip of them as the honour of things imaginarie. which their facte, for their want of diſcretion and charitie, and for the vſe of that their libertie to the offenſe and ſcandal of the weake, the Apoſtle doth here reprehend.

Giuing of ſcandal reprehended.

7. *Some with a conſcience.*] The perſecter mens fault was, that they gaue offenſe by their eating, to the weaker Chriſtians. Who ſeeing them whom they reputed wiſe and learned, to eate the meates offered to Idols, conceiued that there was ſome vertue and ſanctification in thoſe meates, from the Idol to which they were offered: and though that ſuch things were or might be eaten with the ſame conſcience and deuotion as before their conuerſion.

Therefore the caſe ſtanding thus, and the Apoſtles diſcourſe of eating or not eating meates being ſo as is declared (a thing ſo euident that it admitteth no other interpretation) if the Proteſtants apply any of this admonition againſt our faſtes in the Cath. Church, they be ſo to ridiculous.

The Heretikes ridiculouſly apply S. Paules wordes againſt the Churches faſtes and abſtinence.

10. *In the Idols temple.*] Like as now, ſome Catholikes haue ſaid, they know that Caluins communion is but as other bread and wine. But yet the ignorant ſeing ſuch goe to the Communion, thinke that it is a good act of Religion. Yea whatſoeuer they pretend, it muſt needes ſeeme an honour to Caluins Communion, when they are ſeen in the Idols temple ſolemly ſitting or communicating at the abominable table.

Going to the Communion, what a ſinne in Catholikes.

CHAP. IX.

To them that ſo vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he alſo had libertie to liue by the Goſpel, but yet that he vſed it not, ſo to auoid ſcandal of the infirme. and becauſe it was more meritorious. 20 Declaiming againſt their ſecuritie, and ſhewing them by ſimilitudes and examples, 20 both of himſelf, 1 And of the Iſraelites, that ſaluation is not ſo lightly come by: 10 and ſo concludeth againe againſt eating of Idolothyta, becauſe it is alſo to commit idolatrie, 22 and not onely to giue ill example to the infirme.

AM I not free? Am I not an Apoſtle? Haue I not 1
ſeen Chriſt IESVS our Lord? Are not you
"my worke in our Lord? † And if to others 2
I be not an Apoſtle, but yet to you I am. for
you are the ſeale of my Apoſtleſhip in our
Lord. † my defenſe to them that examine me is this: † Haue 3
not we power to eate and drinke? † Haue we not power 4
to lead about "a woman a ſiſter, as alſo the reſt of the Apo- 5
ſtles, and our Lordes brethren, and :: Cephas? † Or I only 6
and Barnabas haue not we power to doe this? † "Who 7
euer plaieth the ſouldiar at his owne charges? Who plan-
teth a vine, and eateth not of the fruite thereof? Who fee-
deth a flocke, and eateth not of the milke of the flocke?
† Speake I theſe things according to man? Or doth not the 8
Law alſo ſay theſe things? † For; it is written in the Law 9
of Moyſes, *Thou ſhalt not muzzel the mouth of the oxe that :: treadeth out the corne*. Why, hath God care of oxen? † Or for vs certes doth 10
he ſay it? For they are written for vs. becauſe he that eareth,

Deu. 25, 4.

:: He nameth Cephas (that is Peter) to proue his purpoſe by the example of the cheefe and Prince of the Apoſtles. *S. Ambro. S. Chryſ. Oecum.* vpon this place.

:: In that coūtrie they did tread out their corne with oxen, as we do threſh it out.

ought

ought to eare in hope: and he that treadeth, in hope to re-
11 ceiue fruite. † If vve haue ſovven vnto you ſpiritual things,
12 is it a great matter if vve reape your carnal things? † If other
be partakers of your povver: vvhy not vve rather? Hovv-
beit vve haue not vſed, this povver: but vve beare al things,
leſt vve ſhould giue any offence to the Goſpel of Chriſt.
Deu. 18, 1. 13 † Knovv you not *that they which vvorke in the holy place,
eate the things that are of the holy place: and they that ſerue
14 [c] the altar, participat with the altar? † So alſo our Lord ordai-
ned for them that preach the Goſpel, to liue of the Goſpel.

[c] τῷ θυσιαστηρίῳ,

c The Engliſh bible (1562) here and in the next chapter, ſaith thriſe for *altar, temple*: moſt falſely & heretically, againſt holy altars, vvhich about the time of that tranſlation were digged dovvne in England.

15 † But I haue vſed none of theſe. Neither haue I vvritten
theſe things, that they ſhould be ſo done in me: for it is
good for me to die rather, then that any man ſhould make
16 my glorie void. † For and "if I euangelize, it is no glorie
to me: for neceſſitie lieth vpon me: for vvoe is to me if I
17 euangelize not. † For if I doe this vvillingly, I haue re-
vvard: but if againſt my vvil, a charge is committed to me.
18 † Vvhat is my revvard then? That preaching the Goſpel, I
yeld the Goſpel vvithout coſt, that I abuſe not my povver in
19 the Goſpel. † For vvhereas I vvas free of al, I made my ſelf
20 the ſeruant of al: that I might gaine the moe. † And I be-
came to the Ievves as a Ievv, that I might gaine the Ievves.
21 † to them that are vnder the Lavv, as though I vvere vnder
the Lavv (vvhereas my ſelf vvas not vnder the Lavv) that I
might gaine them that vvere vnder the Lavv. to them that
vvere vvithout the Lavv, as though I vvere vvithout the
Lavv (vvhereas I vvas not vvithout the lavv of God, but
vvas in the lavv of Chriſt) that I might gaine them that
22 vvere vvithout the Lavv. † To the vveake I became veake,
that I might gaine the weake. To al men ::I became al things,
23 that I might ſaue al. † And I doe al things for the Goſpel,
"that I may be made partaker thereof.

:: Not by fiction or ſimulation, but by compaſsion of the infirmities of al ſortes. *Aug. ep. 9.*

24 † Knovv you not that they that runne in the race, al rũne
in deede, but one receiueth the price? "So runne that you
25 may obteine. † And euery one that ſtriueth for the maiſtrie,
refraineth him ſelf from al things: and they certes, that they
may receiue a corruptible crovvne: but vve an incorruptible.
26 † I therfore ſo runne, not as it vvere at an vncertaine thing:
27 ſo I fight, not as it vvere beating the aire: † but "I chaſtiſe my
body, and bring it into ſeruitude, "leſt perhaps vvhen I haue
preached to others, my ſelf become reprobate.

The Epiſtle vpon the Sunday of Septuageſime.

ANNOTATIONS
CHAP. IX.

The Heretikes fond pretenſe of Gods honour.

1. My vvorke.] As he called him ſelf before Gods coadiutor, ſo here he boldly alſo chalengeth the Corinthians conuerſion to be his handy worke in our Lord: nothing derogating thereby to Chriſt, as the Proteſtants rudely charge the Fathers & Catholike men (vnder pretenſe of Gods honour) for vſing ſuch phraſes or ſpeaches in the Apoſtles ſenſe, of the Saincts or Sacraments.

Heretical tranſlation.

5. A vvoman a ſiſter.] The Heretikes peruerſely (as they do al other places for the aduantage of their Sect) expound this of the Apoſtles wiues, and for, *vvoman*, tranſlate, *wife*, al beſides founding vvedding to them. Vvhere the Apoſtle meaneth plainely the deuout vvomen that after the maner of Ievvrie * did ſerue the preacher of neceſſaries, of vvhich ſort many folovved Chriſt, and ſuſtained him and his of their ſubſtance. So doth S. Chryſoſtome, Theodorete, and al the Greekes (*Oecu. in collect. ſuper hunc lo*) take it. So doth S. Auguſtine *De op. Monach. c.* and S. Hierom *li. 1 adu. Iouinianum c. 26.* both diſputing and prouing it by the very vvordes of the text. S. Ambroſe alſo vpon this place. And the thing is moſt plaine, for to vvhat end ſhould he talke of burdening the Corinthiās vvith finding his vvife, vvhen him ſelf (c. 7, 7. 8.) clerely ſaith that he vvas ſingle?

new Test. 1580.

Mat. 27.

Paſtors and preachers due.

7. Who plaieth the ſouldiar?] He proueth by the Scriptures and natural reaſons that Preachers and Paſtors may chalenge their finding of their flocke, though him ſelf for cauſes had not, nor intended not to vſe his right and liberti̇e therein.

Vvorke of ſupererogation.

10. If I Euangelize.] If I ſhould preach either of compulſion and ſeruil feare, or mere neceſſitie, not hauing otherwiſe to liue and ſuſtaine my ſelf in this vvorld, I could not looke for revvard in heauen. but novv doing it, not onely as enioyned me, but alſo as of loue and charitie, and freely vvithout putting any man to coſt, and that voluntarely and of very deſire to ſaue my hearers, I ſhal haue my revvard of God, yea and a revvard of Supererogation, vvhich is giuen to them that of aboundant charitie do more in the ſeruice of God then they be commaunded, as S. Auguſtine expoundeth it. *De op Mon. c. 5.*

Doing vvel in reſpect of reward.

11. That I may be partaker.] A ſingular place to conuince the Proteſtants, that vvil not haue men vvorke vvel in reſpect of revvard at Gods hand: the Apoſtle confeſſing expreſly, that al this that he doth either of duety or of Supererogation aboue duety (as to preach of freecoſt, and to vvorke vvith his ovvne hands to get his ovvne meate and his fellovves, and to abſtaine from many lavvful things) al is, the rather to attaine the revvard of heauen.

Running for the game.

24. So runne.] If ſuch as runne for a price, to make them ſelues more ſvviſt, and to vvinne the game, abſtaine from many meates and pleaſures: vvhat ſhould not vve doe or ſuffer to vvinne the crovvne of glorie, propoſed and promiſed to none but ſuch as runne, trauel, and endeuour for it?

Penance meritorious.

27. I chaſtiſe.] The goale of euerlaſting glorie is not promiſed nor ſet forth for onely faith men, for ſuch runne at random: but it is the price of them that chaſtiſe and ſubdue their bodies and fleſhly deſires by faſting, vvatching, voluntary pouertie, and other afflictions. Lord, hovv farre is the carnal doctrine of the Sectaries and the maners of theſe daies from the Apoſtles ſpirit. Vvherein euen vve that be Catholikes, though vve do not condemne vvith the Proteſtants theſe voluntarie afflictions as ſuperfluous (much leſſe as ſuperſtitious or iniurious to Chriſts death,) but much cōmend them, yet vve vſe nothing the zeale and diligence of our firſt Chriſtian auncetors herein, and therfore are like to be more ſubiect to Gods temporal chaſtiſments, at the leaſt in the next life, vvhen they vvere.

S. Paul had not the Proteſtants ſecuritie of ſaluation.

28. I eſt perhaps.] Here may vve lambes tremble (ſaith a holy father) vvhen the ramme, the guide of the flocke, muſt ſo labour and puniſh him ſelf (beſides al his other miſeries adioyned to the preaching of the Goſpel) leſt perhaps he miſſe the marke. A man might thinke S. Paul ſhould be as ſure and as confident of Gods grace & ſaluation as vve poore vvretched caitiues: but the heretikes vnhappy ſecuritie, preſumption, and faithles perſuaſion of their ſaluation is not *fides Apoſtolorum* but *fides damoniorum. not the faith of the Apoſtles, but the faith of Diuels.*

Aug. apud Petr. Lomb. in hunc locum.

CHA. X.

See the argument of the 9 Chapter, vvhich comprehendeth the contents of this alſo.

FOR

1 FOR I vvil not haue you ignorant bre-
thren, that our fathers vvere al * vnder
the cloude, & al * passed through the sea,
2 † and al in Moyses vvere baptized in the
3 cloude and in the sea: † and * al did eate
4 * the same spiritual foode, † and al
* drunke the same spiritual drinke (and
they * drunke of the spiritual rocke that
5 folovved them, and the rocke vvas Christ,) † but in the
more part of them God vvas not vvel pleased. ¶ for they
6 * vvere ouerthrovven in the desert. † And these things
vvere done in a figure of vs, that vve be not coueting euil
7 things, as * they also coueted. † Neither become ye Idola-
ters, as certaine of them: as is vvritten: *The people sate downe to*
8 *eate and drinke, and rose vp to play.* † Neither let vs fornicate, * as
certaine of them did fornicate, and there fel in one day three
9 and tvventie thousand. † Neither let vs tempt Christ: as
certaine of them tempted, and * perished by the serpents.
10 † Neither doe you murmure: as * certaine of them murmu-
11 red, and perished by the destroyer. † And al these things
chaunced to them in figure: but they are vvritten to our cor-
reption, vpon vvhom the endes of the vvorld are come.
12 † Therfore he that thinketh him self to stand, let him take
13 heede :: lest he fall. † 'Let not tentation apprehend' you, but
humane. and God is faithful, vvho vvil not suffer you to be
tempted aboue that vvhich you are able: but vvil make also
vvith tentation ᶜ issue, that you may be able to susteine. ¶
14 † For the vvhich cause, my deerest, flee from the seruing
15 of Idols. † I speake " as to vvise men: your selues iudge
16 vvhat I say. † The chalice of benediction " vvhich vve
do blesse: is it not the cõmunication of the bloud of Christ?
and the bread vvhich vve breake, is it not " the participation
17 of the body of our Lord? † For being many, vve are " one
18 bread, one body, al that participate of one bread. † Behold
Israël according to the flesh: " they that eate the hostes, are
19 they not partakers of the altar? † Vvhat then? do I say that
that vvhich is immolated to Idols, is any thing? or that the
20 Idol is any thing? † But the things that the heathen do im-
molate, to deuils they do immolate, and not to God. And " I
21 vvil not haue you become fellovves of deuils. † " You can
not drinke the chalice of our Lord, and the chalice of deuils:

Exo. 13, 21. *Nu.* 8, 18

Exo. 14, 22.

Exo. 16, 15.

Exo. 17, 6. *Nu.* 20, 10.

Nu. 26, 65.

Nu. 11, 4. *Exo.* 32, 6. *Nu.* 25, 1

Nu. 21, 5. *Nu.* 11, 23. 14, 37.

ᶜ *Tentation hath not apprehended exitum*

The Epistle vpon the 9 Sunday after Pentecost.

:: It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to knovv vvhat they shal be: saith S. Augustine. Vvhich maketh against the vaine securitie of the protestants.

you can not be" partakers of the table of our Lord, and of the
table of deuils. † Or do vve emulate our Lord? Vvhy, are we 22
stronger then he?
" Al things are lavvful for me, but al things are not ex-
pedient. † Al things are lavvful for me, but al things do not 23
edifie. † Let no man seeke his ovvne, but an other mans. 24
† Al that is sold in the shambles, eate: asking no question for 25
conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any 26 *Ps. 23, 1.*
inuite you of the infidels, and you vvil goe: eate of al that is 27
set before you, asking no question for conscience. † But if 28
any man say, This is immolated to Idols: do not eate for his
sake that shevved it, and for conscience: † conscience I say 29
not thine but the others. For vvhy is my libertie iudged of an
other mans conscience? † If I participate vvith thankes: 30
vvhy am I blasphemed for that vvhich I giue thankes for?
† Therfore vvhether you eate, or drinke, or do any other 31
thing: doe al things vnto the glorie of God. † Be vvithout 32
offense to the Ievves and to the Gentiles, and to the Church
of God: † as I also in al things doe please al men, not see- 33
king that vvhich is profitable to my self, but vvhich is to ma-
ny: that they may be saued.

ANNOTATIONS
CHAP. X.

The old figures of our Sacraments.

3. The same.] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously dravven out of the rocke, a figure of the holy Sacrament of Christes body and bloud: our Sacraments containing the things and graces in truth, vvhich theirs only signified. And it is an impudent forgerie of the Caluinists, to vvrite vpon this place, that the Ievves receiued no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvhich vvas a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out bloud and vvater for the matter of our Sacraments. *Calu. in hunc loc.*

Vve receiue greater benefites by our Sacraments thē the Iewes did by theirs.

15. As to vvise men.] To cause them to leaue the sacrifices and meates or drinkes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and bloud: of vvhich and the sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *vt prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a vvatch vvord or keeping secrete from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Norunt fideles, norunt qui initiati sunt. August. in Ps. 19. & 33. Conc. 1. 2. & Ps. 109. Ho. 42. c. 4. in lib. 50 hom. Orig. in Leuit. ho. 9. Chrys. ho. 27 in Gen. in fine ho. 31 ad po. Antioch. ho. 5. in 1 Tim.* S. Paul saith, I speake to you boldly of this mysterie as to the vviser and better instructed in the same.

The Apostle and auncient fathers speake couertly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

16. Which vve blesse.] That is to say, the Chalice of Consecration vvhich vve Apostles and Priests by Christes commission do consecrate, by vvhich speach as vvel the Caluinists (that vse no consecration of the cuppe at al, blasphemously calling it magical murmuration, and peruersely referring the benediction, to thankes giuing to God) as also the Lutherans be refuted; vvho affirme Christes body and bloud to be made present by receiuing & in the receiuing onely. for the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy bloud and the communicating thereof the effect of the benediction. *Calix cui bene licimus.* ὁ ἐυλογοῦμεν.

16. The

16. The participation of the body.] The holy Sacrament and Sacrifice of Christs body and bloud being receiued of vs, ioyneth vs in soul and body and engraffeth vs into Christ him self, making vs partakers and as a peece of his body and bloud. *For not by loue or spirit onely* (saith S. Chrysostom) *but in very deede vve are vnited in hu flesh, made one body vvith him, members of hu flesh and boones.* Chrys. ho. 45 in 1o. iub finem. And S. Cyril, *Such is the force of mystical benediction that as it maketh Christ corporally by communicating of hu flesh to dvvel in vs.* Cyril li. 10. in Io. c. 13.

Our vniting to Christ by the B. Sacrament.

17. One bread, one body.] As vve be first made one vvith Christ by eating his body and drinking his bloud, so secondly are vve conioyned by this one bread vvhich is his body, and cuppe vvhich is his bloud, in the perfect vnion and felovvship of al Catholike men, in one Church vvhich is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one commonvvealth and Societie of faithful men, by reason that al the true persons and true members of the same, be marueiously knit together by Christes ovvne one body, and by the self same bloud in this diuine Sacrament see *S. Auguſt. li. 21, c. 25 de ciu. Dei. Hilar. li. 8 de Trin. circa med.*

Our vnion among our selues by the B. Sacrament.

18. They that eate the hoſtes.] It is plaine also by the example of the Ievves in their Sacrifices, that he that eateth any of the hoſt immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of vvhose sacrifice he eateth.

20. I vvil not haue you.] I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christes body, and is ioyned in felovvship to al Christian people that eate and drinke of the same, being the hoſt of the nevv Lavv: and as al that did eate of the hoſtes of the Sacrifices of Moyses Lavv, vvere belonging and associated to that state and to God to vvhom the Sacrifice vvas done: euen so vvhosoeuer eateth of the meates offered to Idols, he shevveth and profesſeth him self to be of the Communion and Societie of the same Idols.

Participation in Sacrament or sacrifice, shevveth of vvhat societie vve are.

21. You can not drinke.] Vpon the premisses he vvarneth them plainely, that they must either forsake the sacrifice and fellovvship of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and bloud in the Church. In al vvhich discourse vve may obserue that our bread and chalice, our table and altar, the participation of our hoſt and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, hoſtes, sacrifices and immolations of the Ievves and Gentils. Vvhich the Apostle vvould not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper vvorship of God among the Christians, as the other vvere among the Ievves and Heathen. And so do al the Fathers acknovvledge, calling it onely, & continually almoſt, by such termes as they do no other Sacrament or ceremonie of Christes religion: *The lambe of God laid vpon the table:* Conc. Nic. *the vnbloudy ſeruice of the Sacrifice*, In Conc. Epheſ. ep. ad Neſtor. pag. 605. *the Sacrifice of ſacrifices*: Dionyſ. Ec. Hier. c.3. *the quickening holy ſacrifice: the vnbloudy hoſt and victime*: Cyril. Alex. in Conc. Epheſ. Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chryſ. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cœn. Do. nu. 1. Auguſt. Ench. 109. Quæſt. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apoſt. *the Sacrifice of our Mediator: the ſacrifice of our price: the Saerifice of the nevv Teſtament: the ſacrifice of the Church*: Auguſt. li. 9. c.13. & li. 3 de bapt. c.19. *the one onely inconſumptible victime vvithout vvhich there is no religion*: Cyprian. de cœn. Do. nu. 2. Chryſ. ho. 17 ad Hebr.* *The pure oblation, the nevv offering of the nevv Lavv: the vital and inpolluted hoſt: the honorable and dreadful Sacrifice: the Sacrifice of thankes giuing or Euchariſtical: and the Sacrifice of Melchiſedec.* Vvhich Melchiſedec by his oblation in bread and vvine did properly and moſt singularly prefigurate this office of Christes eternal Prieſthod and sacrificing him self vnder the formes of bread and vvine: vvhich ſhal continevv in the Church through out al Christian Nations in steed of al the offerings of Aarons Prieſthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iuſtine, S. Irenæus and others the moſt auncient Doctors and Martyrs do teſtifie. *Cypr. ep. 63. nu. 2. Iuſtin. Dial. cum Trypho. poſt med. Irena. li. 4 c. 32.* And S. Auguſtine *li. 17 c. 20 de ciu. Dei, & li. 1 cont. adu. leg. & proph. c. 18. & li. 3 de bapt. c. 10:* S. Leo *ſer. 8 de Paſſione:* and others do expreſly auouch that this one Sacrifice hath succeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thankes giuing, and for vvhat other neceſſitie so euer of body or soule. * Vvhich holy action of Sacrifice they also call the MASSE in plaine vvordes. *Auguſt. ſer. 251. 91. Con. Carthag. 3, c. 1. 4. c. 6. Milanit. c. 15. Leo ep. 88. & c. 2. Gregor. li. 2. ep. 9 93. &c.* This is the Apoſtles and Fathers doctrine. God graunt the Aduerſaries may find mercie to see so euident and inuincible a truth.

Cypr. Iuſtin. Irena. infra.

Malac. 1, 11.

Ambroſ. ep. 82.

The fathers called this sacrifice, the MASSE.

21. Partakers of the table.] Though the faithful people be many vvaies knovvn to be Gods peculiar, and be ioyned both to him & among them selues, and also seuered and distinguished from al others that pertaine not to him, as vvel Ievves and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernement: yet the moſt proper and substantial vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially bindeth his Church vnto him, and him self vnto his Church, that he acknovvledgeth none to be his

The distinction of Christian Catholikes frō the reſt, is by not comunicating with the

ſpecially in their ſacrifices, and at the Communion table.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquiteth him ſelf of al ſuch as ioyne in felovvſhip vvith any of the Heathen at their Idolatrie, or vvith the Ievves at their Sacrifices, or vvith Heretikes and Schiſmatikes at their prophane and deteſtable table. Vvhich becauſe it is the proper badge of their ſeparation from Chriſt and his Church, and an altar purpoſely erected againſt Chriſtes Altar, Prieſthod, and Sacrifice, is in deede a very ſacrifice, or (as the Apoſtle here ſpeaketh) a table and cuppe of Diuels, that is to ſay, wherein the Diuel is properly ſerued, and Chriſtes honour (no leſſe then * by the altars of Ieroboam or any prophane ſuperſtitious rites of Gentilitie) defiled. And therfore al Catholike men, if they locke to haue felovvſhip vvith Chriſt and his members in his body and bloud, muſt deeme of it as of Idolatrie or ſacrilegious ſuperſtition, and abſtaine from it and from al ſocietie of the ſame, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithful did from the Excelſes, and from the temple and ſacrifices of Samaria. Novv in the Chriſtian times vve haue no other Idols, but hereſies, nor Idolothytes, but their falſe ſervices ſhifted into our Churches inſtede of Gods true and onely vvorſhip. *Cypr. de vnit Ec. nu. 2. Hiero. in 11 Oſee. & 2. Amos. & in 2. Habac. Aug. in pſ. 80. v. 10. De Ciu. Dei li. 18. c. 51.*

The heretikes Communiõ is the very table and cup of Diuels.

* 1. reg. 12.

Tob. 1.

3. reg. 18.

22 All things are lavvful.] Hitherto the Apoſtles arguments and examples vvhereby he vvould auert them from the meates offered to Idols, ſeeme plainly to cõdemne their fact as Idololatrical, or as participant & acceſſory to Idolatrie, & not onely as of ſcãdal giuen to the weake brethren: and ſo no doubt it vvas in that they went into the very temple of the Idols, and did vvith the reſt that ſerued the Idols, eate and drinke of the fleſh and libaments directly offered to the Idol, yea and feaſted together in the ſame bankets made to the honour of the ſame Idols: vvhich could not but defile them and entangle them vvith Idolatrie: not for that the meate it ſelf vvas iuſtly belonging to any other but to God, or could be defiled, made noiſome, or vnlavvful to be eaten, but for and in reſpect of the abuſe of the ſame and deteſtable dedicating of that to the diuel, vvhich belonged not to him, but to God alone. Of vvhich ſacrilegious act they ought not to be partakers, as needes they muſt, entering and eating with them in their ſolemnities. to this end hath S. Paul hitherto admoniſhed the Corinthians. Novv he declareth that othervviſe in prophane feaſts it is lavvful to eate vvithout curious doubting or aſking vvhether this or that vvere offered meates, and in markettes to bye vvhatſoeuer is there ſold, vvithout ſcruple and vvithout taking knovvledge vvhether it be of the Idolothytes or no: vvith this exception, firſt, that if one ſhould inuite him to eate, or bye this or that as ſacred and offered meates, that then he ſhould not eate it, leſt he ſhould ſeeme to approue the offering of it to the Idol, or to like it the better for the ſame. Secondly, vvhẽ the vveake brother may take offence by the ſame. For though it be lavvful in it ſelf to eate any of theſe meates vvithout care of the Idol: yet al lavvful things be not in euery time and place expedient to be done.

How by participatiõ with idolaters, idolatrie is cõmitted.

How to auoid ſcandal in things indifferent.

CHAP. XI.

He commendeth them for keeping his Traditions generally. 2 and in particular for this, that a man praied and prophecied bareheaded, a vvoman veiled, he bringeth many reaſons. 17 Abuſe another, he reprehendeth the riche that at the Charitable ſupper ſupped vncharitably, 23 telling them that they receiued therfore vnvvorthely the B. Sacrament, and ſhevving them vvhat an heinous ſinne that is, ſeeing it is our Lordes body and the repreſentation of his death, as he by tradition had taught them.

The 5. part. Of his Traditions.

BE ye folovvers of me, as I alſo of Chriſt. † And I praiſe you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe my precepts.

1
2

† And I vvil haue you knovv, that the head of euery man, is Chriſt: and the head of the vvoman, is the man: and the head of Chriſt, is God.

3

† Euery

* In the greeke, *Traditiones*, παραδόσεις.

4 † Euery man praying or prophecying vvith his head coue-
5 red: dishonesteth his head. † But " euery vvoman praying
or prophecying vvith her head not couered: dishonesteth
6 her head: for it is al one as if she vvere made balde. † For if
a vvoman be not couered, let her be polled. but if it be a
foule thing for a vvoman to be polled or made balde: let her
7 couer her head. † The man truely ought not to couer his
head, because he is the image and glorie of God, but the vvo-
8 man is the glorie of the man. † For the man is not of the
Gen. 2, 21. 9 vvoman, but the vvoman of the man. † For * the man vvas
not created for the vvoman, but the vvoman for the man.
10 († Therfore ought the vvoman to haue povver vpon her
11 head for the Angels.) † But yet neither the man vvithout
the vvoman, nor the vvoman vvithout the man, in our Lord.
12 † For as the vvoman is of the man, so also the man by the
13 vvoman: but al things of God. † Your selues iudge: doth
14 it become a vvoman not couered to pray vnto God? † Nei-
ther doth nature it self teache you, that a man in deede if he
15 nourish his heare, it is an ignominie for him: † but if a vvo-
man nourish her heare, it is a glorie for her, because heare is
16 giuen her for a veile? † But if any man seeme to be conten-
tious, vve haue no such " custome, nor the ` CHVRCH ' of
God.

* churches.

17 † And this I commaund: not praising it that you come
18 together not to better, but to vvorse. † First in deede vvhen
you come together into the Church, I heare that there are
19 schismes among you, and in part I beleeue it. † For " there
must be heresies also: that they also vvhich are approued,
20 may be made manifest among you. † Vvhen you come ther-
fore together in one, is it not novv to eate " our Lordes sup-
21 per. † For euery one taketh his ovvne supper before to eate.
22 And one certes is an hungred, and an other is drunke. † Vvhy,
haue you not houses to eate and drinke in? or contemne
ye the Church of God: and confound them that haue not?
Vvhat shal I say to you? praise I you in this? I do not praise
you.

The Epistle vpon Maundy Thursday.

a The Epistle vpon CORPVS Christi day.

23 † [a] For I receiued of our Lord that vvhich also " I haue de-
liuered vnto you, :: that our Lord IESVS " in the night that
24 he vvas betraied, " tooke " bread: † and giuing thankes brake,
and said: " Take ye & eate, " THIS IS " MY BODY VVHICH
SHAL BE DELIVERED FOR YOV: " this doe ye for

Mat. 26, 26. Mr. 14, 22. Luc. 22, 19.

[a] The Apostles drift in al that he saith here of the Sacramēt, is against vnvvorthy receiuing (as S. Augustine also noteth Ep. 118. c. 5.) and not to set out the vvhole order of ministratiō, as the heretikes do ignoratly imagine.

the commemoration of me. † In like maner alſo the chalice 25
after he had ſupped, ſaying: THIS CHALICE IS THE
NEVV TESTAMENT IN MY BLOVD. this doe ye, as
often as you ſhal drinke, for the cõmemoration of me. † For 26
as often as you ſhal eate this bread, and drinke the chalice,
"you ſhal ſhevv the death of our Lord, vntil he come. † Ther- 27
fore vvhoſoeuer ſhal eate this bread, or drinke the chalice
of our Lord vnvvorthily, he ſhal be" guilty of the body and
of the bloud of our Lord. † But let a man proue him ſelf: 28
and ſo, let him eate of that bread, and drinke of the chalice.
† For he that eateth and drinketh vnvvorthily: eateth and 29
drinketh iudgement to him ſelf, "not diſcerning the body of
our Lord. ℋ † Therfore are there amongſt you many weake 30
and feble, and "many ſleepe. † But if vve did" iudge our 31
ſelues: vve ſhould not be iudged. † But vvhiles vve are 32
iudged, of our Lord vve are chaſtiſed: that vvith this world
vve be not damned. ℋ † Therfore my brethren, vvhen you 33
come together to eate, "expect one an other. † If any man 34
be an hungred, let him eate at home: that you come not to-
gether vnto iudgement. And the reſt "I vvil diſpoſe, vvhen
I come.

ANNOTATIONS
CHAP. XI.

2. *My precepts.*] Our Paſtors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Gouerners of the Church may take order and preſcribe that vvhich is comely in euery ſtate, as time and place require, though the things be not of the ſubſtance of our religion.

5. *Euery vvoman.*] Vvhat gifts of God ſo euer vvomen haue, though ſupernatural, as ſome had in the Primitiue Church, yet they may not forget their vvomanly ſhamefaſtnes, but ſhevv themſelues ſubiect and modeſt, and couer their heads vvith a veile.

16. *Cuſtome.*] If vvomen or other, to defend their diſorder & malipertnes, diſpute or alleage Scriptures and reaſons, or require cauſes of their preachers vvhy & by vvhat authoritie they ſhould be thus reſtrained in things indifferent, make them no other anſvver but this, This is the cuſtome of the Church, this is our cuſtome. Vvhich is a goodly rule to repreſſe the ſaucineſſe of contentious ianglers, vvhich being out of al modeſtie and reaſon, neuer vvant vvordes and replies againſt the Church. Vvhich Church if it could then by preſcription of tvventy or thirty yeres, and by the authoritie of one or tvvo of their firſt preachers, ſtoppe the mouthes of the ſeditious: vvhat ſhould not the cuſtome of fiftene hundred yeres, & the decrees of many hundred Paſtors, gaine of reaſonable, modeſt, and humble men?

The Cuſtome of the Church, is a good anſvver againſt al vvranglers.

19. *There muſt be hereſies.*] Vvhen the Apoſtle ſaith, *Hereſies muſt be*: He ſhevveth the euent, and not that God hath directly ſo appointed it as neceſſarie. for, that they be, it commeth of mans malice and free vvil: but that they be conuerted to the manifeſtation of the good and conſtant in faith & the Churches vnitie, that is Gods ſpecial vvorke of prouidence that vvorketh good of euil. And for that there ſhould fall Hereſies and Schiſmes, ſpecially concerning the Article and vſe of the B Sacrament of the Altar, vvhereof he novv beginneth to treate, it may make vs mauel the leſſe, to ſee ſo great diſſenſions, Hereſies, and Schiſmes of the vvicked and vveake in faith concerning the ſame. Such things then vvil be, but vvo to him by vvhom ſcandals or Sectes do come. *Let vs vſe Hereſies*, ſaith S. Auguſtine, *not to that end to approue their errours, but that by defending the*

That hereſies ſhal come, and vvherfore.

Vvhat cõmoditie vve may make of hereſies.

Catholike

Catholike doctrine against their deceites, vve may be more vvatchful and vviary: because it is moſt truely vvritten, Therefore muſt be herſies that the tried and approued may be manifeſted or diſcouered from the holovv hartes among you. Let vs vſe this benefite of Gods prouidence, for Heretikes be made of ſuch as vvould erre or be naughte, though they vvere in the Church: but being out, they profite vs exceedingly, not by teaching the truth vvhich they knovvvv not, but by ſtirring vp the carnal in the Church to ſeeke truth, and the ſpiritual Catholikes, to deare the truth. for there be innumerable holy approued men in the Church, but they be not diſcerned from other among vs, nor manifeſt, ſo long as vve had rather ſleepe in darknes of ignorance, then beholde the light of truth. therfore many are raiſed out of their ſleepe by Heretikes to ſee the day of God, and are glad thereof. Auguſt. c. 8. de vera relig.

20. *Our Lordes ſupper.*] The Chriſtians at or about the time of the Churches onely ſacrifice and their communicating there of, kept great feaſtes: vvhich continued long, for that the releiſe of the poore vpon the common charges of the richer ſort, and the charitie and vnitie of al ſortes vvere much preſerued thereby, for vvhich cauſe they vvere called ἀγάπαι, that is, *Charities*, of the auncient Fathers, and vvere kept commonly in Church houſes or porches adioyning, or in the body of the Church (vvhereof ſee Tertullian *Apolog. c. 39.* Clemens Alexand. S. Iuſtine, S. Auguſtine *cont. Fauſt. li. 20 c. 20.*) after the ſacrifice and Communion vvas ended, as S. Chryſoſtom *ho. 27. in 1 Cor. in initio* iudgeth. Thoſe feaſtes S. Paul here calleth *Cœnas Dominicas*, becauſe they vvere made in the Churches vvhich then vvere called *Dominica*, that is, *Our Lordes houſes*. The diſorder therfore kept among the Corinthians in theſe Church-feaſtes of Charitie, the Apoſtle ſeeketh here to redreſſe, from the foule abuſes expreſſed here in the text. And as S. Ambroſe *in hunc locum*, and moſt good authors novv thinke, this vvhich he calleth *Dominicam cœnam*, is not meant of the B. Sacrament, as the circunſtances alſo of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of all, not expecting one an other, glottony and drunkenneſſe in the ſame, vvhich can not agree to the holy Sacrament. And therfore the Heretikes haue ſmal reaſon, vpon this place, to name the ſaid holy Sacramẽt, rather, *the Supper of the Lord*, then after the maner of the primitiue Church, the *Euchariſt*, MASSE, *or Liturgie*. But by like they vvould bring it to the ſupper againe or Euening ſeruice, vvhen men be not faſting, the rather to take avvay the old eſtimation of the holines thereof.

Cõc. Gang. can. 11. *Cone. Laodic. can. 27. 28.*

Agapæ or ſuppers of charitie.

Vvhether the Apoſtle meane by *our Lords ſupper*, the B. Sacrament.

21. *I haue deliuered.*] As al other partes of religion vvere firſt deliuerd by preaching and vvord of mouth to euery Nation conuerted, ſo this holy order and vſe of the B. Sacrament vvas by S. Paul firſt giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epiſtle, not putting in vvriting particularly al things pertaining to the order, vſe, and inſtitution, as he aftervvard ſaith: but repeating the ſumme and ſubſtance thereof, and leauing the reſidue to his returne. But his vvordes and narration here vvritten vve vvil particularly proſecute, becauſe the Heretikes make profeſſion to folovv the ſame in their pretended reformation of the MASSE.

Traditiõ vvithout vvriting.

Whether the catholikes or Proteſtants doe more imitate Chriſts inſtitution of the B. Sacrament.

21. *In the night.*] Firſt the Aduerſaries may be here conuinced that al the circunſtãces of time, perſon, & place vvhich in Chriſtes action are noted, neede not to be imitated. As, that the Sacramẽt ſhould be miniſtred at night, to men onely, to onely tvvelue, after or at ſupper, & ſuch like: becauſe (as S. Cyprian *ep. 63. nu. 7.* & S. Auguſtine *ep. 118. c. 6.* note) there vvere cauſes of thoſe accidents in Chriſt that are not novv to be alleaged for vs. He inſtituted then this holy act: vve do not. he made his Apoſtles Prieſts, that is to ſay, gaue them commiſſion to do and miniſter the ſame: vve do not. he vvould haue this the laſt act of his life & vvithin the bounds of his Paſſion: it is not ſo vvith vs. he vvould eare and make an end of the Paſchal to accompliſh the old Lavve that can not be in our action. therfore he muſt needes doe it after ſupper and at night: vve may not do ſo. he excluded al vvomen, al the reſt of his Diſciples, al lay men: vve inuite al faithful, men & vvomen. In many circunſtances then, neither vve may imitate Chriſtes firſt action, nor the Heretikes as yet do: though they ſeeme to encline by abandoning other names ſauing this (calling it Supper) to haue it at night and after meare. though (as is before noted) they haue no iuſt cauſe to call it ſo vpon Chriſts fact, ſeeing the Euangeliſts do plainely ſhevv *that the Sacrament vvas inſtituted after Supper, as the Apoſtle him ſelf here recordeth of the later part in expreſſe ſpeach. And moſt men thinke, a long ſermon and the vvaſhing of the Apoſtles feete came betvvene, yea and that the ſupper vvas quite finiſhed, & grace ſaid. But in al theſe and ſuch like things, the Catholike Church onely, by Chriſtes Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

Al circunſtãces in our Sauiours action about the B. Sacramẽt, neede not be imitated.

Mt. 11, 2.

21. *Tooke.*] Chriſt tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did bleſſe the very element, vſed povver and actiue vvord vpon it, *as he did ouer the bread and fiſhes vvhich he multiplied: and ſo doth the Church of God: and ſo do not the Proteſtants, if they folovv their ovvne booke and doctrine, but they let the bread & cuppe ſtand a loofe, and occupie Chriſtes vvordes by vvay of report and narration, applying them not at al to the matter propoſed to be occupied: and therfore hovvſoeuer the ſimple people be deluded by the rehearſal of the ſame vvordes vvhich Chriſt vſed, yet conſecration, benediction, or ſanctification of bread and vvine they profeſſe they make none at al. At the firſt alteration of religion, there vvas a figure of the Croſſe at this vvord, *He bleſſed*: and at the vvorde, *He tooke*, there vvas a gloſſe or

Luc. 9, 16.

The Proteſtants imitate not Chriſt in bleſſing the bread and vvine.

rubrike that appointed the Miniſter to imitate Chriſts action, and to take the bread into his hands: afterward that was reformed and Chriſtes action abolisshed, and his bleſſing of bread turned to thankes giuing to God.

They imitate him not in vnleauened bread, and mingling water with wine.

23. Bread.] Chriſt made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the ſame, as a thing much more agreable to the ſignification both in it ſelf and in our liues, then the leauen. Yet our Aduerſaries neither folovv Chriſt, S. Paul, nor the vveſt Church, in the ſame: but rather purpoſely make choiſe of that kind that is in it ſelf more vnſeemely, and to the firſt inſtitution leſſe agreable. In the other part of the Sacrament they contemne Chriſt and his Church much more impudently and damnably. For Chriſt and al the Apoſtles and al Catholike Churches in the vvorld haue euer mixed their wine vvith water, for great myſterie and ſignification, ſpecially for that water guſhed together vvith bloud out of our Lordes ſide. *Thu our Lord did* (ſaith S. Cyprian *Ep. 63 ad Cecilium. nu. 6. 7.*) *and none rightly offereth, that folovveth not him therein.* Thus Irenæus (*li. 5. c. 1.*) Iuſtine (*Apolog. 2. in fine.*) and al the Fathers teſtifie the Primitiue Church did, and in this ſort it is done in al the Maſſes of the Greekes, S. Iames, S. Baſils, S. Chriſoſtoms: and yet our Proteſtants pretending to reduce al to Chriſt, vvil not doe as he did, and al the Apoſtles and Churches that euer vvere.

The vvordes of conſecration, to be ſaid ouer the bread and vvine. the vvhich the Proteſtants do not.

24, Thu it.] Theſe vvordes being ſet dovvne, not in the perſon of the Euangeliſtes or Apoſtles, but expreſſed as in Chriſtes ovvne perſon, to be ſaid ouer the bread, and the like ouer the vvine, are the formes of the Sacrament and vvordes of conſecration: neither is it a Sacrament but (as S. Auguſtine ſaith) vvhen the vvordes come, that is to ſay, actiuely and preſently, be applied to the elements of the ſame. Therfore the Proteſtants neuer applying theſe vvordes more then the vvhole narration of the inſtitution, nor reciting the vvhole (as is ſaid) otherwiſe then in hiſtorical maner, (as if one vvould miniſter Baptiſme & neuer apply the vvordes of the Sacramẽt to the childe, but onely read Chriſtes ſpeaches of the ſame) make no Sacrament at al. And that theſe proper vvordes be the onely forme of this Sacrament, and ſo to be ſpoken ouer or vpon the bread and vvine, S. Ambroſe plainly and preciſely vvriteth, recording hovv far the Euangeliſts narratiue vvordes do goe, and vvhere Chriſtes ovvne peculiar myſtical vvordes of conſecration begin: and ſo the reſt of the fathers. *Ambro. li. 4. de Sacr. c. 4. & c. 5. de init. Myſter. Iuſti. Apolog. 2. in fine. Cypr. de Can. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. ſec. Mat. Tertul. li. 4. cont. Marc. Chryſ. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Iuda to. 3. Grego. Nyſſ. in orat. Catech. Damaſc. li. 4. c. 14.* *trast. 80 in Io.*

The Proteſtants haue taken away the B. Sacrament altogether.

26, My body.] Vvhen the vvordes of Conſecration be by the ſaid impietie of the Proteſtants, thus remoued from the elements: no marueil if Chriſtes holy body and bloud be not there, or that it is novv no more a Sacrament, but common bread and vvine. So they that vniuſtly charge the Cath. Church vvith defrauding the people of one peece of the Sacramẽt, haue in very deede left no part nor ſpice of Sacrament, neither folovving Chriſt, as they pretend, nor S. Paul, nor any Euangeliſt, but their owne deteſtable Secte, hauing boldly defaced the vvhole inſtitution, not in any accidental indifferent circunſtances, but in the very ſubſtance and al. The right name is gone, the due elements both gone, no bleſſing or conſecration, or other action ouer them, the formes be gone: and conſequently the body and bloud, the Sacrament and the Sacrifice.

The povver to conſecrate giuen to Prieſts onely.

26. Thu doe.] By theſe vvordes, authoritie and povver is giuen to the Apoſtles, and by the like, in the Sacrament of Orders, to al lavvful Prieſts onely. No maruel then that the novv heretical Miniſters being lay men, giue the people nothing but bare bread and vvine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22, 19.

The Sacrament conſisteth not in the receiuing.

26. Take and eate.] This pertaineth to the receiuing of thoſe things vvhich by conſecration are preſent and ſacrificed before: as vvhen the people or Prieſts in the old Lavv did eate the hoſtes offered or part thereof, they vvere made partakers of the ſacrifice done to God before. And this is not the ſubſtance, or being, or making of the Sacrament: or Sacrifice of Chriſtes body and bloud: but it is the vſe and application to the receiuer, of the things vvhich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the ſubſtance and ingredience of it, and the taking of it. Novv the receiuing being but a conſequence or one of the endes vvhy the Sacrament vvas made, & the meane to apply it vnto vs: the Aduerſaries vnlearnedly make it al and ſome, ad therfore improperly name the vvhole Sacrament and miniſtration thereof, by calling it the Communion. Vvhich name they giue alſo rather then any other, to make the ignorant beleeue that many muſt communicate together: as though it vvere ſo called for that it is common to many. By which colluſion they take avvay the receiuing of the Prieſt alone, of the ſicke alone, of reſeruing the conſecrated Hoſt and the vvhole Sacrament. Againſt vvhich deceite, knovv that this part of the Maſſe is not called Communió, for that many ſhould concurre together alvvaies in the external Sacrament: but for that vve do commu-

Vvhy the Proteſtants call it the Communion. Communion, vvhich is a part of the

nicate

nicate or ioyne in vnitie and perfect felovvſhip of one body, vvith al Chriſtian men in the vvorld, vvith al (vve ſay) that eate it through the vvhole Church, and not vvith them onely vvhich eate vvith vs at one time. And this fellovvſhip riſeth of that, that vve be, euery time we receiue either alone or vvith companie, partakers of that one body vvhich is receiued through out al the vvorld. *It is called communion* (ſaith S. Damaſcene) *& ſo in deede it is, for that by it vve communicate vvith Chriſt & be partakers of his fleſh & diuinitie, & by it doe cõcommunicate and are vnited one vvith an other. onely let vs take heede that vve do not participat vvith heretikes.* And vvhen the Apoſtle ſaith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be ſo, that communicate in vnitie through the vvhole Church. The name Communion is as ignorantly vſed of them, as the name of Supper.

Ioã. 6. c. 10. de orthod. fide.

MASSE, what it ſignifieth.

26. *You ſhal ſhevv.*] Vpon this vvord the Heretikes fondly ground their falſe ſuppoſition, that this Sacrament can not rightly be miniſtred or made vvithout a ſermon of the death of Chriſt: and that this and other Sacraments in the Church, be not profitable, when they be miniſtred in a ſtrange language. As though the grace, force, operation, & actiuitie, together vvith the inſtruction and repreſentation of the things which they ſignifie, vvere not in the very ſubſtance, matter, forme, vſe, and vvorke it ſelf of euery of the Sacraments: and as though preaching vvere not one vvay to ſhevv Chriſtes Paſſion, and the Sacraments an other vvay: namely this Sacrament, conteining in the very kindes of the elements and the action, a moſt liuely repreſentation of Chriſtes death. As vvifely might they ſay that neither Abels ſacrifice nor the Paſchal lambe could ſignifie Chriſtes death vvithout a Sermon.

Hovv Chriſtes death is ſhevved by the B. Sacrament it ſelf, vvithout ſermon or othervviſe.

27. *Guilty of the body.*] Firſt herevpon marke vvel, that il men receiue the body and bloud of Chriſt, be they infidels or il liuers. For in this caſe they could not be guilty of that vvhich they receiue not. Secondly, that it could not be ſo heinous an offenſe for any man to receiue a peece of bread or a cuppe of vvine, though they vvere a true Sacrament. For it is a deadly ſinne to receiue any Sacramẽt with vvil & intentiõ to cõtinevv in ſinne, or vvithout repentance of former ſinnes: but yet by the vnvvorthy receiuing of no other Sacrament is man guilty of Chriſtes body and bloud, but here, vvhere the vnvvorthy (as S. Chryſoſtom ſaith) doth vilany to Chriſtes ovvne perſon, as the Ievves or Gentiles did, that crucified it. *Chryſ. ho. de non contemn. Es. &c. Ho. 60 & 61 ad po. Antioch.* Vvhich inuincibly proueth againſt the Heretikes that Chriſt is really preſent.

The vvicked receiue the body & bloud. The real preſence is proued by the heinous offeſe of vnvvorthy receiuing.

28. *Let him proue.*] A man muſt examine his life diligently vvhether he be in any mortal ſinne, and muſt confeſſe him ſelf of euery offenſe vvhich he knovveth or feareth to be deadly, before he preſume to come to the holy Sacrament. For ſo the Apoſtles doctrine here, vvith the continual cuſtom of the Cath. Church and the Fathers example, binde him to doc. *Cypr. de lapſ. nu. 7. Aug. Eccl. dog. c. 53.*

Confeſsiõ before receiuing the B. Sacrament.

29. *Not diſcerning the body.*] That is, becauſe he putteth no difference nor diſtinction betvvixt this high meate and others. and therfore S. Auguſtine ſaith ep. 118. c. 3. *that it is he that the Apoſtle ſaith ſhal be damned, that doth not by ſingular veneration or adoration make a difference betvvene this meate and al others.* And againe *in Pſal. 98. No man eateth it before he adore it.* And S. Ambroſe *li. 3, c. 12 de Sp. San. We adore the fleſh of Chriſt in the Myſteries.* S. Chryſoſtome *ho. 20 in 1 Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene *in Epitaph. Gorgoniæ. My ſiſter called on him vvhich is vvorſhipped vpon the altar.* Theodorete *Dial. 2 Inconf. The Myſtical tokens be adored.* S. Denys, this Apoſtles ſcholer, made ſolemne inuocation of the Sacrament after Conſecration. *Eccleſiaſt. Hier. c. 3 part. 3 in princip.* and before the receiuing, the vvhole Church of God crieth vpon it, "*Domine non ſum dignus, Deus propitius eſto mihi peccatori. Lambe of God that takeſt avvay the ſinnes of the vvorld, haue mercie on vs.* And for better diſcerning of this diuine meate, vve are called from common profane houſes to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed ſacred ſolemne veſtiments. *Hiero. in Epitaph. Nepot. & li. 2 adu. Pelag. c. 9. Paulinum ep. 12 ad Sen. r. 10. Diaco. in vit. D. Greg. li. 2, c. 29.* For this, is the halovving of Corporals and Chalices, *Ambr. 2 Off. c. 28. Nazianz. Orat. ad Arianos. Optatus li. 6 in initio.* for this, profane tables are remoued and altars conſecrated: *Auguſt. Ser. de temp. 251.* for this, the very Prieſts them ſelues are honeſtable, chaſt, ſacred, *Hiero. ep. 1 ad Heliodorum c. 7. Li 1 adu. Iouin. c 19. Ambroſ. in 1 Tim. 3.* for this, the people is forbidden to touch it vvith cõmon hands. *Nazianz. orat. ad Arianos in initio.* for this, great care and ſolicitude is taken that no part of either kinde fall to the ground, *Cyril. Hieroſ. myſtag. 5 in fine. Orig. ho. 13 in c. 23 Exod.* for this, ſacred proviſion is made that if any hoſts or parts of the Sacrament do remaine vnreceiued, they be moſt religiouſly reſerued vvith al honour and diligence poſſible. and for this, examination of conſciences, confeſſion, continencie, & (as S. Auguſtine ſaith) receiuing it faſting. Thus do vve Catholikes and the Church of God diſcerne the holy Body and bloud by S. Paules rule, not onely from your profane bread and vvine (vvhich not by any ſecrete abuſe of your Curats or Clerkes, but by the very order of your booke, the Miniſter, if any remaine after your Communion, may take home vvith him to his ovvne vſe,

* *See the Annot. Mat. 8, 8.*

Pſ. 118, 6. 6.

Adoration of the B. Sacrament.

The manifold honour and diſcerning of Chriſtes body in the Cath. Church.

The Profane bread of the Proteſtants.

and therfore is no more holy by your owne iudgement then the reſt of his meates) but from al other either vulgar or ſanctified meates, as* the Catechumens bread, and our vſual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apoſtles nor Chriſtes inſtitution, but al cleane contrarie: then *imporet vobis Deus* and confound you for not diſcerning his holy Body, and for conculcating the bloud of the newe Teſtament.

Holy bread.

** Aug. de pec. merit. li. 2. c. 26. Ep. Iude.*

Vnworthie receiuing.

20. Many ſleepe.] We ſee here by this, it is a fearful caſe and crime to defile by ſinne (as much as in vs lieth) the body of Chriſt in the Sacrament. ſeeing God ſtrooke many to death for it in the Primitiue Church, and puniſhed others by greuous ſicknes. No maruel that ſo many ſtraunge diſeaſes and deaths fall vpon vs nowe in the world.

Penance and ſatisfaction.

31. Iudge your ſelues.] We may note here that it is not ynough, onely to ſinne no more, or to repent lightly of that which is paſt: but that we ſhould puniſh our ſelues according to the weight of the faults paſt and forgiuen: and alſo that God will puniſh vs by temporal ſcourges in this life or the next, if we do not make our ſelues very cleane before we come to receiue his holy Sacrament. whoſe heauy hands we may eſcape by puniſhing our ſelues by faſting and other penance.

33. Expect one an other.] Returning nowe to their former fault and diſorder for the which he tooke this occaſion to talke of the holy Sacrament, and howe great a fault it is to come vnworthely to it: he exhorteth them to keepe their ſaid ſuppers or feaſtes in vnitie, peace, and ſobrietie, the rich expecting the poore &c.

The Maſſe is agreable to the Apoſtles vſe and tradition: the Communion is not.

34. I will diſpoſe.] Many particular orders & decrees, moe then be here or in any other booke of the newe Teſtament expreſſly written, did the Apoſtles, as we ſee here, and namely S. Paul to the Corinthians, ſet downe by tradition, which our whole miniſtration of the MASSE is agreable vnto, as the ſubſtance of the Sacrifice and Sacrament is by the premiſſes proued to be moſt conſonant: Caluins ſupper and Communion in al points wholy repugnant to the ſame. And that it agreeth not to theſe other not writte traditions, they eaſely confeſſe. The* Apoſtles deliuered vnto the Church to take it onely faſting: they care not for it. The Apoſtles taught the Church to conſecrate by the wordes and the ſigne of the Croſſe, without which (ſaith S. Auguſtine *tract. in Io. 118. Ser. 15. in append. Chryſ. ho. 55 in 26 Mat.*) no Sacrament is rightly perfited: the Proteſtants haue take it away. The Apoſtles taught the Church to keepe* a Memorie or inuocatiō of Saincts in this Sacrifice: the Caluiniſts haue none. The Apoſtles decreed that in this Sacrifice there ſhould be ſpecial praiers for the dead, *Chryſ. ho. 3 in ep. ad Philip. Aug. de cur. pro mort. c. 1.* they haue none. Likewiſe that water ſhould be mixed with the wine, and ſo forth. See *Annot. in c. 11, v. 22. Bread.* Therfore if Caluin had made his new adminiſtration according to all the Apoſtles written wordes, yet not knowing how many things beſide, the Apoſtle had to preſcribe in theſe wordes, *Cætera cum venero diſponam* (the reſt I wil diſpoſe, when I come) he could not haue ſatisfied any wiſe man in his new chaunge. But nowe ſeeing they are fallen to ſo palpable blindnes, that their doing is directly oppoſite to the very Scripture alſo, which they pretend to folow onely, and haue quite deſtroied both the name, ſubſtance, and al good accidents of Chriſtes principal Sacrament, We truſt al the world wil ſee their folly and impudencie.

** Aug. ep. 118 c. 6.*

Aug tract. 26 in Io. & Chryſ. ho. 21 in Act.

CHAP. XII.

They muſt not make their diuerſitie of Giftes an occaſion of Schiſme, conſidering that al are of one Holy Ghoſt, and for the profit of the one body of Chriſt which is the Church: 12 Vnleſs alſo could not be a body, without ſuch varietie of members. 22 Therfore neither they that haue the inferiour giftes, muſt be diſcontent, ſeing it is Gods diſtribution: nor they that haue the greater, contemne the other, conſidering they are no leſſe neceſſaries: 25 but al in al ſeyne together, 28 and euery one knowing his owne place.

The 6. part. As touching the Giftes of the Holy Ghoſt.

The Epiſtle vpon the 10 Sunday after Pentecoſt.



NOw concerning ſpiritual things, I will not 1
haue you ignorant, brethren. † You know 2
that when you were heathen, you went
to dumme Idols according as you were
ledde. † Therfore I doe you to vnderſtand 3
that no man ſpeaking in the Spirit of God,
ſaith anathema to IESVS. And no man
can ſay, Our Lord IESVS: but in the holy Ghoſt.

† And

4 †And there are diuiſions of graces, but one Spirit. †And
5 there are diuiſions of miniſtrations: but one Lord. † And
6 there are diuiſions of operations, but one God, vvhich vvor-
7 keth al in al. † And the manifeſtation of the Spirit is giuen
8 vnto euery one to profit. † To one certes by the Spirit is gi-
uen :: the vvord of vviſedom: and to an other, the vvord of
9 knovvledge according to the ſame Spirit: † to an other,
" faith in the ſame Spirit: to an other, the grace of doing cu-
10 res in one Spirit: † to an other, the vvorking of miracles: to
an other, prophecie: to an other, diſcerning of ſpirites: to an
other, kindes of tonges: to an other, interpretation of lan-
11 guages. † And al theſe things vvorketh one and the ſame
Spirit, diuiding to euery one according as he vvil. †

Ro. 12, 4 Eph. 4, 7.

12 † For * as the body is one, and hath many members, and
al the members of the body vvhereas they be many, yet are
13 :: one body: ſo alſo Chriſt. † For in one Spirit vvere vve
al baptized into `one', vvhether Ievves, or Gentiles, or bond-
men, or free: and in one Spirit vve vvere al made to drinke.
14 † For the body alſo is not one member, but many. † "If
15 the foote ſhould ſay, becauſe I am not the hand, I am not of
16 the body: is it therfore not of the body? † And if the eare
ſhould ſay, becauſe I am not the eie, I am not of the body:
17 is he therfore not of the body? † If the vvhole body vvere
the eie: vvhere is the hearing? If the vvhole vvere the hea-
18 ring: vvhere is the ſmelling? † But novv God hath ſet
the members, euery one of them in the body as he vvould.
19 † And if al vvere one member, vvhere vvere the body? † But
20 novv there are many members in deede, yet one body. † And
the eie can not ſay to the hand: I neede not thy helpe. or
againe the head to the feete, You are not neceſſarie for me.
21 † But much more thoſe that ſeeme to be the more vveake
22 members of the body, are more neceſſarie: † and ſuch as
vve thinke to be the baſer members of the body, vpon them
vve put more aboundant honour: and thoſe that are our vn-
23 honeſt partes, haue more aboundant honeſtie. † And our
honeſt partes neede nothing: but God hath tempered the
body, giuing to it that vvanted, the more aboundant honour,
24 † that there might be no "ſchiſme in the body, but the mem-
25 bers together might be careful one for an other. † And if
one member ſuffer any thing, al the members ſuffer vvith it.
or if one member do glorie, al the members reioyce vvith it.

† And

:: Al theſe Giftes be thoſe vvhich the learned call *Gratiæ gratis datæ*: vvhich be beſtovved often euen vpon ill liuers, vvhich haue not the other graces of god vvherby their perſons ſhould be grateful, iuſt & holy in his ſight.

:: A marueilous vniõ betwixt chriſt & his Church & a great cõfort to al Catholikes being members therof, that the church and he, the head & the body, make & be called one Chriſt. *Aug. de unit. Ec.*

" one body,

*S. Augustine ep. 137 giueth the same reason, vvhy miracles & cures be done at the memories or bodies of some Saincts more then at others: & by the same Saincts in one place of their memories rather then at other places.

† And you are the body of Christ, and members of mem- 26
ber.

† And * some verily God hath set in the Church first A- 27 *Eph. 4. 11.*
postles, secondly prophets, thirdly doctors, next miracles, thē
the graces of doing cures, helpes, gouernements, kindes of
tonges. † Are al Apostles? are al prophets? are al doctors? 28
† ∷ are al miracles? haue al the grace of doing cures? do al 29
speake vvith tonges? do al interpret? † But pursue the better 30
giftes. And yet I shevv you a more excellent vvay.

ANNOTATIONS
CHAP. XII.

Zealous faith.

9. *Faith in the same.*] This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more feruor, deuotiō, zeale, and confident trust, specially for doing of miracles.

Vnitie.

15. *If the foote.*] The Church is of exceding great distinctiō of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vvith Christ the head of the Body.

Schisme.

25. *Schisme in the body.*] As Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societie betvvene the partes of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

That aboue al other Giftes they should seeke after Charitie: as that vvithout vvhich nothing profiteth, & and vvhich doth al as it to be done, and remaineth also in heauen.

The Epistle vpon the Sunday of Quinquagesme, called Shroue-sunday.



IF I speake vvith the tonges of men and 1
of Angels, and haue " not charitie: I am
become as sounding brasse, or a tinkling
cymbal. † And if I should haue prophe- 2
cie, and knevv al mysteries, and al knovv-
ledge, and if I should ∷ haue al faith
so that I could remoue mountaines, and
haue not charitie, I am nothing. † And if I should distribute 3
al my goods to be meate for the poore, and if I should " deli-
uer my body so that I burne, and haue not charitie, it doth
profit me nothing.

∷ This proueth that faith is nothing vvorth to saluatiō without vvorkes, and that there may be true faith vvithout Charitie.

† Charitie is patient, is benigne: Charitie enuieth not, 4
dealeth not peruersly: is not puffed vp, † is not ambitious, 5
seeketh not her ovvne, is not prouoked to anger, thinketh
not euil: † reioyceth not vpon iniquitie, but reioyceth 6
vvith

7 vvith the truth: † ſuffereth al things, beleeueth al things, ho-
8 peth al things, beareth al things. † Charitie neuer falleth avvay: vvhether prophecies ſhal be made voide, or tonges
9 ſhal ceaſe, or knovvledge ſhal be deſtroied. † For in part
10 vve knovv, and in part vve prophecie. † But :: vvhen that ſhal come that is perfect, that ſhal be made voide that is in
11 part. † Vvhen I vvas a litle one, I ſpake as a litle one, I vnderſtood as a litle one, I thought as a litle one. But vvhen I vvas made a man, I did avvay the things that belóged to a litle one.
12 † Vve ſee novv by a glaſſe in a darke ſort: but then face to face. Novv I knovv in part: but then I ſhal knovv as alſo I
13 am knovven. † And novv there remaine, faith, hope, charitie, "theſe three. but the :: greater of theſe is charitie.

:: By this text S. Auguſtine *li. 22. Ciu. c. 29* proueth that the Saints in heauen haue more perfect knovvledge of our affaires here, then they had vvhen they liued here.

:: Charitie is of al the three the greateſt. Hovv then doth onely faith, being inferior to it, ſaue & iuſtifie, and not Charitie?

ANNOTATIONS
CHAP. XIII.

1. *Not Charitie.*] Vvithout Charitie, both tovvard euery particular perſon, and ſpecially tovvard the common body of the Church, none of al the giftes and graces of God be profitable. Charitie.

2. *Deliuer my body.*] *Beleeue* (ſaith S. Auguſtine) *aſſuredly and hold for certaine, that no Heretike and Schiſmatike that vniteth not him ſelf to the Catholike Church againe, hovv great almes ſo euer he giue, yea or ſhedde his blood for Chriſtes name, can poſſibly be ſaued. For, many Heretikes by the cloke of Chriſtes cauſe, deceiuing the ſimple, ſuffer much. But vvhere true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So is it alſo of Schiſmatikes, becauſe vvhere charitie is not iuſtice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Chriſt vvhich is the Church.* Aug. ſeu Fulg. de fid. ad Pet. c. 39. So ſaith S. Auguſtine in diuers places, not onely of Heretikes that died directly for defenſe of their hereſie, as the Anabaptiſtes and Caluiniſts novv a daies do (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for defenſe of truth or ſome Article of Chriſtes religion. *Aug. de verb. Do. ſer. 30 c. 2. & in Pſ 30 conc. 2 prope finem. Cypr. de vnit. Ec. nn. 8.* False Martyrs.

13. *Theſe three.*] Theſe are the three vertues Theological, eche one by nature and definition diſtinct from an other. and faith is by nature the firſt, and may be and often is before, and vvithout Charitie: and truely remaineth in diuers after they haue by deadly ſinne loſt Charitie. Bevvare therfore of the Heretikes opinion, vvhich is, that by euery mortal ſinne faith is loſt no leſſe then charitie. The 3 vertues theological. Charitie is loſt by mortal ſinne, not faith.

CHAP. XIIII.

Againſt their vaine childiſhnes, that thought it a goodly matter to be able to ſpeake (by miracle) ſtrange languages in the Church, " preferring their languages before prophecying, that is, opening of Myſteries: he declareth that this Gift of languages is inferior to the Gift of prophecie. 26 Giuing order alſo hovv both giftes are to be vſed, to vvit, the Prophet to ſubmit him ſelf to other Prophets: and the Speaker of languages not to publiſh his inſpiration, vnles there be an interpreter. 34 Prouided alvvayes, that vvomen ſpeake not at al in the Church.

" Much like to ſome fond Linguiſts of our time, who thinke them ſelues better then a doctor of Diuinitie that is not a Linguiſt.

FOLOVV Charitie, earneſtly purſue ſpiritual things: but "rather that you may prophecie. † For he that ſpeaketh vvith tongue, ſpeaketh "not to men, but to God: for no man heareth. But in ſpirit he ſpeaketh myſteries. † For he that prophecieth, ſpeaketh to men vnto edification, and exhortation, and conſolation. † He that ſpeaketh vvith tongues, edifieth him ſelf: but he that prophecieth, edifieth the Church. † And I would haue you al to ſpeake vvith tongues, but rather to prophecie. For greater is he that prophecieth, then he that ſpeaketh vvith tongues: vnleſſe perhaps he interpret, that the Church may take edification. † But novv brethren "if I come to you ſpeaking vvith tongues: vvhat ſhal I profit you, vnleſſe I ſpeake to you either in reuelation, or in knovvledge, or in prophecie, or in doctrine? † Yet the things vvithout life that giue a ſound, be it pipe or harpe, vnleſſe they giue a diſtinction of ſoũdes, hovv ſhal that be knovven which is piped, or which is harped? † For "if the trumpet giue an vncertaine voice, vvho ſhal prepare him ſelf to battel? † So you alſo by a tõgue vnleſſe you vtter manifeſt ſpeach, hovv ſhal that be knovven that is ſaid? for you ſhal be ſpeaking into the aire. † There are (for example) ſo many kindes of tongues in this vvorld, & none is vvithout voice. † If then I knovv not the vertue of the voice, I ſhal be to him to vvhom I ſpeake, barbarous: and he that ſpeaketh, barbarous to me. † So you alſo, becauſe you be emulators of ſpirites: ſeeke to abound vnto the edifying of the Church. † And therfore he that ſpeaketh vvith the tongue, "let him pray that he may interpret. † For if I pray vvith the tongue, "my ſpirit praieth, but my vnderſtanding is vvithout fruite.

† Vvhat is it then? I vvil pray in the ſpirit, I vvil pray alſo in the vnderſtanding: I vvil ſing in the ſpirit, I vvil ſing alſo in the vnderſtanding. † But if thou bleſſe in the ſpirit: he that ſupplieth the place [c] of the vulgar hovv ſhal he ſay, Amen, vpon thy bleſſing? becauſe he knovveth not vvhat thou ſaieſt. † For thou in deede giueſt thankes vvel: but the other is not edified. † I giue my God thankes, that I ſpeake vvith the tongue of you al'. † But in the Church I vvil ſpeake fiue vvordes vvith my vnderſtanding that I may inſtruct

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

c idiotæ

vvith tongues more thē you all.

c By this word are meant al rude vnlearned men, but ſpecially the ſimple which vvere yet vnchriſtened, as the Catechumens, vvhich came in to thoſe ſpiritual exerciſes, as alſo infidels did at their pleaſures.

ſtruct others alſo: rather then ten thouſand vvordes in a
20 tongue. † Brethren, be not made children in ſenſe, but in
21 malice be children: and in ſenſe be perfect. † In the Lavv it
Eſ.28,11 is vvritten, *That in other tongues and other lippes I vvil ſpeake to this peo-*
22 *ple: and neither ſo vvil they heare me, ſaieth our Lord.* † Therfore lan-
guages are for [n] a ſigne not to the faithful, but to infidels: but
23 prophecies, not to infidels, but to the faithful. † If therfore
the vvhole Church come together in one, and al ſpeake with
tongues, and there enter in vulgar perſons or [n] infidels, vvil
24 they not ſay that you be madde? † But if al prophecie, and
there enter in any infidel or vulgar perſon, he is conuinced
25 of al, he is iudged of al. † the ſecrets of his hart are made
manifeſt, and ſo falling on his face he vvil adore God, pro-
nouncing that God is in you in deede.

26 † Vvhat is it then brethren? vvhen you come together,
euery one of you hath [n] a pſalme, hath a doctrine, hath a re-
uelation, hath a tongue, hath an interpretation: let al things
27 be done to edification. † Vvhether a man ſpeake with tõgue,
by tvvo, or at the moſt by three, and [n] in courſe, and let
28 one interpret. † But if there be not an interpreter, let him
hold his peace in the Church, and ſpeake to him ſelf and to
29 God. † And let prophets ſpeake tvvo or three, and let the
30 reſt iudge. † But if it be reuealed to an other ſitting, let the
31 firſt hold his peace. † For you may al prophecie one by one:
32 that al may learne, and al may be exhorted, † and the ſpirites
33 of prophets are ſubiect to prophets. † For God is not the
God of diſſenſion, but of peace: as alſo in all the Churches
of the ſaincts I teache.

1. Tim. 2. 12. 34 † [n] Let * vvomen hold their peace in the Churches: for
it is not permitted them to ſpeake, but to be ſubiect, as alſo
Gen. 3, 16. 35 * the Law ſaith. † But if they learne any thing, let them aſke
their ovvne huſbands at home. For it is a foule thing for a
36 vvoman to ſpeake in the Church. † Or did the vvord of
37 God proceede from you? came it vnto you onely? † If any
man ſeeme to be a prophet, or ſpiritual, let him knovv the
things that I vvrite to you, that they are the cõmaundements
38 of our Lord. † But if any man knovv not, he ſhal not be
39 knovven. † Therfore, brethren, be earneſt to prophecie: and
40 to ſpeake vvith tongues prohibit not. † But let al things be
done honeſtly and according to order among you.

ANNOTATIONS
CHAP. XIIII.

A paraphraſtical expoſition of this Chapter concerning vnknovven tongues.

1. Rather prophecie.] The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of ſtrange tonges, though both be good.

2. Not to men.] To talke in a ſtrange language, vnknovven alſo to him ſelf, profiteth not the hearers, though in reſpect of God vvho vnderſtandeth al tonges and thinges, and for the myſteries vvhich he vttereth in his ſpirit, and for his ovvne edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame matters to the vnderſtanding of the vvhole aſſemblie, edifieth not him ſelf alone but al his hearers.

6. If I come.] That is, If I your Apoſtle and Doctor ſhould preach to you in an vnknovven tongue, and neuer vſe any kinde of expoſition, interpretatiõ, or explication of my ſtrange vvordes, vvhat profite could you take thereby?

8. If the trumpet.] As the Trumpeter can not giue vvarning to or from the fight, vnles he vſe a diſtinct & intelligible ſound or ſtroke knovven to the ſouldiars: euen ſo the preacher that exhorteth to good life, or dehorteth from ſinne, except he doe it in a ſpeach vvhich his hearers vnderſtand, can not attaine to his purpoſe, nor doe the people any good.

13. Let him pray that.] He that hath onely the gift of ſtrange tonges, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a ſtrange, tongue vvas not vnlavvful nor vnprofitable, but glorious to God, ſo that the ſpeach had bene either by him ſelf, or by an other, aftervvard expounded.

14. My ſpirit praieth.] Alſo vvhen a man praieth in a ſtrange tongue vvhich him ſelf vnderſtandeth not, it is not ſo fruitful for inſtruction to him, as if he knevv particularly vvhat he praied. Neuertheles the Apoſtle forbiddeth not ſuch praying neither, confeſſing that his ſpirit, hart, and affection praieth vvel tovvardes God, though his minde and vnderſtanding be not profited to inſtruction, as otherviſe it might haue bene if he vnderſtood the vvordes. Neither yet doth he appoint ſuch an one to get his ſtrange praier tranſlated into his vulgar tongue, to obteine thereby the foreſaid inſtruction. See the Declaration folovving of this Chapter.

22. A ſigne.] The extraordinarie gift of tonges vvas a miraculous ſigne in the primitiue Church, to be vſed ſpecially in the Nations of the Heathen for their conuerſion.

23. Infidels.] In the primitiue Church, vvhen Infidels dvvelt neere or among Chriſtians, and often times came vnto their publike preaching & exerciſes of exhortation and expoſition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, ſinging Pſalmes & the like, one in this language, & an other in that, al at once like a blacke-ſaunts, and one often not vnderſtood of an other, ſometime not to them ſelues, and to ſtrangers or the ſimple ſtanders by, not at al. Vvhere otherviſe if they had ſpoken either in knovven tonges, or had done it in order, hauing an expoſitor or interpreter vvithal, the Infidels might haue bene conuinced.

Of vvhat ſpiritual exerciſe the Apoſtle ſpeaketh.

26. A Pſalme.] Vve ſee here that thoſe ſpiritual exerciſes conſiſted ſpecially, firſt, in ſinging or giuing forth nevv Pſalmes or praiers and laudes: ſecondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of ſecrete things either preſent or to come: fourthly, in ſpeaking Tonges of ſtrange Nations: laſtly, in tranſlating or Interpreting that vvhich vvas ſaid, into ſome common knovven language, as into Greeke, Latin, &c. Al vvhich gifts they had among them by miracle from the holy Ghoſt.

The diſorders in the ſame.

27. In courſe.] Al theſe things they did vvithout ordor, of pride and contention they preached, they prophecied, they praied, they bleſſed, vvithout any ſeemely reſpect one of an other, or obſerving of turnes and entercourſe of vttering their Giftes. Yea vvomen vvithout couer or velle, and vvithout regard of their ſexe or the Angels or Prieſts or their ovvne huſbands, malepartly ſpake tonges, taught, or prophecied vvith the reſt. This vvas then the diſorder among the Corinthians, vvhich the Apoſtle in this vvhole chapter reprehendeth and ſought to redreſſe, by forbidding vvomen vtterly that publike exerciſe, and teaching men, in vvhat order and courſe as vvel for ſpeaking in tonges, as interpreting and prophecying, it ſhould be kept.

A MORE AMPLE DECLARATION OF THE ſenſe of this 14 Chapter.

That S. Pauls place maketh nothing againſt the ſeruice in the latin tõge.

This then being the ſcope and direct drift of the Apoſtle, as is moſt cleere by his vvhole diſcourſe, and by the record of al antiquitie: let the godly, graue, and diſcreet Reader take a taſt in this one point, of the Proteſtants deceitful dealing, abuſing the ſimplicitie of the popular, by peruerſe application of Gods holy vvord, vpon ſome imal ſimilitude and equiuocation of certaine termes,

againſt

againſt the approued godly vſe and truth of the vniuerſal Church, for the ſeruice in the Latin or Greeke tongue: Which they ignorantly, or rather vvilfully, pretend to be againſt this diſcourſe of S. Paul touching ſtrange tonges. Know therfore, firſt, that here is no vvord written or meant of any other tongues, but ſuch as men ſpake in the Primitiue Church by miracle. and that nothing is meant of thoſe tongues vvhich were the common languages of the vvorld or of the Faithful, vnderſtoód of the learned and ciuil people in euery great citie, and in which the Scriptures of the Old or new Teſtament vvere vvritten, as, the Hebrevv, Greeke, and Latin. For though theſe alſo, might be giuen by miracle & vvithout ſtudy, yet being knovven to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and ſtrange tonges here ſpoken of, which could not be interpreted commonly, but by the miraculous gift alſo of interpretation. And therfore this Apoſtle (as the Euangeliſts alſo and others did their bookes) vvrote his Epiſtles in Greeke to the Romans and to al other Churches. Vvhich vvhen he vvrote, though he penned them not in the vulgar language peculiar to euery people, yet he vvrote them not in Tongue, that is, in any ſtrange tongue not intelligible vvithout the gift of interpretation, vvhere of he ſpeaketh here: but in a notable knovven and learned ſpeach interpretable of thouſands in euery countrie. No more did S. Auguſtine our Apoſtle, ſpeaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apoſtles meaning here. for the Latin vvas not, nor is not, in any part of the Vveſt, either miraculous or ſtrange, though it be not the National tongue of any one countrie this day. And therfore S. Bede ſaith, (*li. 1 hiſt. Angl. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin vvas made common to them al. And in deede of the tvvo (though in truth neither ſort be forbidden by this paſſage of S. Paul) the barbarous languages of euery ſeueral prouince in reſpect of the vvhole Church of Chriſt, are rather the ſtrange Tonges here ſpoken of, then the common Latin tongue, vvhich is vniuerſally of al the Vveſt Church more or leſſe learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and vvorſhip of God, then if it vvere in the ſundry barbarous ſpeaches of euery Prouince. Vvherein al Chriſtians that trauel about this part of the vvorld or the Indes either, vvhere ſo euer they come, ſhal finde the ſelf ſame Maſſe, Mattins, and Seruice, as they had at home. Vvhere novv, if vve goe to Germanie, or the Germans or Geneuians come to vs, eche others Seruice ſhal be thought ſtrange and barbarous. Yea and the Seruice of our ovvne language vvithin a fevv hundreth yeres (or rather euery age) ſhal vvholy become barbarous and vnknovven to our ſelues, our tongue (as al vulgar) doth ſo often change.

By ſtrange tonges the Apoſtle meaneth not the latin, Greeke, or Hebrue.

S. Auguſtine our Apoſtle brought in the Seruice in the latin tongue.

The latin ſeruice one and the ſame in al countries and ſtrange to none.

The ſeruice in vulgar tóge ſtrange and barbarous to euery ſtráger.

And for edification, that is, for increaſe of faith, true knovvledge, and good life, the experience of a fevv yeres hath giuen al the vvorld a ful demonſtration vvhether our forefathers vvere not as vviſe, as faithful, as deuout, as fearful to breake Gods lavves, and as likely to be ſaued, as vve are in al our tongues, tranſlations, and Engliſh praiers. Much vanitie, curioſitie contempt of Superiors, diſputes, emulations, contentions, Schiſmes, horrible errors, profanation and diuulgation of the ſecrete Myſteries of the dreadful Sacraments, * vvhich of purpoſe vvere hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Baſil *de Sp. Sanct. c. 27.* teſtifie) are fallen by the ſame, but vertue or ſound knovvledge none at al.

Vvhether the ſeruice in vulgar tonges do more edifie.

See Annot. 1. Cor. 14. 16.

Vvherein this alſo is a groſſe illuſion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderſtanding, hearing, or knovvledge: the principal efficacie of ſuch thinges and of the vvhole miniſterie of the Church, conſiſting ſpecially of the very vertue of the vvorke, and the publike office of the Prieſts, vvho be appointed in Chriſtes behalfe to diſpoſe theſe Myſteries to our moſt good: the infant, innocent, idiote and vnlearned, taking no leſſe fruite of Baptiſme and al other diuine offices, meete for euery ones condition, then the learneſt Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leſſe of theſe qualities and more learning.

The vertue of the Sacramẽte and Seruice conſiſteth not in the peoples vnderſtãding.

Vvhich vve ſay not, as though it were inconuenient for the people to be vvel inſtructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and neceſſarie knovvledge, both by preaching, Catechizing, and reading of good Catholike bookes, Chriſtian people do learne in al Nations much more in thoſe countries vvhere the Seruice is in Latin, then in our Nation, God knovveth:). But we ſay that there be other vvaies to inſtruct them, and the ſame leſſe ſubiect to danger and diſorder, then to turne it into vulgar tongues. Vve ſay, the ſimple people and many one that thinke them ſelues ſome body, vnderſtand as litle of the ſenſe of diuers Pſalmes, Leſſons, and Oraiſons in the vulgar tongue, as if they vvere in Latin: yea and often take them in a vvrong, peruerſe, and pernitious ſenſe, vvhich lightly they could not haue done in Latin. Vve ſay, that ſuch as vvould learne in deuotion and humilitie, may and muſt rather vvith diligence learne the tongue that ſuch Diuine things be vvritten in, or vſe other diligence in hearing ſermons and inſtructions: then for a fevv mens not neceſſarie knovvledge, the holy vniuerſal order of Gods Church ſhould be altered. For if in the kingdom of England onely, it be not conuenient, neceſſarie, nor almoſt poſsible, to accommodate their Seruice booke to euery prouince and people of diuers tongues: hovv much leſſe ſhould the vvhole Church ſo do, conſiſting of ſo many differences? Neither doth the Apoſtle in al this Chapter appoint any ſuch

The people is to be taught the meaning of Sacraments & ceremonies, and are taught in al Catholike coũtries.

thing to be done, but admoniſheth them to pray and labour for the grace of vnderſtanding and interpretation, or to get others to interprete or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no ſtrange nor miraculouſly gotten or vnderſtood tongue, but common to the moſt and cheefe churches of the vvorld, and hath bene, ſince the Apoſtles time, daily vvith al diligence through out al theſe partes of Chriſtendom, expounded in euery houſe, ſchole, church, and pulpit: and is ſo vvel knovven for euery neceſſarie part of the diuine Seruice, that by the diligence of parents, Maiſters, and Curates, euery Catholike of age almoſt, can tel the ſenſe of euery ceremonie of the Maſſe, vvhat to anſvver, vvhen to ſay *Amen* at the Prieſtes benediction, vvhen to confeſſe, vvhen to adore, vvhen to ſtand, vvhen to kneele, vvhen to receiue, vvhat to receiue, vvhen to come, vvhen to depart, and al other dueties of praying and ſeruing, ſufficient to ſaluation. And thus is it euident that S. Paul ſpeaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrie vnderſtandeth euery ceremonie, and can behaue them ſelues accordingly.

Secondly, it is as certaine, that he meaneth not nor vvriteth any vvord in this place of the Churches publike Seruice, praier, or miniſtration of the holy Sacrament, vvherein the Office of the Church ſpecially conſiſteth: but onely of a certaine exerciſe of mutual conference, wherein one did open to an other and to the aſſemblie, miraculous giftes and graces of the Holy Ghoſt, and ſuch Canticles, Pſalmes, ſecrete Myſteries, ſorts of Languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men and vvomen in that firſt beginning of his Church. In doing of this, the Corinthians cõmitted many diſorders, turning Gods gifts to pride and vanitie, and namely that gift of tonges: vvhich being in deede the leaſt of al giftes, yet moſt puffed vp the hauers, and novv alſo doth commonly puffe vp the profeſſors of ſuch knovvledge, according as S. Auguſtine vvriteth thereof. This exerciſe and the diſorder thereof vvas not in the Church (for any thing we can reade in antiquitie) theſe fourtene hundreth yeres: and therfore neither the vſe nor abuſe, nor S. Paules reprehẽſion or redreſsing thereof, can concerne any vvhit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greecke at this ſame time, and it vvas not done in theſe miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exerciſe they ſpake in many tonges. In the publike Seruice euery man had not his ovvne ſpecial tongue, his ſpecial Interpretation, ſpecial Reuelation, proper Pſalmes: but in this they had. Againe, the publike Seruice had in it the miniſtration of the holy Sacrament principally: vvhich vvas not done in this time of conference. For into this exerciſe vvere admitted Catechumens and Infidels and vvhoſoeuer vvould: in this vvomen, before S. Paules order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament. vvith many other plaine differences, that by no meanes the Apoſtles vvordes can be rightly and truely applied to the Corinthians Seruice then, or ours novv. Therfore it is either great ignorance of the Proteſtants, or great guilfulnes, ſo vntruely and peruerſly to apply them.

Aug. doct. Chr. li. 2. c. 11.

That he ſpeaketh not of the Churches ſeruice, is proued by inuincible arguments.

The Apoſtle ſpeaketh not of the peoples priuate praiers in latin, as vpon primars, beades, or otherwiſe.

Neither is here any thing meant of the priuate praiers vvhich deuout perſons of al ſortes and ſexes haue euer vſed, ſpecially in Latin, as vvel vpon their Primars as beades. For, the priuate praiers here ſpoken of, vvere pſalmes or hymnes and ſonnets nevvly inſpired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to them ſelues and God onely. But the praiers, pſalmes, and holy vvordes of the Chriſtian people vſed priuately, are not compoſed by them, nor diuerſely inſpired to them ſelues, nor novv to be approued or examined in the aſſemblies: but they are ſuch as vvere giuen and vvritten by the Holy Ghoſt, and preſcribed by Chriſt and his Church for the faithful to vſe, namely the *Pater noſter*, the *Aue Maria*, and the *Creede*, our *Ladies Mattins*, the *Litanies*, and the like. Therfore the Apoſtle preſcribeth nothing here thereof, condemneth nothing therein, toucheth the ſame nothing at al. But the deuout people in their auncient right may and ought ſtil vſe their Latin primars, beades, and praieri, as euer before. Vvhich the wiſedom of the Church for greate cauſes hath better liked and allowed of, then that they ſhould be in vulgar tonges, though ſhe wholy forbiddeth not, but ſometimes graunteth to haue them tranſlated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commaunded alſo in ſome Councels, that ſuch as can not learne diſtinctly in Latin (ſpecially the *Pater noſter* & the *Creede*) ſhould be taught them in the vulgar tõgue. And therfore as vve doubt not but it is acceptable to God, & auailable in al neceſſities, & more agreable to the vſe of al Chriſtian people euer ſiace their conuerſion, to pray in Latin, then in the vulgar, though euery one in particular vnderſtand not vvhat he ſaith: ſo it is plaine that ſuch pray vvith as great conſolation of ſpirit, vvith as litle tediouſnes, vvith as great deuotion and affection, and oftentimes more, then the other: and alvvaies more then any Schiſmatike or Hereſtike in his knovven language. Such holy Oraiſons be in maner conſecrated

Latin praiers tranſlated, or the people taught the cõtents thereof.

The peoples deuotion nothing the leſſe, for praying in Latin.

ſecrated and ſanctified in and by the Holy Ghoſt that firſt inſpired them. and there is a reuerence and Maieſtie in the Churches tongue dedicated in our Sauiours Croſſe, and giueth more force and valure to them ſaid in the Churches obedience, then to others. The children cried * *Hoſanna* to our Sauiour, and vvere allovved, though they knevv not vvhat they ſaid. It is vvel neere a thouſand yeres that *our people vvhich could nothing els but *barbarum frendere*, did ſing *Alleluia*, and not, *Praiſe ye the Lord*. and longer agoe ſince the poore huſband men ſang the ſame at the plough in other Countries. *Hiero. to. 1. ep. 18.* And *Surſum corda*, and *Kyrie eleiſon*, and the Pſalmes of Dauid ſung in Latin in the Seruice of the Primitiue Church, haue the auncient and flat teſtimonies of S. Cyprian, S. Auguſtine, S. Hierom and other Fathers. *Grego. li. 7 ep. 63. Cypr. exp. orat. Dom. in. Auguſt. c. 15 de dono perſeuer. & de bono vid. c. 16.* and *ep. 178. Hiero. præfat. in Pſal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2 c. 13.* See *ep. 10. Auguſt.* of S. Hieroms latin tranſlation readde in the Churches of Africa. Praiers are not made to teache, make learned, or increaſe knovvledge, though by occaſion they ſometimes inſtruct vs. but their ſpecial vſe is, to offer our hartes, deſires, and vvants to God, and to ſhevv that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderſtand the vvordes of his praier or not. The ſimple ſort can not vnderſtand al Pſalmes, nor ſcarſe the learned, no though they be tranſlated or read in knovven tonges: men muſt not ceaſe to vſe them for al that, vvhen they are knovven to containe Gods holy praiſes. The ſimple people vvhen they deſire any thing ſpecially at Gods hand, are not bound to knovv, neither can they tel, to vvhat petition or part of the *Pater noſter* their demaund pertaineth, though it be in Engliſh neuer ſo much. they can not tel no more vvhat is, *Thy kingdom come*, then *Adueniat regnum tuum*. nor vvhether their petition for their ſicke children or any other neceſſitie, pertaine to this part, or to *Fiat voluntas tua*, or *Ne nos induxas*, or to vvhat other part els. It is ynough that they can tel, this holy Oraiſon to be appointed to vs, to call vpon God in al our deſires. more then this, is not neceſſarie. And the tranſlation of ſuch holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of ſinne, vvhen they read, *Leade vs not into tentation*) and ſeldom any edification at al. For, though vvhen the prayers be turned and read in Engliſh, the people knovveth the vvordes, yet they are not edified to the inſtruction of their minde and vnderſtanding, except they knevv the ſenſe of the vvordes alſo and meaning of the holy Ghoſt. For if any man thinke that S. Paul ſpeaking of edification of mans minde or vnderſtanding, meaneth the vnderſtanding of the vvordes onely, he is fouly deceiued. for, vvhat is a childe of fiue or ſixe yeres old edified or increaſed in knovvledge by his *Pater noſter* in Engliſh? It is the ſenſe therfore, vvhich euery man can not haue, neither in Engliſh nor Latin, the knovvledge vvhereof properly and rightly edifieth to inſtruction. and the knovvledge of the vvordes onely, often edifieth neuer a vvhit, and ſometimes buildeth to error and deſtruction: as it is plaine in al Heretikes and many curious perſons beſides. finally both the one and the other vvithout charitie and humilitie maketh the Heretikes and Schiſmatikes vvith al their Engliſh and vvhat other tonges and intelligence ſo euer, to be *as ſonans & cymbalum tinniens*, ſounding braſſe and a tinkling cymbal.

Mat. 20. * *Greg. li. 27. Moral. c. 6.*

The ſeruice al-vvaies in Latin through out the vvest Church.

It is not neceſſarie to vnderſtand our praiers.

Hovv far is ſufficient for the people to vnderſtand.

Hovv the mind or vnderſtãding is edified.

1 Cor. 13.

To conclude, for praying either publikly or priuately in Latin vvhich is the common ſacred tõgue of the greateſt part of the Chriſtiã world, this is thought by the vviſeſt & godlieſt to be moſt expedient, and is certainely ſeen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve muſt anſvver them vvith this ſame Apoſtle, *The Church of God hath no ſuch cuſtome.* and vvith this notable ſaying of S. Auguſtine, *ep. 118. c. 3. Any thing that the vvhole Church doth practiſe and obſerue through out the vvorld, to diſpute thereof as though it vvere not to be done, is moſt inſolent madneſſe*

1 Cor. 11. 16.

A notable rule of S. Auguſtine.

34. Let vvomen hold their peace.] There be, or vvere, certaine Heretikes in our Countrie (for ſuch euer take the Scriptures diuerſely for the aduantage of time) that denied vvomen to hold lavvfully any kingdom or temporal Soueraignty: but that is falſe and againſt both reaſon & the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpiritual Regiment or Cure of ſoules: and therfore can not doe any function proper to Prieſts and Biſhopes: not ſpeake in the Church, and ſo not preach, nor diſpute, nor haue or giue voice either deliberatiue or definitiue in Councels and publike Aſſemblies, concerning matters of Religiõ, nor make Eccleſiaſtical lavves concerning the ſame, nor binde, nor looſe, nor excõmunicate, nor ſuſpend, nor degrade, nor abſolue, nor miniſter Sacramẽts, other then Baptiſme in the caſe of mere neceſſitie, vvhen neither Prieſt nor other man can be had: much leſſe preſcribe any thing to the Clergie, how to miniſter them, or giue any mã right to rule, preach, or execute any ſpiritual function aſvnder her and by her authoritie: no creature being able to impart that vvhereof it ſelf is incapable both by nature and Scriptures. This Regiment is expreſly giuen to the Apoſtles, Biſhopes, and Prelates: they onely haue authoritie to bind and looſe, *Mat. 18*: they onely are ſet by the Holy Ghoſt to gouerne the Church, *Act. 20.*: they onely haue cure of our ſoules directly, and muſt make account to God for the ſame, *Hebr. 13.*

Vvomen may haue any temporal Soueraintie, but no Eccleſiaſtical function.

CHAP.

CHAP. XV.

The 7 part. Of the resurrection of the dead.

He proueth the Resurrection of the dead by the Resurrection of Christ, and vvith many other arguments: and 11 answereth also obiections made against it. 49 And then exhorteth in respect of it, vnto good life.

The Epistle vpō the 11 Sūday after Pentecost.

AND I do you to vnderstand, brethren, 1
the Gospel vvhich I preached to you,
which also you receiued, in the vvhich also
you stand, † by the vvhich also you are 2
saued, after vvhat maner I preached vnto
you if you keepe it, vnlesse you haue belee-
ued in vaine. † For [c] I deliuered vnto you first of al vvhich 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vvas buried, and that he rose 4
againe the third day, * according to the scriptures: † and 5
that he vvas * seen of Cephas: and after that of the eleuen.
† Then vvas he seen of moe thē fiue hundred brethren to- 6
gether: of vvhich many remaine vntil this present, & some
are a sleepe. † Moreouer he vvas seen of Iames, then of al 7
the Apostles. † And last of al, as it vvere of [c] an abortiue * he 8
vvas seen also of me. † For I am the least of the Apostles, 9
vvho am not worthy to be called an Apostle, because I perse-
secuted the Church of God. † But by the grace of God I am 10
that vvhich I am: & his grace in me hath not been ∷ void, ‡
but I haue laboured more aboundantly then al they: yet not
I, but the grace of God [a] vvith me. † For vvhether I, or 11
they, so vve preach, and so you haue beleeued.
† But if Christ be preached that he is risen againe from 12
the dead: hovv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also ∷ false witnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

* This deliuerie in the latin & greeke importeth *tradition*. so by Tradition did the Apostles plant the Church in al truth, before they vvrote any thing.

‡ In him Gods grace is not void, that worketh by his free vvil according to the motion and direction of the same grace.

∷ So may we say, If the Cath. faith in al pointes be not true, then our first Apostles vvere false vvitnesses then hath our Countrie beleeued in vaine al this while, then are al our forefathers

c tradidi παρέδωκα Es. 53, 8. Dan. 9, 26. Ps. 15, 10 Ion. 2, 2. Lu. 24.

Act. 9, 3 c one borne out of time

Col. 1, 18 *Ap.* 1, 5. *Ro.* 5 12. 1. *Theſ.* 4, 15.

20 † But novv Chriſt is riſen againe from the dead, the
21 *firſt fruites of them that ſleepe: † for * by a man death: and
22 by a man the reſurrection of the dead. † And as in Adam al
23 die, ſo alſo in Chriſt al ſhal be made aliue. † But * euery one
in his ovvne order: the firſt fruites Chriſt, then they that are
24 of Chriſt, that beleeued in his comming. † Then the ende,
vvhen he ſhal haue deliuered the kingdom to God and the
Father, vvhen he ſhal haue aboliſhed al principalitie and au-

Pſ. 109. 1.
25 thoritie and povver. † And he muſt reigne, *Vntil he put al his*
26 *enemies vnder his feete.* † And the enemie death ſhal be deſtroied

Pſ. 8, 8.
laſt. *For he hath ſubdued al things vnder his feete.* And vvhereas he
27 ſaith, † *Al things are ſubdued to him*: Vndoubtedly, except him
28 that ſubdued al things vnto him. † And vvhen al things
ſhal be ſubdued to him: then the Sonne alſo him ſelf ſhal
be ſubiect to him that ſubdued al things vnto him, that God
may be al in al.

29 † Otherwiſe what ſhal they do that are baptized for the dead,
30 if the dead riſe not againe at al? † vvhy alſo are they baptized
31 for them? vvhy alſo are vve in danger euery houre? † I die
daily by your glorie brethren, vvhich I haue in Chriſt IESVS
32 our Lord. † If (according to man) I fought vvith beaſtes at
Epheſus, vvhat doth it profit me, if the dead riſe not againe?

Eſa. 22, 13.
33 *Let vs eate and drinke, for to morovv vve ſhal die.* † Be not ſeduced,

Menander.
34 *Euil communications corrupt good maners.* † Avvake ye iuſt, and ſinne
not. for ſome haue not the knovvledge of God, I ſpeake to
your ſhame.

35 † But ſome man ſaith, Hovv doe the dead riſe againe? and
36 vvith vvhat maner of body ſhal they come? † Foole, that
vvhich thou ſovveſt is not quickened, vnleſſe it die firſt.
37 † And that vvhich thou ſovveſt, not the body that ſhal be,
doeſt thou ſovv: but bare graine, to vvit, of vvheate, or of
38 ſome of the reſt. † And God giueth it a body as he vvil: and
39 to euery ſeede his proper body. † Not al fleſh, is the ſame
fleſh: but one of men, an other of beaſtes, an other of birdes,
40 an other of fiſhes. † And bodies celeſtial, and bo-
dies terreſtrial: but one glorie of the celeſtial, and an
41 other of the terreſtrial. † One glorie of the ſunne, an other
glorie of the moone, and an other glorie of the ſtarres. For
42 ** ſtarre differeth from ſtarre in glorie: † ſo alſo the reſurre-
ction of the dead It is ſovven in corruption, it ſhal riſe in in-
43 corruptiõ. † It is ſovvẽ in diſhonour, it ſhal riſe in glorie. It is

dead in their ſinnes and periſhed. which (preſuppoſing Chriſt to be God) vvere the greateſt abſurditie in the vvorld.

** The glories of the bodies of Saincts ſhal not be al alike, but differẽt in heauen according to mens merits.

ſovven in infirmitie, it ſhal riſe in povver. † It is ſovven a natural body: it ſhal riſe a :: ſpiritual body. If there be a natural body, there is alſo a ſpiritual, † as it is vvritten, *The firſt man Adam vvas made into a lining ſoul:* the laſt Adam into a quickening ſpirit. † Yet that is not firſt vvhich is ſpiritual, but that vvhich is natural: aftervvard that vvhich is ſpiritual. † The firſt man of earth, earthly: the ſecond man from heauen, heauenly. † Such as is the earthly, ſuch alſo are the earthly. and ſuch as the heauenly, ſuch alſo are the heauenly. † Therefore as vve haue borne the image of the earthly, let vs beare alſo the image of the heauenly. † This I ſay brethren, that :: fleſh and bloud can not poſſeſſe the kingdom of God: neither ſhal corruption poſſeſſe incorruption.

† [b] Behold I tel you a myſterie. Vve ſhal al in deede riſe againe: but vve ſhal not al be changed. † In a moment, in the tvvinkling of an eie, at the * laſt tromper (for * the trompet ſhal ſound) and the dead ſhal riſe againe incorruptible: and vve ſhal be changed. † For this corruptible muſt doe on incorruption: & this mortal doe on immortalitie. † And vvhen this mortal hath done on immortalitie, then ſhal come to paſſe the ſaying that is vvritten, *Death is svvallovved vp in victorie. † Death vvhere is thy victorie? Death vvhere is thy ſting?* † And the ſting of death, is ſinne: and the povver of ſinne is the Lavv. † But thankes be to God that hath giuen vs the victorie by our Lord IESVS Chriſt. ¶ † Therfore my beloued brethren, be ſtable & vnmoueable: abounding in the vvorke of our Lord alvvaies, knovving that your labour is not vaine in our Lord.

:: As to become ſpiritual doth not take away the ſubſtance of the body glorified: no more vvhen Chriſtes body is ſaid to be in ſpiritual ſort in the Sacrament, doth it import the abſence of his true body and ſubſtance.

:: Fleſh and bloud ſignifie not here the ſubſtance of thoſe things, but the corrupt qualitie incidente to them in this life by the fall of Adam.

[b] The Epiſtle vpō Al-ſoules day.

Gen. 2, 7

Ap. 8, 2. 11, 15.

Oſ. 13, 14.

ANNOTATIONS
CHAP. XV.

Free vvil vvith grace.

Heret. tranſlation.

Faſting is meritorious.

11 *vvith me.*) God vſeth not man as a brute beaſt or a blocke: but ſo vvorketh in him and by him that free vvil may concurre in euery action vvith his grace, vvhich is alvvaies, the principal. The heretikes to auoid this concurrence in vvorking & labouring, tranſlate, *vvhich is vvith me*: vvhere the Apoſtle rather ſaith, *vvhich laboureth vvith me.*

32 *Let vs eate and drinke.*] S. Ambroſe applieth theſe vvordes to our Chriſtian Epicurians that take avvay faſting, and deny the merite thereof: *Hovv can vve be ſaued* (ſaith he), *if vve vvoſh not avvay our ſinnes by faſting, ſeing the ſcriptures ſay, faſting and almes deliuer from ſinne? vvhat are theſe nevv maiſters then thas exclude al merite of faſting? is not this the very voice of the heathen ſaying, Let vs eate and drinke, to morovv vve ſhal die?* li. 10 epiſt. ep. 82.

CHAP.

CHAP. XVI.

He preſcribeth an order for their contributing to the Chriſtians at Hieruſalem, 5 promiſing to come vnto them. 10 Of Timothee, and of Apolles comming thither. 13 and ſo vvith exhortation, and diuers commendations, he endeth.

The 8 part. Of the contributions.

1 AND concerning the collections that are made
2 for the ſaincts, as I haue ordeined to the Churches of Galatia, ſo doe ye alſo. † In :: the firſt of the Sabboth let euery one of you put a part vvith him ſelf, laying vp vvhat ſhal vvel like him: that not vvhen I come, then collections be made.
3 † And vvhen I ſhal be preſent: vvhom you ſhal approue by letters, them vvil I ſend to carie your grace into Hieruſalem.
4 † And if it be vvorthie that I alſo goe, they ſhal goe vvith me.
5 † And I vvil come to you, vvhen I ſhal haue paſſed through Macedonia. for I vvil paſſe through Macedonia.
6 † And vvith you perhaps I vvil abide, or vvil vvinter alſo: that you may bring me on my vvay vvhitherſoeuer I goe.
7 † For I vvil not novv ſee you by the vvay, for I hope that I ſhal abide vvith you ſome litle time, if our Lord vvil permit.
8 † But I vvil tarie at Epheſus vntil :: Pentecoſt. † For a great
9 doore and euident is opened vnto me: and many aduerſaries.
10 † And if Timothee come, ſee that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as alſo I.
11 †Let no mã therfore deſpiſe him, but cõduct ye him in peace: that he may come to me. for I expect him vvith the brethren.
12 † And of brother Apollo I doe you ſo vnderſtand, that I much intreated him, to come vnto you vvith the brethren: & [c] at all it vvas not his minde to come novv. but he vvil come vvhen he ſhal haue leiſure.
13 † Vvatch ye, ſtand in the faith, doe manfully, & be ſtrengthened.
14 † Let al your things be done in charitie.
15 † And I beſeeche you brethren, you knovv the houſe of Stephanas, and of Fortunatus, that they are the firſt fruites of Achaia, & haue ordeined them ſelues to the miniſterie of the ſaincts:
16 † that you alſo be ſubiect to ſuch, and to euery one that helpeth and laboureth with vs,
17 † And I reioyce in the preſence of Stephanas and Fortunatus and Achaicus, becauſe [c] that
18 vvhich you vvanted, they haue ſupplied. † For they haue refreſhed both my ſpirit and yours. Knovv them therfore that are ſuch.

:: That is Sunday. *Hiero. q. 6. Hedibia.* So quickly did the Chriſtians keepe Sunday, holiday, and aſſembled to Diuine Seruice on the ſame.

:: The Heretikes & other nevv fangled ſtriue among them ſelues, vvhether Pentecoſt ſignifie here the terme of fiftie daies, or els the Ievves holy day ſo called. But it cõmeth not to their mindes that it is moſt like to be the feaſt of whitſontide kept & inſtituted euẽ thẽ by the Apoſtles, as appeareth by the Fathers *See S. Aug. ep. 119 c. 15 & 16. Ambr. in c. 12. Luca.*

[c] παῦλος

[c] ὅτι τὸ ὑμῶν ὑστέρημα

† The churches of Asia salute you. Aquila and Priscilla 19
vvith their domestical church salute you much in our Lord.
† Al the brethren salute you. Salute one an other in a [c] holy 20
kisse. † The salutation vvith mine ovvne hand Paules. † If 21
any man loue not our Lord IESVS Christ, be he *anathema*. [c] *Ma-* 22
ran atha. † The grace of our Lord IESVS Christ be vvith 23
you. † My charitie be vvith you al in Christ IESVS. 24
Amen.

c That is, *our Lord is come.* Hiero. ep. 173. Therfore *anathema* to al that loue him not, or beleue not. *Theophylac. vpon this place.*

c See Ro. 16, 16.

c מרן אתה

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

2. Cor. 11. 2. Gal. 2. 1.

FOR the time vvhen this Epistle vvas vvritten, looke the Argument of the epistle to the Romanes: to vvit, about the eightenth yere after his conuersion, & our Lordes passion. because in the 11 chapter he maketh mention of 14 yeres, not only after his Conuersion, as to the Galatians, but also after his rapte, vvhich seemeth to haue bene when he vvas at Hierusalem Act. 9, 26. foure yeres after his Conuersion (Gal. 1, 18) in a traunce or excesse of minde, as he calleth it, Act. 22, 17. It vvas vvritten at Troas (it is thought) and sent by Titus, as vve reade chap. 8.

It is for the most part against those false Apostles vvhom in the first part of the first to the Corinthians, he noted, or rather spared, but novv is constrained to deale openly against them, & to defend both his ovvne person vvhich they sought to bring into contempt, making vvay thereby to the correption of the Corinthians, and vvithall to mainteine the excellencie of the Ministerie and Ministers of the nevv Testament, aboue vvhich they did magnifie the Ministerie of the old Testament: bearing them selues very high because they vvere levves.

Against these therefore S. Paule auoucheth the preeminent povver of his Ministerie, by vvhich povver also he giueth a pardon to the incestuous fornicator vvhom he excommunicated in the last Epistle, seeing novv his penance, and againe threateneth to come & excomunicate those that had greuously sinned and remained impenitent. Tvvo chapters also he interposeth of the contributions to the church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue all in a readines against his comming.

THE

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Aſia he comforteth them, and (againſt his Aduerſaries the falſe apoſtles of the Iewes) alleageth to them the teſtimonie of his owne and alſo of their conſciences, in anſwering them that obiected lightnes againſt him, for not comming to Corinth according to his promis.

1 PAVL an Apoſtle of IESVS Chriſt by the vvil of God, and Timothee our brother: to the Church of God
2 that is at Corinth, vvith al the ſaincts that are in al Achaia. † Grace vnto you and peace from God our father, and from our Lord IESVS Chriſt.
3 † Bleſſed be the God and father of our Lord IESVS Chriſt, the fa- The Epiſtle for a Martyr that is a Biſhop.
4 ther of mercies, and God of al comfort, † vvho comforteth vs in al our tribulation: that vve alſo may be able to comfort them that are in all diſtreſſe, [c] by the exhortation vvherevvith
5 vve alſo are exhorted of God. † For as the [a] paſſions of Chriſt abound in vs: ſo alſo by Chriſt doth our [a] comfort
6 abound. † And vvhether vve be in tribulation, for your exhortation and ſaluation: vvhether vve be exhorted, for your exhortation and ſaluation, vvhich vvorketh the toleration of the ſame paſſions vvhich vve alſo doe ſuffer: † and
7 our hope is firme for you: knovving that as you are partakers of the paſſions, ſo ſhal you be of the conſolation alſo. ¶
8 † For vve vvil not haue you ignorant brethren: concerning our tribulation, vvhich happened in Aſia, that vve vvere preſſed aboue meaſure aboue our povver, ſo that it vvas te-
9 dious vnto vs euen to liue. † But vve in our ſelues had the anſvver of death, that vve be not truſting in our ſelues, but in

[c] ἐπὶ τῆς παρακλήσεως ἧς καὶ παρακαλούμεθα

God vvho raiſeth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of ſo great dangers: in vvhom vve hope
that he vvil yet alſo deliuer vs, † you" helping vvithal in 11
praier for vs, that "by many mens perſons, thankes for that
gift vvhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the teſtimonie of our conſcience, that 12
in ſimplicity and ſincerity of God, and not in carnal vviſedō,
but in the grace of God vve haue conuerſed in this vvorld:
and more aboundantly tovvards you. † For vve vvrite no 13
other things to you, then that you haue read and knovv. And
I hope that you ſhal knovv vnto the ende: † as alſo you 14
haue knovven vs in part, that vve are " your glorie, as you
alſo ours in the day of our Lord IESVS Chriſt. † And in 15
this confidence I vvould firſt haue come to you, that you
might haue a ſecond grace: † and by you paſſe into Mace- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvrie.

† Vvhereas then I vvas thus minded, did I vſe lightenes? 17
Or the things that I minde, do I minde according to the fleſh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
becauſe our preaching vvhich vvas to you, there is not in it,
" *It is*, and, *It is not*. † For the Sonne of God IESVS Chriſt, 19
vvho by vs vvas preached among you, by me and Syluanus
and Timothee, vvas not, *It is*, and, *It is not*. but, *It is*, vvas in him.
† For al the promiſes of God that are, in him *It is*: therfore 20
alſo by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Chriſt, and that hath anointed
vs, God: † vvho alſo "hath ſealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitneſſe vpon 23
my ſoul, that ſparing you, I came not any more to Corinth,
† "not becauſe vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you ſtand.

ANNOTATIONS
CHAP. I.

" Al our afflictions, be Chriſts afflictions, for the coniunction betwene the head & body.

5. *Paſſions of Chriſt.*] Al the afflictions of the faithful be called Chriſtes ovvne paſſions, not onely becauſe they be ſuffered for him, but for that there is ſo ſtraite coniunction and communion betvvixt him being the head, and euery of the liuing members of his body, vvhich is the Church, that vvhatſoeuer is ſuffered by any one of the ſame, is counted as a peece of his ovvne Paſſion. As likevviſe vvhatſoeuer good vvorkes be done to any of them or by any of them, be accepted as done to or by Chriſt him ſelf. Vvhich thing if the Proteſtants vvel vveighed, they vvould not

marueil

maruel that the Catholike Church attributeth ſuch force of merite and ſatisfaction to the vvorke of holy men. Merite and ſatisfaction.

7. The comfort abound.] Vvorldly men that ſee onely the exterior miſeries and afflictions that Catholikes do ſuffer being perſecuted by the Heathen or Heretikes, deeme them exceding miſerable. but if they felt or could conceiue the aboundance of conſolation vvhich Chriſt euer giueth according to the meaſure of their afflictions, they vvould neuer vvonder at the voluntary toleration of vvhat torments ſo euer for Chriſtes ſake, but vvould vviſh rather them ſelues to be in any dungeon in England vvith the comfort that ſuch haue from God, then to liue out of the Church in al the vvealth of the vvorld. Vvorldly men feele not the comfort of afflicted Catholikes.

11. You helping in prairs.] S. Paul knevv that the helpe of other mens praiers vvas nothing derogatorie to the office of Chriſtes mediation or interceſſion for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aide herein as a ſupport and ſuccours for him ſelf in the ſight of God. Vvith vvhat reaſon or Scripture then, can the Proteſtants ſay that the praiers of Saincktes be iniurious to Chriſt, or not to ſtand vvith the confidence vve haue in him? As though it vvere more diſhonour to God that vve ſhould vſe the aide of Saiuctes in heauen, then of ſinners in earth: or *Hiero. adv. Vigil.* that the interceſſion of theſe our fellovves beneath, vvere more auailable then the praiers of thoſe that be in the glorious ſight of God aboue. Interceſſió of Saincts or holy men for vs, no derogation to Chriſt.

11. By many mens.] He meaneth, that as the praiers of many ioyned together for him, ſhal be rather heard, then of any alone: ſo their common thankes giuing to God for graunting their requeſt, ſhal be more acceptable and glorious to God, then any one mans thankes alone. Vvhich thing doth much commend the holy Churches publike praiers, proceſſions, ſtations, and pilgrimages, vvhere ſo many meete and vniformely ioyne their praiers and laudes together vnto God. Publike praiers & faſtes.

12. Your glorie.] The Apoſtles, teachers, and preachers, that conuert countries or particular perſons to Chriſt, and the peoples or parties by them conuerted, ſhal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of revvard in the next. See *1 Theſſ. 2. v. 19.* Their glorie in heauen that conuert other.

18. It is, it is not.] As he diſchargeth him ſelf of al other leuitie touching his promis or purpoſe of comming to them, ſo much more of al inconſtancie in preaching Chriſtes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to diſſent from his fellovves or from him ſelf, to change euery yere or in euery epiſtle the forme of his former teaching, to come daily vvith nevv deuiſes repugnant to his ovvne rules, vvere not agreable to an Apoſtle and true teacher of Chriſt, but proper to falſe prophets and Heretikes. Vvhereof vve haue notorious examples in the Proteſtants: vvho being deſtitute of the ſpirit of peace, concord, conſtancie, vnitie, and veritie, as they varie from their ovvne vvritings vvhich they retract, reforme or deforme continually, ſo both in their preachings, & forme of Seruice, they are ſo reſtles, changeable, and repugnant to them ſelues, that if they vvere not kept in avve vvith much a do, by temporal lavves or by the ſhame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, nevv Communions, nevv faithes, and nevv Chriſtes, as you ſee by the manifold endeuours of the Puritans. And this to be the proper note of falſe Apoſtles and Heretikes, ſee *in S. Ireneus li. 1 c. 18.* and *Tertul. de præſcript. S. Baſil. ep. 52.* The Proteſtants inconſtancie in chaſging their writings, tranſlations, ſeruice bookes, &c.

21. Hath ſealed.] The learned Diuines proue by this place and by the like in the fourth to the Epheſians, that the Sacrament of Baptiſme doth not onely giue grace, but imprinteth and ſealeth the ſoule of the baptized, vvith a ſpiritual ſigne, marke, badge, or token, vvhich can neuer be blotted out, neither by ſinne, hereſie, apoſtaſie, nor other vvales, but remaineth for euer in man for the cognisance of his Chriſtendom, and for diſtinction from others vvhich vvere neuer of Chriſtes fold. by vvhich alſo he is as it were conſecrated and deputed to God, made capable and partaker of the rightes of the Church, and ſubiect to her lavves and diſcipline. See S. Hierom *in c. Epheſ.* S. Ambroſe *li. 1 de Sp. ſancto cap. 6.* S. Cyrill Hieroſol. *Catechęſi 17* at the end, and S. Dionyſius Areopag. *c. 2. Eccl. Hierarch.* The which fathers expreſſe that ſpiritual ſigne by diuers agreable names, vvhich the Church and moſt Diuines, after S. Auguſtine, call the *character* of Baptiſme, by the truth and force of vvhich ſpiritual note or marke of the ſoul, he ſpecially conuinceth the Donatiſtes, that the ſaid Sacrament though giuen and miniſtred by Heretikes or Schiſmatikes or vvhoels ſo euer, can neuer be reiterated. See *cp. 12. & li. 6 cont. Donatiſt. cap. 1. & li. 2 cont. Parmenianum c. 11.* As the like indeleble characters giuen alſo by the Sacramentes of Confirmation and Orders, do make thoſe alſo irreiterable and neuer to be receiued but once. Vvhereas al other Sacraments ſauing theſe three, may be often receiued of the ſelf ſame perſon. And that holy Orders can not be iterated, ſee S. Auguſtine *li. 2 cont. Parmen. c. 13. li. de bono conuig. c. 22.* and S. Gregorie *li. 2 Regiſt.* *See Conc. Tarrac. 10. 2. Concil.* *ep. 32.* The like of Confirmation is decreed in the moſt ancient Councel Tarracon. *cap. 6.* Finally that this character is giuen onely by theſe ſaid three Sacraments, and is the cauſe that none of them can be in any man repeated or reiterated, ſee the decrees of the Councels Florentine and Trent. Vvhich yet is no nevv deuiſe of them, as the Heretikes falſely affirme, but agreable (as you ſee) both to the Scriptures and alſo to the auncient fathers and Councels. The indeleble character of Baptiſme, Confirmatiõ, Holy Orders.

20. Not bouncſt vve ourſelv.] Caluin and his ſeditious Sectaries vvith other like *vvhich deſpiſe dominion*

The Caluinistes vvil be subiect to no tribunal in earth, for trial of their religiō.

dominion, as S. Iude describeth such, vvould by this place deliuer them selues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his vvord onely. And no maruel that the malefactors and rebelles of the Church vvould come to no tribunal but Gods, that so they may remaine vnpunished at least during this life. for though the Scriptures plainely condemne their heresies, yet they could vvrithe them selues out by false gloses, constructions, corruptions, and denials of the bookes to be Canonical, if there vvere no lavves or iudicial sentence of men to rule and represse them.

Tyrannical dominiō is forbid in Prelates, not Ecclesiastical Soueraintie for examination of faith or maners.

Notvvithstanding then these vvordes of S. Paul, vvhereby onely tyrannical, insolent, and proud behauiour and indiscrete rigor of Prelates or Apostles tovvards their flockes is noted, as also in the first of S. Peter *cap. 5.* (the Greeke vvord in these places, and in the Gospel *Mt. 20, 25. Mr. 10, 42.* signifying lordly and insolent dominion:) yet he had and exercised iust rule, preeminence, and prelacie ouer them, not onely for their life, but also and principally touching their faith. for he might & did call them to account for the same, and excōmunicated heretikes for foresaking their faith. *1 Cor. 4, 5. 2 Cor. 10, 4. 13, 10. 1 Tim. 1, 20. Tit. 1, 11.* And al Christian men are bound to obey their lavvful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods vvord onely (vvhich is the shifte of al other Heretikes, as Anabaptistes, Arians, and the like, as vvel as the Protestants) disobey Gods Church, Councels, and their ovvne Pastors and Bishops, vvho by the Scriptures haue the regiment of their soules, and may examine and punish as vvel Iohn Caluin as Simon Magus, for falling from the Catholike faith. for though God alone be the Lord, author and giuer of faith, yet they are his * cooperators and coadiutors by vvhom the faithful do beleeue and be preserued in the true faith, and be defended from vvolues, vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle * chalengeth to be their father as he that begat and formed them by his preaching in Christ.

κατακυριευειν.

συνεργοι 1 Cor. 3, 9.

1 Cor. 4, 15.

CHAP. II.

Prosecuting the true cause vvhich in the last chapter he gaue of his not comming, 6 he pardoneth novv after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent thereunto. 12 Then, of his going from Troas into Macedonia, God euery vvhere giuing him the triumph.



AND I haue determined vvith my self 1
this same thing, not to come to you a-
gaine in sorovv. † For if I make you so- 2
rie: and who is it that can make me glad,
but he that is made sorie by me? † And 3
this same I vvrote to you: that I may not,
vvhen I come, haue sorovv vpon sorovv,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an- 4
guish of hart I vvrote to you by many teares: not that you
should be made sorie: but that you may knovv vvhat cha-
ritie I haue more aboundantly tovvard you. † And if any 5
man hath made sorovvful, not me hath he made sorovvful,
but in part, that I burden not al you. † To him that is such a 6
one, "this rebuke sufficeth that is giuen of many: † so that 7
cōtrariewise you should rather pardon and comfort him, lest
perhaps such an one be svvallovved vp vvith ouer great so-
rovv. † For the vvhich cause "I beseeche you that you con- 8
firme

9 firme charitie tovvard him. † For therfore also haue I written
that I may knovv the experiment of you, vvhether in al
10 things you be" obedient. † And vvhom you haue pardoned
any thing," I also. For, my self also that vvhich [c] I pardoned, if
I pardoned any thing, "for you" in the person of Christ,
11 † that vve be not "circumuented of Satan. for vve are not
ignorant of his cogitations.
12 † And vvhen I vvas come to Troas for the Gospel of
13 Christ, and a doore vvas opened vnto me in our Lord, † I
had no rest in my spirit, for that I found not Titus my bro-
ther, but bidding them fare vvel, I vvent forth into Macedo-
14 nia. † And thankes be to God, vvho alvvaies triumpheth vs
in Christ IESVS, and manifesteth the odour of his knovv-
15 ledge by vs in euery place. † For vve are the good odour of
Christ vnto God in them that are saued, and in them that pe-
16 rish. † To some in deede the odour of death vnto death:
but to others the odour of life vnto life. And to these things
17 vvho is so sufficient? † For vve are not as very many," adul-
terating the vvord of God, but of sinceritie, and as of God,
before God, in Christ vve speake.

[c] κεχάρισμαι. Though he did great Penance (saith Theodorete) yet he calleth this pardoning, χάριν, a grace, because his sinne vvas greater then his penance.

ANNOTATIONS
CHAP. II.

6. This rebuke sufficeth.] This Corinthian for incest vvas excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution and pardoning. Vvherein first vve haue a plaine example and proofe of the Apostolike povver, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly vve may hereby proue that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alvvaies ynough to obteine ful reconcilement, vvhereas vve see here his separation also from the faithful, and the Sacraments, and from al companie or dealing vvith other Christian men, besides other bodily affliction: al vvhich called of the Apostle before *interitus carnis*, *the destruction of the flesh*, and named here, *Rebuke*, or (as the * Greeke word also importeth) mulct, penaltie, correction, chastisment, were enioyned him by the Apostles commaundement in the face of the Church, and by the offender patiently susteined so long. Thirdly we see that it lieth in the handes of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not onely according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respectes of time and place, as to their wisedom shal be thought most agreable to the parties good, and the Churches edification. Lastly by this vvhole hardling of the offenders case, we may refute the vvicked heresie of the Protestants, that vvould make the simple beleeue, no punishment of a mans ovvne person for sinnes cōmitted, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. Vvhich Epicurian doctrine is refelled, not onely hereby, but also by the Prophets, Iohn the Baptistes, Christes, and the Apostles preaching of penance and condigne workes or fruites of repentance, to euery man in his ovvne person, and not in Christes person onely: and by the vvhole life and most plaine speaches and penitential canons

The Apostle excommunicateth, enioyneth penance: and afterward pardoneth & absolueth.

1. Cor. 3, 5. ἐπιτιμία.

Pardon or remission of penance enioyned.

Penance and satisfaction euidently proued against the Protestants.

Ioel 2, 12. Mt. 3. et 4. Act. 2. et 26.

canons of the holy doctors and Councels preſcribing times of penance, commending penance, enioyning penance, and continually vſing the word ſatisfaction in this caſe through out al their vvorkes, as our Aduerſaries them ſelues can not but confeſſe.

Zeale againſt the excommunicate.

8. I beſeech you.] They vvhich at the beginning did beare to much vvith the offender, and ſeemed loth to haue him excommunicated in ſo auſtere maner: yet through their obedience to the Apoſtle became on the other ſide ſo rigorous, and ſo farre deteſted the malefactor after he vvas excommunicated, that the Apoſtle novv meaning to abſolue him, vvas glad to intreate and commaund them alſo to accept him to their companie and grace againe.

The Apoſtle chalengeth their obedience to his Eccleſiaſtical authoritie.

9. Obedient.] Though in the laſt chapter he diſcharged him ſelf of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Paſtor and Superior, and conſequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve ſee, that as the power and authoritie of excommunicating, ſo of abſoluing alſo vvas in S. Paules perſon, though both vvere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

The authoritie of Indulgences vvherupō it is groūded.

10. I alſo.] The Heretikes and others not vvel founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlavvful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Chriſtes ovvne vvord and commiſſion, principally giuen to Peter, and ſo aftervvard to al the Apoſtles, and in their perſons to al the cheefe Paſtors of the Church, vvhen it vvas ſaid, *Whatſoeuer you looſe in earth, ſhal be looſed in heauen.* By vvhich commiſſion the holy Biſhops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, *before they had accompliſhed the meaſure of their appointed or deſerued puniſhment. and that is to giue pardon. And ſo S. Paul here did tovvardes the Corinthian, vvhom he aſſoiled of mere grace and mercie, as the vvord *donare* or *condonare* doth ſignifie, when he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God inwardly repented, yet vvas he iuſtly holden vnder this correction for ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To remit then the temporal puniſhment or chaſtiſment due to ſinners after the offence it ſelf and the guilt therof be forgiuen of God, is an Indulgence or pardon. vvhich the principal Magiſtrates of Gods Church by Chriſtes vvarrant and the Apoſtles example, haue euer done, being no leſſe authoriſed to pardon then to puniſh, and by imitation of our Maiſter (who forgaue *the aduoutereſſe and diuers other offenders, not only their ſinnes, but alſo often the temporal puniſhments due for the ſame) are as much giuen to mercie as to iuſtice.

Mat. 18, 18.

Cypria. ep. 13. 10. 11.

Vvhat is a pardon or indulgence.

10. For you.] Theodorete vpon this place ſaith that the Apoſtle gaue this pardon to the Corinthian at the interceſſion of the bleſſed men Timotheus and Titus. And we may read in ſundrie places, of S. Cyprian namely, that Indulgences or remiſſions vvere giuen in the primitiue Church by the mediation of holy Confeſſors or Martyrs, and by cōmunicating the ſatisfactorie vvorkes of one to another, tō vvhich end they gaue their letters to Biſhops in the behalfe of diuers their Chriſtiā brethrē, a thing moſt agreable to the mutual entercourſe that is betvvene the members of Chriſtes myſtical body, and very anſvverable to Gods iuſtice, * vvhich by ſupply of the one ſort that aboundeth, ſtandeth entire in reſpect of the other ſort alſo that vvanteth. In vvhich kinde the Apoſtle confeſſeth that him ſelf by his ſuffering and tribulations, ſupplieth the vvantes of ſuch paſſions as Chriſt hath to ſuffer, not in his ovvne perſon, but in his body, vvhich is his Church. Vvherevpon vve inferre moſt aſſuredly, that the ſatisfactorie and penal vvorkes of holy Saincts ſuffered in this life, be communicable and applicable to the vſe of other faithful men their fellovv-members in our Lord, and to be diſpenſed according to euery ones neceſſitie and deſeruing, by them vvhom Chriſt hath conſtituted ouer his familie, and hath made the diſpenſers of his treaſures.

Indulgences or pardons in the primitiue Church.

Cypr. Iocii citatu.

2 Cor. 1. Col. 1, 24.

Al pardon and remiſsion is in the vertue and name of Chriſt.

10. In the perſon of Chriſt.] For that many might of ignorance or pride reproue the practiſe of Gods Church and her Officers, or deny the Apoſtles authoritie to be ſo great ouer mens ſoules as to puniſh and pardon in this ſort, S. Paul doth purpoſely and preciſely tell them that he doth giue pardon as Chriſtes Vicar, or as bearing his perſon in this caſe: and therfore that no man may maruel of his povver herein, except he thinke that Chriſtes povver, authoritie, and commiſſion is not ſufficient to releaſe temporal puniſhment due to ſinners. And this to be the proper meaning of theſe vvordes, *In the perſon of Chriſt*, and not as the Proteſtants vvould haue it (the better to auoid the former concluſion of the Apoſtles giuing indulgence) *In the ſame or ſight of Chriſt*, you may eaſily vnderſtand by the Apoſtles like inſinuation of Chriſtes povver, vvhen he committed this offender to Satan, affirming that he gaue that ſentence in the name and vvith the *vertue* or *povver of* our *Lord* IESVS CHRIST. In al vvhich caſes the Proteſtants blindnes is exceding great,

Heretical tráſlation.

ἐν προσώπῳ Χριστοῦ.

2 Cor. 2. 10.

vvho

vvho can not see that this is not the vvay to extol Christes povver, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such povver, & that him self doth it in his name, vertue, and person. So novv in this, and in no other name, giue Popes and Bishops their pardons. Vvhich pertaining proprely to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiuen, is not so great a matter as the remission of the sinne it self: vvhich yet the Priests * by expresse commission do also remitte.

Io. 20, 23.

11. *Circumuented of Satan.*] Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the povver and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvhile, as shal be thought best to their vvisedom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 *Cor.* 5, 5. Vvhich to some, and some certaine times, may be better procured by rigout of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councels) rather then by ouermuch chastisemét. for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vvillingly susteined, and then vvas the lesse pardoning and fevver indulgences, because in that voluntary vse and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and fevv asked pardon. Novv in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knovving vvith the Apostle the cogitations of Satan, hovv he vvould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they vvould enter into the course of canonicall discipline, enioyneth small penance, and seldom vseth extremitie vvith offenders as the holy Bishops of the primitiue Church did, but condescending to the vveaknes of her children, pardoneth exceding often and much, not onely al enioyned penance, but also al or great partes of vvhat punishment temporal so euer due or deserued, either in this vvorld or in the next. As for the Heretikes vvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitiue Church, they be like to the Ievves * that condemned Iohn the Baptist of austeritie, and Christ of to much freedom and libertie: not knovving nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

Conc. nic. can. 12. Ancyran. can. 2 & 5.

Mat. 11, 18.

Al binding & loosing must be vsed to the parties saluation.

The great penance of the primitiue Church.

Vvhy more pardons and Indulgences now then in old time.

17. *Adulterating.*] The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vinteners do of their vvine. Vvhereby is expressed the peculiar trade of al Heretikes, and exceding proper to the Protestants, that so corrupt Scriptures by mixture of their ovvne phantasies, by false trãslations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters do, to make their vvines salable by manifold artificial deceites. The Apostles contrarievvise, as all Catholikes, deliuer the Scriptures and vtter the vvord of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they vvere vvritten or spoken.

καπηλεύοντες.

The Heretikes corrupting of the Scripture.

CHAP. III.

Lest the Iudaical false Apostles should obiect againe that he praiseth him self, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he thereof inferreth that the ministers of the novv Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.

1 BEGIN we againe to commend our
selues? or do vve neede (as certaine)
epistles of commendation to you, or
2 from you? † Our epistle you are,
vvritten in our hartes, vvhich is
3 knovven and read of al men: † being
manifested that you are * the epistle
of Christ, ministred by vs, & vvritten
not vvith inke, but vvith the Spirit

The Epiſtle vpon the 12 Sunday after Pentecoſt.

of the liuing God: not in tables of ſtone, but in the tables carnall of the hart. † And ſuch confidence vve haue by Chriſt to God: † not that vve be ſufficient to thinke any thing" of our ſelues, as of our ſelues: but our ſufficiencie is of God. † Vvho alſo hath made vs meete miniſters of the nevv teſtament: not in the letter, but in the Spirit. For" the letter killeth: but the Spirit quickeneth. † And if the miniſtration of death with letters figured in ſtones, vvas in glorie, ſo that the children of Iſraël could not behold the face of Moyſes, for the glorie of his countenáce, that is made voide: † how ſhal not the miniſtration of the Spirit be more in glorie? † For if the miniſtratiō of damnation be in glorie: " much more the miniſterie of iuſtice aboundeth in glorie. † For neither vvas it glorified, vvhich in this part vvas glorious, by reaſō of the excelling glorie. † For if that vvhich is made void, is by glorie: much more that vvhich abideth, is in glorie.

† Hauing therfore ſuch hope, vve vſe much confidence: † and not * as Moyſes put a vele vpon his face, that the children of Iſraël might not behold his face, vvhich is made voide, † but their ſenſes vvere dulled. For vntil this preſent day, " the ſelf ſame vele in the lecture of the old teſtament remaineth vnreuealed (becauſe in Chriſt it is made voide) † but vntil this preſent day, vvhen Moyſes is read, a vele is put vpō their hart. † But vvhen he ſhal be conuerted to our Lord, the vele ſhal be taken avvay. † And * our Lord is a Spirit. And vvhere the Spirit of our Lord is, there is" libertie. † But vve al, beholding the glorie of our Lord vvith face reuealed, are transformed into the ſame image from glorie vnto glorie, as of our Lordes Spirit.

Exo. 34. 33.

Io. 4, 24

ANNOTATIONS
CHAP. III.

The Apoſtles vvrote the Goſpel in mens hartes much more then in paper.

Scripture Written, and Tradition vnWritten.

1. *The Epiſtle of Chriſt.*] S. Paul and other holy vvriters of Scriptures did ſet downe many thinges in vvriting, by penne, inke, and paper, al vvhich be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes truth and Goſpel, is not the external vvriting in thoſe dead creatures, but in the hartes of the faithful, being the proper ſubiecte of theſe truthes and graces preached in the nevv Teſtament, and the habitacle of the Holy Ghoſt. In the vvhich booke of faithful mens hartes S. Paul vvrote diuers thinges not vttered in any Epiſtle: as ſundrie of the Apoſtles vvrote the Chriſtian religion in the hartes of their hearers onely, and in other material bookes not at all. Vvhereof S. Irenæus *li. 3. c. 4.* ſaith, *What and if the Apoſtles alſo had left vs Scriptures, ought vve not to followe the order of the tradition, vvhich they deliuered vnto them to vvhom they committed the Churches? to the vvhich ordinance many nations of thoſe barbarous people that haue beleeued in Chriſt, do aſſent, vvritheout letter or inke, hauing ſaluation vvritten in their hartes, and keeping diligently the tradition of the elders.* And S. Hierom, (*aut. Io. Hieroſ. c. 9. ad Pam.*) *In the Creede of our faith and hope, vvhich being deliuered by tradition from*

the

the Apoſtles, is not vvritten in paper and inke, but in the tables carnal of the hart. And this is the Churches booke alſo, vvhereby and vvherein ſhe keepeth faithfully al truth vvritten in the hartes of thoſe to vvhom the Apoſtles did preach, vvith the like diligence as ſhe keepeth and preſerueth the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. Of our ſelues.] This maketh firſt againſt the Heretikes called Pelagians, that hold vvr meritorious actions or cogitations to be of free vvil onely, and not of Gods ſpecial grace. Secondly againſt the Proteſtantes, vvho on the contrarie ſide referre al to God, and take away mans freedom and proper motion in his thoughtes and doings: the Apoſtle confeſsing our good cogitations to be our ovvne, but not as comming of our ſelues, but of God. Gods grace & free will both muſt cõcurre.

6. The letter killeth.] As the letter of the old Lavv not truely vnderſtood, nor referred to Chriſt, commaunding and not giuing grace and ſpirit to fulfil that vvhich vvas commaunded, did by occaſiõ kill the carnal Iew: ſo the letter of the nevv Teſtamẽt not truely taken nor expounded by the Spirit of Chriſt (vvhich is onely in his Church) killeth the Heretike: vvho alſo being carnal and void of ſpirit, gaineth nothing by the external precepts or good leſſons of the Scriptures, but rather taketh hurt by the ſame. See S. Auguſtine *to. 10. Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 5. 6. & ſeq.* The letter killeth both Iewv and Heretike.

9 Much more.] The preeminence of the new Teſtament and of the prieſthod or Miniſterie thereof before the old, is, that the nevv, by al her Sacraments and Prieſts as miniſters immediate of grace and remiſsion of ſinnes, doth ſo *ex opere operato* giue the ſpirit of liſe and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lavv. The preeminence of the new Teſtamẽt, Sacraments, & c.

10. The ſelf ſame vele.] As the Iewes reading the old Teſtament, by reaſon of their blindnes (vvhich God for the puniſhment of their incredulitie ſuffereth to remaine as a couer vpon their eies and hartes) can not ſee Chriſt in the Scriptures vvhich they daily heare read in their Synagogs, but ſhal, vvhen they beleeue in him and haue the couer removed, perceiue al to be moſt plainely done and ſpoken of him in their law & Scriptures: euen ſo Heretikes hauing (as S. Auguſtine noteth) a farre greater couer of blindnes and incredulitie ouer their hartes in reſpect of the Catholike Church vvhich they impugne, then the Iewes haue concerning Chriſt, can not ſee, though they read or heare the Scriptures read neuer ſo much, the marueilous euidence of the Catholike Church and truth in al pointes: but vvhen they ſhal returne againe to the obedience of the ſame Church, they ſhal finde the Scriptures moſt cleere for her and her doctrine, and ſhal vvonder at their former blindnes. The Iewes in not ſeing Chriſt.

Aug. in Pſal. 10. Conc. 2.

11. Libertie.] The Spirit and grace of God in the nevv Teſtament diſchargeth vs of the bondage of the Lavv and ſinne, but is not a vvarrant to vs of fleſhly licence, as S. Peter vvriteth: nor diſchargeth Chriſtians of their obedience to order, lavv, and power of Magiſtrates ſpiritual or temporal, as ſome Heretikes of theſe daies do ſeditiouſly teach. True Chriſtiã libertie.

1. Pet. 2. 16.

CHAP. IIII.

That according as ſo glorious a miniſterie requireth, he liueth and preacheth ſincerely. 7 the vvhich glorie his Aduerſaries can not count vaine, conſidering his perſecutions, becauſe perſecution is to Gods glorie, and to our humilitie and hope, and meritorious of increaſe of grace in this life, and of moſt glorious bodies and ſoules aftervvard.

1 THERFORE hauing this miniſtration: according as vve haue obteined
2 mercie, vve faile not, † but vve renounce the ſecrete things of diſhoneſtie, not walking in craftines, nor adulterating the vvord of God, but in manifeſtation of the truth commending our ſelues to euery conſcience of men

before God. † And if our Goſpel be alſo hidde, in them 3
that periſh it is hidde, † in vvhom the God of this vvorld 4
hath blinded the mindes of the infidels, that the illumination
of the Goſpel of the glorie of Chriſt vvho is the image of
The Epiſtle for S. Athana. God, might not ſhine to them. † For vve preache not our ſel- 5
ues, but IESVS Chriſt our Lord: and vs, your ſeruants by
IESVS, † becauſe God that commaunded light to ſhine 6
of darkenes, he hath ſhined in our hartes to the illumination
of the knovvledge of the glorie of God, in the face of
Chriſt IESVS. † But vve haue this treaſure in earthen 7
veſſels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve ſuffer tribulation, but are 8
not in diſtreſſe: [c] vve vvant, but are not deſtitute: † vve 9
ſuffer perſecution, but are not forſaken: vve are caſt dovvne, [c aporiamur. See S. Ambr. Theoph.]
but vve periſh not: † alvvaies bearing about in our body 10
the mortification of IESVS, that the life alſo of IESVS may
be manifeſted in our bodies. † For vve that liue, are alvvaies 11
deliuered vnto death for IESVS: that the life alſo of IESVS
may be manifeſted in our mortal fleſh. † Death then vvor- 12
keth in vs, but life in you. † And hauing the ſame ſpirit of 13
faith, as it is vvritten, *I beleeued, for the vvhich cauſe I haue ſpoken*, vve [Pſ. 115, 10.]
alſo beleeue, for the vvhich cauſe vve ſpeake alſo: † knovving 14
that he vvhich raiſed vp IESVS, vvil raiſe vp vs alſo vvith
IESVS and ſet vs vvith you. † † For al things are for you: 15
that the grace abounding by many in giuing of thankes, may
abound vnto the glorie of God. † For vvhich cauſe vve 16
faile not: but although that our man vvhich is vvithout, [b] cor- [b corrumpitur.]
rupte: yet that vvhich is vvithin, is renevved from day to
day. † For that our tribulation vvhich preſently is momen- 17
[c] The Engliſh Bible 1577, doth falſely tranſlate, *prepareth*. tanie & light, [c] vvorketh aboue meaſure excedingly an eter- [c realiza-redditur.]
nal vveight of glorie in vs, † we not cõſidering the things that 18
are ſeen, but that are not ſeen. For the things that be ſeen, are
temporal: but thoſe that be not ſeen, are eternal.

ANNOTATIONS
CHAP. IIII.

Heretikes corrupters of Gods word: Catholike Doctors, right handlers therof.

2. *Adulterating.*] He giueth often vvarning of falſe teachers, vvhoſe ſpecial and proper ſtudie is to falſifie and adulterate by deceitful conſtructions, interpretations, and applications, the vvord of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and eſtimation among the ſinful and ſimple, by new deuiſed expoſitions. Vvherein the Proteſtants do excel the auncient Heretikes, none euer more impurely handeling the vvord of God then they do. Origen calleth ſuch *Scripturarum fures & adulteratores*. See Tert. lib. 2. c. 1. ad Gradulum Rom.

& adulteros, theeues and adulterers of the Scriptures. S. Cyprian (*de vnit. Ec. nn.* 7.) calleth them, corrupters of the Gospel, false interpreters, artificers and crafte masters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters of the fathers and al Catholike preachers or Expositors vvere of old called according to S. Paules vvordes to Timothee, *Recte tractantes verbum Dei*, right handlers of the vvord of God. 2. Tim. 2.

17. *Worketh.*] The temporal and short tribulations vvhich vve patiently and willingly suffer for Christ, do winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvorke or cause the said saluation, which they deny to be giuen for such thinges, but for or by faith onely. S. Augustine maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is written. Sap. 10, *God rendreth or repaieth to iust men the hire of their labours.* *Aug. in ps. 91. prope finem.* Tribulation meritorious of glorie.

CHAP. V.

That after death of the body the soule may to heauen: therfore, although naturally vve abhorre death, by grace he desireth it rather: 9 in consideration of Christes iust iudgement, liuing as in the sight of God, yea and of their consciences. 12 Which he speaketh not to praise him self, but because of his Aduersaries vvho did glorie in carnal respectes: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

1 FOR vve knovv that if our earthly
house of this habitation be dissolued,
that vve haue a building of God, a
2 house not made vvith hand, eternal in
heauen. † For in this also do vve grone,
3 desirous to be ouerclothed with our ha-
bitation that is from heauen: † yet so, if
4 vve be found clothed, not naked. † For
vve also that are in this tabernacle, grone being burdened:
because vve would not be spoiled, but ouerclothed, that that
5 vvhich is mortal, might be svvallovved vp of life. † And he
that maketh vs to this same, is God, vvho hath giuen vs the :: This place proueth that the Saincts departed novv since Christ, sleepe not til the day of iudgement, and that they be not holden in any seuerall place of rest from the fruition of God til the resurrection of their bodies, but that they be present vvith God in their soules.
6 pledge of the Spirit. † Being bold therfore alvvaies, and
knovving that vvhile vve are in the body, vve are pilgrimes
7 from God, († for vve vvalke by faith and not by sight)
8 † but vve are bold, and haue a good vvil to be pilgrimes ra-
9 ther from the body, & :: to be present vvith our Lord. † And
therfore vve endeuour, vvhether absent or present, to please
Ro. 14. 10. him. † For * vve must al be manifested before the iudgemẽt
seate of Christ, that euery one may receiue the proper things
of the body, according as he hath done, " either good or euil.
11 † Knovving therfore the feare of our Lord vve vse per-
suasion to men: but to God vve are manifest. † And I hope
12 also that in your consciences vve are manifest. † Vve com-
mend

mend not our selues againe to you, but giue you occasion to
glorie for vs: that you may haue against them that glorie in
face, and not in hart. † for vvhether vve excede in minde, to 13
God: or vvhether vve be sober, to you. † For the charitie 14
of Christ vrgeth vs: iudging this, that if one died for al, then
al vvere dead. † and Christ died for al: that they also vvhich 15
liue, may not novv liue to them selues, but to him that died
for them and rose againe. † Therfore vve from hence forth 16
knovv no man according to the flesh. And if vve haue
knovven Christ according to the flesh: but novv vve know
him no more.

† If then any be in Christ a nevv creature: the old are 17
passed, behold * al things are made nevv. † but al of God, 18 *Esa. 43. 19. Apoc. 21, 5.*
vvho hath reconciled vs to him self by Christ: and hath gi-
uen " vs the ministerie of reconciliation. † For God in 19
deede vvas in Christ reconciling the vvorld to him self, not
imputing to them their sinnes, and hath put in vs the vvord
of reconciliation. † For Christ therfore vve are legates, God 20
as it vvere exhorting by vs. For Christ vve beseeche you, be
reconciled to God. † Him that knevv no sinne, for vs he 21
made [c] sinne: that vve might be made " the iustice of God
in him

c That is to say, a sacrifice and an host for sinne. *See the last annot. of this chapter.*

ANNOTATIONS
CHAP. V.

The obiection against praiers for the dead, answered by S. Augustine.

10. The proper things of his body.] S. Augustine (*Enchirid. c. 110.*) obiecteth this speach of the Apostle, as in the person of such as deny the praiers, almes, and sacrifices of the liuing to be auailable for the dead, and he answereth as folovveth. *This practise* (saith he) *of Gods Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, vvhere he saith, that vve shal al stand before the iudgement seate of Christ, that euery one may receiue according to his deserts in the body, either good or euil. For, in his life and before death he deserued this, that these vvorkes after his death might be profitable vnto him. for in deede they be not profitable for al men. and vvhy sol but because of the difference and diuersitie of mens liues vvhiles they vvere in flesh.* The like he hath in diuers other places. August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. *And so hath S. Denys* c. 7. Ec. Hierarch.

Vvorkes meritorious and demeritorious.

10. Either good or euil.] Heauen is as vvel the revvard of good vvorkes, as Hel is the stipend of il vvorkes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deedes men merite the one, and by il deedes they deserue the other. This is the Apostles doctrine here and in other places, hovv so euer the Aduersaries of good life and vvorkes teach otherwise.

Bishops and Priests vnder Christ ministers of our reconciliatiō.

18. The ministerie of reconciliation.] Christ is the cheefe Minister, according to his manhod, of al our reconcilement to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in vvhom the vvord of reconcilement, as vvel by ministring of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the vvorld to saluation, is placed. And therfore their preaching must be to vs, as if Christ him self did preach: their absolution and remission of sinnes, as Christes ovvne pardon: their vvhole office being nothing els (as vve see by this passage) but the Vicarship of Christ.

21. The iustice of God.] *Euen as* (saith S. Augustine) *vvhen vve reade, Saluation is our Lordes, it is not meant that saluatiō Whereby our Lord is saued, but vvhereby they are saued vvhō he saueth: & vvhō it is said,*

ſaid, Gods iuſtice, that is not to be underſtood vvherevvith God is iuſt, but that vvherevvith men are iuſt vvhom by his grace he iuſtifieth. See S. Auguſtine *de Sp. & lit. c. 11. & ep. 120 ad Honoratum.* and abhorre Caluins vvicked and vnlearned gloſe on this place, that teacheth iuſtice no othervviſe to be in man, then ſinne in Chriſt. Vvhereas the Scriptures call man iuſt, becauſe * *he doth* iuſtice: but not ſo call they Chriſt ſinne, becauſe he doth ſinne, but becauſe he taketh avvay ſinne, and is a ſacrifice for ſinne, as the Heretikes knovv very vvel, that knovv the vſe and ſignification of the Hebrevv vvord in al the old Teſtament, namely *Pſal. 19, 5.* and in the booke of *Leuiticus* very often, *c. 5. 6. 9. 12. 16. 18.* and *Numer. c. 19.*

1. Io. 3, 7. Gods iuſtice, wherewith he maketh vs iuſt.

CHAP. VI.

That he helpeth vvith his exhortations, and in al things behaueth him ſelf as becommeth a miniſter of God. 11 Which he ſpeaketh ſo openly, becauſe his hart is open vnto them: exhorting them to be likevviſe open-harted tovvardes him, 16 and to auoid thoſe infidels.

1 AND vve "helping do exhorte, that you
2 receiue not the "grace of God in vaine.
Eſ. 49, 8 († For he ſaith, *In time accepted haue I heard thee: and in the day of ſaluation haue I holpen thee.*
3 Behold, novv is the time acceptable: behold novv the day of ſaluation.) † to no
4 man giuing any offence, that our miniſterie be not blamed: † but in al things let vs exhibite our
5 ſelues as the miniſters of God, in much patience, in tribula-
6 tions, in neceſſities, in diſtreſſes, † in ſtripes, in priſons, in ſeditions, in labours, "in vvatchings, in faſtings, † in chaſtitie, in
7 knovvledge, in lõganimitie, in ſvveetenes, in the holy Ghoſt,
8 in charitie not feined, † in the vvord of truth, in the vertue of God, by the armour of iuſtice on the right hand, and on
9 the left, † by honour and diſhonour, by infamie and good fame: as ſeducers, and true: as they that are vnknovven, and
10 knovven: † as dying, and behold vve liue: as chaſtened, & not killed: † as ſorovvful, but alvvaies reioycing: as needie, but enriching many: as :: hauing nothing, and poſſeſſing al things. ¶

The Epiſtle vpon the firſt Sunday of Lent.

The Epiſtle for many Martyrs.

:: S. Auguſtine (in pſ. 113) gathereth hereby, that the Apoſtles did vovv pouertie.

11 † Our mouth is open to you ô Corinthians, our hart is
12 dilated. † You are not ſtraitened in vs: but in your ovvne
13 bovvels you are ſtraitened. † But hauing the ſame revvard
14 (I ſpeake as to my children) be you alſo dilated. † :: Beare not the yoke vvith infidels. For vvhat partication hath iuſtice vvith iniquitie? or "vvhat ſocietie is there betwene light
15 and darkenes? † And vvhat agreement vvith Chriſt and Be-
16 lial? or vvhat part hath the faithful vvith the infidel? † And vvhat agreement hath the temple of God vvith Idols? For

:: It is not lavvful for Catholikes to marie vvith Heretikes or Infidels. *See S. Hieron. cont. Iouinian. li. 1. Conc. Laod. can. 10 & 11.*

you are the temple of the liuing God.as God ſaith, *That I vvil dvvel, and vvalke in them,and vvil be their God: and they ſhal be my people.* Lev. 26, 11.
† For the vvhich cauſe, *Goe out of the middes of them,and ſeparate your* 17 Eſ.52.11
ſelues, ſaith our Lord, *and touch not the vncleane: and I vvil receiue you.*
† *and I vvil be a father to you: and you ſhal be my ſonnes and daughters, ſaith* 18 Hier.31, 1.
our Lord omnipotent.

ANNOTATIONS
CHAP. VI.

Gods Miniſters are his coadiutors.

1. *Helping.*] For that he declared before the Miniſters of the nevv Teſtament to be Chriſtes deputies, and that vvhen they preach or do any function, God as it vvere ſpeaketh or doeth it by them,he boldly novv ſaith, *Helping therfore*: that is to ſay, ioyning or vvorking together vvith God, vve do exhort. συνεργοῦντες

Gods grace forceth no mā againſt his vvil.

1. *Grace in vaine.*] The grace of God vvorketh not in man againſt his vvill, nor forceth any thing vvithout his acceptation and conſent: and therfore it lieth in mans vvill to fruſtrate or to folovv the motion of God, as this text plainely proueth. τοῦ θεοῦ

Voluntarie penance.

5. *In Watchings.*] Vvhen in the middes of many miſeries and perſecutions,the Apoſtles yet of their ovvne accord added and required voluntarie vigils, faſtings, and chaſtitie, vve may vvel perceiue theſe vvorkes to be vvonderful grateful to God,and ſpecially needful in the Clergie.

Not to communicate with Heretikes In any acte of religion.

10. *What ſocietie.*] Generally here is forbidden conuerſation and dealing vvith al Infidels, and conſequently vvith Heretikes, but ſpecially in praiers, or meetings at their Schiſmatical Seruice, preaching, or other diuine office vvhatſoeuer. Vvhich the Apoſtle here vttereth in more particular and different termes, that Chriſtian folke may take the better heede of it. No ſocietie (ſaith he) nor felovvſhip,no participation nor agreement, no conſent betvvene light and darknes, Chriſt and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorſhip of God ſet vp by Heretikes or Schiſmatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conſpirations againſt Chriſt. from ſuch therfore ſpecially vve muſt ſeuer our ſelues alvvaies in hart and mind,and touching any act of religion in body alſo, according as the children of Iſrael vvere commaunded by God to ſeparate them ſelues from the Schiſmatikes Corè, Dathan, and Abiron, and their tabernacles, by theſe vvordes: *Depart from the tabernacles of the impious men, and touch ye not theſe things vvhich pertaine to them, leſt you be enuvvrapped in their ſinnes.* Num. 16. 26.

CHAP. VII.

He procedeth to exhorte them to puritie, and to receiue him into their charitie. 5 Which leſt they ſhould thinke he ſpeaketh to accuſe them, he commendeth them highly, both for their behauiour tovvard Titus, and for their penance vvhich they had done vpon his other epiſtle.

HAVING therfore theſe promiſſes, my deereſt,let vs cleanſe our ſelues from al inquinatiō of the fleſh and ſpirit, perfiting ſanctification in the feare of God. † Receiue vs. Vve haue 1 2
hurt no man,vve haue corrupted no man, vve haue circumuented no man. † I ſpeake not to your cōdem- 3
nation. for I ſaid before that you are in our hartes to die together and to liue together. † Much is my confidence vvith 4
you,much is my glorying for you: I am repleniſhed vvith
conſolation

consolation: I do excedingly abound in ioy in al our tribu-
5 lation. † For also vvhen vve vvere come into Macedonia,
our flesh had no rest, but vve suffered al tribulatiō: vvithout,
6 combats: vvithin, feares. † But God that comforteth the
7 humble, did comforte vs, in the comming of Titus. † And
not only in his comming, but also in the consolation, vvher-
vvith he vvas comforted among you, reporting to vs your
desire, your vveeping, your emulation for me, so that I re-
8 ioyced the more. † For although I made you sorie in an
epistle, it repenteth me not: albeit it repented me, seing that
the same epistle (although but for a time) did make you sorie.
9 † Novv I am glad: not because you vvere made sorie, but
because you vvere made "sorie to penance. For you vvere
made sorie according to God, that in nothing you should
10 suffer detriment by vs. † For "the sorovv that is according to
God, vvorketh penance vnto salvation that is stable: but the
11 sorovv of the vvorld vvorketh death. † For behold this
very thing, that you vvere made sorie according to God,
hovv great carefulnes it vvorketh in you: yea defense, yea
indignation, yea feare, yea desire, yea emulation, yea reuenge.
in al things you haue shevved your selues to be vndefiled in
12 the matter. † Therfore although I vvrote to you, not for him
that did the iniurie, nor for him that suffered: but to manifest
13 our carefulnes that vve haue for you before God, † therfore
vve are comforted. But in our consolation, vve did the more
aboundantly reioyce vpon the ioy of Titus, because his spi-
14 rit vvas refreshed of al you. † And if to him I gloried any
thing of you, I am not cōfounded: but as vve spake al things
to you in truth, so also our glorying that vvas to Titus, is
15 made a truth, † and his bovvels are more aboundantly to-
ward you: remembring the obedience of you al, hovv vvith
16 feare and trembling you receiued him. † I reioyce that in al
things I haue confidence in you.

" Contrition or sorovvful lamenting of our offenses, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.

ANNOTATIONS
CHAP. VII.

9. *Sorie to penance.*] The sorovv vvhich a man taketh for vvorldly losses or any temporal aduersitie, is not here commended, but that vvhich is and ought to be in al men for their sinnes past, vvhich is called here, Sorovv tovvardes God and *for* penance, othervvise called Contrition, and is a thing exceedingly requisite and much praised, the fruites vvherof are these that the Apostle reckeneth, vvorking saluation. Vvhich doctrine is farre distant from * Luthers, and Caluins, and such vvicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despaire.

Contrition for a mans sinne vvorketh saluatiō.

* *To. 2. in assert. art. 6. a Leone damnat.*

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 14 and by their ovvne spiritual profite in being partakers of that Churches merites, 16 and by commending the collectors that he sendeth.



ND vve doe you to vnderstand, brethren, the 1
grace of God, that is giuen in the churches of
Macedonia, † that in much experience of tri- 2
bulation they had aboundance of ioy, & their
very deepe pouertie abounded vnto the riches
of their simplicitie, † for according to their povver (I giue 3
them testimonie) and aboue their povver they vvere willing,
† vvith much exhortation requesting vs the grace and com- 4
munication of the ministerie that is done tovvard the saincts.
† And not as vve hoped, but their ovvne selues they gaue, 5
first to our Lord, ⁘ then to vs by the vvil of God: † in so 6
much that vve desired Titus, that as he began, so also he
vvould perfit in you this grace also. † But as in al things you 7
abound in faith, and vvord, and knovvledge, & al carefulnes,
moreouer also in your charitie tovvard vs, that in this grace
also you may abounde. † I speake not as commaunding: but 8
by the carefulnes of others, approuing also the good dispo-
sition of your charitie. † For you knovv the grace of our 9
Lord IESVS Christ, that for you he vvas made poore, wher-
as he vvas riche: that by his pouertie you might be riche.
† And in this point I giue counsel: for this is profitable for 10
you, vvhich haue begõne not only to doe, but also to be wil-
ling, from the yere past: † but novv perfourme ye it also in 11
deede: that as your minde is prompt to be vvilling, so it may
be also to perfourme, of that vvhich you haue. † For if the 12
vvil be prompt: it is accepted according to that vvhich it
hath, not according to that vvhich it hath not. † For not 13
that other should haue ease, and you tribulation: but by an
equalitie. † Let in this present time your ⁑ aboundance sup- 14
plie their vvant: that their aboundance also may supplie your
vvant, that there be an equalitie, † as it is vvritten: *He that had* 15 *Exo. 16, 28.*
much, abounded not: and he that had litle, vvanted not. ¶
† And thankes be to God, that hath giuen the self same 16
carefulnes for you in the hart of Titus, † for that he admitted 17
in deede exhortation: but being more careful, of his ovvne
vvil

⁑ The principal respecte next after God, is to be had of our maisters in religion, in al temporal and spiritual duetie.

The Epistle for S. Paulinus, *Iun. 22.*

The Epistle vpon S. Lukes day, *Octob. 18.*

18 vvil he vvent vnto you. † Vve haue ſent alſo vvith him the
brother, vvhoſe praiſe is in the Goſpel through al the
19 churches: † & not only that, but alſo he vvas ordeined of the
churches fellovv of our peregrination, for this grace vvhich
is miniſtred of vs to the glorie of our Lord, and our deter-
20 mined vvil: † auoiding this, leſt any man might reprehend
21 vs in this fulnes that is miniſtred of vs. † For vve prouide
2. Co. 11, 17. good things * not only before God, but alſo before men.
22 † And vve haue ſent vvith them our brother alſo, vvhom
vve haue proued in many things often to be careful: but now
23 much more careful, for the great confidence in you, † either
for Titus vvhich is my fellovv and coadiutor tovvard you,
or our brethren Apoſtles of the churches, the glorie of
24 Chriſt. † The declaration therfore vvhich is of your cha-
ritie and our glorying for you, declare ye tovvard them in
the face of the churches. ¶

ANNOTATIONS
CHAP. VIII.

14. Abundance ſupply.] He meaneth that ſuch as abound in vvorldly riches, ſhould communicate for ſupply of other their brethrens neceſſities, vvhatſoeuer they may: that on the other ſide they vvhom they helpe in temporals, may impart to them againe ſome of their ſpiritual riches, as prayers, and other holy vvorkes and graces, vvhich is a happie change and entercourſe for the vvelthy men, if they could ſee it. And this place proueth plainely that the faſtings and ſatisfactorie deedes of one man, be auailable to others, yea and that holy Sainctes or other vertuous perſons may in meaſſure and proportion of other mens neceſſities and deſeruings allotte vnto them, as vvel the ſupererogation of their ſpiritual vvorkes, as theſe that abound in vvorldly goods, may giue almes of their ſuperfluities, to them vvhich are in neceſſitie. Vvhich enterchange and proportion of things the Apoſtle doth euidently ſet dovvne.

Temporal benefites vpon ſpiritual perſons.

One may ſatisfie and ſupererogate for an other.

CHAP. IX.

He proceedeth exhorting them to the foreſaid contribution, 3 to verifie his commending of them. 6 and to do it liberally, that ſo they may merite the more, and God be the more praiſed.

1  OR concerning the miniſterie that is
done * tovvard the ſainctes, it is ſuper-
2 fluous for me to vvrite vnto you. † For
I know your prompt minde: for the vvhich
I glorie of you to the Macedonians: That
Achaia alſo is ready from the yere paſt, and
your emulation hath prouoked very ma-
3 ny. † But I haue ſent the brethren, that the thing vvhich vve
glorie of you, be not made voide in this behalfe, that (as I

haue ſaid) you may be ready: † leſt vvhen the Macedonias 4
ſhal come vvith me, and finde you vnready, vve (that vve
ſay not, ye) may be aſhamed [c] in this ſubſtance. † Therfore I 5
thought it neceſſarie to deſire the brethren that they vvould
come to you, and prepare this bleſſing before promiſed, to be
ready ſo, as a bleſſing, [*] not as auarice. † And this I ſay, he 6
that [*] ſovveth ſparingly, ſparingly alſo ſhal reape: and he that
ſovveth in bleſſings, of bleſſings alſo ſhal reape. † Euery 7
one as he hath determined in his hart, not of ſadnes or of ne-
ceſſitie. † for *God loueth a chearefull giuer.* † And God is able to 8
make al grace abound in you: that in al things alvvaies ha- 9
uing al ſufficiencie, you may abound vnto al good vvorkes,
† as it is vvritten: *He diſtributed, he gaue to the poore: [*] his iuſtice re-*
maineth for euer. † And he that miniſtreth ſeede to the ſovver, 10
vvil giue bread alſo for to eate: & vvil multiplie your ſeede,
and vvil augmẽt the increaſes of the fruites of your iuſtice: †
† that being enriched in al things, you may abound vnto 11
al ſimplicitie, vvhich vvorketh by vs thankes-giuing to God.
† Becauſe the miniſterie of this office [*] doth not only ſupplie 12
thoſe things that the Saincts vvant, but aboundeth alſo by
many thankes-giuings in our Lord, † by the proofe of this 13
miniſterie, glorifying God in the obedience of your confeſ-
ſion vnto the Goſpel of Chriſt, and in the ſimplicitie of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being deſirous of you becauſe of the excellẽt grace
of God in you. † Thankes be to God for his vnſpeake- 15
able gift.

[c] *That is, in this matter of almes. Chryſ. Theophyl.*

The Epiſtle for S. Laurence, Aug. 10

[*] The fruite of almes is the encreaſe of grace in al iuſtice and good vvorkes to life euerlaſting: God giuing theſe things for reward & recompenſe of charitable vvorkes, vvhich therfore be called the ſeed or meritorious cauſe of theſe ſpiritual fruites.

Eccles 35, 11.

Pſ. 111, 9

ANNOTATIONS
CHAP. IX.

Procters for Catholike priſoners.

1. *Tovvard the Saincts.*] By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for relieuing the faithful in diſtreſſe, the Paſtors of Gods Church may learne, that it ſpecially pertaineth to their office to be procters for holy men in priſon, pouertie, and al other neceſſitie, ſpecially vvhen their vvant commeth for confeſſion of their faith.

Cheereful giuing.

5. *Not as auarice.*] The couetous man that parteth vvith his peny painefully and vvith ſorovv as though he loſt a limme of his body, is noted, and chcereful, ready, voluntarie, and large contribution is commended.

The greater almes, the greater merite and revvard.

6. *Sovveth ſparingly.*] Almes is compared to ſeede, for as the ſeede throvven into the ground, though it ſeme to be caſt avvay, yet is not loſt, but is laid vp in certaine hope of great encreaſe: ſo that vvhich men giue in almes, though it ſeeme to be caſt avvay and to periſh in reſpect of the giuer, yet in deede it is moſt fruitful, the benefite thereof manifoldly returning to him againe. Vvherevpon the Apoſtles cõcluſion is cleere, that according to the meaſure of the almes or ſeeding (vvhich is more or leſſe in reſpect of the vvil and abilitie of the giuer) the encreaſe and aboundance of harueſt, that is, of grace and glorie ſhal enſue. See S. Auguſtine *in Pſal. 83 circa med. & q. 2. ad Dulcitium.*

12. doth

11. *Doth not onely supply.*] Vvhen almes are giuen, specially to holy men, not onely the giuers obtaine great benefite thereby, and the vvantes of others be supplied, but God also by the receiuers continual praiers and thankes giuing therfore, is excedingly honoured: so that charitie bestovved in this sort, is an acte of Gods vvorship and of religion.

Almes redoūd to Gods honour.

CHAP. X.

Against the false Apostles, graunting the infirmitie of his person, he doth notvvithstanding set out the povver of his Apostleship, 12 reprehending them also for challenging to them selues the praise of other mens labours.

1 AND I Paul my self beseeche you by the
mildenes and modestie of Christ, vvho in
presence in deede am humble amōg you,
2 but absent am bold on you. † But I be-
seeche you, that being present I neede not
be bold by that confidence vvhervvith I
am thought to be bold against some:
vvhich thinke vs as though vve vvalke according to the
3 flesh. † For vvalking in the flesh, vve vvarre not accor-
4 ding to the flesh. † For the" vveapons of our vvarfare are
not carnal: but mightie to God vnto the destruction of mu-
5 nitions, destroying counsels, † and al loftinesse extolling it
self against the knovvledge of God, and bringing into capti-
6 uitie al vnderstanding vnto the obedience of Christ, † and
hauing in a readinesse" to reuenge al disobediēce, vvhen your
7 obedience shal be fulfilled. † See the things that are accor-
ding to appearance. If any man haue affiance in him self, that
he is Christs: let him thinke this againe vvith him self, that
8 as he is Christs, so vve also. † For and if I should glorie
somevvhat more of our povver, vvhich our Lord hath giuen
vs" vnto edification and nōt to your destruction: I shal not
9 be ashamed. † But that I may not be thought as it vvere to
10 terrifie you by epistles († for his epistles in deede, say they,
are sore and vehement: but his bodily presence vveake, and
11 his speache contemptible) † let him this thinke that is such a
one, that such as vve are in vvord by epistles, absent: such
12 also vve are in deede, present. † For vve dare not matche or
compare our selues vvith certaine, that commend them
selues: but vve measure our selues in our selues, and compare
13 our selues to our selues. † But vve vvil not glorie aboue
our measure: but according to the measure of the rule, vvhich
God hath measured to vs, a measure to reache euen vnto you.

† For

† For not,as though vve reached not vnto you, doe vve ex- 14
tend our ſelues beyond.For vve are come as farre as to you in
the Goſpel of Chriſt. † not glorying aboue meaſure in 15
other mens labours : but hauing c hope of your faith in-
creaſing, to be magnified in you according to our rule aboũ-
dantly, † yea vnto thoſe places that are beyond you,to euan- 16
gelize,not in an other mans rule,to glorie in thoſe things that
are prepared before. † But he that glorieth,let him glorie in 17
our Lord. † For not he that commendeth him ſelf, the ſame 18
is approued:but vvhom God commendeth.

c ἐλπίδα αὐξομένην τῆς πίστεως ὑμῶν,

Ier.9,23

ANNOTATIONS
CHAP. X.

Puniſhing of Heretikes.

6. Vvreakes.] He meaneth the ample ſpiritual and Apoſtolical povver giuen by Chriſt for the puniſhment of falſe Apoſtles, Heretikes, and rebelles to Gods Church, vvho are here noted ſpecially by pride and inſolence (vvhich is the proper marke of ſuch fellovves) to extoll them ſelues aboue the meaſure of the ſcience of God ,vvhich conſiſteth in humble obedience to the faith and the preachers of the ſame.

Their pride.

The ſpiritual povver of Biſhops againſt Heretikes.

6. To reuenge.] You may ſee hereby, that the ſpiritual povver of Biſhops is not onely in preaching the Goſpel, and ſo by perſuaſion and exhortation onely (as ſome Heretikes hold) to remitte or retaine ſinnes, but that it hath authoritie to puniſh, iudge, and condemne Heretikes and other like rebelles: vvhich povver * one of the principal rebelles of this time being conuinced by the euidence of the place, acknovvledgeth to be grounded vpon Chriſtes vvord, *Vvhatſoeuer you binde in earth, ſhal be bound in heauen: Mat. 18, 18.* applying alſo the vvordes ſpoken to Hieremie (c. 1, 10.) *Behold I appoint thee ouer Nations and kingdoms, that thou plant, plucke vp, build and deſtroy:* to confirme and explicate the povver Apoſtolike here alleaged by S. Paul. Mary they vvould gladly drav̄ this povver from the lavvfulſucceſſors of the Apoſtles,to them ſelues, their miniſters and conſiſtories, vvhich are nothing els but the ſhoppes and Councels of ſedition and al the conſpiracies of this time,againſt the lavvful Princes of the vvorld.

Caluin. vpon this place.

Heretical Cõſiſtories.

Eccleſiaſtical cenſures (namely Excommunication) vvhẽ & vvhere to be executed.

8. Vnto edification.] This great povver of the Churches cenſures, ſpecially of Excommunication, as it vvas giuen for the good and ſaluation of the people ,ſo it muſt not be vſed againſt the innocent: no nor yet vpon Heretikes or other offenders, but vvhere and vvhen it may by likelihod benefite either the parties, or the people, or may be executed vvithout the hurt or perturbation of the vvhole Church, as often times it can not be,by reaſon of the multitude of offenders. Vvhich cauſed the Apoſtle here to ſignifie that he vvould not ſe his vttermoſt authoritie againſt the falſe Apoſtles vvhich diſturbed them, till them ſelues vvere in perfect obedience vnto him. leſt by puniſhing the principal offenders, a greater diſturbance and reuolt might fall among the people, if they vvere not before in perfect obedience.

CHAP. XI.

He reaſoneth the matter vvith the Corinthians,vvhy they ſhould preferre the falſe Apoſtles before him. 10 And becauſe they giue them leaue to brag̃e and commend themſelues ,and to abuſe them ſo miſerably, he truſteth they vvil alſo giue him the hearing: 21 and ſo he beginneth,and firſt ſhevving him ſelf in al Iudaical reſpectes (vvherein onely ſtood al their boaſting) to be as they are, he addeth aftervvard ſuch a long roll of his ſufferings for Chriſt, as is incomparable.

Vvould

1 Vould God you could beare ſome litle of
2 my folly: but do ye alſo ſupport me: † for I emulate you vvith the emulation of God. For I haue :: deſpouſed you to one man, to preſent you a chaſte virgin vnto Chriſt.
Gen. 3,4 3 † But I feare leſt, as the ſerpent ſeduced Eue by his ſubteltie, ſo your ſenſes may be corrupted, & fall " from
4 the ſimplicitie that is in Chriſt. † For if he that :: commeth, preache an other Chriſt vvhō we haue not preached, or you receiue an other ſpirit vvhom you haue not receiued: or an other Goſpel vvhich you haue not receiued: you might vvel
5 ſuffer it. † For I ſuppoſe that I haue done nothing leſſe then
6 the great Apoſtles. † For although " rude in ſpeache, yet not in knovvledge, but in al things we are made manifeſt to you.
7 † Or did I commit a ſinne, humbling my ſelf, that you might be exalted? becauſe I euāgelized vnto you the Goſpel of God
8 gratis? † Other churches I ſpoiled, taking a ſtipend, for your
9 miniſterie. † And vvhen I vvas vvith you, and had neede, I vvas burdenous to none: for that vvhich I vvanted, the brethren ſupplied that came from Macedonia: & in al things I haue kept my ſelf vvithout burden to you, and vvil keepe.
10 † The truth of Chriſt is in me, that this glorying ſhal not
11 be infringed tovvard me in the countries of Achaia. † Vvher-
12 fore? becauſe I loue you not? God doth knovv. † But that vvhich I doe, I vvil alſo doe, that I may cut avvay the occaſion of them that deſire occaſion: that, in that vvhich they
13 glorie, they may be found euen like vs. † For ſuch falſe apoſtles are :: craftie vvorkers, trāsfiguring them ſelues into Apo-
14 ſtles of Chriſt. † And no maruel: for Satan him ſelf tranſ-
15 figureth him ſelf into an Angel of light. † It is no great matter therfore if his miniſters be trāsfigured as the miniſters of iuſtice: vvhoſe ende ſhal be according to their vvorkes.
16 † Againe I ſay, (let no man thinke me to be fooliſh: o-
thervviſe take me as fooliſh, that I alſo may glorie a litle,)
17 † that vvhich I ſpeake, I ſpeake not according to God, but
18 as it vvere in fooliſhnes, in this ſubſtance of glorying. † Becauſe many glorie according to the fleſh, I alſo vvil glo-
19 rie. † For you do gladly ſuffer the fooliſh: vvhereas your
20 ſelues are vviſe. † For you ſuffer if a man bring you into ſeruitude, if a man deuoure, if a man take, if a man be extol-
21 led, if a man ſtrike you on the face. † I ſpeake according

:: The Apoſtles and their ſucceſſors did eſpouſe the people vvhom they conuerted, to Chriſt, in al puritie & Chaſtitie of truth, and vvholy vndefiled and void of errour and hereſie.

:: The note of a falſe teacher, *to come:* that is, vvithout lavvful calling or ſending to thruſt and intrude him ſelf into an other mans charge.

:: A proper terme for Heretikes that ſhape thē ſelues into the habit of true teachers, ſpecially by often allegation and commendatiō of the Scriptures. Reade the notable admonition of the auncient vvriter *Vincentius Lirinenſis* in his golden booke *Againſt the Prophane nouelties of al hereſies.*

" The Epiſtle vpon the Sunday vvof Sexageſime.

to dishonour, as though vve had been vveake in this part.
Vvherein any man dare (I speake foliſhly) I dare alſo.
† * They are Hebrevves: and I. They are Iſraëlites: and I. 22 *Phil.3.5*
They are the ſeede of Abraham: and I. † They are the mini- 23
ſters of Chriſt: and I. (I ſpeake as one ſcarſe vviſe) more I:
in many moe labours, in priſons more aboundantly, in ſtripes
aboue meaſure, in deathes often. † Of the Ievves fiue times, 24
did I receiue * fourtie, ſauing one. † Thriſe vvas I beaten 25 *Deu.25, 3.*
* vvith roddes, * once I vvas ſtoned, thriſe I ſuffred * ſhip- *Act. 16, 23. 14, 18. 27, 15.*
vvracke, night and day haue I been in the depth of the ſea,
† in iourneying often, perils of vvaters, perils of theeues, pe- 26
rils of my nation, perils of Gentiles, perils in the citie, perils
in the wildernes, perils in the ſea, perils among falſe brethren,
† in labour and miſerie, in much vvatchings, in hunger and 27
thirſt, in faſtings often, in colde and nakednes, † beſide thoſe 28
things which are outwardly: my daily [b] inſtance, the careful-
nes of al churches. † Vvho is vveake, and I am not vveake? 29
vvho is ſcandalized, and I [c] am not burnt? † If I muſt glorie: 30 [c] *non vrorf. πυροῦμαι? Act. 5, 24.*
I vvil glorie of the things that concerne my infirmitie. † The 31
God and Father of our Lord IESVS Chriſt, vvho is bleſſed
for euer, knovveth that I lie not. † * At Damaſcus the Gouer- 32
nour of the nation vnder Aretas the king, kept the citie of
the Damaſcenes, for to apprehend me: † and through a 33
vvindovv in a baſket vvas I let dovvne by the vvall, and ſo
eſcaped his handes.

[b] *ἐπίστασις.* S. Chryſoſtom and Theophylacte interpret it of daily conſpiracie againſt him, others, of multitude of cares inſtãt & vrgẽt vpõ him.

ANNOTATIONS
CHAP. XI.

As Eue by the ſerpent, ſo the people are ſeduced by Heretikes.

3. *From the ſimplicitie.*] People fall from their firſt faith, virginitie, and ſimplicitie in Chriſt, not by ſodẽ reuolt, but by little & little, in giuing eare to the ſubtil perſuaſiõ of the Serpent, ſpeaking to thẽ by the ſvveete mouthes & illurementes of Heretikes, of vvhich kind of ſeductiõ, he giueth Eue for an example, vvho vvas by her greedy deſire of knovvledge and the Diuels promis of the ſame, dravven from the natiue ſimplicitie and obedience to God. as at this day, promis and pretenſe of knovvledge driueth many a poore ſoul from the ſure, true, ſincere, and onely beleefe of Gods Church.

Heretikes ſometime eloquent.

6. *Rude in ſpeech.*] Hereby vve ſee that the ſeditious and falſe teachers haue often the gift of eloquence vvhereby the ſimple be eaſily beguiled. Such vvere Corè and Dathan, as Ioſephus vvriteth *Antiq. li. 4. c. 2.* for the ſame, S. Auguſtine (*li. 3 Confeſ. c. 3. et 11.*) calleth the Heretike Fauſtus Manichæus, *magnum laqueum Diaboli, a great ſnare of the Diuel*, ſaying that he paſſed the glorious Doctor S. Ambroſe in fhevv of vvordes, but farre inferior to him (vvithout al compariſon) in ſubſtance and matter. In vvhich ſort the Apoſtle here is glad to compare him ſelf vvith the falſe Apoſtles, vvhom the Corinthians did folovv and extoll farre aboue him by reaſon of their eloquence, graunting to them that gift, but chalenging to him ſelf ſuperioritie in knovvledge, vvhich al vviſe men preferre before vaine vvordes. And it is the bane of our poore coumtrie, that the people novv a daies giue credit rather to nevv orators and foliſh yonkers, for their ſvveete ſpeaches: then to the glorious Doctors of Chriſtes Church, for their ſingular knovvledge and more graue eloquence.

Knovvledge better then gay vvordes.

Yong orators among heretikes preferred before ancient Doctors.

CHAP.

CHAP. XII.

He telleth of his incomparable viſions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the faulte in the Corinthians for that he is faine thus to rehearſe his owne commendations. 19 Where againe he reaſoneth the matter vvith them like a father, vvhy they ſhould preferre thoſe falſe Apoſtles before him. 20 And fourth left at his comming he ſhal be compelled to excommunicate many of them.

1 IF I muſt glorie (it is not expedient in deede)
but I vvil come to the" viſions and reuelatiõs
2 of our Lord. † I knovv a man in Chriſt aboue
fourtene yeres agoe (vvhether in the body, I
knovv not: or out of the body, I knovv not:
God doth knovv) ſuch a one :: rapt euen to the third heauẽ.
3 † And I knovv ſuch a man (vvhether in the body, or out of
4 the body, I knovv not: God doth know) † that he vvas rapt
into Paradiſe: & heard ſecrete vvordes, which it is not lavvful
5 for a man to ſpeake. † For ſuch an one I vvil glorie: but for
6 my ſelf I vvil glorie nothing, ſauing in my infirmities. † For
and if I vvil glorie, I ſhal not be fooliſh: for I ſhal ſay truth.
but I ſpare, leſt any mã ſhould eſteeme me aboue that vvhich
7 he ſeeth in me, or heareth any thing of me. † And leſt the
greatnes of the reuelations might extoll me, there vvas giuen
me a pricke of my fleſh, an angel of Satan, to buffet
8 me. † For the vvhich thing thriſe I beſought our Lord,
9 that it might depart from me: † and he ſaid to me, My grace
ſufficeth thee, for povver is perfited in infirmitie. Gladly
therfore vvil I glorie in mine infirmitie, that the povver of
10 Chriſt may dvvel in me. ¶ † For the vvhich cauſe I pleaſe
my ſelf in infirmities, in contumelies, in neceſſities, in perſe-
cutions, in diſtreſſes for Chriſt. for vvhen I am vveake, then
am I mightie.
11 † I am become fooliſh: you haue compelled me. For I
ought to haue been commended of you: for I haue been no-
thing leſſe then they that are aboue meaſure Apoſtles: al-
12 though I am nothing. † Yet the ſignes of my Apoſtleſhip
haue been done vpon you in al patience, "in ſignes & vvõders
13 and mighty deedes. † For vvhat is there that you haue had
leſſe then the other churches: but that I my ſelf haue not
14 burdened you? Pardon me this iniurie. † Behold, novv
the third time I am ready to come to you: and I vvil not be
burdenous vnto you. For I ſeeke not the things that are

:: By this vve may proue that it is neither impoſſible, incredible, nor vndecent, that is reported by the auncient fathers of ſome that haue been rauiſhed or rapt (vvhether in body or out of body God knovveth) & brought to ſee the ſtate of the next life, as vvel of the ſaued as damned.

yours: but you. For neither ought the childrē lay vp treaſures for the parents, but the parents for the children. † But I moſt gladly vvil beſtovv, & vvil my ſelf moreouer be beſtovved for your ſoules: although louing you more, I am loued leſſe. 15

† But be it ſo: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumuented you by any of them vvhom I ſent to you? † I requeſted Titus, and I ſent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one ſpirit? not in the ſelf ſame ſteppes? 16 17 18

† Of old thinke you that vve excuſe our ſelues to you? Before God, in Chriſt vve ſpeake: but al things (my deereſt) for your edifying. † For I feare leſt perhaps vvhen I come, I finde you not ſuch as I vvould: and I be found of you, ſuch an one as you vvould not. leſt perhaps cōtentions, emulatiōs, ſtomakings, diſſenſions, detractions, vvhiſperings, ſvvellings, ſeditions be among you. † leſt againe vvhen I come, God humble me among you: & I mourne many of them that ſinned before, & :: haue not done penāce for the vncleannes & fornication and incontinencie that they haue committed. 19 20 21

Againe

:: Τὴν μὴ μετανοήσαντα. Vvhich S. Auguſtine ſaith (ep. 108) is ſpoken here of doing great penance for heinous ſinnes, as *Pœnitentes* did in the primitiue Church. So that it is not onely to repent or to amend their liues, as the Proteſtants tranſlate it.

ANNOTATIONS
CHAP. XII.

Viſiōs haue no credite with heretikes.

1. Viſions.] S. Cyprian (*ep. 69. nu. 4.*) complaineth that the Aduerſaries of Gods Church and Prieſtes, giue no credit to viſions. but their incredulitie is much more in our daies, that condemne al ſuch reuelations, though they be reported and recorded for moſt certaine, of holy S. Gregorie, S. Bede, or vvho els ſo euer. Yea they are ſo vvicked in this caſe, that the viſiō vvhich the holy author of the booke of Machabees * calleth *fide dignum*, vvorthy of credit, is the cauſe vvhy they deny the vvhole booke to be Canonical: and as vvel might they for this viſion deny al S. Paules Epiſtles, and for the like, the Acts of the Apoſtles, *Act. 9. 10. 11. 12. 27*: and the Goſpel it ſelf, *Mat. 1, 20. 2, 13, 19.* * 2. Macha. 15, 11.

The Apoſtles ſome greater then other.

11. Aboue meaſure Apoſtles.] Though al vvere in that they vvere Apoſtles, of one and the ſame order, yet vve may ſee that ſome had maruelous great preeminence and priuilege aboue others in the ſame office: ſpecially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apoſtles, aboue meaſure or paſſing Apoſtles, il. opillers, &c.* 2 Cor. 11, 5. 12, 11. Gal. 2, 9.

We muſt sticke to the faith firſt planted by miracles.

12. In ſignes.] Miracles be neceſſarie, and be great ſignes of truth, vvhen it is firſt nevvly taught. And therfore let al Catholike men hold faſt that faith vvhich vvas firſt preached and confirmed by miracles. as in Eng'and by S. Auguſtine, and in other nations by other holy Apoſtolike men. And let the Heretikes that preach extraordinarily, nevvly, and othervviſe then vve receiued at our firſt conuerſion, ſhevv their calling and doctrine by miracles, or els let them be taken for falſe Apoſtles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to vſe his authoritie vvhen he commeth, and as he hath threatened. 11 And ſo vvith a general exhortation he endeth.

LO

Deu. 19, 15.

1 LO this the third time I come vnto you: * In the mouth of two or three vvitneſſes ſhal
2 euery vvord ſtand. † I foretold and doe foretel as preſent, and novv abſent, to them that ſinned before, and al the reſt, that if I
3 come againe, I vvil not ſpare. † Seeke you an experiment of him that ſpeaketh in me, Chriſt: vvho in
4 you is not vveake, but is mightie in you? † For although he vvas crucified of infirmitie: yet he liueth by the povver of God. For vve alſo are vveake in him: but vve ſhal liue vvith
5 him by the povver of God on you. † [a] Trie your ovvne ſelues if you be in the faith: proue ye your ſelues. Knovv you not your ſelues that Chriſt IESVS is in you, vnleſſe
6 perhaps you be reprobates. † But I hope you [b] knovv
7 that vve are not reprobates. † And vve pray God, that you doe no euil, not that vve may appeare approued, but that you may doe that vvhich is good, and vve be as repro-
8 bates. † For vve can not any thing againſt the truth: but for
9 the truth. † For vve reioyce, for that vve are vveake, & you are mightie. This alſo vve pray for, your conſummation.
10 † Therfore theſe things I vvrite abſent: that being preſent I may not deale hardly according to the [c] povver vvhich our Lord hath giuen me vnto edification and not vnto deſtruction.

[b] ſhal knovv

[c] Eccleſiſtical power to puniſh offenders by the cēſures of the Church.

11 † For the reſt brethren, reioyce, be perfect, [d] take exhortation, be of one minde, haue peace, and the God of peace &
12 of loue ſhal be vvith you. † Salute one an other in a * holy
13 kiſſe. Al the ſaincts ſalute you. † The grace of our Lord IESVS Chriſt, and the charitie of God, and the communication of the holy Ghoſt be vvith you all. Amen.

[d] παρακαλῶ, Ro. 16, 16. 1. Co. 16, 20.

The Epiſtle in a votiue Maſſe of the B. Trinitie.

ANNOTATIONS
CHAP. XIII.

1. *Trie your ſelues.*] The Heretikes argue herevpō, that euery man may knovv him ſelf certainely to be in grace: vvhere the Apoſtle ſpeaketh expreſly and onely of faith. the act vvhereof a man may knovv and feele to be in him ſelf, becauſe it is an act of vnderſtanding, though he can not be aſſured that he hath his ſinnes remitted, and that he is in al pointes ſuch ſtate of grace and ſaluation: becauſe euery man that is of the Catholike faith, is not alvvales of good life agreable therevnto, nor the actes of our vvil ſo ſubiect to vnderſtanding, that vve can knovv certainely vvhether vve be good or euil. See S. Auguſtine *to. 7 de perfect. iuſtitiæ c. 11. Li. de Cor. et grat. c. 13. &* S. Thomas 1. 2. q. 112. art. 5.

Vve may knovv that we haue faith, but not that vve are in grace.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.



HAT this Epiſtle may ſeeme to be the firſt that S. Paul vvrote, vvas declared in the Argument of the Epiſtle to the Romanes, notvvithſtanding that in the ſecond chapter it is euident to haue bene vvritten 14 yeres at the leaſt after his Conuerſion, and (as it is ſaid) from Epheſus, belike at that time of his being there, vvhich is mentioned Act. 18.

The occaſion of it vvere ſuch Falſe apoſtles, as vve reade of, Act. 15. Et quidam deſcendentes, &c. And certaine comming dovvne from Ievvrie, taught the brethren (*that is the Chriſtian Gentiles at Antioche*) that vnles you be circumciſed according to the manner of Moyſes, you can not be ſaued. *Such commers alſo to the Galatians (vvhom S. Paul had conuerted Act. 16, as him ſelf mentioneth Gal. 1. and 4.) did ſeduce them, ſaying, that al the other Apoſtles to vvhom they ſhould rather harken, then to Paul (vvho came they knevv not from vvhence) did vſe Circumciſion: yea and that Paul himſelf, vvhen he came among them, durſt do none other. And to vvinne them more eaſily, they did not lay on them the burden of the vvhole Lavv, but of Circumciſion only.*

Againſt theſe deceiuers, S. Paul declareth, that he receiued his Apoſtleſhip and learned the Goſpel that he preacheth, of Chriſt him ſelf after his Reſurrection: and that the other Apoſtles (although he learned nothing of them) receiued him into their ſocietie, and allovved vvel of his preaching to the Gentiles, though themſelues being Ievves, and liuing among the Ievves, had not yet left the ceremonies of the Lavv: howbeit they did not put in them any hope of iuſtification, but in Chriſt alone vvithout them. He declareth moreouer, that the ſaid Falſe apoſtles belyed him, in ſaying that he alſo preached Circumciſion ſometimes. Againe, that they themſelues in preaching no more but Circumciſion, did againſt the nature of Circumciſion, becauſe it is a profeſſion to obſerue the vvhole Lavv: finally, vvhatſoeuer they pretended, that in deede they did it onely to pleaſe the Ievves, of vvhom othervviſe they ſhould be perſecuted.

So that in this Epiſtle he handleth the ſame matter, vvhich in the Epiſtle to the Romanes: but here leſſe exactly and more briefly, becauſe the Galatians vvere very rude, and the Romanes contrarivviſe, repleti omni ſcientia (Rom. 15) repleniſhed vvith al knovvledge.

THE

THE EPISTLE OF PAVL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the ſalutation, 6 he exclaimeth againſt the Galatians, and their falſe apoſtles, 12 conſidering that the Goſpel vvhich he preached to the, he had it immediatly of Chriſt him ſelf. 13 Vvhich to ſhevv he beginneth to tel the ſtorie of his converſion and preaching ſince then, that as he learned nothing of the other Apoſtles, ſo yet he had their approbation.

1 PAVL an Apoſtle not of men, "neither by man, but by IESVS Chriſt,
2 and God the Father that raiſed him from the dead, † and al the brethren
3 that are vvith me: to the churches of Galatia. † Grace to you and peace
4 from God the Father and our Lord IESVS Chriſt, † vvho gaue him ſelf for our ſinnes, that he might deliuer vs from this preſent vvicked vvorld, according to the vvil of
5 our God and father: † to vvhom is glorie for euer and euer. Amen.

6 † I maruel that thus ſo ſoone you are transferred from him that called you into the grace of Chriſt, vnto an other Go-
7 ſpel: † vvhich is not an other, vnles there be ſome that trou-
8 ble you, and vvil :: inuert the Goſpel of Chriſt. † But although we, "or an Angel from heauen, euãgelize to you beſide that vvhich vve haue euangelized to you, be he anáthe-
9 ma. † As vve haue ſaid before, ſo novv I ſay againe, If any euangelize to you, beſide that vvhich you haue receiued,
10 be he anáthema. † For do I novv vſe perſuaſion to men, or to God? Or do I ſeeke to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chriſt.

11 † c For I doe you to vnderſtand, brethren, the Goſpel that vvas

:: New Goſpellers that peruert, corrupt, or alter the one onely true and firſt deliuered Goſpel, are to be auoided. See S. Auguſtine *Cont. Fauſtum lib. 11. c. 2.*

c The Epiſtle vpon the Commemoration of S. Paul, Iun. 30.

vvas euangelized of me, that it is not according to man.
† For neither did I receiue it of man, nor learne it: but by the 12
reuelation of IESVS Christ.
† For you haue heard my cõuersation sometime in Iudaisme, 13
that aboue measure I persecuted the Church of God, and ex- *Act. 9,1.*
pugned it, † and profited in Iudaisme aboue many of mine 14
equales in my nation, being more aboundantly an emulator
of the traditions of my fathers. † But vvhen it pleased him 15
that separated me from my mothers vvombe, and called me
by his grace, to reueale his sonne in me, † that I should euan- 16
gelize him among the Gentils, incontinent I condescended
not to flesh and bloud, † neither came I to Hierusalem to 17
the Apostles my antecessors: but I vvent into Arabia, and a-
gaine I returned to Damascus. † Then, after three yeres I 18
came to Hierusalem [a] to see Peter: and taried with him fiftene
daies. † But other of the Apostles savv I none: sauing Iames 19
:: the brother of our Lord. † And the things that I vvrite to 20
you: behold before God, that I lie not. † After that, I came 21
into the partes of Syria and Cilicia. † And I vvas vnknowen 22
by sight to the churches of Ievvrie, that vvere in Christ:
† but they had heard only, That he vvhich persecuted vs 23
sometime, doth novv euangelize the faith vvhich sometime
he expugned: † and in me they glorified God. 24

[a] S. Iames was called our Lordes brother after the hebrew phrase of the Iewes, by vvhich mere kinsmen are called brethrē, for they were not brethren in deede, but rather sisters children.

ANNOTATIONS
CHAP. I.

S. Paul sent to preache by ordinarie impolition of hãdes.

1. *Neither by man.*] Though he vvere not first by mans election, nomination, or assignement, but by Gods ovvne especial appointmēt, chosen to be an Apostle: yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Act. 11.* Let vs bevvare then of such false Apostles, as novv a daies intrude them selues to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shevv of learning or vertue must moue vs from the faith.

1. *Or an Angel.*] Many vvorthie obseruations are made in the fathers vvritings, of the earnest admonition of the Apostle, and much may vve gather of the text it self. first, that the credit of any man or Angel for vvhat learning, eloquence, shevv of grace or vertue so euer, though he vvrought miracles, should not moue a Christian man from that truth vvhich he hath once receiued in the Catholike Church: of vvhich point Vincentius Lirinensis excellently treateth. *li. cont. profan. haref. Nouitates.* Vvhereby vve may see that it is great pitie and shame, that so many folovv Luther and Caluin and such other leude fellovves, into a novv Gospel, vvhich are so farre from Apostles and Angels, that they are not any vvhit comparable vvith the old Heretikes in giftes of learning or eloquence, much lesse in good life.

Preaching cõtrarie to the faith receiued is forbidden, not other preaching.

Secondly S. Augustine noteth vpon the vvord, *Beside*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreing to the rule of faith. *The Apostle did not say*, saith he, *If any man euangelize to you more then you haue receiued, but, beside that you receiued. for if he should say that, he should be preiudicial to him self, vvho wanted to come to the Thessalonians, that he might supply that vvhich vvas vvanting to their faith. Novv he that supplieth, addeth* *Tract. 32 in Ioan.*

addeth that vvhich vvas lacking, taketh not avvay that vvhich vvas, &c. By vvhich vve see hovv friuolously and calumniously the Heretikes charge the Church vvith addition to the Scriptures.

Thirdly, as vvel by the vvord *euangelizamus* (vve euangelize) as the vvord *accepistis* (you haue receiued) vve may note that the first truth, against vvhich no second Gospelling or doctrine may be admitted, is not that onely vvhich he vvrote to the Galatians, or vvhich is conteined either in his or any other of the Apostles or Euãgelistes vvritings, but that vvhich vvas by vvord of mouth also preached, taught, or deliuered them first, before he wrote to them. Therfore the Aduersaries of the Church that measure the word of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Paules curse, except they teach directly against the vvritten vvord, are fouly beguiled. As therein also they shamfully erre, when they charge the Catholikes with adding to the Gospel, when they teach any thing that is not in expresse wordes written by the Apostles or Euangelistes. not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellovves whole preaching, the Gospel, be it written or vnvvritten.

The Gospel is not onely in the written word of scripture, but in vnwritten tradition also.

Fourthly, by the same wordes we see condemned al after-preachings, later doctrines, new sectes and authors of the same: that onely being true, which was first by the Apostles and Apostolike men as the lavvful husbandmen of Christes fild, sovved and planted in the Church: and that false, which was later and as it vvere ouersovven by the enemie. By which rule not onely Tertullian (*de præscript. nu. 6 & 9.*) but all other ancient Doctors, and specially S. Irenæus (*li. 3. c. 2. 3. 4.*) tried truth from falsehod, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in with their noueltios long after the Church was settled in former truth.

After-preaching & ouersowing of nouelties, argueth false doctrine.

Sixthly, This curse or execration pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached othervvise then they did, but it perteineth to al times, preachers, and teachers, vnto the worldes end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of of the Catholike Church. *To preach any thing to Christian Catholike men* (saith he) *besides that vvhich they haue receiued, neuer vvas it lavvful, neuer is it, nor neuer shal it be lavvful, to say anáthema to such, it hath been, and is, and shal be alvvaies behooful.* So S. Augustine by this place holdeth al accursed, that draw a Christian man from the societie of the Whole Church, to make the seuetal part of any one sect: that call to the hidden conuenticles of Heretikes, from the open and knovven Church of Christ: that allure to the priuate, from the common: finally al that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the church. *ep. 48. Psal. 103. Con. 2.* *mentioning also that a Donatist feined an Angel to haue admonished him to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deede, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anáthema to al false teachers not once but tvvise, to proue that the zeale of Catholike men ought to be so great tovvard al Heretikes and their doctrines, that they should giue them the anáthema, though they vvere neuer so deere vnto them. In which case, saith this holy Doctor, I would not spare mine ovvne parents. *Ad Pammach. c. 3. cont. Io. Hieros.*

Li. cont. proph. har. nouit.

Aug. ep. 165.

The Apostles curse vpon al that teache nevv doctrine, and dravv men from the Cath. Church.

Zeale against heretikes.

18. To see Peter.) In what estimation S. Peter was with this Apostle, it appeareth: seing for respect and honour of his person, and of duety as Tertullian *de præscript.* saith (notvvithstanding his great affaires Ecclesiasticall) he vvent so farre to see him. not in vulgar manet, but (as S. Chrysostom noteth the Grecke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. for vvhich cause, and to fill him self with the perfect vew of his behauiour, he abode with him fiftene daies. See S. Hierom *ep. 103 ad Paulinum. to. 3.* who maketh also a mysterie of the number of daies that he taried with S. Peter. See S. Ambrose *in Comment. huius loci*, and S. Chrysostome vpon this place, and *ho. 87 in Ioan.*

ἱστορήσας

B. Paul doth visite S. Peter of honour and reuerence tovvard him.

CHAP. II.

He telleth furth the storie begonne in the last chapter, and hovv he reprehended Peter, 15 and then specially vrgeth the ensample of the Christian Iewes, vvho sought vnto Christ for iustification, and that by vvarrant also of their Lavv it self, as also because othervvise Christs death had been needles.

THEN after fourtene yeres I vvent vp 1
againe to Hieruſalem vvith Barnabas,
taking Titus alſo vvith me. † And I 2
vvent vp according to reuelation: and
"cõferred with them the Goſpel which
I preach among the Gentiles, but apart
with thẽ that ſeemed to be ſomething,
leſt perhaps" in vaine I ſhould runne
or had runne. † But neither Titus which vvas with me, vvhere- 3
as he vvas a Gentil, vvas compelled to be circumciſed: † but 4
becauſe of the falſe brethren craftely brought in, vvhich craf-
tely came in to eſpie our libertie that vve haue in Chriſt
IESVS, that they might bring vs into ſeruitude. † To 5
vvhom vve yelded not ſubiection no not for an houre, that
the truth of the Goſpel may remaine vvith you. † But of 6
them that ſeemed to be ſomething, (vvhat they vvere ſome-
time, it is nothing to me. * God accepteth not the perſon of
man) for to me, they that ſeemed to be ſomething, "added
nothing. † But contrarievviſe vvhen they had ſeen, that to 7
me vvas committed the Goſpel of the [c] prepuce, as" to Peter
of the circumciſion († for he that vvrought in Peter to the 8
Apoſtleſhip of the circumciſion, vvrought in me alſo among
the Gentils) † and vvhen they had knovven the grace that 9
vvas giuen me, Iames and Cephas and Iohn, vvhich ſeemed
to be pillers, "gaue to me and Barnabas the right handes of
ſocietie: that vve vnto the Gentiles, & they vnto the circum- 10
ciſion: † only that vve ſhould be mindeful of the poore:
the vvhich ſame thing alſo I vvas careful to doe.

† And vvhen Cephas vvas come to Antioche, "I reſiſted 11
him [c] in face, becauſe he vvas "reprehenſible. † For before 12
that certaine came from Iames, he did eate vvith the Gentiles:
but vvhen they vvere come, he vvithdrevv and ſeparated
him ſelf, fearing them that vvere of the circumciſion. † And 13
to his ſimulation cõſented the reſt of the Ievves, ſo that Bar-
nabas alſo vvas ledde of them into that ſimulation. † But 14
vvhen I ſavv that they vvalked not rightly to the veritie of
the Goſpel, I ſaid to Cephas before them al: If thou being
a Ievve, liueſt Gentile-like & not Iudaically: hovv doeſt thou
compel the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, ſin- 15
ners. † But knovving that * man is not iuſtified by the 16
vvorkes

[a] See the marginal Annotation *Rom.* 2. *v.* 25.

[c] That is, *in preſence, before them al*, as Leza him ſelf expoundeth it. Yet the Engliſh Bezites to the more diſgracing of S. Peter, tranſlate, *to his face*, No. Teſt. an. 1580.

Deu. 10, 17.

[c] *κατὰ πρόσωπον*

Ro. 3, 19. 20.

vvorkes :: of the Lavv, but by the faith of IESVS Christ: we
also beleeue in Christ IESVS, that we may be iustified by the
faith of Christ, and not by the vvorkes of the Lavv: for the
vvhich cause, by the workes of the Law no flesh shal be iusti-
17 fied. † But if seeking to be iustified in Christ, our selues also
be found sinners: is Christ then a minister of sinne? God for-
18 bid. † For if I build the same things againe vvhich I haue de-
19 stroied, I make my self a preuaricatour. † For I by the Lavv,
am dead to the Law, that I may liue to God: vvith Christ I am
20 nailed to the crosse. † And I liue, novv not I: but Christ liueth
in me. And that that I liue novv in the flesh, I liue in the faith
of the sonne of God, who loued me, & deliuered him self for
21 me. † I cast not avvay the grace of God. For if iustice be by
the Lavv, then Christ died in vaine.

:: By this and by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the vvorkes of Charitie be not excluded, but the vvorkes of Moyses law: that is, the ceremonies, sacrifices & and sacraments thereof principally, and consequently al workes done merely by nature and free wil, without the faith, grace, spirit, & aide of Christ.

ANNOTATIONS.
CHAP. II.

2. *Conferred vvith them.*] Though S. Paul vvere taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvas sent to Hierusalem to conferre the said Gospel which he preached, vvith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion vvith them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellovvship of Christian life and religion, from the ordinarie knowen societie of Gods people and Priestes. Therfore vvhosoeuer he be (vpon vvhat pretence so euer) that vvil not haue his calling and doctrine tried by the ordinarie Gouerners of Gods Church, or disdaineth to go vp to the principal place of our religion, to conferre vvith Peter and other pillers of the Church, it is euident that he is a false teacher, a Schismatike, and an Heretike. By vvhich rule you may trie al your nevv teachers of Luthers or Caluins schoole: vvho neuer did nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and vvould do, if it vvere of God, as S. Paules vvas.

S. Paul conferreth vvith S. Peter and the rest, for trial of his doctrine.

The heretikes submit their doctrine to no trial of Bishops or Councel.

2. *In vaine.*] Though S. Paul doubted not of the truth of the Gospel vvhich he preached, knovving it to be of the holy Ghost: yet becavse other men could not, nor vvould not acknovvledge so much, til it vvere allovved by such as vvere vvithout al exception knovven to be Apostles & to haue the spirit of truth, to discerne vvhether the vocation, spirit, & Gospel of Paul vvere of God, he knevv he should othervvise vvithout conference vvith them, haue lost his labour, both for the time past and to come. *He had not had* (saith S. Hierom) *sowrtie of preaching the Gospel, if it had not been approued by Peters sentence and the rest that vvere vvith him. Hiero. ep. 89. c. 2. See Tertul. li. 4 Cont. Marc. nu. 5.* Therfore by reuelation he vvent to conferre with the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approued, he might preach vvith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes do novv a daies, vvhich refusing al mans atteſtation or approbation, vvil be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures approued by the Churches testimonie. Seing the Gospel vvhich S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) vvas to be put in conference and examination of the Apostles, vvithout al derogation to the truth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. For, to beare vvitnes or to giue euidence or atteſtation that the preaching or vvriting of such, is true and of the Holy Ghost, is not to make

The appropation of S. Paules doctrine by Peter & the rest, vvas very requisite.

No absurditie that the Scriptures be approued by the Churches testimonie.

The Church maketh not

Canonical Scripture, but declareth that it is ſo.

it true: no more then the Goldſmith or touch-ſtone that trie and diſcerne vvhich is true gold, make it good gold, but they giue euidence to man that ſo it is. And therfore that diſputation alſo, vvhether the Scripture or the Church be of greater authoritie, is ſuperfluous: either giuing teſtimonie to the other, and both aſſured by the Holy Ghoſt from al

The Scripture & Church cõpared together for antiquitie, authoritie, &c.

error: the Church yet being before the Scriptures, the ſpouſe of Chriſt, and proper dwelling, temple, or ſubiect of God and his graces: for the vvhich Church the Scriptures vvere, and not the Church for the Scriptures. In vvhich Church there is iudicial authoritie by office and iuriſdiction to determine of doubtful queſtions touching the ſenſe of the Scriptures and other controuerſies in religion, & to puniſh diſobedient perſons. Of which iudicial power the Scripture be not capable, as neither the truthes & determinations of the ſame can be ſo euident to men, nor ſo agreeable and fit for euery particular reſolution, as diuerſitie of times and perſons requireth. Certaine is the truth, and great is the authoritie of both: but in ſuch diuers kindes, as they can not be vvell compared together. The controuerſie is much like as if a man touching the ruling a caſe in lavv or giuing ſentence in a matter of queſtion, ſhould aſke, vvhether the iudge, or the euidẽce of the parties, be of more authoritie or credit. vvhich vvere as friuolous a diſpute, as it were a diſordered part for any man to ſay, he vvould be tried by no other iudge but by his owne vvritings or euidences. V vith ſuch triflers and ſeditious perſons haue vve to do now a daies in diuinitie, as vvere intolerable in any prophane ſcience or facultie in the vvorld.

The Scriptures alvvaies true in them ſelues, are ſo knovven to be by the Church.

6. Added nothing.] The Goſpel and preaching of S. Paul vvas vvholy of God, & therfore though it vvere put to the Churches probation, as gold is to the touch ſtone: yet being found in al pointes pure, nothing could be altered or amended therein by the Apoſtles. Euen ſo the Scriptures vvhich are in deede vvholy of the Holy Ghoſts enditing, being put to the Churches trial, are found, proued, and teſtified vnto the vvorld to be ſuch, and not made true, altered, or amended by the ſame. Vvithout vvhich atteſtation of the Church, the holy Scriptures in them ſelues vvere alvvaies true before: but not ſo knovven to be, to al Chriſtians, nor they ſo bound to take them. And that is the meaning of the famous ſentence of S. Auguſtine *Cont. ep. fund. c.5.* vvhich troubleth the Heretikes ſo much. *I vvould not beleeue the Goſpel* (ſaith he) *vnles the authoritie of the Church moued me.*

The Apoſtles commiſſiõ general through the vvorld, & yet peculiar to certaine prouinces.

7. To Peter of the circumciſion.] Vve may not thinke, as the Heretikes deceitfuly teach, that the charge of the Apoſtles vvas ſo diſtincted, that none could preach or exerciſe iuriſdiction but in thoſe ſeueral places or towardes thoſe peoples or prouinces onely, vvhereunto by Gods appointment or their ovvne lot or election, they vvere ſpecially deſigned. For, euery Apoſtle might by Chriſtes commiſsion (*Mat. 28. Goe, and teach al nations*) vſe al ſpiritual funct iõ through the vvhole vvorld: yet for the more particular regard & care of prouinces, & for peace & order ſake, ſome were appointed to one countrie, & ſome to an other: as, of the other Apoſtles, vve ſee in the Eccleſiaſtical hiſtories, and for S. Peter & S. Paul, it is plaine by this place & other, that to them as to the tvvo cheefe and moſt renovvmed Apoſtles, the Church of al Nations vvas giuen, as deuided into tvvo partes, that is, Ievves and Gentiles: the firſt and principal being S. Peters lot, that herein alſo he might reſemble our Sauiour, vvho vvas ſent namely * *to the laſt ſheepe of Iſrael*, and vvas properly * *the Miniſter of the Circumciſion*: the ſecond being S. Paules, vvhom Chriſt choſe ſpecially to preach to the Gentiles: Not ſo for al that, that either he vvas limited to the Gentils onely, (vvhõ the Actes of the Apoſtles report, in euery place, firſt to haue entered into the Synagogs & preached Chriſt to the Ievves, as he vvrote alſo to the Hebrues & euer had ſpecial regard & honour to thẽ.) or Peter ſo boũd to the Ievves only, that he could not meddle vvith the Gentiles: ſeing he vvas * the man choſen of God, by vvhom the Gentils ſhould firſt beleeue, vvho firſt baptized them, and firſt gaue order concerning them. Therfore the treacherie of Caluin is intolerable, that vpon this diſtinction of the Apoſtles charge, vvould haue the ſimple ſuppoſe, that S. Peter could not be Biſhop of Rome (ſo might he barre S. Iohn from Epheſus alſo) nor deale among the Gentiles, as a thing againſt Gods ordinance and the appointment betvvene him and S. Paul: as though thereby the one had bound him ſelf to the other, not to preach or meddle vvithin his fellovves compaſſe. And vvhich is further moſt ſeditious, he exhorteth al men to keepe faſt the foreſaid compact, and rather to haue reſpect to S. Paules Apoſtleſhip, then to S. Peters: as though the preaching, authoritie, and Apoſtleſhip of both vvere not a like true, and al of one holy Spirit, vvhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Ievviſh ſtate and their incredulitie, and partly for that in Chriſtianitie the diſtinction of Iew & Gentil ceaſed after a ſeaſon: both vvent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter firſt, and Paul aftervvard. And therfore Tertullian ſaith, *de præſcript nu. 10. O happie Church, to vvhich the Apoſtles pourred out al doctrine vvith their blood. Where Peter ſuffereth like to our Lordes paſſion, vvhere Paul is crovvned*

Iewes and Gentiles ſpecially committed to the tvvo principal Apoſtles.

Neither Peter only of the Ievves, nor Paul Apoſtle of the Gẽtiles only.

Caluins foliſh reaſon that Peter vvas not B. of Rome, & his derogatiõ from Peters Apoſtleſhip.

The Church founded at Rome by S. Peter and S. Paul.

Mat. 15. Ro. 11.

Act. 10. & 15. v. 7. Calu. li. 4. c.6. nu.13. Inſtit.

crowned with Iohn (Baptiſt) death.

9. Gaue the right handes of ſocietie.] There is and alwaies ought to be, a common fellowſhip and fraternitie of al Paſtors and preachers of the Church. Into vvhich societie vvho ſo euer entereth not, but ſtandeth in Schiſme and ſeparation from Peter and the cheefe Apoſtolike Paſtors, what pretence ſo euer he hath, or vvhence ſo euer he chalengeth authoritie, he is a vvolfe, and no true Paſtor. Vvhich vnion and communion together was ſo neceſſarie euen in S. Paules caſe, that, notvvithſtanding his ſpecial calling of God, yet the Holy Ghoſt cauſed him to go vp to his elder Apoſtles, to be receiued into their fellovvſhip or brotherhod. for it is to be noted, that SS. Peter, Iames, and Iohn vvere not ſent to S. Paul, to ioyne vvith him or to be tried for their doctrine and calling, by him: but contrariewiſe he vvas ſent to them as to the cheefe and knovven ordinarie Apoſtles. They therfore gaue Paul their handes, that is to ſay, tooke him into their ſocietie, and not he them. And S. Hieroms rule concerning this, ſhal be found true to the vvorldes end, ſpeaking of S. Peters ſucceſſor: *He that gathereth not vvith thee, ſcattereth. Ep. 15.* And in an other place for the ſame cauſe he calleth Rome, *tutiſſimum Communionis portum*, the moſt ſafe and ſure hauen of communion or Societie. *Ep. 16. c. 2.* And vvhereas the Heretikes by this alſo vvould proue that Peter had no preeminẽce aboue Paul being his fellovv Apoſtle, it is ridiculous. As though al of one fellovvſhip or brotherhod be alvvaies equal, or as though there vvere not order and gouernement, ſuperioritie and inferioritie, in euery ſocietie vvel appointed. And they might perceiue by this vvhole paſſage, that Peter vvas the ſpecial and in more ſingular ſort, the Apoſtle of the Ievves, though Iames and Iohn vvere alſo: as S. Paul is alſo called in more ſingular ſort the Apoſtle and doctor of the Gentiles then S. Barnabas, and yet they vvere both alike taken here into this societie, as they vvere both at once and alike ſegregated into this miniſterie, and ordered together *Act. 13.* It is a poore reaſon then to ſay or thinke, S. Peter not to be aboue S. Barnabas neither, becauſe of this ſocietie and fellovvſhip vnto vvhich he vvas receiued together vvith S. Paul.

Al Catholike preachers and Paſtors muſt communicate vvith Peter & his ſucceſſors.

11. I reſiſted him.] Vvicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of errour. *Proem. Comment. in Galat.* Euen ſo the like impious ſonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greateſt crimes in the vvorld. for, it is the propertie of Heretikes and il men, to be glad to ſee the Saincts reprehended and their faultes diſcouered, as vve may learne in the vvritings of S. Auguſtine againſt Fauſtus the Manichee, vvho gathered out al the actes of the holy Patriarches, that might ſeeme to the people to be vvorthy blame. Vvhom the ſaid holy Doctor defendeth at large againſt him, as both he, and before him S. Cyprian, finde here vpon this Apoſtles reprehenſion, much matter of praiſing both their vertues: S. Paules great zeale, and S. Peters vvonderful humilitie: that the one in the cauſe of God vvould not ſpare his Superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie diſdaine or refuſe to be controvvled by his iunior. vvhich of the tvvo they count the greater grace and more to be imitated. *For neither Peter* (ſaith S. Cyprian) *Whom our Lord choſe the firſt and vpon vvhom he built the Church, vvhen Paul diſputed vvith him of circumciſion, challenged inſolently or arrogantly tooke any thing to him ſelf, ſaying that he had the Primacie, and therfore the later Diſciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Auguſtine ep. 19 c. 2 in fine. *That* (ſaith he) *vvhich vvas done of Paul profitably by the libertie of charitie, the ſame Peter tooke in good part by holy and benigne godlines of humilitie, and ſo he gaue vnto poſteritie a more rare and holy example, if at any time perhaps they did amis, to be content to be corrected of their iuniors, then Paul, for to be bold and confident: yea the inferiors to reſiſt their betters for defending the truth of the Goſpel, brotherly charitie alvvaies preſerued.* By vvhich notable ſpeaches of the Doctors vve may alſo ſee, how friuolouſly the Heretikes argue herevpon, that S. Peter could not be Superior to S. Paul, being ſo reprehended of him: vvhereas the Fathers make it an example to the Superiors, to beare vvith humilitie the correption or contvvoulement euen of their inferiors. Namely by this example S. Auguſtine (*li. 2 de bapt. c. 1.* excellently declareth, that the B. Martyr S. Cyprian, vvho vvalked avvry touching the rebaptizing of them that vvere chriſtened of Heretikes, could not, nor vvould not haue been offended to be admoniſhed & reformed in that point by his fellovves or inferiors, much leſſe by a vvhole Councel. *We haue learned*, ſaith he, *that Peter the Apoſtle, in vvhom the Primacie of the Apoſtles by excellent grace is ſo preeminent, vvhen he did othervviſe concerning circumciſion then the truth required, vvas corrected of Paul the later Apoſtle. I thinke* (*vvithout any reproch vnto him*) *Cyprian the Biſhop may be compared to Peter the Apoſtle, herevvhat I ought rather to feare leſt I be iniurious to Peter. for vvho knovveth not that the principalitie of Apoſtleſhip is to be preferred before any dignitie of Biſhop vvhatſoeuer? but if the grace of the Chaires or Seas differ, yet the glorie of the Martyrs is one.* And vvho is ſo dull that can not ſee, that the inferior, though not by office and iuriſdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his ſuperior? Did euer any man vvonder that a good Prieſt or any vertuous perſon ſhould tell the Pope, or any other great Prelate or greateſt Prince in earth, their faultes? Popes may be reprehended, and are iuſtly admoniſhed of their faultes, and ought to take it in good part, and

The heretikes ridiculous argumẽt againſt Peters preeminence.

The heretikes malitiouſly derogate from S. Peter.

Paules reprehenſion of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing againſt Peters ſuperioritie, that he vvas reprehended.

The ſuperior may be reprehended or admoniſhed of the inferior.

Heretikes reprehenſion of Catholike Biſhops is rather railing.

& ſo they do and euer haue done, vvhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Auguſtine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raile no leſſe at their vertues then their vices, of ſuch (I ſay) Gods Prelates muſt not be taught nor corrected, though they muſt patiently take it, as our Saulour did the like reproches of the malitious Iewes, and as Dauid did the malediction of Semei. 2 *Reg.* 16.

S. Peters errour vvas not in faith, but in conuerſation or behauiour

11. *Reprehenſible.*] The Heretikes hereof againe inferre, that Peter then did erre in faith, and therfore the Popes may faile therein alſo. To vvhich vve anſvver, that howſoeuer other Popes may erre in their priuate teachings or vvritings, vvhereof vve haue treated before in the Annotation vpon theſe vvordes, *That thy faith faile not*: it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowledge, for it vvas *conuerſationis non prædicationis vitium*, as Tertullian ſaith. *de præſcript. nu.* 7. It vvas a default in conuerſation, life, or regiment, Which may be committed of any man, be he neuer ſo holy, and not in doctrine. S. Auguſtine and vvhoſoeuer make moſt of it, thinke no otherwiſe of it. But S. Hierom and * many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him ſelf did vpon the like occaſion: & that this vvhole combat vvas a ſet thing agreed vpon betvvene them. It is a ſchoole point much debated betvvixt S. Hierom and S. Auguſtine *ep. 9. 11. 19. apud Auguſt.*

Luc. 22, 32.

* See S. Chryſoſt. Theophyl. &c.

CHAP. III.

By their owne conuerſion at the firſt, 6 and by the example of Abraham, and promiſe made to him, he ſhevveth that the vvay to obtaine the benediction, is to ſeeke vnto God by faith in Chriſt. 10 Seing alſo that the Lavv curſeth euery one that hath not euermore kept the Lavv. 15 And, that the Lavv vvas not giuen to alter Gods teſtament, 19 but to conuince the Iewes of ſinne, 21 and ſo to be their padagogue or leader vnto Chriſt, 25 and them to ceaſe.

:: For any people or perſon to forſake the faith of their firſt Apoſtles & Conuerſion, at the voice of a few nouellaries, ſeemeth to wiſe men a very bewitching & ſenſles brutiſhnes. Such is the caſe of our poore coũtrie, Germanie, and others.

:: This faith whereby Abraham was iuſtified, and his children the Gentils beleeuing in Chriſt, implieth al Chriſtian vertues, of which the firſt is faith, the grovnd & foundation of al the reſt, and therfore here and els where often named of the Apoſtle.

O Senſles Galatians, vvho hath :: bevvitched you, not to obey the truth, before vvhoſe eies IESVS Chriſt vvas proſcribed, being crucified among you? † This only I vvould learne of you, By the vvorkes of the Lavv, did you receiue the Spirit, or by the hearing of the faith? † Are you ſo fooliſh, that vvhereas you began vvith the ſpirit, now you vvil be conſummate vvith the fleſh? † Haue you ſuffered ſo great things vvithout cauſe? if yet vvithout cauſe. † He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Lavv, or by the hearing of the faith doeth he it? † As, *Abraham beleeued God, and it vvas reputed to him vnto iuſtice.*

Gen. 15, 6. Ro. 4, 3.

† Knovv ye therfore that they that are :: of faith, the ſame are the children of Abraham. † And the Scripture foreſeing that God iuſtifieth the Gentils by faith, ſhevved vnto Abraham before, *That in thee ſhal al nations be bleſſed.* Therfore they that are of faith, ſhal be bleſſed vvith the faithful Abraham.

Gen. 12, 3.

† For vvhoſoeuer are of the vvorkes of the Lavv, are vnder curſe. For it is vvritten: *Curſed be euery one that abideth not in al things that be vvritten in the booke of the Lavv, to doe them.* † But that in the Lavv no man is iuſtified vvith God, it is manifeſt, becauſe

Deu. 27, 26.

the

Abac.2. 12 *The* iuſt* liueth by faith.* † But the Lavv is not by faith: but, *He that*
Ro.1. 13 *doeth thoſe things, ſhal liue in them.* † Chriſt hath redeemed vs from
Leu.18. the curſe of the Lavv, being made a curſe for vs (becauſe it is
Deu.21. 14 vvritten, *Curſed is euery one that hangeth on a tree*) † that on the Gentiles the bleſſing of Abraham might be made in Chriſt IESVS: that vve may receiue the promiſſe of the Spirit by faith.

15 † Brethren (I ſpeake according to man) yet a mans teſtamẽt being confirmed no man deſpiſeth, or further diſpoſeth. The Epiſtle vpõ the 13 Sũday after Pentecoſt.

16 † To Abraham vvere the promiſes ſaid, and to his ſeede. He
Gen.22, 18. ſaith not, *And to ſeedes*, as in many: but as in one, *And to thy ſeede*,
17 vvhich is Chriſt. † And this I ſay, the teſtament being confirmed of God, the Lavv vvhich vvas made after foure hundred and thirtie yeres, maketh not void to fruſtrate the pro-
18 miſe. † For if the inheritance be of the Lavv, novv not of
19 promiſe. But God gaue it to Abraham by promiſe. † Vvhy vvas the Lavv then? It vvas put for tranſgreſſions, vntil the ſeede came to vvhom he had promiſed: ordeined by Angels
20 in the hand of a mediatour. † And a mediatour is not of one:
21 but God is one. † Vvas the Lavv then againſt the promiſes of God? God forbid. For if there had been a Lavv giuen that could iuſtifie, vndoubtedly iuſtice ſhould be of the Lavv.
Ro.3,9. 21,32. 22 † But the Scripture* hath concluded al things vnder ſinne: that the promiſe by the faith of IESVS Chriſt might be gi-
23 uen to them that beleeue. † But before the faith came, vnder the Lavv we vvere kept ſhut vp, vnto that faith which
24 vvas to be reuealed. † Therfore the Lavv vvas our Peda-
25 gogue in Chriſt: that vve may be iuſtified by faith. † But vvhẽ
26 the faith came, novv vve arẽ not vnder a pædagogue. † For you are al the children of God by faith in Chriſt IESVS.
27 † For as many of you as are baptized in Chriſt, * haue put
28 on Chriſt. † There is not Ievve nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one
29 in Chriſt IESVS. † And if you be Chriſts, then are you the ſeede of Abraham, heires according to promiſe.

ANNOTATIONS
CHAP. III.

10. *Curſed be.*] By this place the Heretikes vvould proue that no man is iuſt truely before God, al being guiltie of damnation and Gods curſe, becauſe they keepe not euery iote of the Lavv. Vvhere in deede the Apoſtle meaneth not ſuch as offend venially (as it is plaine by the place of Deuteronomie Notvvithſtanding venial ſinnes, men

are truely iuſt, and may keepe the cõmaundements.

Deuteronomie vvhence he reciteth this text) but onely ſuch as commit great and damnable crimes, and ſo by greuous and mortal tranſgreſſions vvholy breake Gods precepts, and thereby incurre the curſe of the Lavv, from vvhich the ſaid Lavv could not deliuer them of it ſelf, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

Not only faith.

v. 11. Liueth by faith.] It is neither the Heretikes ſpecial preſumption and confidence, nor the faith of Diuels, nor faith vvithout vvorkes vvhich is dead in it ſelf as S. Iames ſaith, that can giue life to the iuſt. for that vvhich is dead, can not be the cauſe of life. but it is the Catholike faith, as S. Auguſtine vvriteth, vvhich vvorketh by charitie (according to the Apoſtles ovvne explication of this vvhole paſſage) by vvhich the iuſt liueth. *Li. 3 c. 1. cont. duas ep. Pelag.* See the Annotation vpon the ſame vvordes. *Rom. 1.* *Iac. 2.*

Baptiſme giueth grace and iuſtification, not faith only.

v. 27. Haue put on Chriſt.] Here the Aduerſaries might haue ſeen, if they vvere not blinded by contentious ſtriuing againſt Gods Church, that vvhen Iuſtification is attributed to faith vvithout mention of good vvorkes or other Chriſtian vertues & Sacraments, it is not meant to exclude any of the ſame from the vvorking of iuſtice or ſaluation. for here vve learne that by the Sacrament of Baptiſme alſo vve put on Chriſt, vvhich is to put on faith, hope, charitie, and al Chriſtian iuſtice. By the ſame vve proue alſo that the Sacraments of the nevv lavv giue grace, for that the receiuers thereof put on Chriſt. And the Aduerſaries euaſion, that it is faith vvhich vvorketh in the Sacrament, and not the Sacrament it ſelf, is plainely falſe: Baptiſme giuing grace and faith it ſelf to the infant that had none before.

CHAP. IIII.

That the Lavv vvas fit for the time of nonnage: but being novv come to ful age, to deſire ſuch ſeruitude is abſurd, ſpecially for Gentils. 12 And that he vvriteth this not of any diſpleaſure, but to tel them the truth, remembring hovv paſſingly they honoured him vvhen he vvas preſent, and exhorting them therfore not to harken to the falſe Apoſtles in his abſence. 21 By the allegorie alſo of Abrahams tvvo ſonnes, ſhevving, that the children of the Iewes Synagogue ſhal not inherite, but vve vvho are the children of the free vvoman: that is, of the Cath. Church of Chriſt.

The Epiſtle vpon Twelfth eue.

AND I ſay, as long as the heire is a litle one, he differeth nothing from a ſeruant, although he be lord of al, † but is vnder tutors and gouernours vntil the time limited of the father: † ſo vve alſo, vvhen vve vvere litle ones, vvere [a] ſeruing vnder the [b] elemẽtes of the vvorld. † But vvhen the fulnes of time came, God ſent his ſonne made of a vvoman, made vnder the Lavv: † that he might redeeme them that vvere vnder the Lavv, that vve might receiue the adoption of ſonnes. † And becauſe you are ſonnes, [c] God hath ſent the Spirit of his ſonne into your hartes crying: Abba, Father. † Therfore novv he is not a ſeruant, but a ſonne. And if a ſonne, an heire alſo by God. † But then in deede not knowing God, you ſerued them that by nature are not Gods. † But novv vvhen you haue knovven God, or rather are knovven of God: hovv turne you againe to the [a] vveake & poore elements, vvhich you vvil ſerue againe? † [a] You obſerue daies, and moneths, and times, and yeres. † I feare you, leſt

1 2 3 4 5 6 7 8 9 10 11

Ro. 8, 15.

[a] That is, the rudiments of religiõ, wherin the carnal Iewes vvere trained vp: or the corporal creatures, wherein their manifold ſacrifices, ſacraments, and rites did conſiſt.

12 lest perhaps I haue laboured in vaine among you. † Be ye as
I, because I also am as you: brethren, I beseeche you, you
13 haue hurt me nothing. † And you knovv that by infirmitie
14 of the flesh I euangelized to you heretofore: † and your
tentation in my flesh you despised not, neither reiected, but
:: as an Angel of God you receiued me, as Christ IESVS.
15 † Vvhere is then your blessednes? for I giue you testimonie
that if it could be done, you vvould haue plucked out your
16 eies and haue giuen them to me. † Am I then become your
17 enemie, telling you the truth? † They emulate you not vvel:
but they vvould exclude you, that you might emulate them.
18 † But do you emulate the good in good alvvaies: and not
only vvhen I am present vvith you.
19 † My litle children, vvhom I trauail vvithal againe, vntil
20 Christ be formed in you. † And I vvould be vvith you now
and chaunge my voice: because I am confounded in you.
21 † Tel me you that vvil be vnder the Lavv, haue you not read
Gen. 16, 15. 21, 2. 22 the Lavv? † For it is vvritten that * Abraham had tvvo
sonnes: one of the bond-vvoman, and one of the free-vvo-
23 man. † But he that of the bond-vvoman, vvas borne accor-
ding to the flesh: and he that of the free-vvoman, by the
24 promisse. † vvhich things are said "by an allegorie. For these
are the tvvo testaments. The one from mount Sina, gendring
25 vnto bondage: vvhich is Agar, († for Sina is a mountaine
ς συςει- in Arabia,[c] vvhich hath affinitie to that vvhich novv is Hie-
χᾶ 26 rusalem) and serueth vvith her children. † But that Hieru-
27 salem vvhich is aboue, is free; vvhich is our mother. † For it
Es. 54, 1. is vvritten: *Reioyce thou barren, that bearest not: breake forth and crie, that*
trauailest not: because many are the children of the desolate, more then of her that
Ro. 9, 8. 28 *hath a husband.* † But * we brethren, according to Isaac, are the
29 children of promis. † But :: as then he that vvas borne ac-
cording to the flesh, persecuted him that vvas after the spirit:
Gen. 21, 10. 30 so novv also. † But vvhat saith the Scripture? *Cast out the bond-*
vvoman and her sonne. for the sonne of the bond-vvoman shal not be heire vvith
31 *the sonne of the free-vvoman.* † Therfore brethren vve are not the
children of the bond-vvoman, but of the free: by the "free-
dom vvherevvith Christ hath made vs free. ⊣

:: So ought al Catholike people receiue their teachers in religion, vvith al duetie, loue, & reuerence.

The Epistle vpon the 4 Sūday in Lent.

:: This mutual persecution, is a figure also of the Church iustly persecuting Heretikes, & contrarivvise of Heretikes (vvhich be the childrē of he bondvvoman) vniustly persecuting the Catholike Church. *Aug. ep. 48.*

ANNOTATIONS
CHAP. IIII.

External worship of God by vse of creatures, necessarie: & how the Heathen, Iewes, & Christians differ in the same.

1. *Seruing.*] There can be no external worship of God nor association of men in religion, either true or false, without the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their goddes. The Iewes, of whom the Apostle here speaketh, serued not the creatures them selues which they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, grosse, and combersom offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile taraldom thereby, as the other: but occupie only a few exceding easie, sweete, seemely, and significant, for an agreable exercise both of body and minde. Whereof S. Augustine saith thus, li. 3. c. 9 de doct. Christ. *Some few for many, most easie to be done, most honorable for signification, and most comon and pure for to be obserued and kept, hath our Lord him self and the Apostolical discipline deliuered.* And li. de ver. relig. c. 17. *Of the wisedom of God is self mans nature being taken, whereby we were called into libertie, a few Sacraments most holsom were appointed and instituted, which might conteine the societie of Christian people, that is, of the free multitude vnder one God.* And againe, cont. Faust. li 19. c 13. *The Sacraments are changed, they are made easier, fewer, holsommer, happier.* the same he hath in the 118 epistle c. 1. and many other places besides. By which you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans do, or to serue vnder them as the Iewes did, wherewith the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacie, and signification, wherein the said holy father putteth the special differences who seeth not that for so many busie sacrifices, we haue but one: for Sacraments we el nere infinite, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

The vse of external elemẽts in the Sacraments.

Our Sacraments few & easie in respect of the Iewes.

S. Augustine falsely alleaged of the Heretikes for two Sacraments only.

Here, let the good Readers take heede of a double deceite vsed by the Aduersaries about S. Augustines places alleaged. first, in that they say he made but two Sacraments, which is vntrue. for, although treating of the difference betwene the Iewish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at al that there should be no moe. but contrariewise in the foresaid epistle 118 he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with Water and bread, which be the elements of the two foresaid Sacraments, he expresly nameth oile also (*li. 2 cont. lit. Petil. c. 104.*) the element or matter of the Sacrament of Confirmation: Which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders *li. 1 de bapt. c* 1. and also of Matrimonie *li. de bono coniug. c.* 24. of Penance likewise, he speaketh as of Baptisme, which he calleth Reconciliation, *li. 1 de adult. coniug. c.* 28. Lastly, by the booke *de visitatione infirmorum* in S. Augustine, *li. 2 c. 6. by Prosper de praedictionibus p. 2. c. 19.* S. Innocentius ad Eugubinum *ep. 1. Conc. ep. ad Eugub. c.* 8. S. Cyril *li. 2 in Leuiticum*, and S. Chrysostom *li. 1 de Sacerdotio.* * *Extreme vnction* is proued to be a Sacrament. It is false then that the Heretikes affirme of S. Augustine, by whose doctrine it is plaine, that though the elements or Sacraments of the new Law be but few and very few in comparison of those in the old law, yet there be no fewer then seuen specified by him. Which number of seuen the holy Councels of Florence and Trent do expresly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places, Act 8. 1 Tim 4. Io. 20. Ia. 5. *Ephes. 5.*

The other Sacraments proued out of S. Augustine.

* *Aug. ser. 215 ad rep. & de rect. stud. Caro. annot. 68.*

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustine (ep. 119. c. 19.) should affirme, that the Church and Christian people in his dales (whereupon they inferre that it is so much more now) were so loden with obseruation of vnprofitable ceremonies, that they were in as great seruilitie and subiection to such things as the Iewes. He saith so in deede of some particular presumptions, inuentions, and vsages of certaine persons, as that some made it a heinous matter to touch the ground with their bare feete within their owne oratories, and such like vanities. Whereby some simple folkes might be infected, which this holy Doctor specially misliked, and wil hath such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremonie that the Church vseth, either appointed by Scripture, or Councel, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundrie other: where he alloweth al the holy ceremonies done in the ministration of the Sacraments and els where. Whereby it is cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the sweete yoke of Christ and light burden of his law, to order, decencie, and instruction of the faithful, in al libertie, loue, faith, grace, and spirit.

S. Augustine falsely alleaged against the ceremonies of the Church.

9. *Weake and poore.*] Whether he meane of the creatures which the Gentils serued (as it may seeme by the wordes before of seruing strange gods) so the elements were

most

most base and beggerly: or of the Iudaical ceremonies and sacraments (as most expound it) euen so also their elements were weake and poore in them selues, not giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7 Sacraments of the new lavv be.

10. You obserue daies.] That which S. Paul speaketh against the Idololatrical obseruation of daies, moneths, and times, dedicated by the Heathen to their false goddes, and to wicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatall, fortunate, or dismol, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fantie, or popular obseruation, or curious and vnlavvful artes, or (lastly) of the Iudaical festiuities that vvere then ended and abrogated, vnto vvhich notvvithstanding certaine Christian Ievves vvould haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interprete against the Christian holidaies, and the sanctification and necessarie keeping of the same. Vvhich is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. *Aug. cont. Adimāt. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) vnto vvhich the Ievves Sabboth vvas altered, their Pasche into our Easter, their Pētecost into our Vvhitsontide: vvhich vvere ordained & obserued of the Apostles them selues. And the antiquitie of the feastes of Christes Natiuitie, Epiphanie, & Ascēsion is such, that they cā be referred to no other origine but the Apostles institution: vvho (as S. Clement testifieth *li. 8. const. Apost. c. 33.*) gaue order for celebrating their fellovv Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Christes festiuities. According to vvhich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the same daies they be novv solemnely kept, & his B. mothers, and other Saincts, (as the Aduersaries them selues confesse) aboue 1300 yeres, as appeareth in the barbarous combattes betvvene Vvestphalus the Lutheran, & Caluin, and by the vvritings betvvixt the Puritans and Protestants.

The Heathenish and Iudaical obseruatiō of daies heretically cōpared with the Christian obseruation of festiuities and holy daies &c.

Sūday, Easter, vvhitsontide.

Orig. ho. 3. in diuers. *Aug. ep. 28. et Ser. de Sāct. Fulgens. Leo.*

The festiuities of Christ.

Other holidaies of Saincts.

For vvhich purpose, see also hovv old the holiday of S. Polycarpe is *in Eusebium li. 4. c. 14.* of the * Assumptiō of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvho professeth *he receiued them of the Church, & that they ought to be most solemnely kept.* ep. 174. Vvherein vve can not but vvonder at the nevv Church of England, that (though against the pure Caluinistes vvil and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe, though they beleeued not her Assumption *in* body (vvhereof yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either hate her, or thinke her vvorthy of lesse remembrance then any other Saincte, * her self prophecying the contrarie of al Catholike generations, that they should blesse her. And in deede the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian *ep.* 34. Origen *ho. 3. in diuers.* Tertullian *de cor. mil. S.* Gregorie Nazianzene *de amore pauperum.* the Councel of Gangres, yea and in the councel of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, ascient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aërius taught, for vvhich he vvas condemned of Heresie, as S. Epiphanius witnesseth. But of holidaies S. Augustine sheweth both the reason and his liking, in these memorable vvordes. First for the feastes belonging to our Lord, thus: *We dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by traft of times there might creepe in ingratefull and vnkinde oblivion.* & the festiuities of Martyrs thus: *Christian people celebrate the memories of Martyrs vvith religious solemnitie, both to moue them selues to imitation of them, and that they may be partakers of their merites, and be holpen vvith their praiers. Cont. Faust. l. 20 c. 21.* And of al Saincts daies, thus: *Keepe ye and celebrate vvith sobrietie the Natiuities of Saincts, that vve may imitate them vvhich haue gone before vs, and they may rueyse vs vvhich pray for vs. In ps. 88. Conc. 2. in fine.*

See S. Gregorii. 7. ep. 29. of Martyrs feasts al the yere, and Masses in the same.

S. Augustines vvordes of Festiuities and holy daies.

Cōt. Gāgr. c. 20 *Epiphan. Har. 75.* *Aug. de Ciuit. Dei li. 10. c. 16.*

And as is said of prescript daies of feastes, so the like is to be said * of fastes, vvhich els vvhere vve haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesme, & c. the vveeke into so many Feries, the day into Houres of praiers, as the Prime, the Third, the Sixth, the None &c. Vvhereof see * S. Cyprian, vvho deriueth these things by the Scriptures from the Apostles also, and counteth these things vvhich the vvicked Heretikes reproue, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuided, that certaine peeces (as is alvvaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our Lordes action. and benefites, or the Saincts stories then recorded. Vvhich the Furitane Caluinists also condemne of superstition, desiring to bring in hellish horrour and al disorder. See conc. Carthag. 3. c. 47. & pag. 288 of this booke.

Prescript fasting daies.

Canonical houres.

Reading of the Scriptures according to the time of the yere.

** Hilar. prolog. in psal. explan. Epip. har. 75. & in fine li. 3 cont. har.*

** Cypri. de orat. Do. ma. 25.*

The Scriptures haue an allegorical ſenſe beſide the litteral.

11. By an allegorie.] Here vve learne that the holy Scriptures haue beſide the litteral ſenſe, a deeper ſpiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and perſons reported: both the ſpeaches and the actions being ſignificatiue ouer and aboue the letter. Vvhich pregnancie of manifold ſenſes if S. Paul had not ſignified him ſelf in certaine places, the Heretikes had bene leſſe vvicked and preſumptuous in condemning the holy fathers allegorical expoſitions almoſt vvholy: who now ſhevv them ſelues to be mere brutiſh and carnal men, hauing no ſenſe nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church ſavv.

True Chriſtiã libertie.

11. Freedom.] He meaneth the libertie and diſcharge from the old ceremonies, ſacraments, and the vvhole bondage of the Lavv, and from the ſeruitude of ſinne, and the Diuel, to ſuch as obey him: but not libertie to do vvhat euery man liſt, or to be vnder no obedience of ſpiritual or temporal lavves and gouerners: not a licence neuer to pray, faſt, keepe holyday, or vvorkday, but vvhen and hovv it ſeemeth beſt to euery mans phantaſie. Such a diſſolute licentious ſtate is farre from the true libertie vvhich Chriſt purchaſed for vs.

CHAP. V.

Againſt the lie of the falſe Apoſtles, he proteſteth his mind of Circumciſion. 12 and teſtifieth, that they are called to libertie. But yet leſt any miſconſter Chriſtian libertie, he telleth them that they ſhal not inherite the kingdom, vnles they abſtaine from the vvorkes of the fleſh, vvhich are al mortal ſinnes: and do the fruitful vvorkes of the Spirit, fulfilling al the commaundements of the Lavv by Charitie.

STAND, and be not holden in againe vvith the yoke of ſeruitude. † Behold I Paul tel you that if you be circumciſed, Chriſt ſhal profite you nothing. † And I teſtifie againe to euery man circumciding him ſelf, that he is a detter to doe the vvhole Lavv. † You are euacuated from Chriſt, that are iuſtified in the Lavv: you are fallē from grace. † For vve in ſpirit, by faith, expect the hope of iuſtice. † For in Chriſt IESVS* neither circumciſion auaileth ought, nor prepuce: but "faith that vvorketh by charitie. † You ranne vvel, vvho hath hindered you not to obey the truth? † The perſuaſion is not of him that calleth you. *† A litle leauen corrupteth the vvhole paſte. † I haue confidence in you in our Lord: that you vvil be of no other minde: but he that troubleth you, ſhal beare the iudgement, vvhoſoeuer he be. † And as for me, brethren, if as yet I preach circumciſion, vvhy doe I yet ſuffer perſecution? then is the ſcandal of the croſſe euacuated. † I vvould they vvere alſo cut of that trouble you.

† For you, brethrē, are called into libertie: only make not this "libertie an occaſion to the fleſh, but by charitie ſerue one

1 2 3 4 5 6 *Gal. 6, 15:* 7 8 9. *1 Cor. 5, 6.* 10 11 12 13

14 one an other. † For al the Lavv is fulfilled in one vvord: The Epiſtle
Leu. 19, 18. 15 *Thou ſhalt loue thy neighbour as thy ſelf.* † But if you bite and eate vpō the 14 Sūday after Pentecoſt.
one an other: take heede you be not conſumed one of an
16 other. † And I ſay, vvalke in the ſpirit, and the luſtes of the
17 fleſh you ſhal not accompliſh. † For the fleſh luſteth againſt the ſpirit: and the ſpirit againſt the fleſh. for theſe are aduerſaries one to an other: ::that not vvhat things ſoeuer" you
18 vvil, theſe you doe. † But if you be ledde by the ſpirit, you are not vnder the Lavv.

19 † And the vvorkes of the fleſh be manifeſt, vvhich are,
20 fornication, vncleannes, impudicitie, lecherie, † ſeruing of Idols, vvitch-craftes, enmities, cōtentions, emulations, angers,
21 bravvles, diſſenſions, ſectes, † enuies, murders, ebrieties, commeſſations, and ſuch like. vvhich I foretel you, as I haue foretold you, that they vvhich doe [c] ſuch things, ſhal not ob-
22 teine the kingdom of God. † But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longani-
23 mitie, † mildnes, faith, modeſtie, cōtinencie, chaſtitie. Againſt
24 ſuch there is no lavv. † And they that be Chriſts, haue cru-
25 cified their fleſh vvith the vices and concupiſcences. ℸ † [b] If
26 vve liue in the ſpirit, in the ſpirit alſo let vs vvalke. † Let vs not be made deſirous of vaine glorie, prouoking one an other, enuying one an other.

"Here men thinke (ſai S. Auguſtine) the Apoſtle denieth that vve haue free libertie of vvil: not vnderſtanding that this is ſaid to them, if they vvil not hold faſt the grace of faith conceiued, by vvhich only they cā vvalke in the ſpirit, & not accōpliſh the concupiſcences of the fleſh. *in c. 5. Gal.*

c S. Auguſtine ſheevveth here-by that not only infidelitie is a damnable ſinne.

b The Epiſtle vpō the 15 Sūday after Pentecoſt.

ANNOTATIONS
CHAP. V.

6. *Faith.*] This is the faith vvorking by charitie, vvhich S. Paul meaneth els vvhere, vvhen he ſaith that faith doth iuſtifie. And note vvel that by theſe termes circumciſion & prepuce not auailable to iuſtification, it is plaine that in other places he meaneth the vvorkes of Circumciſion and Prepuce (that is, of the Ievves and the Gentils) vvithout faith, vvhich auaile not, but faith vvorking by charitie: as vvho ſhould ſay, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Proteſtants vvho pretend conference of places to be the beſt or only vvay to explicate hard ſpeaches of the holy Scriptures, had folovved but their ovvne rule, this one text vvould haue interpreted & cleared vnto them al other vvhereby iuſtice and ſaluation might ſeeme to be attributed to faith alone: the Apoſtle here ſo expreſly ſetting dovvne, the faith vvhich he commendeth ſo much before, not to be alone, but vvith charitie: not to be idle, but to be vvorking by Charitie: as S. Auguſtine noteth. *de fid. & op. c. 14.* Further the good Reader muſt obſerue, that vvhereas the Proteſtants ſome of them confeſſe, that Charitie and good vvorkes be ioyned and requiſite alſo, and that they exclude them not, but commend them highly, yet ſo that the ſaid Charitie or good vvorkes are no part of our iuſtice or any cauſe of iuſtification, but as fruites and effectes of faith onely, vvhich they ſay doth all, yea though the other be preſent: this falſe gloſe alſo is reproued euidently by this place, vvhich teacheth vs cleane contrarie: to vvitte, that faith hath her vvhole actiuitie and operation tovvard iuſtice and ſaluation, of charitie, and not contrarievviſe: vvithout vvhich it can not haue any act meritorious or agreable to God for our ſaluation. for vvhich cauſe S. Auguſtine ſaith, *li. 13 de Trin. c. 18. Fidem non facit vtilem niſi ei aritas.* *nothing maketh faith profitable but charitie.* But the Heretikes anſvver, that vvhere the Apoſtle ſaith,

Iuſtificatiō by faith only, diſproued by conference of Scriptures.

Hovv the Proteſtants admit charitie and good vvorkes to iuſtificatiō.

Charitie is more principal then faith in iuſtificatiō.

faith vvorketh by charitie, he maketh charitie to be the inſtrument only of faith in vvel vvorking. and therfore the inferior cauſe at the leaſt. but this alſo is eaſily refuted by the Apoſtles plaine teſtimonie, affirming that charitie is* the greater vertue, & that if a man had al faith and lacked charitie, he vvere vvorth nothing. And againe, * that Charitie is the perfection and accõpliſhment of of the Lavv (as faith is not) vvhich can not agree to the inſtrumental or inferior cauſe. And therfore vvhen it is ſaid that faith vvorketh by charitie, it is not as by an inſtrument, but as the body vvorketh by the ſoul, the matter by the forme, vvithout vvhich they haue no actiuitie. Vvherevpon the the Schooles call Charitie, the forme or life of faith, that is to ſay, the force, actiuitie, & operatiue qualitie thereof, in reſpect of merite and iuſtice. Vvhich S. Iames doth plainely inſinuate, vvhen he maketh faith vvithout Charitie, to be as a dead corps vvithout ſoul or life, and therfore vvithout profitable operation. c. 2. v. 26.

* Cor. 13. Rom. 13. 1 Tim. 1.

How faith vvorketh by charitie.

13. Libertie an occaſion.] They abuſe the libertie of the Goſpel to the aduantage of their fleſh, that vnder pretenſe thereof, ſhake of their obedience to the Lavves of man, to the decrees of the Church and Councels, that vvil liue and beleeue as they liſt, and not be taught by their Superiors, but fornicate vvith euery Sect-maiſter that teacheth pleaſant & licentious things: and al this vnder pretence of ſpirit, libertie, and freedom of the Goſpel. Such muſt learne that al hereſies, ſchiſmes, and rebellions againſt the Church and their lavvful Prelates, be counted here among the vvorkes of the fleſh. See S. Auguſtine *de fid. & op. c.* 24. 25.

True libertie, not carnal and fleſhly.

CHAP. VI.

If any do ſinne, the reſt that do the vvorkes of the Holy Ghoſt, muſt not therfore take pride in them ſelues, but rather make humilitie of it, partly by fearing their ovvne fall, partly by looking ſtraitly to their ovvne vvorkes. 6 He exhorteth earneſtly to good vvorkes, aſſuring them that they ſhal reape none other then here they ſovv. 11 With hu ovvne hand he vvriteth, telling them, the true cauſe vvhy thoſe falſe Apoſtles preach circumciſion, to be only to pleaſe the Ievves: 17 and a plaine argument that he preacheth it not, to be thu, that he is perſecuted of the Ievves.

BRETHREN, and if a man be pre- 1
occupated in any fault, you that are ſpiritual, inſtruct ſuch an one in the ſpirit of lenitie, conſidering thine ovvne ſelf, leſt thou alſo be tempted.
† Beare ye one an others burdens: & 2
ſo you ſhal fulfil the lavv of Chriſt.
† For if any man eſteeme him ſelf 3
to be ſomething, vvhereas he is nothing, he ſeduceth him ſelf. † But let euery one proue his 4
ovvne vvorke, & ſo in him ſelf only ſhal he haue the glorie, and not in an other. † For euery one ſhal beare his ovvne 5
burden. † And let* him that is catechized in the vvord, 6
communicate to him that catechizeth him, in al his goods.
† Be not deceiued, God is not mocked. † For vvhat things a mã 7
ſhal ſow, thoſe alſo ſhal he reape. For he that ſovveth in his 8
fleſh, of the fleſh alſo ſhal reape corruptiõ. but he that ſoweth in the ſpirit, of the ſpirit ſhal reape life euerlaſting. † And 9
* doing good, let vs not faile. For in due time vve ſhal :: reape not

1. Cor. 5, 7.

2. Theſ. 3, 13.

:: The vvorkes of mercie be the ſeede of life euerlaſting, and the proper cauſe thereof, and not faith only.

10 nor failing. † Therfore vvhiles vve haue time, let vs vvorke good to al, but [a] especially to the domesticals of the faith. ✠
11 † See vvith vvhat maner of letters I haue written to you
12 vvith mine ovvne hand. † Vvhosoeuer vvil please in the flesh, they force you to be circumcised, only that they may
13 not suffer the persecution of the crosse of Christ. † For neither they that are circumcised, do keepe the Lavv: but they vvil haue you to be circumcised, that they may glorie in your
14 flesh. † [b] But ⁂ God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ: by vvhom the vvorld is
15 crucified to me, and I to the vvorld. † For in Christ IESVS neither circumcision auaileth ought, nor prepuce, but [a] nevv
16 creature. † And vvhosoeuer shal folovv this rule, peace vpõ
17 them, and mercie, and vpon the Israël of God. † From henceforth let no man be troublesome to me. for I beare the mar-
18 kes of our Lord IESVS in my body. The grace of our Lord IESVS Christ be vvith your spirit brethren. Amen. ✠

[a] The Epistle for S. Francis, Octob. 4.

[a] Christ (saith S. Augustine) chose a kinde of death, to hang on the Crosse and to fixe or fasten the same crosse in the foreheads of the faithful, that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord IESVS CHRIST. *Expos. in Euang. lo. tract.* 43.

ANNOTATIONS
CHAP. VI.

6. Communicate] The great duety & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvel-deseruing of vs by their doctrine: but that vve may be partakers of their merites, vve ought specially to do good to such, or (as the Apostle speaketh) cõmunicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine *li. 2. Euang. quæst. q.* 8.

Duety to our spiritual teachers.

10. *Especially.*] In giuing almes, though vve may do vvel in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then Ievves or Infidels: and Catholikes, then Heretikes. See S. Hierom *q. 1. ad Hedibiam.*

In almes whom to preferre.

15. *A nevv creature.*] Note vvel that the Apostle calleth that here a nevv creature, vvhich in the 1. 2. chapter he termed, *faith vvorking by charitie*, & (1 Cor. 7, 19) *the obseruatiõ of the cõmandements of God.* Vvherby vve may learne that vnder the name of faith is conteined the vvhole reformation of our soules and our nevv creation in good vvorkes. and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice only imputed to vs. Lastly, that the faith vvhich iustifieth, ioyned vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification. that is to say, these vertues put together, being the effect of Gods grace, be our nevv creature and our iustice in Christ.

Iustice an inherent qualitie in vs.

Faith with the other vertues is the formal cause of iustification.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.

OF S. *Paules firſt comming to Epheſus, and ſhort abode there, vve reade Act.* 18. *And immediatly Act.* 19. *of his returning thither according to his promiſe vvhat time he abode there* three moneths, ſpeaking to the Ievves in the Synagogue. *Act.* 19. *v.* 8. *and aftervvard apart from them (becauſe they vvere obſtinate)* tvvo yeres *in a certaine ſchoole,* ſo that al that dvvelt in Aſia, heard the vvord of our Lord, Ievves and Gentiles. *Act.* 19. *v.* 10. *The vvhole time himſelf calleth* three yeres, *in his exhortation at Miletum to the cleargie of Epheſus. Act.* 20. *v.* 31.

Eph. 3. v. 1. & 4. v. 1. Eph. 6. v. 20.

After all this he vvriteth this Epiſtle vnto them from Rome (as it is ſaid) being then priſoner *and* in chaines. *and that as it ſeemeth, not the firſt time of his being in bonds there, vvhereof vve reade Act.* 28: *but the ſecond time, vvhereof vve reade in the Eccleſiaſticall Stories aftervvard: becauſe he ſaith in this Epiſtle c.* 6. *v.* 21. Tychicus vvil certifie you of al things, vvhom I haue ſent to you. *Of vvhom againe in the* 2. *to Tim. c.* 4. *v.* 12. *he ſaith:* Tychicus I haue ſent to Epheſus. *And the ſaid* 2. *Epiſtle to Timothee (no doubt) vvas vvritten very litle before his death: for in it thus he ſaith:* I am euen novv to be ſacrificed, & the time of my reſolution is at hand. 2. *Tim.* 4, 6.

* See Act. 20. v. 25. 32.

*In the three firſt chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no leſſe then the Ievves, and making one bleſſed Church of both. Vvherein his intention is to moue them to perſeuere (for othervvise they ſhould be paſſing vngratefull) and ſpecially not to be moued vvith his trouble, vvho vvas their Apoſtle: knovving (belike) that * it vvould be a great tentation vnto them, if they ſhould heare ſoone after, that he vvere executed: therfore alſo arming them in the end of the Epiſtle, as it vvere in compleate harneſſe.*

In the other three chapters he exhorteth them to good life, in all pointes, and all ſtates, as it becommeth Chriſtians: and afore all other things, that they be moſt ſtudious to continue in the vnitie of the Church, and obedience of the paſtors thereof, vvhom Chriſt hath giuen to continue and to be our ſtay againſt all Heretikes, from his Aſcenſion, euen to the full building vp of his Church in the end of the vvorld.

THE

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predeſtination and temporal vocation, 11 both of the Iewes, 13 and alſo of the Epheſians being Gentils. 15 for vvhoſe excellent faith and charitie he reioyceth, and continually praieth for their increaſe, that they may ſee more clearely the greatnes both of the inheritance in heauen, and alſo of Gods might vvhich helpeth them therevnto: 20 an example of vvhich might they may behold in the ſupereminent exalting of Chriſt.

1 PAVL an Apoſtle of IESVS Chriſt by the vvil of God: to al the ſaincts
2 that are at Epheſus: and to the faithful in Chriſt IESVS. † Grace to you and peace from God our father, and our Lord IESVS Chriſt.
3 † Bleſſed be God and the Father of our Lord IESVS Chriſt, vvhich hath bleſſed vs in al ſpiritual bleſſing,
4 in cœleſtials, in Chriſt: † as he choſe vs in him before the conſtitution of the vvorld, that vve ſhould be holy and im-
5 maculate :: in his ſight in charitie. † Vvho hath predeſtinated vs vnto the adoption of ſonnes, by IESVS Chriſt, vnto him
6 ſelf: according to the purpoſe of his vvil: † vnto the praiſe
ε ἐχαρί-τωσεν of the glorie of his grace, vvherein he hath ε gratified vs in
7 his beloued ſonne. † In vvhom vve haue redemption by his bloud (the remiſſion of ſinnes) according to the riches of
8 his grace. † Vvhich hath ſuperabounded in vs in al vviſedō
9 and prudence, † that he might make knovven vnto vs the ſacrament of his vvil, according to his good pleaſure, vvhich
10 he purpoſed in him ſelf, † in the diſpenſation of the fulnes of
ε ἀνακε-φαλαι-ώσασθαι times, to ε perfit al things in Chriſt, that are in heauen and in
11 earth, in him. † In vvhom vve alſo are called by lot: prede-

:: Vve learne here that by Gods grace men be holy and immaculate, not onely in the ſight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluiniſtes.

ſtinate according to the purpoſe of him that vvorketh al things, according to the counſel of his vvil: † that vve may 12
be vnto the praiſe of his glorie, vvhich before haue hoped in Chriſt: † in vvhom you alſo, vvhen you had heard the 13
vvord of truth (the Goſpel of your ſaluation:) in vvhich alſo beleeuing you vvere :: ſigned vvith the holy Spirit of promis, † vvhich is the pledge of our inheritance, to the 14
redemption of acquiſition, vnto the praiſe of his glorie.

† Therfore I alſo hearing your faith that is in our Lord 15
IESVS, and loue tovvard al the ſainctes: † ceaſe not to giue 16
thankes for you, making a memorie of you in my praiers,
† that God of our Lord IESVS Chriſt, the father of glorie, 17
giue you the ſpirit of vviſedom and of reuelation, in the knovvledge of him, † the eies of your hart illuminated, 18
that you may knovv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the ſainctes, † and vvhat is the paſſing greatnes of his povver 19
tovvard vs that beleeue: according to the operation of the might of his povver, † vvhich he vvrought in Chriſt, rai- 20
ſing him vp from the dead, and ſetting him on his right hand in celeſtials, † aboue* al Principalitie & Poteſtate & Power, 21
and Domination, and euery name that is named not only in this vvorld, but alſo in that to come. † And he hath* ſubdued 22 *Pſ. 8, 8.
al things vnder his feete: and hath made him* head ouer al the CHVRCH, † vvhich is his body, the :: fulnes of him 23
vvhich is filled al in al.

:+ Some referre this to the grace of Baptiſme: but to many learned it ſeemeth that the Apoſtle alludeth to the giuing of the Holy Ghoſt in the Sacrament of Confirmation, by ſigning the baptized with the ſigne of the Croſſe & holy Chriſme. For that vvas the vſe in the Apoſtles time, as els vvhere we haue prooued. Annot. *Act. 8.*

::Chriſt is not ful, vvhole, and perfect without the church no more then the head without the body,

ANNOTATIONS
CHAP. I.

21. *Al Principalitie.*] The Fathers vpon this, and other places of the old and new Teſtament, vvhere they finde the orders of holy Angels or ſpirites named, agree that there be nine orders of them. Of vvhich ſome be here counted and called, as vve ſee: in the Epiſtle to the Coloſſians, the order of Thrones is ſpecified, vvhich maketh fiue: to vvhich if vve adde theſe foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly named in holy vvrite, in al there be nine. *S. Denys cæl. Hier. c. 7. & 9. & Ec. Hier. c. 1. S. Athanaſ. li. de Communi eſſent. in fine. Gregor. Moral. li. 32. c. 18.* Therfore, good Reader, make no accoumpt of * Caluins and others infidelitie, vvhich blaſphemouſly blame and condemne the holy doctors diligence in this point, of curioſitie and impietie. The vvhole endeuour of theſe heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

Nine orders of Angels.

Cal. vpon this place.

22. *Head.*] It maketh a high prooſe among the Proteſtants, that no man can be head of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as good reaſon there ſhould be no king nor lord, becauſe, *He is king and lord.* neither ſhould there be Biſhop or Paſtor, becauſe he is *the Biſhop and Paſtor of our ſoules*: nor Pontifex nor Apoſtle, for by thoſe titles S. Paul termeth him Hebr. 3: none ſhould be piller, foun-

As Chriſt is king, and yet men are kings alſo: ſo Chriſt is head of the

Apoc. 19. 1 Pet. 2, 25.

dation

dation, rocke, light, or maiſter of the Church or truth, becauſe Chriſt is properly al theſe. And yet our newy doctors (though they be exceding ſeditious and vvould for the aduantage of their ſect be gladly ridde of kings and al other Superiors temporal, if they feared not the ſword more then God, and vvould finde as good Scriptures to be deliuered of them, as they now finde to diſcharge them ſelues of obedience to Popes:) yet (I ſay) they vvil not deny, al the former titles and dignities (notvvithſtanding Chriſtes ſouerame right in the ſame) to be giuen and communicated to the Princes and Magiſtrates of the earth both ſpiritual and temporal. though Chriſt in a more diuine, ample, abſolute, excellent, and tranſcendent ſort, haue al theſe things attributed or appropriated to him ſelf. So then, though he be the head of the Church, and the onely head in ſuch ſoueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent ſort of coniunction, then any king is to his ſubiects or Countrie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen ſo farre that it is called his body Myſtical: life, motion, ſpirit, grace iſſuing dovvne from him to it and the members of the ſame, as from the head to the natural body. though in this ſort (we ſay) no man can be head but Chriſt, nor the Church be body to any but to Chriſt: yet the Pope may be the miniſterial head, that is to ſay, the cheefe Gouernour, Paſtor, and Prelate of the ſame, and may be his Vicar or Vicegerent in the regiment of that part vvhich is in earth. as S. Hierom calleth Damaſus the Pope, *Summum Sacerdotem, the cheefe and higheſt Prieſt*: and the Apoſtle ſaith of this miniſterial head, *The head can not ſay to the foote, you are not neceſſarie for me*. For therein alſo is a great difference betvvene Chriſt and euery mortal Prelate, that (as the Apoſtle here ſaith) he is head of the vvhole Church, meaning of the triumphāt (& of al Angels alſo though in an other ſort) no leſſe thē of the Church militāt. So Peter vvas not, nor any Pope, nor any man can be. vvhere you muſt obſerue, that for this ſoueraine preeminence of Chriſt in this caſe, the Church is not called the body myſtical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope ſo euer.

Hiero. ep. 125.

1. Cor. 12, 21.

Church, and yet man may be head thereof alſo.

Chriſt is head of his Church in a far more excellent ſort, then any man can be.

CHAP. II.

He putteth them in minde of their vnvvorthines before they vvere Chriſtians: that al the praiſe may be giuen to the grace of God: 11 and of the amitie that vvas them betvvene the Ievv and the Gentil: 13 vntil novv that Chriſt by his Croſſe hath made both one, taking avvay the ceremonies of the Lavv, and making one body, and building one holy Temple of al, in his Catholike Church.

1 AND you vvhen you vvere dead by your
2 offenſes & ſinnes, † vvherein ſometime you vvalked according to the courſe of this vvorld, according to the * prince of the povver of this aire, of the ſpirit that novv
3 vvorketh on the childrē of diffidence, † in vvhom alſo vve al conuerſed ſometime in the deſires of our fleſh, doing the vvil of the fleſh and of thoughtes, and vvere
4 by nature the children of vvrath as alſo the reſt: † but God (vvhich is riche in mercie) for his exceding charitie vvher-
5 vvith he loued vs, † euen vvhen vve vvere dead by ſinnes, quickened vs together in Chriſt, (by vvhoſe grace you are
6 ſaued,) † and raiſed vs vp vvith him, and hath made vs ſit
7 vvith him in the celeſtials in Chriſt IESVS, † that he might ſhevv in the vvorldes ſucceding, the aboundant riches of his
8 grace, in bountie vpon vs in Chriſt IESVS. † For by * grace you are ſaued through faith (and that not of your ſelues,

Eph. 6, 12.

for it is the gift of God) † :: not of vvorkes, that no man 9
glorie † For vve are his vvorke, created in Christ IESVS in 10
good vvorkes, vvhich God hath prepared that vve should
vvalke in them.

† For the vvhich cause be mindeful that sometime you 11
vvere Gentils in the flesh, vvho vvere * called prepuce, of
that vvhich is called circumcision in the flesh, made vvith 12
hand: † vvho vvere at that time vvithout Christ, alienated
from the conuersation of Israël, and * strangers of the testa-
ments, hauing no hope of the promis, and vvithout God in 13
this vvorld. † But novv in Christ IESVS, you that sometime vvere farre of, are made nigh in the bloud of Christ. † For 14
he is our peace, vvho hath made both one, and dissoluing the
middle vvall of the partition, the enmities in his flesh: † euacuating the lavv of cõmaundements [c] in decrees: that he may 15
create the tvvo in him self into one new man, making peace,
† and may reconcile both in one body to God by the crosse, 16
killing the enmities in him self.

† And comming he euangelized peace to you that vvere 17
farre of, and peace to them that vvere nigh. † For * by him 18
vve haue accesse both in one Spirit to the Father. † Novv 19
then you are not strangers and forreiners: but you are [c] citizens of the saincts, and the domesticals of God, † [a] built 20
vpon the foundation of the Apostles and Prophets, IESVS
Christ him self being the highest corner stone: † in vvhom 21
al building framed together, grovveth into an holy temple
in our Lord, † in vvhom you also are built together into an 22
habitation of God in the holy Ghost. ℣

:: It is said, not of workes as thine, of thy self being vnto thee, but as those in vvhich God hath made, formed, and created thee. *Aug. de gr. & lib. arbit. c. 8. & seq.*

The Epistle for S. Thomas the Apostle, Decemb. 21.

1. reg. 17, 26. Exec 44, 7.

Ro. 9, 4.

[c] ἐν δόγμασι

Ro. 5, 2.

[c] συμπολῖται

ANNOTATIONS
CHAP. II.

Our first iustificatiõ of mere grace, & faith the foundatiõ therof.

1. By grace you are saued through faith.] Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, be faith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vvithout vvhich it is impossible to please God.

The Church builded vpon Christ, and yet vpon the Apostles also.

20. Built vpon the foundation.] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvhy may not the Church then be builded vpon Peter?

CHAP.

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13 Wherein the Gentils therfore haue cause to reioyce, rather then to shrinke. 20 he saith, 14 and also praieth to God (vvho is almightie) to confirme their invvard man, though the outvvard be infirmed by persecutions.

1 FOR this cause, I Paul the prisoner of
2 IESVS Christ, for you Gentiles: † if
yet you haue heard the dispensation of
the grace of God, vvhich is giuen me
3 tovvard you, † becausе according to
reuelation the sacrament vvas made
knovven to me, as I haue vvritte before
4 in breife: † according as you reading
may vnderstand my vvisedom in the mysterie of Christ,
5 † vvhich vnto other generations vvas not knovven to the
sonnes of men, as novv it is reuealed to his holy Apostles &
6 Prophets in the Spirit. † The Gentils to be coheires & con-
corporat and comparticipant of his promis in Christ IESVS
7 by the Gospel: † vvhereof I am made a minister according
to the gift of the grace of God, which is giuen me according
1. Cor. 15, 8 to the operation of his povver. † To me* the least of al the
9. saincts is giuen this grace, among the Gentils to euangelize
9 the vnsearcheable riches of Christ; † and to illuminate al
men vvhat is the dispensatiō of the sacrament hidden [c] from
10 vvorldes in God, vvho created al things: † that the mani-
fold vvisedom of God, may be notified to the Princes and
11 Potestats in the celestials by the Church, † according to the
[c] prefinitiō of worldes, vvhich he made in Christ IESVS our
12 Lord. † In vvhom vve haue affiance and accesse in confi-
13 dence, by the faith of him. † [b] For the vvhich cause I desire
that you faint not in my tribulations for you, vvhich is your
glorie.

14 † For this cause I bovve my knees to the Father of our
15 Lord IESVS Christ, † of vvhom al paternitie in the heauens
16 and in earth is named, † that he giue you according to the
riches of his glorie, povver to be fortified by his Spirit in the
17 inner man. † Christ :: to dvvel by faith in your hartes,
18 rooted and founded [c] in charitie, † that you may be able to
comprehend vvith al the saincts, vvhat is the bredth, and
19 length, and height, and depth, † to knovv also the charitie of

Ttt iij Christ,

c That is, for euer before.

b The Epistle vpon the 16 Sunday after Pentecost.

:: Christ dvvelleth in vs by his giftes, and vve be iust by those his giftes remaining and resident in vs, & not by Christes proper iustice onely, as the Heretikes affirme.

c Not faith only must be in vs, but charitie vvhich accōplisheth al vertues.

c that is, the eternal prefinitiō

Chriſt, ſurpaſſing knovvledge, that you may be filled vnto al
the fulnes of God. † And * to him that is able to doe al 20 *Ro. 16, 25.*
things more aboundantly then vve deſire or vnderſtand, ac-
cording to the povver that vvorketh in vs: † to him be 21
glorie in the CHVRCH, and in Chriſt IESVS, vnto al genera-
tions vvorld vvithout end. Amen.

CHAP. IIII.

He exhorteth them to keepe the vnitie of the Church moſt carefully vvith al humilitie bringing them many motiues thereunto: 7 and anſvvering that euen the diuerſitie in ſalf of offices is not for diuiſion, as being the gift of Chriſt him ſelf, but to build vp the Church, and to hold al in the vnitie thereof againſt the ſubtle circumuentions of Heretikes: that vnder Chriſt the head, in the Church being the body, euery member may proſper. 17 Neither (as touching life) muſt vve liue like the Heathen, but as it becommeth Chriſtians, laying of al our old corrupt maners, and increaſing daily in al goodnes.

The Epiſtle vpon the 17 Sunday after Pentecoſt. And in a Votiue Maſſe againſt Schiſme.



Therfore priſoner in our Lord, beſeeche you, 1
that you vvalke vvorthy of the vocation in
vvhich you are called, † vvith al humilitie & 2
mildenes, vvith patience, ſupporting one
an other in charitie, † careful to keepe the 3
vnitie of the ſpirit in the bond of peace. † One body and 4
one ſpirit: as you are called in one hope of your vocation.
† One Lord, "one faith, one baptiſme. † * One God and 5 6 *Malac. 2, 10.*
Father of al, vvhich is ouer al, and by al, and in al vs. ¶ † But 7 *Ro. 12, 4*
* to euery one of vs is giuen grace according to the meaſure *1. Cor. 12, 4.*
of the donation of Chriſt. † For the vvhich he ſaith, *Aſcēding* 8
on high, he ledde captiuitie captiue: he gaue giftes to men. († And that he 9 *Pſ. 67, 19.*
aſcended, vvhat is it, but becauſe he deſcended alſo firſt into
the [c] inferiour partes of the earth? † He that deſcended, the 10
ſame is alſo he that is aſcended aboue al the heauens, that he
might fill al things.) † And * he gaue, "ſome Apoſtles, and 11 *1. Cor. 12, 28.*
ſome Prophets, and otherſome Euangeliſts, and otherſome
paſtors and doctors, † to the conſummation of the ſainctes, 12
vnto the vvorke of the miniſterie, vnto the edifying of the
body of Chriſt: † "vntil we meete al into the vnitie of faith 13
and knovvledge of the ſonne of God, into a perfect man,
into the meaſure of the age of the fulnes of Chriſt: ¶ † that 14
novv vve be not children vvauering, and caried about "vvith
euery vvinde of doctrine in the vvickednes of men, in cra-
ftines to the circumuention of errour. † But doing the truth 15
in charitie, let vs in al things grow in him, vvhich is the head,
Chriſt:

The Epiſtle vpō Aſcenſion eue. And vpon SS. Simon and Iudes day.

[c] He meaneth ſpecially of his deſcending to Hel.

16 Chriſt: † of vvhom the vvhole body being compacte and
knit together by al iuncture of ſubminiſtration, according
to the operation in the meaſure of euery member, maketh the
increaſe of the body vnto the edifying of it ſelf in charitie.
17 † This therfore I ſay and teſtifie in our Lord: that novv
1 Pet. 4, you vvalke not as alſo the * Gentiles vvalke in the vanitie of
3. Ro. 1, 18 their ſenſe, † hauing their vnderſtanding obſcured vvith
21. darkenes, alienated from the life of God by the ignorance
19 that is in them, becauſe of the blindenes of their hart, † vvho
Ro. 1, 24. deſpairing, * haue giuen vp them ſelues to impudicitie, vnto
20 the operation of al vncleannes, vnto auarice. † But you haue
21 not ſo learned Chriſt: † if yet you haue heard him, and haue
22 been taught in him, (as the truth is in IESVS.) † * Lay you
Coloſ. 3, 8 Heb. 12, 1. avvay, according to the old conuerſation the old man, vvhich
23 is corrupted according to the deſires of errour. † And :: be
24 renevved in the ſpirit of your minde: † and put on the nevv
man vvhich according to God is created in iuſtice, and holi-
25 neſſe of the truth. † For the vvhich cauſe laying avvay lying,
Zach. 8, 16. * ſpeake ye truth euery one vvith his neighbour, becauſe vve
Eſ. 4, 5. are members one of an other.
26 † * Be angrie and ſinne not. let not the ſonne goe dovvne
27 vpon your anger. † Giue not place to the Deuil. † He that
28 ſtole, let him novv not ſteale: but rather let him labour in
vvorking vvith his handes that vvhich is good, that he may
29 haue vvhence to giue vnto him that ſuffereth neceſſitie. † Al
naughtie ſpeache let it not proceede out of your mouth: but
if there be any good to the edifying of the faith, that it may
30 giue grace to the hearers. † And contriſtate not the holy Spi-
rit of God: in vvhich you are ſigned vnto the day of redemp-
31 tion. † Let al bitternes, and anger, and indignation, and cla-
mour, and blaſphemie be taken avvay from you vvith al ma-
32 lice. † And be gentle one to an other, merciful, pardoning one
an other, as alſo God in Chriſt hath pardoned you.

:: The Apoſtle teacheth vs not to appreheñd Chriſts iuſtice by faith only, but to be renevved in our ſelues truly, & to put on vs the nevv mã formed & created in iuſtice and holines of truth. By the which, free vvil alſo is proued to be in vs, to worke with God, or to conſent vnto him in our ſanctification.

ANNOTATIONS
CHAP. IIII.

5. One faith.] As rebellion is the bane of ciuil Commonvvealths and kingdoms, and peace and concord, the preſeruation of the ſame: ſo is Schiſme, diuiſion, and diuerſitie of faiths or ſeluvvſhips in the ſeruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the ſpecial bleſſing of God therein. and in the Church aboue al Commonvvealths, becauſe it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Chriſt, but one Church, but one

Vnitie of the Cath. Church.

one hope, one faith, one baptiſme, one head, one body. Vvhereof S. Cyprian *li. de vnit. Eccles.* 3. ſaith thus: *One Church the Holy Ghoſt in the perſon of our Lord deſigneth & ſaith, One is my doue, This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vvithſtandeth and reſiſteth the Church, he that forſaketh Peters chaire vpon vvhich the Church vvas built, doth he truſt that he is in the Church? When the bleſſed Apoſtle S. Paul alſo ſheevveth this Sacrament of vnitie, ſaying, One body and one ſpirit &c. Which vnitie vve Biſhops ſpecially that rule in the Church, ought to hold faſt and maintaine, that vve may proue the Biſhoply function alſo it ſelf to be one and vndiuided, &c.* And againe, *There is one God, and one Chriſt, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be ſette vp, or a nevv Prieſthod to be made, beſides one altar, & one Prieſthod, is impoſſible. Whoſoeuer gathereth els vvhere, ſcattereth. It is adulterous, it is impious, it is ſacrilegious, vvhatſoeuer is inſtituted by mans furie to the breach of Gods diuine diſpoſition. Get ye far from the contagion of ſuch men, & flee from their ſpeaches as a canker and peſtilence, our Lord hauing premoniſhed and vvarned before hand, They are blind, leaders of the blind, &c.* Vvhereby vve learne that this vnitie of the Church commended ſo much vnto vs, conſiſteth in the mutual fellovvſhip of al Biſhops vvith the See of Peter. S. Hilarie alſo (*li. ad Conſtantium Auguſtum*) thus applieth this ſame place of the Apoſtle againſt the Arians, as vve may do againſt the Caluiniſts. *Perilous and miſerable it is*, ſaith he, *that there are novv ſo many faithes as vvilles, and ſo many doctrines as maners, vvhiles either faithes are ſo vvritten as vve vvill, or as vve vvil, ſo are vnderſtood: and vvhereas according to one God, and one Lord, and one Baptiſme, there is alſo one faith, vve fall avvay from that vvhich is the only faith, and vvhiles moe faithes be made, they beginne to come to that, that there is none at al.*

Schiſme deteſtable.

Among heretikes as many faithes as Willes.

11. Some Apoſtles.] Many functions that vvere euen in the Apoſtles time, are not here named: vvhich muſt be noted againſt the Aduerſaries that call here for Popes, as though the names of Biſhops, Prieſts, or Deacons vvere not as vvel leaſt out as Popes: vvhom yet they can not deny to haue been in vſe in S. Paules daies. And therfore they haue no more reaſon, out of this place to diſpute againſt the Pope, then againſt the reſt of the Eccleſiaſtical functions. Neither is it neceſſarie to reduce ſuch as be not ſpecified here, to theſe here named: though in deede both other Biſhops and Prelates and ſpecially Popes may be conteined vnder the names of Apoſtles, Doctors, and Paſtors. Certes the roome and dignitie of the Pope is a very continual Apoſtleſhip, and S. Bernard calleth it *Apoſtolatum. Bernard. ad Eugen li. 14. c. 4 & c. 6 in fine.*

The heretikes foliſh negatiue argument againſt the Pope, anſvvered.

The Popes office is called an Apoſtleſhip.

13 Until vve meete.] The Church of God ſhal neuer lacke theſe ſpiritual functions, or ſuch as be anſvverable to them, according to the time and ſtate of the Church, til the vvorldes end. Vvhereby you may proue, the Catholike Church, that is to ſay, that viſible companie of Chriſtians vvhich hath euer had, and by good records can proue they haue had, a continual ordinarie ſucceſſion of Biſhops, Paſtors, and Doctors, to be the onely true Church: and theſe other good fellovves that for many vvorldes or ages together can not ſhevv that they had any one Biſhop, or ordinarie yea or extraordinarie officer for them and their ſect, to be an adulterous Heretical generation. And this place of the Apoſtle aſſuring to the true Church a perpetual viſible continuance of Paſtors and Apoſtles or their ſucceſſors, vvarranted the holy fathers to trie al Heretikes by the moſt famous ſucceſſion of the Popes of Rome. So did S. Irenæus, *li.* 3 c. 3. Tertullian, *in præſcript.* Optatus, *li.* 2 *cont. Parm.* S. Auguſtine, *in pſ. cont. part. Donat. et cont. ep. Manich.* c. 4. *et ep.* 165. *Epiph. har.* 27. and others.

Continual ſucceſſion of Biſhops, an euident argument of the true viſible Church.

The fathers refuted heretikes by the ſucceſſion of the Biſhops of Rome.

14. With euery vvinde.] The ſpecial vſe of the ſpiritual Gouernours is, to keepe vs in vnitie and conſtancie of the Catholike faith, that vve be not caried avvay vvith the blaſt or vvind of euery hereſie. Vvhich is a very proper note of ſectes and nevv doctrines that trouble the infirme vveaklings of the Church, by certaine ſeaſons of diuerſe ages: as ſometime the Arians, then the Manichees, an other time the Neſtorians, then the Lutherans, Caluiniſts, and ſuch like: vvho at diuers times in diuers places haue blovven diuers blaſtes of falſe doctrine.

Heretical blaſtes carie avvay the inconſtant only.

CHAP. V.

He continueth his exhortation to good life, 1 aſſuring them againſt al deceiuers, that no committer of mortal ſinne ſhal be ſaued: conſidering that for ſuch ſinnes it is that the Heathen ſhal be damned: 2 & that Chriſtians muſt rather be the light of al others. 22 Then he commeth in particular and exhorteth huſbands and vvines to do their duety one tovvardes the other, by the example of Chriſt and his obedient and beloued ſpouſe the Church.

BE

1 BE ye therfore folovvers of God, as
Io.13,34 2 most deere children: † and * walke
in loue, as Christ also loued vs, and
deliuered him self for vs an oblation
and host to God in an odour of
Col.3,5. 3 svvetenes. † But * fornication and
al vncleannes, or auarice, let it not so
much as be named among you, as it
4 becommeth sainctes: † or filthines,
or foolish talke, or scurrilitie, being to no purpose: but rather
5 giuing of thankes. † For vnderstanding knovv you this,
that no fornicatour, or vncleane, or couetous person (vvhich
is :: the seruice of Idols) hath inheritance in the kingdom of
Christ and of God.
6 † Let no man seduce you vvith vaine vvordes. For, for
these things commeth the anger of God vpō the children of
7 diffidence. † Become not therfore partakers vvith them.
8 † For you vvere sometime darkenes, but novv light in our
9 Lord. Vvalke as children of the light, († for the fruite of the
10 light is in al goodnes, and iustice, and veritie) ¶ † prouing
11 vvhat is vvel pleasing to God: † and communicate not vvith
the vnfruitful vvorkes of darkenes, but rather reproue them.
12 † For the things that are done of them in secrete, it is shame
13 euen to speake. † But al things that are reproued, are mani-
14 fested by the light. for al that is manifested, is light. † for
Es.9,60 the vvhich cause he saith: *Rise thou that sleepest, and arise from the*
15 *dead: and Christ vvil illuminate thee.* † See therfore, brethren, how
Col.4,5. 16 you vvalke vvarily. not as vnvvise, but * as vvise: † re-
17 deeming the time, because the daies are euil. † Therfore be-
come not vnvvise, but * vnderstanding vvhat is the vvil of
Ro.12,2. 18 God. † And be not drunke vvith vvine vvherein is riote-
19 ousnes, but be filled vvith the Spirit, † speaking to your
selues in psalmes & hymnes, and spiritual canticles, chaūting
20 and singing in your hartes to our Lord: † giuing thankes
alvvaies for al things, in the name of our Lord IESVS Christ
21 to God & the Father. † Subiect one to an other in the feare
of Christ.
Col.3,18. Tit.2,5. 22 † Let * vvomen be subiect to their husbandes, as to
1 Per.3,1. 23 our Lord: † because * the man is the head of the woman:
Ge.3,16. as Christ is the head of the :: CHVRCH. Him self, " the sa-
1 Cor.11,3. 24 uiour of his body. † But as the CHVRCH is subiect to

The epistle vpon the 3 Sūday in Lent.

:: See the heretical corruption of this place in th. Annotation Col.3.v.5.

The Epistle vpon the 20 Sunday after Pentecost.

The Epistle in a vptiue masse for mariage.

:: It is much to be noted, that in the first

English Bibles there is not once the name of CHVRCH in al the Bible, but in steede thereof, *Congregatiõ*. which is so notorious a corruption, that thẽ selues in the later bibles correct it: for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 156a.

Christ, so also the vvomen to their husbands in al things.
† Husbands, loue your vviues, as Christ also *loued the 25
CHVRCH, and deliuered him self for it: † that he might 26
sanctifie it, cleansing it by the lauer of vvater in the vvord,
† that he might present to him self a glorious CHVRCH, 27
not hauing spot, or wrinkle, or any such thing, but that it may
be holy and vnspotted. † So also men ought to loue their 28
vviues as their ovvne bodies. He that loueth his vvife, loueth
him self. † For no man euer hated his ovvne flesh: but he 29
nourisheth & cherisheth it, *as also Christ the CHVRCH:
† because vve be the members of his body, of his flesh & of 30
his bones. † *For this cause shal mã leaue his father & mother: and shal cleaue* 31 *Gen. 2. 24. Mat. 19. 5.*
to his vvife, and they shal be two in one flesh. † * This is a great sacramẽt. 32
but I speake in Christ and in the CHVRCH † Neuertheles 33
you also euery one, let eche loue his vvife as him self: and let
the vvife feare her husband. ‡

ANNOTATIONS
CHAP. V.

No saluation out of the cath. CHVRCH.

23. *Sauiour of his body.*] None hath saluation or benefite by Christ, that is not of his body the Church. And vvhat Church that is, S. Augustine expresseth in these vvordes. *The Catholike Church only is the body of Christ, vvhereof he is head. out of this body the Holy Ghost quickeneth no man.* And a litle after, *He that vvil haue the Spirit, let him bevvare he remaine not out of the* CHVRCH, *let him bevvare he enter not into it feinedly.* August. ep. 50 ad Bonifacium comitem in fine.

The CHVRCH neuer erreth.

24. *Subiect to Christ.*) The CHVRCH is alvvaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. Vvhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

Christs loue tovvard his Church.

25. *Loued the Church.*] Loe Christes singular loue of the CHVRCH, for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholy vvithout sinne, but must say alvvaies, *Dimitte nobis debita nostra, Forgiue vs our debtes.* August. li. 2. Retract. c. 18.

The Church triumphant vvithout spot and vvrinkle.

The manifold dignitie of the Church

29. *As Christ the Church.*] It is an vnspeakable dignitie of the CHVRCH, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expound li. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vvife of husband, yea to be his vvife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvas made of his rib be. *In Psal.* 126. *& in Psal.* 127. *& tract.* 9 *in Ioan. & tract.* 120. In respect of vvhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therfore named in the Creede next after the Holy Ghost. and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloued of Christ and so inseparably ioyned in mariage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their cõtemptible companie or cõgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: Vvherevpon one of these absurdities vvould ensue, that either

* *Aug. li. 1 de Symb. ad Catech.*

The Church is the principal creature.

The Church can not erre.

Christ

Christ may sometimes be without a Church & spouse in earth (as he was al the while there were no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his wife, and the same haue such errors as the Heretikes falsely pretend, that his wife so deere and so praised here, is notwithstanding a very whoore. Which horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truely and sincerely alwaies: whatsoeuer the adulterous generation of Heretikes thinke or blaspheme.

Absurdities that follow, if the Church may erre.

12. This is a great Sacrament.] Mariage a great Sacramẽt of Christ and his Church prefigured in the first parẽts, *Adam* (saith S. Augustine *tract. 25 in Io.*) *who was a forme or figure of him that was to come, for rather God in him, gaue vs a great token of a Sacrament. For both he deserued sleeping to take a wife, and of his ribbe his wife was made vnto him: because of Christ sleeping on the Crosse the Church was to be made out of his side.* In an other place he maketh Matrimonie a Sacramẽt of Christ and his Church: in that, that as the maried mã must forsake father & mother and cleaue vnto his wife, so Christ as is were left his father, exinaniting him self by his incarnatiõ, & left the Synagogue his mother, & ioyned him self to the Church. *Li. 12 c. 8. cont. Faustum* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunction with the Church his one onely spouse. *de Gen. ad lit. li. 9 c. 7. Cont Pelag. de pec. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18.* And in an other place, *The good of Mariage* (saith he) *among the people of God is in the holines of a Sacrament.* De bono cõiugali *c. 24.*

MATRIMONIE a Sacrament.

Who would haue thought such mysteries and Sacraméts to be in Mariage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle him self, & after him this holy father and others, had not noted it? or who can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do which know not God, and as our brutish new Maisters seeme to do that commend mariage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus we gather that matrimonie is a Sacrament, and not of the Greeke word *Mysterie* onely, as Caluin falsely saith, nor of the Latin word *Sacrament*, both which we know haue of their nature a more general signification, and that in the Scriptures also: but where as these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs why they also apply these words from their general signification to signifie specially and peculiarly those two Sacraméts neuer so named expressly in Scripture, and do not likewise folow the Catholike Church in calling matrimonie by the same name, which is here so called of the Apostle, specially where as the signification in it, is as great as in any other of the Sacraments, and rather greater.

1 *Thes.* 4.

The grace giuen by this Sacrament.

μυστήριον Sacramentum.

The protestants fleshly estimation of mariage.

CHAP. VI.

Likewise children and parents he exhorteth, 5 item seruants and maisters. 10 Then, that al take courage in the might of God, but so, that withal they arme them selues (considering what mightie enemies they haue) with al peeces of spiritual armour, 18 praying alwaies feruently, and for him also.

Col. 3, 20 *Exo.* 20, *12. Deu.* 5, 16.

1 CHILDREN, obey your parents in our
2 Lord. for this is iust. † *Honour thy father and thy mother* (which is the first commaundement in
3 the promis,) † *that it may be wel with thee, and thou maiest be long-liued vpon the earth.* † And you fa-
4 thers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.

Col. 3, 22 *Tit.* 2, 9. 1 *Pet.* 2, 8.

5 † * Seruants, be obedient to your lordes according to

the fleſh, with feare and trembling, in the ſimplicitie of your hart, as to Chriſt: † not ſeruing to the eie, as it vvere pleaſing 6
men, but as the ſeruants of Chriſt, doing the vvil of God frō the hart, † vvith a good vvil ſeruing, as to our Lord and not 7
to men. † Knovving that euery one vvhat good ſoeuer he 8
ſhal doe, that ſhal he [c] receiue of our Lord, vvhether he be
c God leaueth no good worke vnrewarded.
bond, or free. † And you maiſters, doe the ſame things to 9
them, [b] remitting threatenings: knovving that both their
b ἀνιέντες Deu. 10, 17.
Lord and yours, is in heauen: and * acception of perſons is
not vvith him.

The Epiſtle vpon the 21 Sunday after Pentecoſt.
† Hence forth brethren, be ſtrengthened in our Lord, & 10
in the might of his povver. † Put you on the [c] armour of 11
c πανοπλίαν
God, that you may ſtand againſt the deceites of the Deuil.
† For our vvreſtling is not againſt fleſh and bloud: but 12
againſt Princes and Poteſtats, againſt the * rectors of the
Eph. 2, 2
vvorld of this darkenes, againſt the ſpirituals of vvickednes
in the celeſtials. † Therfore take the armour of God, that 13
you may reſiſt in the euil day, and ſtand in al things perfect.
† Stand therfore hauing your loines girded in truth, and 14
:: If mā could not be truely iuſt or haue iuſtice in him ſelf, hovv could he be clothed vvith iuſtice?
:: clothed with the breaſt-plate of iuſtice, † & hauing your 15
feete ſhod to the preparation of the Goſpel of peace: † in 16
al things taking the ſhield of faith, vvherevvith you may
extinguiſh al the firie dartes of the moſt vvicked one. † and 17
take vnto you the * helmet of ſaluation: and the ſvvord of
Eſ. 59, 17. 1. Theſ. 5, 8
the ſpirit (vvhich is the vvord of God) ‡ † in al praier 18
and ſupplication praying at al time in ſpirit: and in
the ſame vvatching in al inſtance and ſupplication for al
the ſaincts: † and for me, that ſpeache may be giuen me in 19
the opening of my mouth vvith cōfidence, to make knowen
the myſterie of the Goſpel, † for the vvhich I am a legate 20
in this chaine, ſo that in it I may be bold according as I
ought, to ſpeake.

† And that you alſo may knovv the things about me, 21
vvhat I doe: Tychicus my deereſt brother and faithful mini-
‡‡ S. Auguſtine noteth in ſundrie places vpō this ſame text, that faith without charitie ſerueth not to ſaluation. li. 50. ho. 7.
ſter in our Lord, vvil make you vnderſtād al things: † vvhom 22
I haue ſent to you for this ſame purpoſe, that you may know
the things about vs, and he may comfort your hartes. † Peace 23
to the brethren and :: charitie vvith faith from God the Fa-
ther, and our Lord IESVS Chriſt. † Grace with al that loue 24
our Lord IESVS Chriſt in incorruption. Amen.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.



OVV S. Paul vvas called by a viſion into Macedonia, vve reade Act. 16. and hovv he came to Philippi being the firſt citie thereof, and of his preaching, miracles, and ſuffering there. And againe Act. 19. Paul purpoſed in the Spirit, vvhen he had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying: After I haue been there, I muſt ſee Rome alſo. *Vvhich purpoſe he executed Act.* 20. *taking his leaue at Epheſus. And being aftervvard come into Achaia,* he had counſel to returne through Macedonia, *and ſo at length from Philippi he began his nauigation tovvard Hieruſalem, and from Hieruſalem being caried priſoner to Rome (Act.* 28.) *he vvrote from thence this Epiſtle to the Philippians: or rather in his ſecond apprehenſion, about* 10 *yeres after the firſt.*

In it he confirmeth them (as he did the Epheſians alſo about the ſame time) againſt the tentatiõ that they might haue in hearing that he vvere executed, therfore he firſt ſaith: And I vvil haue you knovv brethren, that the things about me, are come to the more furtherance of the Goſpel: ſo that my bandes vvere made manifeſt in Chriſt in al the Court &c. *Secondly he ſignifieth that his deſire is,* to be diſſolued and to be vvith Chriſt. *but yet (leſt they ſhould be diſcomforted) that he hopeth* to come againe *to them. Vvhereof notvvithſtanding, that he hath yet no certaintie, he ſignifieth in ſaying:* I hope to ſend Timothee vnto you, immediatly as I ſhal ſee the things that concerne me. *Thirdly therefore he prepareth them againſt the vvorſt, ſaying:* I hope to come againe to you: but and if I be immolated, vpon the ſacrifice and ſeruice of your faith, I reioyce and congratulate vvith you al, and the ſelf ſame thing do you alſo reioyce and congratulate vvith me.

Eph. 3. Phil. 1. v. 12. 23. 26. Phil. 2. v. 23. 24. 17.

Moreouer he partly vvarneth them (as he had done before) of thoſe Iudaical falſe-apoſtles vvho preached circumciſion & Moyſes Lavv to the Chriſtian Gentils: partly he exhorteth them to ſuffer perſecution, to liue vvel, and ſpecially to humble them ſelues one to an other, rather then by any pride to breake the peace & vnitie of the Church.

Phil. 3.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

Hauing ſignified that he vſeth to thanke God for their vertue, 9 and alſo to pray for their encreaſe: 12 he certifieth them (for their confirmatiō & comfort) vvhat good vvas come through his troubles at Rome, 20 & that he doubteth not (though he rather deſire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namely not to ſhrinke for perſecution.

PAVL and Timothee the ſeruants of IESVS Chriſt: to al the ſainctes in Chriſt IESVS that are at Philippi, vvith the [a]Biſhops and Deacons. † Grace to you and peace from God our father, and our Lord IESVS Chriſt. 1 2

† I giue thankes to my God in al memorie of you († alvvaies in al my praiers for al you, vvith ioy making petition) † for your communicating in the Goſpel of Chriſt from the firſt day vntil novv. † truſting this ſame thing, that he which hath begōne in you a good vvorke, vvil perfit it vnto the day of Chriſt IESVS. † as it is reaſon for me, this to thinke for al you, for that I haue you in hart, & in my bandes, and in the defenſe, and the confirmation of the Goſpel, al you to be partakers of my ioy. † For God is my vvitnes, hovv I couet you al in the bowels of IESVS Chriſt. † And this I pray, that your charitie may more and more abound in knovvledge and in al vnderſtanding: † that you may approue the better things, that you may be ſincere and vvithout offence vnto the day of Chriſt, † repleniſhed vvith the fruite of iuſtice by IESVS Chriſt, vnto the glorie and praiſe of God. ¶ 3 4 5 6 7 8 9 10 11

The Epiſtle vpon the 22 Sunday after Pentecoſt.

† And I vvil haue you knovv brethren, that the things about me are come to the more furtherance of the Goſpel: 12

† ſo

13 † ſo that my bandes vvere made manifeſt in Chriſt in al the
14 court, and in al the reſt, † that many of our brethren in our
Lord, hauing confidence in my bandes, vvere bold more
aboundantly vvithout feare to ſpeake the vvord of God.
15 † Some in deede euen for enuie and contention: but ſome al-
16 ſo for good vvil preache Chriſt. † Some of charitie: knovv-
17 ing that I am ſet vnto the defenſe of the Goſpel. † And ſome
of contention preache Chriſt not ſincerely: ſuppoſing that
18 they raiſe affliction to my bandes. † But vvhat? So that by al
meanes, vvhether by occaſion, or by truth, Chriſt be prea-
19 ched: in this alſo I reioyce, yea & vvil reioyce. † For I knovv
that this ſhal fall out to me vnto ſaluatiō by your praier and
20 the ſubminiſtration of the Spirit of IESVS Chriſt, † ac-
cording to my expectation & hope, becauſe in nothing ſhal
I be confounded, but in al confidence as alvvaies, novv alſo
ſhal Chriſt be magnified in my body, vvhether it be by life,
21 or by death. † For vnto me, to liue is Chriſt: and to die is
22 gaine. † And if to liue in the fleſh, this vnto me be the fruit
23 of the vvorke, and vvhat I ſhal chooſe I knovv not. † And
I am ſtraitened of the tvvo: hauing deſire to be diſſolued &
to be vvith Chriſt, a thing much more better. † but to abide
more neceſſarie 24 in the fleſh, `neceſſarie' for you. † And truſting this, I know
that I ſhal abide and continue vvith you al, vnto your fur-
Eph. 4,1 25 therance and ioy of the faith: † that your gratulation may
abound in Chriſt IESVS in me, by my comming againe to
you.
26 † Only *conuerſe ye vvorthie of the Goſpel of Chriſt:
that vvhether vvhen I come and ſee you, or els be abſent, I
may heare of you that you ſtand in one Spirit, of one minde
27 labouring together to the faith of the Goſpel. † And in no-
thing be ye terrified of the aduerſaries, vvhich to them is
[b] cauſe of perdition: but to you of ſaluation, & this of God:
[c] *ἔνδειξις*, A manifeſt proofe and euidence.
28 † for to you [c] it is giuen for Chriſt, not only that you beleeue
29 in him, but alſo that you ſuffer for him, † hauing the ſame
*` doe heare* combat like as you haue ſeen in me, and novv `haue heard'
of me.

ANNOTATIONS
CHAP. I.

2. Biſhops

Bishops and Priests alwais distinct functions.

2. *Bishops and deacons.*] Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one towne, that there is no difference betvvixt a Bishop and a Priest, vvhich vvas the old hereſie of Arius, of vvhich matter,* in other places: for this present it is ynough to knovv that in the Apoſtles time there vvere not obſerued alvvaies proper diſtinct names of either function, as they vvere quickly after vvard, though they vvere alvvaies diuers degrees & diſtinct functions. *See S. Chryſoſtom, Oecumenius, Theophylactus, and the reſt of the Gracians vpon this place.*

* *See Annot. Tit.* 1. v. 5.

CHAP. II.

He exhorteth them moſt inſtantly to keepe the vnitie of the Church, and to humble themſelues for that purpoſe one to an other, 5 by the example of the marueilous humilitie of Chriſt, 9 ſpecially ſeing hovv marueilouſly he is novv exalted for it. 12 Item to obedience, feare, and perſeuerance. 17 Inſinuating (leſt it ſhould aftervvardes trouble them) that he may be martyred as thus time. 19 Timothee he hopeth to ſend, vvhom he highly commendeth: 25 as alſo Epaphroditus, vvhom he preſently ſendeth.

IF therfore there be any conſolation in 1
Chriſt, if any ſolace of charitie, if any ſocietie of ſpirit, if any bovvels of commiſeration: † fulfil my ioy, that you be of 2
one meaning, hauing the ſame charitie, of
one minde, agreing in one. † nothing 3
by contentiõ, neither by vaine glorie: but
in humilitie, * eche coũting other better then them ſelues: *Ro.* 12,
† * euery one not cõſidering the things that are their owne, 4 10.
but thoſe that are other mens. † For this thinke in your 5 *1 Cor.* 10,
ſelues, vvhich alſo in Chriſt IESVS, † vvho vvhen he vvas 6 24.
in the forme of God, thought it no robberie, him ſelf to be
equal to God, † but he exinanited him ſelf, taking the forme 7
of a ſeruant, made into the ſimilitudo of men, and in ſhape
found as man. † He * humbled him ſelf, made obediẽt vnto 8 *Heb.* 2, 9
death: euen the death of the croſſe. † " For the vvhich thing 9
God alſo hath exalted him, and hath giuen him a name vvhich
is aboue al names: † that * in the " name of IESVS euery knee 10 *Eſ.* 45,
bovve of the celeſtials, terreſtrials, and infernals: † and eue- 11 14. *Ro.*
ry tongue cõfeſſe that our Lord IESVS Chriſt is in the glorie 14, 11.
of God the Father, †

The Epiſtle vpon Palme Sunday. And vpon Holy Roode day, Mai. 3.

The Epiſtle vpon Holy Roode day Septemb. 14. And in a Votiue Maſſe of the Holy Croſſe.

† Therfore my deereſt, (as you haue alvvaies obeied) 12
not as in the preſence of me only, but much more novv in
my abſence, " vvith feare and trembling vvorke your ſaluation. † For it is God that " vvorketh in you both to vvil 13
and to accompliſh, according to his good vvil. † And doe 14
ye al things vvithout murmurings and ſtaggerings: † that 15
you may be vvithout blame, and the ſimple children of God,
vvithout

vvithout reprehenſion in the middes of a crooked and perueꝛſe generation, among vvhom you ſhine as lightes in the
16 vvorld: † conteining the vvord of life :: to my glorie in the daie of Chriſt, becauſe I haue not runne in vaine, nor in
17 vaine laboured. † But and if I be :: immolated, vpon the "ſacrifice and ſeruice of your faith, I reioyce and congratulate
18 vvith you al. † And the ſelf ſame thing doe you alſo reioyce, and congratulate vvith me.
19 † And I hope in our Lord IESVS, to ſend Timothee vnto you quickly, that I alſo may be of good comfort, when
20 I knovv the things pertaining to you. † For I haue no mā ſo of one minde that vvith ſincere affection is careful for you.
21 † For :: al ſeeke the things that are their ovvne: not the
22 things that are IESVS Chriſts. † And knovv ye an experiment of him, that as a ſonne the father, ſo hath he ſerued
23 vvith me in the Goſpel. † This man therfore I hope to ſend vnto you, immediatly as I ſhal ſee the things that concerne
24 me. † And I truſt in our Lord that my ſelf alſo ſhal come to
25 you quickly. † But I haue thought it neceſſarie to ſend to you Epaphroditus my brother and coadiutor and fellovv ſouldiar, but your Apoſtle, and miniſter of my neceſſitie.
26 † Becauſe in deede he had a deſire tovvard you al: and vvas
27 penſife, for that you had heard that he vvas ſicke. † For in deede he vvas ſicke euen to death: but God had mercie on him: and not only on him, but on me alſo, leſt I ſhould haue
28 ſorovv vpon ſorovv. † Therfore I ſent him the more ſpedily: that ſeeing him, you may reioyce againe, and I may be
29 vvithout ſorovv. † Receiue him therfore vvith al ioy in
30 our Lord: and ſuch intreate vvith honour. † becauſe for the vvorke of Chriſt, he came to the point of death: yelding his life, that he might fulfil that vvhich on your part vvanted tovvard my ſeruice.

:: Such as haue by their preaching gained any to Chriſt, ſhal ioy and glorie therein exceedingly at the day of our Lord.

:: Paſtors ought to be ſo zelous of the ſaluation of their flocke, that vvith S. Paul they ſhould offer them ſelues to death for the ſame.

:: Many forſake their teachers vvhen they ſee them in bandes and priſon for their faith, becauſe moſt mē preferre the vvorld before Chriſts glorie.

ANNOTATIONS
CHAP. II.

9. *For the vvhich.*] Caluin doth ſo abhorre the name of merite in Chriſtian men tovvard their ovvne ſaluation, that he vvickedly and vnlearnedly denieth Chriſt him ſelf to haue deſerued or merited any thing for him ſelf: though theſe vvordes (vvhich he ſhamefully vvrithgeth from the proper and plaine ſenſe, to ſignifie a ſequel, and not a cauſe of his exaltation) and diuers other in hol. vvrite, proue that he merited for him ſelf according to al learned mens iudgement. As Apoc 5. *The lambe that vvas ſlaine, is vvorthie to receiue power and Diuinitie.* And Heb. 2. *We ſie* IESVS *for the paſſion of death, crovvned vvith glorie and honour.* See S. Auguſtine vpō theſe vvordes of the Pſalme 109. *propterea exaltabit caput.*

Caluins blaſphemie againſt Chriſts ovvne merites.

The Protestants vvill haue no reuerence done at the name of IESVS.

10. Name of IESVS.] By the like vvickednes they charge the faithful people for capping or kneeling vvhen they heare the name of IESVS. as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elemẽts vvhereof the vvord vvritten or spoken consisteth, and al this, by sophistications to drawv the people from due honour and deuotion tovvard CHRIST IESVS, vvhich is Satans drift by putting scruples into poore simple mens middes about his Sacraments, his Saincts, his Crosse, his name, his image, & such like, to abolish al true religiõ out of the vvorld, and to make them plaine Atheists. But the Church knovveth Satans cogitations, and therfore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer IESVS is named. because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvel as of IESVS CHRIST? And it is a pitiful case to see these prophane subtelties of Heretikes to take place in religion, vvhich vvere ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but tovvardes Christ it must be superstitious.

How Catholikes honour the name of IESVS, and other things pertaining to him.

12. With feare and trembling.] Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, *Blessed is the man that alvvaies is fearful.* Prouerb. 28, v. 14.

Vaine securitie of saluatiõ.

13. Worketh in you.] Of this thus saith S. Augustine, *Not because the Apostle saith, it is God that vvorketh in you both to vvil and vvorke, must vve thinke he taketh avvay our free vvill. For if it vvere so, then vvould he not a litle before haue vvilled them to vvorke their avvne saluation vvith feare and trembling. For vvhen they be commaunded to vvorke, their free vvil is called vpon: but, vvise trembling and feare, is added, lest by attributing their vvel vvorking to them selues, they might be proud of their good deedes as though they vvere of them selues.* August. de gratia & lib. arbit. c. 9.

S. Augustine answereth the obiectiõ against free vvil.

17. The sacrifice.] The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hostes to God.

Martyrdom.

CHAP. III.

He vvarneth them of the False-apostles, & shevving that him self had much more to bragge of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering vvith him (in vvherin yet he acknovvledgeth his imperfection) in exhorting them to beare Christes Crosse vvith him, and not to imitate those bellygods.

FROM hence forth my brethren, re- 1
ioyce in our Lord. To vvrite the same
things vnto you, to me surely it is not
tedious, and to you it is necessarie. † See 2
the dogges, see the euil vvorkers, see the
[c] concisiõ. † For vve are the [c] circumci- 3
sion, vvhich in spirit serue God: and vve
glorie in Christ IESVS, and not hauing
confidence in the flesh, † albeit I also haue confidence in 4
the flesh. † If any other man seeme to haue confidence in 5
the flesh, I more, † circumcised the eight day, of the stocke
of Israël, of the tribe of Beniamin, * an Hebrevv of He-
brevves: * according to the Lavv, a Pharisee: † according to 6
emulation, persecuting the Church of God: according to the
iustice that is in the Lavv, conuersing vvithout blame. † But 7
the

[c] By aliusiõ of vvords, he calleth the carnal Christiã Iews that yet boasted in the circũcision of the flesh, *concisiõ*: & him self & the rest that circũcided their hart and senses spiritually, the true *circumcision*. S. Chryst. Theophylact.

[c] κατατομὴν· ἐν περιτομὴ

2. Cor. 11, 22. Act. 23, 6.

the things that vvere gaines to me, thoſe haue I eſteemed for
8 Chriſt, detriments. † Yea but I eſteeme al things to be de-
triment for the paſſing knovvledge of IESVS Chriſt my
Lord: for vvhom I haue made al things as detriment, and do
9 eſteeme them as dung, that I may gaine Chriſt: † and may
be found in him not hauing "my iuſtice vvhich is of the
Lavv, but that vvhich is of the faith of Chriſt, vvhich is of
10 God iuſtice in faith: † to knovv him, and the vertue of his
reſurrection, and the ſocietie of his paſſions, configured to
11 his death, † :: if by any meanes I may come to the reſur-
12 rection vvhich is from the dead. † " Not that novv I haue
receiued, or novv am perfect: but I purſue, if I may compre-
hend vvherein I am alſo comprehended of Chriſt IESVS. †
13 † Brethren, I do not account that I haue comprehended. Yet
one thing: forgetting the things that are behinde, but ſtret-
14 ching forth my ſelf to thoſe that are before, † I purſue to
c ad bra-uium the marke, c to the price of the ſupernal vocation of God in
15 Chriſt IESVS. † Let vs therfore as many as are perfect, be
thus minded: and if you be any "othervviſe minded, this alſo
d vvil reueale 16 God d hath reuealed to you. † Neuertheleſſe vvherevnto we
are come, that vve be of the ſame minde, let vs continue in
the ſame rule.
17 †[a] Be folovvers :: of me brethren: & obſerue them that
Ro. 16, 17. 18 vvalke ſo as you haue our forme. † For * many vvalke
vvhom often I told you of (and novv vveeping alſo I tel
19 you) the enemies of the croſſe of Chriſt: † vvhoſe end is
deſtruction: vvhoſe God, is the belly: and their glorie in
20 their confuſion, vvhich minde vvorldly things. † But our
conuerſation is in heauen: vvhence alſo vve expect the Sa-
uiour, our Lord IESVS Chriſt, † vvho vvil reforme the body
21 of our humilitie, configured to the body of his glorie, ac-
cording to the operation vvherby alſo he is able to ſubdue
al things to him ſelf.

The Epiſtle for a Confeſſor that is not a Biſhop.

:: If S. Paul ceaſed not to labour ſtill, as though he vvere not ſure to come to the marke vvithout continual endeuour: vvhat ſecuritie may vve poore ſinners haue of Heretikes perſuaſions & promiſes of ſecuritie and ſaluation by onely faith

a The Epiſtle vpon the 23 Sunday after Penthecoſt. And for S. Clemẽt, Nouemb. 23.

:: It is a good ly thing vvhen the Paſtor may ſo ſay to his flocke. Neither is it any derogatiõ to Chriſt, that the people ſhould imitate their Apoſtles life & doctrine, & other holy men, S. Auguſtine, S. Bernard, S. Dominike, S. Francis.

ANNOTATIONS
CHAP. III.

9. *My iuſtice.*] Diuers Lutherans in their tranſlations do ſhamfully mangle this ſentence by tranſpoſing the vvordes, and falſe pointing of the partes thereof, to make it haue this ſenſe, that the Apoſtle vvould haue no iuſtice of his ovvne, but onely that iuſtice vvhich is in Chriſt. Vvhich is a falſe and heretical ſenſe of the vvordes, and not meant by S. Paul: vvho calleth that a mans ovvne iuſtice, vvhich he chalengeth by the vvorkes of the Lavv or nature vvithout the grace of Chriſt: and that Gods iuſtice (as S. Auguſtine expoundeth this place) not vvhich is in God, or by

Magdeburg. cent. 1. li. 2 c. 4. pag. 222.

The obiection againſt inherent iuſtice, anſvvered.

vvhich God is iuſt, but that vvhich is in man from God and by his gift. *Ii. 3 cont. 2 ep. Pelag. c. 7. de Sp. & lit. c 9.*

Double perfection: here, and in the life to come.

12. *Not that nowv.*] No man in this life can attaine the abſolute perfectnes either of iuſtice or of that knovvledge vvhich ſhal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, vvhich in reſpect of the perfection in glorie, is ſmall, but in reſpect of other leſſer degrees of mans iuſtice and knovvledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth him ſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained thervnto.

The heretikes foliſh defenſe of their diſſenſions and diuiſions among them ſelues.

15. *Othervviſe minded.*] Vvhen Catholike men novv a daies charge Heretikes vvith their horrible diuiſions, diſſenſions, combattes, contentions, and diuerſities among them ſelues, as the Catholikes of al other ages did chalenge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe vvhere the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith (*li. de agone Chriſt. c. 29*) the iuſt iudgement of God that they vvhich ſeeke nothing els but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) therfore (I ſay) vvhen men charge the Proteſtants vvith theſe things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian ſtood againſt others, that S. Auguſtine and S. Hierom vvrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but ridiculouſly and againſt the rule of S. Paul here, acknovvledging that in this imperfection of mens ſcience in this life, euery one can not be free from al error, or thinke the ſame that an other thinketh: vvherevpon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreable to our humane condition and the ſtate of the vvay that vve be in: alvvaies prouided, that the controuerſie be ſuch and in ſuch things, as be not againſt the ſet knovven rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellovvſhip, and communion in praier, ſeruice, Sacraments, and other offices of life and religion. for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they knovv that be acquainted vvith the vvritings of Luther againſt Zuinglius, or Vveſtphalus againſt Caluin, or the Puritans againſt the Proteſtants, not onely charging one an other vvith Hereſie, Idolarrie, Superſtition, and Atheiſme, but alſo condemning ech others ceremonies or maner of adminiſtrations, til it come to excommunication, and baniſhment, yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, vvho al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thankes be to God) come to one holy Maſſe, and receiue the ſame Sacraments, and obey one head through out al the vvorld. S. Auguſtine *li. 2 de bapt. c. 5.* ſhal make vp this matter vvith this notable ſentence: *We are men* (ſaith he) *and therfore to thinke ſomevvhat othervviſe then the thing is, is an humane tentation: but by louing our ovvne ſentences to much, or by enuying our betters, to procede vnto the ſacrilege of deuiding the mutual ſocietie and of making ſchiſme or hereſie, is diueliſh preſumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after, *If you be any other vviſe minded, this God vvil reueale: but to them only* (ſaith he) *that vvalke in the vvay of peace, and that ſtray a ſide into no diuiſion or ſeparation.* Vvhich ſaying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth.

The difference betvvene the diſagreing of auncient fathers or other Catholikes, & the Heretikes diſſenſions among them ſelues.

The ſpiteful vvritings of Heretikes, one Secte againſt an other.

A notable place of S. Auguſtine.

CHAP. IIII.

He exhortath them to perſeuerance, 2 and certaine by name to vnitie, 3 to modeſtie, 6 to peace vvithout ſolicitude or careful anxietie, 8 to al that good is, 9 to ſuch things as they ſee in him ſelf. 10 that he reioyced in their contribution, not for his ovvne neede, but for their merite.

Therefore

1 THEREFORE, my deereſt brethren
and moſt deſired, my *ioy and my
crovvne: ſo ſtand in our Lord, my
`Euodia 2 deereſt. † `Euchodia I deſire & Syn-
3 tyché I beſeeche to be of one minde in
our Lord. † Yea and I beſeeche thee
my *ſincere companion, helpe thoſe
vvomen that haue laboured vvith me
in the Goſpel vvith :: Clement, and the reſt my coadiutors,
4 vvhoſe names are in the booke of life. ¶ † [b]Reioyce in our
5 Lord alvvaies: againe I ſay reioyce. † Let your modeſtie
6 be knovven to al men. Our Lord is nigh. † Be nothing care-
ful: but [c]in euery thing by praier & ſupplicatiō vvith thākes-
[c] ἐν παντὶ τῇ προσ-ευχῇ
7 giuing let your petitions be knovven vvith God. † And the
peace of God vvhich paſſeth al vnderſtanding, keepe your
hartes and intelligences in Chriſt IESVS. ¶
8 † For the reſt brethren, vvhat things ſo euer be true,
vvhatſoeuer honeſt, whatſoeuer iuſt, vvhatſoeuer holy, what-
ſoeuer amiable, vvhatſoeuer of good fame, if there be any
vertue, if any praiſe of diſcipline, theſe things thinke vpon.
9 † Vvhich you haue both learned, and receiued, and heard, &
ſeen in me: theſe things doe ye, and the God of peace ſhall
10 be vvith you. † And I reioyced in our Lord excedingly,
that once at the length you haue [c]refloriſhed to care for me,
11 as you did alſo care: but you vvere occupied. † I ſpeake not
as it vvere for penurie. for I haue learned, to be cōtent vvith
12 the things that I haue. † I knovv both to be brought lovv, I
knovv alſo to abound: (euery vvhere, and in al things I am
inſtructed) both to be ful, & to be hungrie, both to abound,
13 and to ſuffer penurie. † I can al things in him that ſtreng-
14 theneth me. † Neuertheleſſe you haue done vvel, commu-
nicating to my tribulation.
15 † And you alſo knovv ô Philippians, that in the begin-
ning of the Goſpel, vvhen I departed from Macedonia, no
church communicated vnto me in the account of gift and
16 :: receite, but you only: † for vnto Theſſalonica alſo, once
17 and tvvice you ſent to my vſe. † Not that I ſeeke the gift, but
18 I ſeeke the fruite abounding in your account. † But I haue al
things, and abound: I vvas filled after I receiued of Epa-
phroditus the things that you ſent, an odour of ſvveetenes,
19 an * acceptable hoſt, pleaſing God. † And my God ſupply

:: This Clement vvas aftervvard the 4 Pope of Rome from S. Peter, as S. Hierom vvriteth according to the cōmon ſupputation.

b The Epiſtle vpon the 3 Sunday in Aduent.

c This refloriſhing is the reuiuing of their old liberalitie, vvhich for a time had been ſlacke & dead. S. Chryſ.

:: He counteth it not mere almes or a free gift that the people beſtoweth on their Paſtors or preachers, but a certaine mutual traffike as it vvere, and enterchange: the one giuing ſpiritual, the other rēdering tēporal things for the ſame.

al your ᶜlacke according to his riches in glorie, in Chriſt IESVS. † And to God & our father be glorie vvorld vvithout end. Amen. c χρείαν

† Salute ye euery ſaincte in Chriſt IESVS. † The brethren that are vvith me, ſalute you. Al the ſainctes ſalute you: but eſpecially they that are of Cæſars houſe. † The grace of our Lord IESVS Chriſt be vvith your ſpirit. Amen.

ANNOTATIONS
CHAP. IIII.

The revvard of preachers.

1. *My ioy.*] He calleth them his ioy and crovvne, for that he expected the crovvne of euerlaſting life as a revvard of his labours tovvardes them. Vvhereby vve may learne alſo, that beſides the eſſential glorie vvhich ſhal be in the viſion and fruition of God, there is other manifold felicitie incident in reſpect of creatures.

Suſpitious tranſlation.

2. *Sincere companion.*] The Engliſh Bibles vvith one conſent interprete the Greeke vvordes, *faithful yokefellovv*, perhaps to ſignifie (as ſome vvould haue it) that the Apoſtle here ſpeaketh to his vvife: but they muſt vnderſtand that their Maiſters Caluin and Beza miſlike that expoſition, and ᵃ al the Greeke fathers almoſt much more reiect it, and it is againſt S. Paules ovvne vvordes ſpeaking to the vnmaried, That it is good for them to remaine ſo, euen as him ſelf did. 1 Cor. 7, 8. Vvhereby it is euident he had no vvife, and therfore meaneth here ſome other his coadiutor and fellovv-labourer in the Goſpel.

S. Paul had no vvife.

ᵃ *S. Chryſ. Theodore. Oecum. Theophyl.*

Almes giuen religiouſly.

18. *Acceptable.*] Hovv acceptable almes are before God, vve ſee here: namely vvhen it is giuen for religion to deuout perſons for a recompenſe of ſpiritual benefites. for ſo it putteth on the condition of an oblation or ſacrifice offered to God, and is moſt acceptable and ſvvete in his ſight.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.



HE Epiſtle to the Coloſsians is not only in ſenſe, but almoſt in vvordes alſo, all one vvith the Epiſtle to the Epheſians, and vvas ſent alſo by the ſame meſſenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bandes and ſufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therfore no doubt it vvas vvritten at Rome at the ſame time, to vvitte, in his laſt apprehenſion, yet before he knevv of his martyrdom.

This difference there is, that he had himſelf preached to the Epheſians, but vvith the Coloſsians he had neuer bene, as he ſignifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Epheſians, yet in matters of doctrine he is longer. And generally he aſſureth them, that to be the truth, vvhich their Apoſtle Epaphras had taught them, but namely he giueth them vvarning both of the Iudaical False-apoſtles, vvho ſought to corrupt them vvith ſome ceremonies of Moyſes lavv: and alſo of the Platonike Philoſophers, vvho reiected Chriſt; (vvho is in deede the head of the Church and Mediator to bring vs to God) and in ſteed of him, brought in certaine Angels as more excellēt then he, vvhom they termed, Minores dij, teaching the people to ſacrifice vnto them (calling that, humilitie) that they might bring them to the great God. Vvith vvhich falſehod the hereſie of Simōn Magus a long time deceiued many, as vve reade in Epiph. hær. 21.

Againſt ſuch therefore S. Paul telleth the Coloſsians, that Chriſt is the Creator of all the Angels, God in perſon, the head of the Church, the principall in all reſpects: that he is the Redeemer, Mediator, and pacifier betvvene God and men, and therefore by him vve muſt goe to God, ſo that vvhether vve pray our ſelues, or deſire any other in earth or in heauen to pray for vs, al muſt be done (as the Cath. Church in euery Collect doth) Per Chriſtum dominum noſtrum, that is, through Chriſt our Lord. or, per Do. noſtrum Ieſum Chriſtum filium tuum, qui tecum viuit & regnat, &c. Vvhereby the Church profeſſeth cōtinually againſt ſuch ſeductions, both the Mediatorſhip, and the Godhead of Chriſt.

THE

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encrease, he doeth vvithal giue vvitnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, vvho is cheefe aboue al, and peacemaker by his bloud. This is the Gospel not of Epaphras alone, but of the vniuersal Church, and of Paul him self vvho also suffereth for it.

PAVL an Apostle of IESVS Christ 1
by the vvil of God, and brother Ti-
mothee: † to them that are at Co- 2
lossa sainctes and faithful brethren in
Christ IESVS. † Grace to you and 3
peace from God our Father and our
Lord IESVS Christ.

Vve giue thankes to God and
the Father of our Lord IESVS Christ
alvvaies for you, praying: † hearing your faith in Christ 4
IESVS, and the loue vvhich you haue to vvard al the saincts,
† for the hope that is laid vp for you in heauen, vvhich you 5
haue heard in the vvord of the truth of the Gospel, † that 6
is come to you, as also ∷ in the vvhole vvorld it is, and fru-
ctifieth, and grovveth, euen as in you, since that day that you
heard & knevv the grace of God in truth, † as you learned 7
of Epaphras our deerest fellovv-seruant, vvho is a faithful
minister of IESVS Christ for you, † vvho also hath mani- 8
fested to vs your loue in spirit. † Therfore[b] vve also from 9
the day that vve heard it, cease not praying for you and desi-
ring, that you may be filled vvith the knovvledge of his vvil,
in al vvisedom, and spiritual vnderstanding: † that you may 10
vvalke[c] vvorthie of God, in al things pleasing: Fructifying
in

∷ He sheweth that the Churche and Christes Gospel should daily grovv and be spred at length through the whole world. Which can not stand vvith the heretikes opinion of the decay thereof so quickly after Christes time, nor agree by any meanes to their obscure Conuenticles. See S. Augustine ep. 80. *in fine.*

b The Epistle vpon the 24 Sunday after Pentecost.

c So S. Ambr. & the Gr. Doctors, or thus: *vvorthily, pleasing God &c.*

c ἀξίως κυρίου

in [c] al good vvorke, & increasing in the knovvledge of God:
11 † in al povver strengthened according to the might of his
12 glorie, in al patience and longanimitie vvith ioy † giuing thankes to God and the Father, vvho hath made vs [::] vvorthy
13 vnto the part of the lot of the saincts in the light: † vvho hath deliuered vs from the povver of darkenes, and hath
14 translated vs into the kingdom of the sonne of his loue, † in vvhom vve haue redemption, the remission of sinnes:
15 † vvho is the *image of the inuisible God, the first-borne of
Hebr. 1, 3 16 al creature: † because * in him vvere created al things in
Io. 1, 3. heauen, and in earth, visible, and inuisible, vvhether Thrones, or Dominations, or Principalities, or Potestates: † al by him,
17 & in him vvere created: † and he is before al, and al consist in
18 him. † And he is the head of the body, the CHVRCH, vvho is the beginning, first-borne of the dead: that he may be in al
19 things holding the primacie: † because in him it hath vvel
20 pleased, al fulnes to inhabite: † and by him to reconcile al things vnto him self, pacifying by the bloud of his crosse, vvhether the things in earth, or the things that are in heauen.
21 † And you, vvhereas you vvere sometime alienated and
22 enemies in sense, in euil vvorkes: † yet novv he hath reconciled in the body of his flesh by death, to present you holy
23 & immaculate, and blameles before him: † if yet ye cõtinue in the faith, grounded and stable, and vnmoueable from the hope of the Gospel vvhich you haue heard, vvhich is preached among al creatures that are vnder heauen, vvhereof I
24 Paul am made a minister. † Vvho novv reioyce in suffering for you, and " do accomplish those things that vvant of the passions of Christ, in my flesh for his body, vvhich is the
25 CHVRCH: † vvhereof I am made a minister according to the dispensation of God, vvhich is giuen me tovvard you, that I
26 may fulfil the vvord of God, † the mysterie that hath been hidden from vvorldes and generations, but novv is manifested to his saincts, † to vvhõ God vvould make knowen
27 the riches of the glorie of this sacrament in the Gentiles,
28 vvhich is Christ, in you the hope of glorie, † vvhom vve preache, admonishing euery man, and teaching euery man in al vvisedom, that vve may present euery man perfect in
29 Christ IESVS. † Vvherein also I labour striuing according to his operation vvhich he vvorketh in me in povver.

[c] Many things requisite, and diuers things acceptable to God beside faith.

[::] We are not onely by acceptation or imputation partakers of Christes benefites, but are by his grace made worthie thereof, and deserue our saluation condignely.

ANNOTATIONS
CHAP. I.

There is no want in Chriſtes paſsions vvhich he ſuffred in him ſelf as head: but there is vvans in thoſe paſsions of Chriſt vvhich he daily ſuffereth in his body the Church, and the members thereof.

24. Do accompliſh that vvanteth.] As Chriſt the head and his body make one perſon myſtical and one full Chriſt, the Church being therfore his plenitude, fulnes, or complement *Epheſ.* 1: ſo the paſsions of the head and the afflictions of the body and members make one complete maſſe of paſsions. Vvith ſuch difference for al that, betvvene the one ſort and the other, as the preeminence of the head (and ſpecially ſuch a head) aboue the body, requireth and glueth. And not only thoſe paſsions vvhich he ſuffered in him ſelf, vvhich vvere fully ended in his death, and vvere in them ſelues fully ſufficient for the redemption of the vvorld & remiſſion of al ſinnes, but al theſe vvhich his body and members ſuffer, are his alſo, and of him they receiue the condition, qualitie, and force to be meritorious and ſatisfactorie. for though there be no inſufficiencie in the actions or paſsions of Chriſt the head, yet his vviſedom vvil, and iuſtice requireth and ordaineth,* that his body and members ſhould be fellovves of his paſsions, as they looke to be fellovves of his glorie: that ſo ſuffering vvith him and by his example, they may applie to them ſelues and others the general medicine of Chriſtes merites and ſatisfactions, as it is effectually alſo applied to vs by Sacraments, ſacrifice, and other vvaies alſo: the one ſort being no more iniurious to Chriſtes death then the other, notvvithſtanding the vaine clamours of the Proteſtants, that vvould vnder pretence of Chriſtes Paſſion, take avvay the valure of al good deedes. Herevpon it is plaine novv, that this accompliſhment of the vvants of Chriſtes Paſsions, vvhich the Apoſtle and other Saincts make vp in their fleſh, is not meant but of the penal and ſatisfactorie vvorkes of Chriſt in his members, euery good man adding continually (and ſpecially Martyrs) ſomevvhat to accompliſh the full meaſure thereof: and theſe be the plenitude of his paſsions and ſatisfactions, as the Church is the plenitude of his perſon: & therfore theſe alſo through the communion of Saincts and the ſociete that is not onely betvvene the head and the body, but alſo betvvene one member and an other, are not only ſatisfactorie and many vvaies profitable for the ſufferers them ſelues, but alſo for other their fellovv-members in Chriſt. for though one member can not merite for an other properly, yet may one beare the burden and diſcharge the debt of an other, both by the lavv of God and nature. and it vvas a ridiculous Hereſie of Vvicleffe to deny the ſame. Yea (as vve ſee here) the paſsions of Saincts are alvvaies ſuffered for the common good of the vvhole body, and ſometimes vvithal by the ſufferers ſpecial intention they are applicable to ſpecial perſons one or many: as here the Apoſtle ioyeth in his paſsions for the Colloſſians, in an other place his afflictions be for the ſaluation of the Corinthians, ſometimes he vviſheth to be *Anáthema*, that is according to Origens expoſition (*in li. nu. ho.* 10 *&* 24.) a ſacrifice for the Ievves, and he often ſpeaketh of his death as of a libation, hoſt, or offering, as the fathers do of al Martyrs paſsions. Al vvhich dedicated and ſanctified in Chriſtes bloud and ſacrifice, make the plenitude of his Paſſion, and haue a forcible crie, interceſſion, and ſatisfaction for the Church and the particular neceſſities thereof. In vvhich, as ſome do abound in good vvorkes and ſatisfactions (as S. Paul, vvho reakeneth vp his afflictions and glorieth in them 2 *Cor.* 11: and Iob, vvho auoucheth that his penalties farre ſurmounted his ſinnes: and our Ladie much more, vvho neuer ſinned, and yet ſuffered ſo great dolours) ſo other ſome do vvant, and are to be holpen by the aboundance of their fellovv-members.

Re. 8, 17. *Leo ſer.* 19. *de paſſio.*

2. *Cor.* 1, 6. *Re.* 9, 3. *Phil.* 2. 2 *Tim.* 4.

Iob 4.

The ground of Indulgéces or pardons.

Vvhich entercourſe of ſpiritual offices and the recompenſe of the vvants of one part by the ſtore of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyprian (See the Annotations 2 *Cor.* 2. v. 10) and of al indulgences or pardons, vvhich the Church daily diſpenſeth vvith great iuſtice and mercie, by their hands in vvhom Chriſt hath put the vvord of our reconcilement, to vvhom he hath committed the keies to keepe and vſe, his ſheepe to feede, his myſteries and al his goods to diſpenſe, his povver to binde and looſe, his commiſſion to remitte and reteine, and the ſtevvardſhip of his familie to giue euery one their meate and ſuſtenance in due ſeaſon.

How Chriſts merites are applied to vs, vvithout any iniurie to his death.

The vvorkes of one may ſatiſfie for an other.

CHAP. II.

He is careful for them, though he vvere neuer vvith them: that they reſt in the vvonderful vviſedom vvhich is in Chriſtian religion, and be not carried avvay either vvith Philoſophie, to leaue Chriſt and to ſacrifice to Angels: or vvith Iudaiſme, to retaine any ceremonies of Moyſes lavv.

FOR

1 FOR I vvil haue you knovv brethren,
vvhat maner of care I haue for you and
for them that are at Laodicia, and vvho-
soeuer haue not seen my face in the flesh:
2 † that their hartes may be comforted,
instructed in charitie, & vnto al the ri-
ches of the fulnes of vnderstãding, vnto
the knovvledge of the mysterie of God
3 the Father of Christ IESVS, † in vvhom be al the treasures
4 of vvisedom and knovvledge hidde. † But this I say :: that
5 no man deceiue you in loftines of vvordes. † For although
I be absent in body, yet in spirit I am vvith you: reioycing, &
seeing your order, & the constancie of that your faith which
6 is in Christ. † Therfore as you haue receiued IESVS Christ
7 our Lord, vvalke in him, † rooted and built in him, and con-
firmed in the faith, as also you haue learned, abounding ` in
him' in thankes-giuing.

` in it

8 † Bevvare lest any man deceiue you " by philosophie, and
vaine fallacie: according to the tradition of men, according
to the elements of the vvorld, and not according to Christ.
9 † For in him dvvelleth al the fulnesse of the Godhead cor-
10 porally: † and you are in him replenished, vvho is the head
11 in al Principalitie and Povver: † in vvhom al you are cir-
cumcised vvith circumcision not made by hand in spoiling
12 of the body of the flesh, in the circumcision of Christ, † bu-
ried vvith him in Baptisme: in vvhõ also you are risen againe
by the faith of the operation of God, vvho raised him vp
13 from the dead. † And you * vvhen you vvere dead in the of-
fenses and the prepuce of your flesh, did he quicken toge-
14 ther vvith him: pardoning you al offenses, † vvyping out
the hand vvriting ` of decree' that vvas against vs, vvhich
vvas contrarie to vs. and the same he hath taken out of the
15 vvay, fastening it to the crosse: † and spoiling the Principa-
lities and Potestats, [c] hath ledde them confidently in open
16 shevv, triumphing them in him self. † Let no man therfore
iudge you " in meate or in drinke, or in part of a festiual day,
17 or of the Nevv-moone, or of Sabboths: † vvhich are a
shadovv of things to come, but the body Christs.
18 † Let no man seduce you, [b] vvilling in the humilitie and
" religion of Angels, vvalking in the things vvhich he hath
19 not seen, in vaine puffed vp by the sense of his flesh, † and

Eph. 2, 1.

` by decrees

c ἐλειγμάτισεν,

:: Heretikes do most commonly deceiue the people with eloquẽce namely such as haue it by the gift of nature, as the Heretikes of al ages had, & lightly al seditious persons, vvhich dravv the vulgar sort to sedition by the allurement of their tongue. Nothing (saith S. Hierom. ep. 2. ad Nepotian.) is so easie as vvith volubilitie of tongue to deceiue the vnlearned multitude, which whatsoeuer it vnderstandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, πιθανολογίαν, persuasible speache.

b That is, wilful or selfwilled in voluntarie religiõ. for that is, θέλων ἐν θρησκείᾳ, whereof commeth the word folowing ἐθελοθρησκεία, Superstitio. v. 23. See Annot. v. 21.

c ἐπιχορηγούμενον. That is, taking ſubminiſtration of ſpiritual life and nouriſhment by grace from Chriſt the head.

"not holding the head, vvhereof the vvhole body by ioyntes and bandes being c ſerued & compacted, grovveth to the increaſe of God. † If then you be dead vvith Chriſt, from the 20 elements of this vvorld: " vvhy do you yet c decree as liuing in the vvorld? † Touch not, taſt not, hādle not: † which 21 things are al vnto deſtruction by the very vſe, according to 22 the precepts and doctrines of men. † vvhich are in deede 23 " hauing a ſhevv of vviſedom in ſuperſtition and humilitie, and not to ſpare the body, not in any honour to the filling of the fleſh.

c δογματίζεσθε

ANNOTATIONS
CHAP. II.

Philoſophie and other humane ſciences hovv profitable or hurtful to the Church of God.

8. By Philoſophie.] Philoſophie and al humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as they be in the Schooles of Chriſtian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Othervviſe vvhere ſecular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cauſe of al hereſie and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philoſophers, *the Patriarkes of Heretikes*, and declare that al the old hereſies roſe onely by to much admiring of prophane Philoſophie. *Hiero. ad Cteſiph. cont. Pelag. c. 1. Tertul. de præſcr. & cont. Hermog. & cont. Marcio. li. 5.* And ſo do theſe nevv ſectes no doubt in many things. for, other arguments haue they none againſt the preſence of Chriſt in the B. Sacrament but ſuch as they borovv of Ariſtotle and his like, concerning quantitie, accidents, place, poſition, dimenſions, ſenſes, ſight, taſt, and other ſtraites of reaſon, to vvhich they bring Chriſtes myſteries. Al Philoſophical arguments therfore againſt any article of our faith be here condemned as deceitful, and are called alſo here, *the tradition of men, and the elements of the vvorld.* The better to reſiſt vvhich fallacies and traditions of Heathen men, the Schoole learning is neceſſarie, vvhich keepeth Philoſophie in avve and order of faith, and vſeth the ſame to vvithſtand the Philoſophical and ſophiſtical deceites of the Heretikes and Heathen. So the great Philoſophers S. Denys, S. Auguſtine, Clemens Alexandrinus, Iuſtine, Lactantius and the reſt vſed the ſame to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambroſe, S. Hierom, and the Greeke fathers, furniſhed vvith al ſecular learning vnto the ſtudie of Diuinitie, vvhereof ſee S. Hierom *ep. 84 ad Magnum Oratorem.*

The Proteſtants abuſe Philoſophie againſt the B. Sacrament.

Schoole learning.

Scriptures abuſed by the Proteſtants againſt Chriſtian faſting & holydaies.

16. In meate.] The Proteſtants vvilfully or ignorantly applie al theſe kindes of forbearing meates, to the Chriſtian faſtes: but it is by the circunſtance of the text plaine (as S. Auguſtine alſo teacheth) that the Iudaical obſeruation and diſtinction of certaine cleane and vncleane meates is forbidden to the Coloſſians, vvho vvere in danger to be ſeduced by certaine Ievves, vnder pretence of holines to keepe the Lavv touching meates and feſtiuities and other like, vvhich the Apoſtle ſheevveth vvere onely ſhadovves of things to come: vvhich things are come, and therfore the ſaid ſhadovves to ceaſe. Vvhere he nameth the Sabboths and feaſtes of the nevv moone, that no man neede to doubt but that he ſpeaketh onely of the Ievviſh daies and kindes of faſtes and feaſtes, and not of Chriſtian holidaies or faſting daies at all.

Aug. ep. 59. ad Paulinum in ſolut. 7. quæſt.

S. Paules place cõcerning religion of Angels, explicated: and that

18. Religion of Angels.] By the like falſe application of this text as of the other before, the Heretikes abuſe it againſt the inuocation or honour of Angels vſed in the Catholike Church, vvhere the Apoſtle noteth the vvicked doctrine of Simon Magus and others (See S. Chryſ. *ho. 7 in hunc locum.* and *Epiph. hær. 21.*) vvho taught, Angels to be our mediators and not Chriſt. *non tenens caput, not holding the head,* as the Apoſtle here ſpeaketh, & preſcribed ſacrifices to be offered vnto them, meaning indifferently as vvel the il Angels as the good. Vvhich doctrine the ſaid Heretike had of Plato, vvho taught, that ſpirites (vvhich he calleth *demones*) vvere to be honoured as mediators next to God. Againſt vvhich S. Auguſtine diſputeth *li. 8. 9. & 10 de ciuit.* as the condemneth alſo the ſame vndue vvorſhip *li. 10 Confeſſ. cap. 42.* S. Hierom (q. 10 ad Algaſiam) expoundeth this alſo of il ſpirites or diuels, vvhom he proueth (out of S. Steuens ſermon *Act. 7.*) that the Ievves did vvorſhip, auouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Lavv. Of vvhich idolatrie alſo to Angels Theodorete ſpeaketh vpon this place, declaring that the Ievves defended their ſuperſtition tovvardes Angels by that, that the Lavv vvas giuen by them,

deceitfully

deceitfully at once inducing the Coloſſians, both to keepe the lavv, & to honouring of the Angels as the giuers of the ſame. Vvhereby diuers of the faithful vvere ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt vvhich abominations the Councel of Laodicia Cap. 35 tooke order, accurſing all that forſooke our Sauiour and committed idolatrie to Angels, and contemning Chriſt, kept conuenticles in the name of ſpirites and Idols. of vvhich kinde of vvorſhip of Angels and Diuels ſee Clemens Alexand. Strom. 3. Tertullia (*li. 5. cont. Marcion.*) expoundeth this place of the falſe teachers that feined them ſelues to haue reuelatiõ of Angels, that the Lavv ſhould be kept touching differẽce of cleane & vncleane meates. Vvhich is very agreable to that * in the Epiſtle to Timothee, vvhere S. Paul calleth abſtaning from meates after the Ievviſh or heretical maner, *the doctrine of Diuels*: vvhereof ſee more in the annotation vpon that place. Haimo a godly aſcient vvriter, vpon this place, ſaith further, that ſome Philoſophers of the Gentils and ſome of the Ievves alſo taught, that there vvere foure Angels Preſidents of the foure elements of mans body, and that in feined hypocriſie (vvhich the Apoſtle here calleth humilitie) they pretended to vvorſhip by ſacrifice the ſaid Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorſhip to be a derogation to Chriſts maieſtie, vvorſhipped Angels as the only mediators. Al vvhich vve ſet dovvne vvith more diligẽce, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect or praiers made to the holy Angels. Vvhom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lavvfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers. *Ioſu. 5, 14. Tob. 12, 12. Gen. 48, 16. Angelus qui eruit me. 2 Tim. 5, 21.* And that they may be praied vnto, & can helpe & heare vs, ſee S. Hierom *in cap. 10 Danielis*. S. Ambroſe *in Pſal. 118. ſer 1.* S. Auguſtine *li. 10 de ciuit. Dei c. 12.* Bede *li. 4 in Cantica c. 24.*

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1 Tim. 4, 1. the Proteſtants vvickedly abuſe it againſt the due honour & inuocation of Angels.

19. Not holding the head.] Becauſe he hath much a do vvith ſuch falſe preachers as taught the people to preferre the Angels vvhich gaue the Lavv, or other vvhatſoeuer, before Chriſt: in this Epiſtle, and to the Epheſians, he often affirmeth Chriſt to be our head, yea and to be exalted far aboue al creatures, Angels, Poteſtats, Principalities, or vvhatſoeuer.

20. Why do you.) A marueious impudent tranſlation of theſe vvordes in the Engliſh Bibles thus, *Why are you burdened vvith traditions?* Vvhereas the Greeke hath not that ſignification: but to make the name of Tradition odious, here they put it of purpoſe, not being in the Greeke: and in other places where Traditions are cõmended (*1 Cor. 11. and 2 Theſ. 2.*) and where the Greeke is ſo moſt flatly (παραδόσεις) there they tranſlate it, *inſtructions, ordinances*, &c.

δογματίζεσθε Heretical tranſlation.

21. Touch not.] The Heretikes (as before and alvvaies) very vainely alleage this againſt the Catholike faſtings: vvhen it is moſt cleere that the Apoſtle reprehendeth the foreſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Lavv, of not eating hogges, conies, hares fleſh, and ſuch like, not to touch a dead corps nor any place vvhere a vvomã in her floures had ſitt, & other infinite doctrines of touching, taſting, vvaſhing, eating, and the reſt, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them ſelues, ſometime cleane againſt Gods ordinance, and often friuolous and ſuperſtitious. Vvhich ſort as Chriſt in the Goſpel, ſo here S. Paul calleth the precepts and doctrines of men, and ſuperſtition, and (as the Greeke vvord ſignifieth) * voluntarie vvorſhip, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Chriſt in the Scriptures, or the Holy Ghoſt in the Church, or any lavvful authoritie of ſuch vvhom Chriſt commaundeth vs to obey. Againſt ſuch Sect-Maiſters therfore as vvould haue yoked the faithful againe vvith the Ievviſh or Heretical faſtes of Simon Magus and the like, S. Paul ſpeaketh, and not of the Churches faſtes or doctrines.

Scripture abuſed againſt the Churches faſtes.

*ἐθελοθρησκία

22. Hauing a ſhevv.] Againe the Heretikes of our time obiect, that theſe foreſaid falſe teachers pretended holines, vviſedom, and chaſtiſement of their bodies (for ſo S. Paul ſaith) by forbidding certaine meates according to the Ievves obſeruation, euen as the Catholikes do. It is true they did ſo, and ſo do moſt vices imitate vertues. for if chaſtiſing of mens bodies and repreſſing their concupiſcences and luſtes vvere not godly, and if abſtinence from ſome meates vvere not laudably and profitably vſed in the Church for the ſame purpoſe, no Heretikes (to induce the aboliſhed obſeruations and differences of meates of the Ievves, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falſely pretented the chaſtiſement of their fleſh, or made other ſhevv of vviſedom and pietie, to found their vnlavvful Heretical or Iudaical ſuperſtition concerning the ſame. The Catholike Church & her children, by the example of Chriſt, S. Iohn Baptiſt, the Apoſtles and other bleſſed men, do that lavvfully, godly, religiouſly, and ſincerely in deede to the end aforeſaid, vvhich theſe falſe Apoſtles onely pretended to do. So * S. Paul did chaſtiſe his body in deede, by vvatching, faſting, and many other afflictions, and that vvas lavvful and vvas true vviſedom and pietie in deede. The foreſaid Heretikes not ſo, but to induce the Coloſſians to Iudaiſme and other abominable errors, did but pretend theſe things in hypocriſie.

The hypocritical abſtinẽce of old Heretikes, maketh nothig againſt true and ſincere faſting, but cõmendeth it.

1 Cor. 9, 27. 2 Cor. 11, 27.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on ſuch vertues as are for the newe man. 18 In particular alſo, vvives and huſbands, children and parents, ſeruants and maiſters, ech ſort to do their duetie.

The Epiſtle vpon Eaſter euc.

IF THEREFORE if you be riſen vvith Chriſt, ſeeke the things that are aboue: vvhere Chriſt is ſitting on the right hand of God. † Minde the things that are aboue, not the things that are vpon the earth. † For you are dead: and your life is hidde vvith Chriſt in God. † Vvhen Chriſt ſhal appeare, your life: then you alſo ſhal appeare vvith him in glorie. ℣ 1 2 3 4

† * Mortifie therfore your members that are vpon the earth, fornication, vncleanneſſe, luſt, euil concupiſcence, and "auarice, vvhich is [c] the ſeruice of Idols. † for vvhich things the vvrath of God commeth vpon the children of incredulitie. † in vvhich you alſo vvalked ſometime, vvhen you liued in them. † But novv lay you alſo al avvay: anger, indignation, malice, blaſphemie, filthie talke out of your mouth. † Lie not one to an other: * ſpoiling your ſelues of the old man vvith his actes, † and "doing on the nevv, him that is renevved vnto knovvledge, * according to the image of him that created him. † vvhere there is not, Gentile and Ievve, circumciſion and prepuce, Barbarous and Scythian, bonde and free: but al, and in al Chriſt. 5 6 7 8 9 10 11

Eph. 5, 3.

[c] εἰδωλο-λατρία.

Eph. 4, 22.

Gen. 1, 26.

The Epiſtle vpon the 5 Sunday after the Epiphanie.

† Put ye on therfore as the elect of God, holy, and beloued, * the bovvels of mercie, benignitie, humilitie, modeſtie, patience, † ſupporting one an other: and pardoning one an other, if any haue a quarel againſt any man. as alſo our Lord hath pardoned vs: ſo you alſo. † But aboue al theſe things haue charitie, vvhich is the band of perfectiō: † & let the peace of Chriſt [c] exult in your hartes, vvherein alſo you are called in one body: and be thankeful. † Let the vvord of Chriſt dvvel in you aboundantly, in al vviſedom: teaching and admoniſhing your ovvne ſelues, vvith pſalmes, hymnes, and ſpiritual cāticles, in grace ſinging in your hartes to God. † Al vvhatſoeuer you doe in vvord or in vvorke, al things in the name of our Lord IESVS Chriſt, giuing thankes to God and the Father by him. ℣ 12 13 14 15 16 17

Eph. 4, 32.

[c] βραβεύετω, triumph and haue the victorie

† * Vvomen

Eph. 5, 22. 1.Pet. 3, 7.
18 † * Vvomen be ſubiect to your huſbands, as it behoueth
19 in our Lord. † * Men, loue your vvlues: and be not bitter
20 tovvard them. † * Children obey your parents in al things:
Eph.6,1.
21 for that is vvel pleaſing to our Lord. † Fathers, prouoke not your children to indignation: that they become not diſcou-
Eph. 6,5 Tit.2. 9. 1. Pet.2, 18.
22 raged. † * Seruants, obey in al things, your maiſters according to the fleſh, not ſeruing to the eie, as pleaſing men,
23 but in ſimplicitie of hart, fearing God. † Vvhatſoeuer you doe, vvorke it from the hart as to our Lord, and not to men:
24 † knovving that you ſhal receiue of our Lord the :: retri-
25 bution of inheritance. Serue our Lord Chriſt. † For he that doeth iniurie, ſhal receiue that vvhich he hath done vniuſtly: and * there is not acceptiō of perſons vvith God.
Deu.10, 17. Ro. 2, 11. Gal.2,6.

:: Retribution or revvard for good vvorkes: ἀνταπόδοσις, vvhich ſignifieth rendering one for an other.

ANNOTATIONS
CHAP. III.

5. Auarice, vvhich is the ſeruice of idols.] Here is a maruelous impudent and foliſh corruption in the vulgar Engliſh Bible printed the yere 1577 and (as it ſeemeth) moſt authoriſed. Vvhere for their errour againſt the Images of Chriſt and his Saincts, and to make image and idol, al one: the tranſlator, for that vvhich the Apoſtle ſaith in Greeke, *Couetouſnes is idolatrie*, maketh him to ſay in Engliſh, *Couetouſnes is vvorſhipping of images*: as alſo *Eph. 5, 5* he tranſlateth thus, *The couetous perſon is a vvorſhipper of images*: for that vvhich the Apoſtle ſaith, *The couetous man is an idolator*, meaning ſpiritual idolatrie, becauſe he maketh money his God. In vvhich ſenſe to call this ſpiritual idolatrie, vvorſhipping of images, is to ridiculous, and muſt needes procede of blinde hereſie.

Heretical and fooliſh tranſlation.

9. Doing on the nevv.] By this and the vvhole diſcourſe of this chapter conteining an exhortation to good life, and to put on the habite of the nevv man vvith al vertues: vve may ſee, our iuſtice in Chriſt to be a very qualitie and forme inherent in our ſoul, adorning the ſame, and not an imputation onely of Chriſtes righteouſnes, or a hiding onely of our ſinnes and vvickednes, vvhich the Heretikes falſely affirme to remaine in vs after baptiſme and alvvaies during life. See S. Auguſtine *de pec. mer. & remiſ. li. 2 c. 7. & cont. Iulian. li. 6 c. 7.*

Iuſtice an inherent qualitie in vs.

CHAP. IIII.

He exhorteth to inſtance in praier, 5 and to vviſedom in behauiour. 7 He ſendeth Tychicus. 10 He doeth commendations, 15 and inioyneth to be done.

1 VOV Maiſters, that vvhich is iuſt and equal, doe to your ſeruants: knovving that you alſo haue a
Luc.18,1 Eph. 6, 18. 2. Theſ. 3,1
2 Maiſter in heauen. † * Be inſtant in praier: vvat-
3 ching in it in thankes giuing, † * praying vvithal :: for vs alſo, that God may opē vnto vs the doore of ſpeache to ſpeake the myſterie of Chriſt (for the vvhich alſo I am
4 bound) † that I may manifeſt it, ſo as I ought to ſpeake.
Eph. 5, 15.
5 † * Vvalke vvith vviſedom tovvard them that be vvithout: redeeming

:: S. Paul euer much deſireth the praiers of the faithful: Whereby vve learne the great efficacie of them.

redeeming the time. † Your talke alvvaies, in grace let it be seaſoned vvith ſalte: that you may knovv hovv you ought to anſvver euery man. 6

† The things that are about me, Tychicus our deereſt brother, and faithful miniſter, & fellovv-ſeruant in our Lord, vvil make you vnderſtand al, † vvhom I haue ſent to you for this ſame purpoſe, that he may know the things that concerne you, and may comfort your hartes, † vvith * Oneſimus the moſt deere and faithful brother vvho is of you. Al things that are done here, ſhal they doe you to vnderſtand. 7 8 9

Philē. 10.

† Ariſtarchus my fellovv-priſoner ſaluteth you, & Marke the coſin-german of Barnabas (concerning vvhom you haue receiued commaundements, If he come to you, receiue him) † and Ieſus that is called Iuſtus: vvho are of the Circumciſion. theſe only are my coadiutors in the kingdom of God: vvhich haue been a comfort to me. † Epaphras ſaluteth you vvho is of you, the ſeruant of Chriſt IESVS, alvvaies careful for you in praiers, that you may ſtand perfect and ful in al the vvil of God. † For I giue him teſtimonie that he hath much :: labour for you, and for them that be at Laodicia, and that are at Hierapolis. † * Luke the moſt deere phyſiciō ſaluteth you: and Demas. † Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his houſe. † And vvhen the epiſtle ſhal be read vvith you, make that it be read alſo in the Church of the Laodicians: and that you read that vvhich is of the Laodicians. † And ſay to Archippus, See the miniſterie vvhich thou haſt receiued of our Lord, that thou fulfil it. † The ſalutation: vvith mine owne hand, Paules. Be mindeful of my bandes. Grace be vvith you. Amen. 10 11 12 13 14 15 16 17 18

2 Tim. 4,10.11

:: He did not only pray, but tooke other great paines to procure Gods grace for the Coloſſians: perhaps by watching, faſting, and doing other penance of body: that God would not ſuffer them to fall from their receiued faith to the ſecte of Simon Magus or the Iudaizing chriſtians.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

HOVV S. Paul vvith Silas (or Siluanus) and Timothee according to a viſion calling him out of Aſia into Macedonia, came to Philippi being the firſt citie thereof, vve reade Act. 16. And hovv againe from Philippi, after ſcourging and impriſoning there, he came to Theſſalonica being the head citie of that countrie, vve reade Act. 17. vvhere after 3 vveekes preaching, the Iewes ſtirred the citie againſt them, and purſued them alſo to Berea: ſo that Paul vvas conueied fromthence to Athens, vvhere he expected the cõming of Silas & Timothee from the foreſaid Berea in Macedonia, but receiued them (as vve haue Act. 18.) at Corinth in Achaia.

Hauing therefore left the Theſſalonians in ſuch perſecution, and being careful to knovv hovv they did in it, he vvas deſirous to returne vnto them, as he ſignifieth in the 2 chapter of this Epiſtle v. 17. But (as he there addeth) Satan hindered vs. therefore tarying himſelf at Athens, he ſendeth Timothee vnto them. at vvhoſe returne vnderſtanding their conſtancie, he is much comforted, as he declareth c. 3. So then they are all three together at the vvriting of this Epiſtle, as alſo vve haue in the title of it: Paul and Siluanus and Timothee to the Church of the Theſſalonians. And therefore it ſeemeth to haue bene vvritten at Corinth, not at Athens: becauſe after the ſending of Timothee to Theſſalonica, they mette not at Athens againe, but at Corinth.

The firſt three chapters of it are, to confirme and comfort them againſt the tentations of thoſe perſecutions. The other tvvo are of exhortation, to liue according to his preceptes, namely in ſanctification of their bodies, and not in fornication: to loue one an other: to comfort one an other about theyr frendes departed, vvith the doctrine of the Reſurrection, and vvith continuall preparation to die: the laietie to obey, and the Cleargie to be diligent in euery point of their office.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conuersion was with diuine power, and they on the other side receiued it with al ioy, notwithstanding the great persecution that was raised against them.

PAVL and Siluanus and Timothee to the 1
Church of the Theſſalonians in God the
Father, & our Lord IESVS Chriſt. Grace
to you and peace.

The Epiſtle vpon the 6 Sunday after the Epiphanie.

† Vve giue thankes to God alvvaies 2
for al you: making a memorie of you in
our praiers without intermiſſiō, † minde- 3
ful of the vvorke of your faith and labour, and of the
charitie, & of the enduring of the hope of our Lord IESVS
Chriſt, before God and our father: † knovving brethren 4
beloued of God, your election: † that our Goſpel hath not 5
been to you in word only, but in povver and the holy Ghoſt,
and in much fulneſſe, as you knovv vvhat maner of men vve
haue been among you for your ſakes. † And you became 6
*folovvers of vs, & of our Lord: receiuing the vvord in much
tribulation, vvith ioy of the holy Ghoſt: † ſo that you were 7
made a paterne to al that beleeue in Macedonia & in Achaia.
† For from you vvas bruited the vvord of our Lord: not on- 8
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceded, ſo that it is not neceſ-
ſarie for vs to ſpeake any thing. † For they them ſelues re- 9
port of vs vvhat maner of entring vve had to you: and how
you are turned to God :: from Idols, to ſerue the liuing and
true God, † and to expect his Sonne from heauen (vvhom 10
he

*: In this and the like places the Heretikes malitiouſly & moſt falſely tranſlate, conſtrue, & apply al things meat of the Heathē idols, to the memories and images of Chriſt and his ſaincts, namely the Engliſh Bibles of the yeres 1562. 1577. See the Annotatiō 1 Io. 5, 21.

he raiſed vp from the dead) IESVS, vvho hath deliuered vs from the vvrath to come. ¶

ANNOTATIONS
CHAP. I.

6. *Folovvers of vs.*] S. Paul is bold to commend them for imitation of him, yea and to ioyne him ſelf in that point vvith Chriſt, to be their paterne to vvalke after. Vvhere without curioſitie he nameth him ſelf firſt, and our Lord aftervvard, becauſe he vvas a more neere and ready obiect then Chriſt, vvho vvas not nor could not be folovved but through the preaching and conuerſation of the Apoſtle, vvho vvas in their ſight or hearing. And this imitation of ſome holy man or other, hath made ſo many Religious men of diuers orders and rules, al tending to the better imitation of Chriſt our Lord. See the like vvordes of the Apoſtle, 1 *Cor.* 11, 1. *and Philip.* 3,17.

Religious perſons imitation of diuers holy men is the imitatiõ of Chriſt him ſelf.

CHAP. II.

He calleth to vvitnes, that his preaching vnto them vvas as he ſaid, in moſt commendable manner. 13 *And againe on the other ſide he thanketh God for their manner of receiuing it: that is, vvith al ioy, notvvithſtanding the perſecution of their ovvne citizens.*

1 FOR your ſelues knovv, brethren, our entrance vnto you, that it vvas not vaine:
2 † but c hauing ſuffered before and * been abuſed vvith contumelies (as you knovv) at Philippi, vve had confidence in our
3 God, to ſpeake vnto you the Goſpel of God in much carefulnes. † For our exhortation vvas not of errour, nor of vncleanneſſe, nor in deceite:
4 † but as vve vvere approued of God that the Goſpel ſhould be committed to vs, ſo vve ſpeake: not as pleaſing men, but
5 God, vvho proueth our haſtes. † For neither haue we been at any time in the vvord of adulation, as you knovv: nor in
6 occaſion of auarice, God is vvitnes: † nor ſeeking glorie of
7 men, neither of you, nor of others. † Vvhereas vve might haue been a burdē to you, as the Apoſtles of Chriſt: but vve became 'children' in the middes of you, as if a nource ſhould
8 cheriſh her children: † ſo hauing a deſire to you, vve would gladly deliuer vnto you not only the Goſpel of God, but alſo our ovvne ſoules: becauſe you are become moſt deere
9 vnto vs. † For you are mindeful, brethren, of * our labour and toile, day & night vvorking, leſt vve ſhould charge any
10 of you, vve preached among you the Goſpel of God. † You

Act. 16, 12. 23.

milde

Act. 20, 34. 1. *Cor.* 4. 12. 2. *Theſ.* 3.

c A notable example for Catholike preachers, and paſſing comfortable, whē in the middes of perſecutiõs and reproches they preache ſincerely, to pleaſe God & not men.

are vvitneſſes and God, hovv holily and iuſtly and vvithout blame, vve haue been to you that did beleeue. † as you 11
knovv in vvhat maner we deſiring and comforting you, haue adiured euery one of you (as a father his children) that you vvould vvalke vvorthie of God, vvho hath called you into his kingdom and glorie.

† Therfore vve alſo giue thankes to God vvithout in- 12
termiſſion: becauſe that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in deede) [a] the vvord of God, who vvorketh in you that haue beleeued. † For you, brethren, 13
are become folovvers of the churches of God that be in Iewrie, in Chriſt IESVS: for you alſo haue ſuffered the ſame things of your ovvne lineage, as they alſo of the Ievves, † vvho 14
both killed our Lord IESVS, and the Prophets, and haue perſecuted vs, and pleaſe not God, and are aduerſaries to al men, † prohibiting vs to ſpeake to the Gentiles that they may be 15
ſaued, to make vp their ſinnes alvvaies. for the vvrath of God is come vpon them euen to the end. † But vve, brethren, [c] de- 16
priued of you for a ſhort time, in ſight, not in hart: haue haſtened the more aboundantly to ſee your face vvith much deſire. † For vve vvould haue come to you, I Paul certes, 17
once and againe: but Satan hath hindered vs. † For vvhat is 18
our hope, or ioy, or crovvne of glorie? :: Are not you before our Lord IESVS Chriſt in his comming? † For you are 19
our glorie and ioy.

:: If the Apoſtle vvithout iniurie to god, in right good ſenſe call his ſcholers the Theſſalonians, his hope, ioy, glorie: vvhy blaſpheme the Proteſtãts the Cath. Church & her childrẽ for terming our B. Ladie or other Sainctes, their hope, for the ſpecial confidẽce they haue in their praiers?

[c] ἀπορφανισθέντες

ANNOTATIONS
CHAP. II.

Not only the vvrittẽ vvord, is the vvord of God.

12. *The vvord of God.*] The Aduerſaries vvil haue no vvord of God but that vvhich is vvritten and conteined in the Scripture: but here they might learne that al Paules preaching before he vvrote to them, vvas the very vvord of God. They might alſo learne that vvhat ſo euer the lavvful Apoſtles, Paſtors, and Prieſtes of Gods Church preach in the vnitie of the ſame Church, is to be taken for Gods ovvne vvord, and ought not to be reputed of them for doctrines of men or Phariſaical traditions, as they falſly call canons, precepts, and decrees of holy Church.

CHAP. III.

Becauſe he could not come him ſelf, as he deſired, he ſent Timothee. 6 At vvhoſe returne novv vnderſtanding that they ſtand ſtil ſtedfaſt, notvvithſtãding al thoſe perſecutions, he reioyceth exceedingly: 10 praying that he may ſee them againe, 12 and for their increaſe in charitie.

FOR

1 FOR the vvhich cauſe forbearing no longer,
it pleaſed vs to remaine at Athens, alone.
2 † And vve ſent Timothee our brother, & the
miniſter of God in the Goſpel of Chriſt, to
confirme you and exhort you for your faith,
3 † that no man be moued in theſe tribulations, for your ſelues
4 knovv, that vve are appointed to this. † For euen vvhē vve
vvere vvith you, vve foretold you that vve ſhould ſuffer tri-
5 bulatiōs, as alſo it is come to paſſe, & you knovv. † Therfore
I alſo forbearing no lōger, ſent to knovv your faith: leſt per-
6 haps he that tempteth, hath tempted you, & our labour be
Act. 18, made vaine. † But now* Timothee cōming vnto vs frō you,
5. & rep orting to vs your faith & charitie, and that you haue a
good remēbrance of vs alvvaies, deſiring to ſee vs, as vve al-
7 ſo you: † therfore vve are cōforted, brethrē, in you, in al our
8 neceſſitie & tribulation, by your faith, † becauſe novv vve
9 liue, if you ſtand in our Lord. † For vvhat thankes-giuing
can vve render to God for you, in al ioy vvherevvith vve re-
10 ioyce for you before our God, † night and day more aboun-
dantly praying that vve may ::ſee your face, and may accom-
pliſh thoſe things that vvant of your faith.
11 † And God him ſelf and our Father, and our Lord IE-
12 SVS Chriſt direct our vvay to you. † And our Lord multi-
plie you, and make your charitie abound one to an other, &
13 rovvard al men: as vve alſo in you, † to cōfirme your hartes
vvithout blame, in holineſſe, before God and our Father, in
the comming of our Lord IESVS Chriſt vvith al his Sain-
ctes. Amen.

:: Though letters or epiſtles in abſēce giue great comfort and confirmation in faith, yet it is preaching in preſence by vvhich the faith of Chriſt and true religion is alvvais both begunne and accompliſhed.

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abſtaine from al fornicatiō, 9 to loue one an other, 11 to meddle onely vvith their ovvne matters, 12 to behaue themſelues vvel tovvard the Infidels. 13 Touching their frendes departed, he comforteth them, ſhevving that they ſhal meete againe at the Reſurrection, and be vvith Chriſt for euer.

1 FOR the reſt therfore, brethren, vve deſire & be-
ſeeche you in our Lord IESVS, that as you haue
receiued of vs hovv you ought to vvalke, and
to pleaſe God, as alſo you doe vvalke, that you
2 abounde more. † For you knovv vvhat precepts I haue gi-

The Epiſtle vpon the 2 Sunday in Lent.

uen to you by our Lord IESVS. † For this is the vvil of 3
God, your ſanctificatiõ: that you abſtaine from fornication,
† that euery one may knovv to poſſeſſe his veſſel in ſanctifi- 4
cation and honour: † not in the paſſion of luſt, as alſo the 5
Gentiles that knovv not God, † and that no man ouergoe, 6
nor circumuent his brother in buſineſſe: becauſe our Lord is
reuenger of al theſe things, as vve haue foretold you & haue
teſtified. † For God hath not called vs into vncleanneſſe: 7
but into ſanctification. ¶ † Therfore he that deſpiſeth theſe 8
things, deſpiſeth "not man but God, vvho alſo hath giuen
his holy Spirit in vs.

c Al Catholike Chriſtians make one fraternitie or brotherhod.

† But concerning the charitie of the[c] fraternitie, vve haue 9
no neede to vvrite to you: † for * your ſelues haue learned *Ia.13,34 15, 17. Heb.13,1*
of God to loue one an other. † Yea and you doe it tovvard 10
al the brethren in al Macedonia. But vve deſire you brethrẽ, 11
that you :: aboũd more: † & that you employ your indeuour
to be quiet, & that you doe your ovvne buſineſſe, & vvorke
vvith your ovvne handes, as we haue cõmaunded you: † and 12
that you vvalke honeſtly tovvard them that are vvithout:
and neede nothing of any mans.

:: Chriſtian men ought to procede and profite continually in good vvorkes and iuſtification.

† And vve vvil not haue you ignorant, brethren, concer- 13
ning them that [e] ſleepe, that you be not ſorovvful, as alſo
others that haue no hope. † For if vve beleeue that IESVS 14
died and roſe againe, ſo alſo God them that haue ſlept by
IESVS vvil bring vvith him. † For this vve ſay to you in 15
the vvord of our Lord, * that :: vve vvhich liue, vvhich are *1.Cor.15, 23.*
remaining in the aduent of our Lord, ſhal not preuent them
that haue ſlept. † For our Lord him ſelf in commaundement 16
and in the voice of an * Archangel and in the trõpet of God *Mt. 24, 31. 1.Cor. 15, 52.*
vvil deſcend from heauen: and the dead that are in Chriſt,
ſhal riſe againe firſt. † Then vve that liue, that are left, vvith- 17
al ſhal be taken vp vvith them in the cloudes to meete
Chriſt, into the aire, and ſo alvvaies vve ſhal be vvith our
Lord. † Therfore cõfort ye one an other in theſe vvordes. ¶ 18

:: He ſpeaketh in the perſon of thoſe that ſhal be aliue vvhen our Sauiour returneth to iudgement.

The preceptes of the Church.

ANNOTATIONS
CHAP. IIII.

8. *Not man but God.*] He that deſpiſeth the Churches or her lavvful Paſtors precepts, offendeth no leſſe then if he contemned Gods expreſſe commaundements. For they be of the holy Ghoſt, and are not to be counted among the commaundements of men onely.

13. *Slepe.*] Some Heretikes peruerſly inferred of this that the ſoules did ſleepe til the day of iudgement: vvhere it is meant of the bodies onely.

CAND.

CHAP. V.

To talke of the time of the Reſurrection is not neceſſarie, but to prepare our ſelues againſt that time ſo ſodaine and ſo terrible to the vnprepared. 12 He beſeecheth the laitie to be obedient, 14 and the Clergie to be vigilant, vvith many ſhort precepts moe.

1 AND of the times and momentes, brethren,
2 you neede not that vve vvrite to you. † For
your ſelues knovv perfectly that the day of
Mt. 24, 44. 2 Pet. 3, 10 Apoc. 3, 3 16, 15. our Lord ſhal ſo come, as* a theefe in the night.
3 † For vvhen they ſhal ſay, peace & ſecuritie:
then ſhal ſodaine deſtruction come vpon them, as the paines
4 to her that is vvith childe, and they ſhal not eſcape. † But
you brethren are not in darkneſſe: that the ſame day may as a
theefe ouertake you.
5 † For al you are the children of light, and children of the
6 day: vve are not of the night nor of darkneſſe. † Ther-
fore let vs not ſleepe as alſo others: but let vs vvatch and be
7 ſober. † For they that ſleepe, ſleepe in the night: & they that
8 be drunke, be drunke in the night. † But vve that are of the
Eſa. 59, 17. Eph. 6, 17. day, are ſober, * hauing on the breaſt-plate of faith and :: cha-
9 ritie, and a helmet, the hope of ſaluation. † For God hath
not appointed vs vnto vvrath, but vnto the purchaſing of
10 ſaluation by our Lord IESVS Chriſt, † vvho died for vs:
that vvhether vve vvatch, or ſleepe, vve may liue together
11 vvith him. † For the vvhich cauſe comfort one an other: &
edifie one an other, as alſo you doe.
12 † And vve beſeeche you brethren, that you vvil knovv
them that labour among you, and that gouerne you in our
13 Lord, and admoniſh you: † that you haue them more a-
boudátly in charitie for their vvorke. haue peace vvith them.
Pro. 17, 13. Ro. 12 1. Pet. 3, 9. Luc. 18, 1.
14 † [b] And vve beſeeche you brethren, admoniſh the vnquiet,
comfort the vveake-minded, beare vp the vveake, be patient
15 to al. † See that * none render euil for euil to any man: but
16 alvvaies that vvhich is good purſue tovvards eche other, and
17 tovvards al. † Alvvaies reioyce. † [c] Pray * vvithout inter-
18 miſſion. † In al things giue thankes. for this is the vvil of
19 God in Chriſt IESVS in al you. † The Spirit extinguiſh not.
20 † Prophecies deſpiſe not. † But * prooue al things: hold that
21 vvhich is good. † From al appearance of euil refraine your
22 ſelues.
23 † And the God of peace him ſelf ſanctifie you in al things:

:: A chriſtian mans vvhole armour is not faith only, but al the three vertues here named.

b The Epiſtle vpó the Imber Saturday in Lent.

c To deſire eternal life of him that onely can giue it, is to pray vvithout intermiſſion: but becauſe that deſire is ofté by worldly cares cooled, certaſe houres and times of vocal praier vvere appointed. *See S. Aug. ep. 121 ad Probam.*

that

that your vvhole ſpirit, and ſoule and body vvithout blame
may be preſerued in the comming of our Lord IESVS
Chriſt. † He is faithful, that hath called you, vvho alſo 24
vvil doe it. † Brethren pray for vs. † Salute al the brethren 25
in a holy kiſſe. † I adiure you by our Lord that this epiſtle 26
be read to al the holy brethren. † The grace of our Lord 27
IESVS Chriſt be vvith you. Amen. 28

ANNOTAT. CHAP. V.

Not raſhly to credite euery ſpirit.

10 *But proue.*] Though vve may not extinguiſh the ſpirit, nor cõtemne the prophets, yet vve muſt bevvare vve be not deceiued by geuing to light credite to euery one that vaũteth him ſelf of the ſpirit, as Arch-heretikes euer did. vve muſt trie thẽ by the doctrine of the Apoſtles & the Spirit of the Catholike Church, vvhich can not beguile v

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

Act. 18. v. 11.



THE ſecond to the Theſſalonians hath in the title as the firſt: Paul and Siluanus and Timothee, *&c. And therfore it ſeemeth to haue bene vvritten in the ſame place, to vvitte, at Corinth, vvhere they remained* *a yere and ſixe moneths, *& ſtraight vpon their anſwer to the firſt epiſtle.*

* c. 2. v. 15.

Firſt he thanketh God for their increaſe, and perſeuerance (comforting them againe in thoſe perſecutions) and praieth for their accompliſhment. Secondly he aſſureth them that the day of Iudgement is not at hand, putting them in remembrãce vvhat he told them thereof by vvord of mouth, vvhen he vvas preſent (as therfore he biddeth them aftervvard * *to hold his Traditions vnvvritten, no leſſe then the vvritten,) to vvitte, that all thoſe perſecutions and hereſies, raiſed then, and aftervvard againſt the Catholike Church, vvere but the myſterie of Antichriſt, and not Antichriſt him ſelf. but that there ſhould come at length a plaine Apoſtaſie, & thẽ (the vvhole forerunning myſterie being once perfitly vvrought) ſhould folovv the reuelation of Antichriſt him ſelf in perſon (as after all the myſteries of the old Teſtament, Chriſt IESVS our Lord came him ſelf in the fulnes of time.) And then at length after all this the day of Iudgement and ſecond comming of Chriſt ſhal be at hand, and not before, vvhatſoeuer pretenſe of viſion, or of ſome ſpeach of mine (ſaith S. Paul) any make to ſeduce you vvithal, or of my former epiſtle, or any other. For vvhich cauſe alſo in the end of this epiſtle, he biddeth them to knovv his hand, vvhich is a ſigne in euery epiſtle.*

Laſtly he requeſteth their praiers, and requireth them to keepe his commaundements and Traditions, namely that the poore vvhich are able, get their ovvne liuing vvith vvorking, as he alſo gaue them example, though he vvere not bound thereto.

THE

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation:) 11 and also praieth for their accomplishment.

1 PAVL and Siluanus and Timothee:
to the churche of the Thessalonians
in God our Father and our Lord IESVS Christ. † Grace to you and
2 peace from God our Father and our
Lord IESVS Christ.
3 † Vve ought to giue thankes al-
vvaies to God for you brethren, so
as meete is, because your faith in-
creaseth excedingly, and the charitie of euery one of you
4 aboundeth tovvards eche other: † so that vve our selues
also glorie in you in the churches of God, for your patience,
and faith in al your persecutions and tribulations, vvhich
5 you sustaine † for an example of the iust iudgemēt of God,
that ∷ you may be [c] counted vvorthie of the kingdom of
6 God, for the vvhich also you suffer. † if yet it be iust vvith
7 God to repay tribulation, to them that vexe you: † and to
you that are vexed, rest with vs in the reuelation of our Lord
8 IESVS from heauen vvith the Angels of his povver, † in
flame of fire, giuing reuenge to them that knovv not God, &
9 that obey not the Gospel of our Lord IESVS Christ. † vvho
shal suffer eternal paines in destruction, from the face of our
10 Lord and from the glorie of his povver: † vvhen he shal
come to be ∷ glorified in his sainctes, and to be made mar-
uelous in al them that haue beleeued, because our testimonie

∷ Note that by constant and patient suffering of afflictiōs for christ men are made vvorthie (so the Greeke signifieth, as the Aduersaries them selues trāslate v. 11.) of the crowne or kingdom of heauen, and so do merite and deserue the same. *See Anno. Luc.* 20, 35. And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishmēt to them that afflict, because of their contrarie deserts or merites.

[c] καταξιωθῆναι ὑμᾶς

1. *Thes.* 4, 16.

∷ Christ shal be glorified in his Saincts, that is, by the

great and vnspeakable honour & exaltatiō of them he shal be honoured, as now he is: the honour vvhich the Church doth to them, not diminishing Christs glorie (as the Aduersaries folishly pretēd) but excedingly augmenting the same.

concerning you vvas credited in that day. † Vvherein also 11
vve pray alvvaies for you, that our God [c] make you vvorthie
of his vocation, and accomplish al the good pleasure of his
goodnesse & the vvorke of faith in povver, † that the name 12
of our Lord IESVS Christ may be glorified in you, and you
in him, according to the grace of our God, and of our Lord
IESVS Christ.

[c] ἀξιώσῃ

CHAP. II.

He requireth them, in no case to thinke that Domesday is at hand, 3 repeating vnto them, that there must before come first a reuolt, secondly the reuelation also of Antichrist him self in person, and that Antichrist shal not permit any God to be vvorshipped but onely him self: that also vvith his lying vvonders he shal vvinne to him the incredulous Iewes. But Christ shal come then immediatly in maiestie, and destroy him and his. 13 Therfore he thanketh God for the faith of the Thessalonians, 15 and biddeth them sticke to his Traditions both vvritten and vnvvritten, & praieth God to cōfirme them.

The Epistle in the Imber Saturday of Aduent.

AND vve desire you, brethren, by the cō- 1
ming of our Lord IESVS Christ, and of
our congregatiō into him: † that you be 2
not easily moued from your sense, nor be
terrified, neither by spirit, nor by word,
nor by epistle as sent by vs, "as though
the day of our Lord vvere at hand. † Let 3
no man seduce you by any meanes, for" vnlesse there come
[c] a reuolt first, and "the man of sinne be reuealed, the sonne
of perdition, † vvhich is an aduersarie & is "extolled ∷ aboue 4
al that is called God, or that is worshipped, so that he sitteth
"in the temple of God, shevving him self as though he were
God. † Remember you not, that vvhen I vvas yet vvith 5
you, I told you these things? † And now "vvhat letteth, you 6
knovv: that he may be reuealed in his time. († For novv the 7
mysterie of iniquitie vvorketh: only that he vvhich novv
holdeth, doe hold, vntil he be taken out of the vvay.) † And 8
then that vvicked one shal be reuealed * vvhom our Lord
IESVS shal kil vvith the spirit of his mouth: & shal destroy
vvith the manifestation of his aduent, him, † vvhose com- 9
ming is according to the operatiō of Satan, "in al povver, and
lying signes and vvonders, † and in al seducing of iniquitie 10
to them that perish, for that they haue not receiued the cha-
ritie of the truth that they might be saued. † Therfore 11
∷ God vvil send them the operation of errour, to beleeue
lying:

[c] ἀποστασία

Es. 11, 4.

∷ Hovv then can the Pope be Antichrist, as the Heretikes fondly blaspheme, vvho is so far from being exalted aboue God, that he praieth most humbly not onely to christ, but also to his B. mother and al his Saincts.

∷ *Deus mittet* (saith S. Aug. *li. 20. de Ci. c. 19.*) *quia Deus Diabolum facere ista permittet. God Wil send, because God Wil pmit the Diuel to do these things.* Whereby vve may take a general rule that Gods action or working in such things is his permissiō. *See Annot. Ro. 1, 24.*

12 lying: † that al may be iudged vvhich haue not beleeued the truth, but haue conſented to iniquitie.

13 † But vve ought to giue thãkes to God alvvaies for you, brethrẽ beloued of God, that he hath choſen you firſt-fruites vnto ſaluation, in ſanctification of ſpirit and faith of the

14 truth: † into the vvhich alſo he hath called you by our Goſpel, vnto the purchaſing of the glorie of our Lord IESVS

15 Chriſt. † Therfore brethren ſtand: and hold [c] the [e] traditiõs vvhich you haue learned, vvhether it be by vvord, or by our

16 epiſtle. † And our Lord IESVS Chriſt him ſelf, and God & our father vvhich hath loued vs, and hath giuen eternal con-

17 ſolation, and good hope in grace, † [c] exhort your hartes, and confirme you in euery good vvorke and vvorde.

[c] τὰς παραδόσεις

[c] παρακαλέσαι

c This vvord of exhorting implieth in it comfort and conſolation: as 2. *Cor.* 1. *v.* 4. & 6.

ANNOTATIONS
CHAP. II.

2. *As though the day.*] The curioſitie of man led by Satans deceites, hath ſought to knovv and to giue out to the vvorld, ſuch things as God vvil not impart to him, nor be neceſſarie or profitable for him to knovv: ſo farre, that both in the Apoſtles daies and often aftervvard, ſome haue feined reuelations, ſome falſely gathered out of the Scriptures, ſome preſumed to calculate and coniecte by the ſtarres, and giuen furth to the vvorld a certaine time of Chriſtes coming to iudgement. Al vvhich ſeducers be here noted in the perſon of ſome that vvere about to deceiue the Theſſalonians therein. And S. Auguſtine (in his 80 Epiſtle ad Heſychium) proueth that no man can be aſſured by the Scriptures of the day, yere, or age, that the end of the vvorld or the ſecond Aduent ſhal be.

The day of iudgment vncertaine, and to be left to Gods ſecretes.

2. *Vnles there come a reuolt firſt.*] Though vve can not be aſſured of the moment, houre, or any certaine time of our Lordes cõming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich muſt come to paſſe by the courſe of Gods prouidence and permiſſion before, vvhich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of tvvo ſpecially, of a reuolt, defection or an apoſtaſie, and of the comming or reuelation of Antichriſt. Vvhich tvvo pertaine in effect both to one, either depending of the other, and ſhal fall (as it may be thought) neere together, and therfore S. Auguſtine maketh them but one thing.

Two ſpecial ſignes before the later day: a general apoſtaſie, and the comming of Antichriſt.

This apoſtaſie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forſaking & fall of the Romane empire. So Tertullian *li. de reſur. carnis.* S. Hierom *q.* 11 *ad Algaſiam.* S. Chryſoſtom *ho.* 4. and S. Ambroſe vpon this place, S. Auguſtine *De Ciuit. Dei li.* 20 *c.* 19. Al vvhich fathers and the reſt * Caluin preſumptuouſly condemneth of errour and follie herein, for that their expoſition agreeth not vvith his and his fellovves blaſphemous fiction that the Pope ſhould be Antichriſt. To eſtabliſh vvhich falſe impietie, they interprete this reuolt or apoſtaſie to be a general reuolt of the viſible Church from God, vvhoſe houſe or building (they ſay) vvas ſodenly deſtroied, and lay many yeres ruined, and ruled onely by Satan and Antichriſt. So ſaith the foreſaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth, he ſeemeth (as al their faſhion is) to ſpeake in other places quite contrarie: but vvith ſuch colour and colluſion of vvordes, that neither other men nor him ſelf can tell vvhat he vvould haue or ſhy. And his fathers Vvicleffe and Luther, his fellovves and folovvers Illyricus, Beza, and the reſt, are (for the time of the Churches falling from Chriſt) ſo various among them ſelues, and ſo contrarie to him, that it is horrible to ſee their confuſion, and a pitieful caſe that any reaſonable man vvil folovv ſuch companions to euident perdition.

Caluin. in hunc locũ.

The heretikes interpretatiõ of this apoſtaſie, & their cõdẽning of the fathers.

But concerning this errour and falſhod of the Churches defection or reuolt, it is refuted ſufficiently by S. Auguſtine againſt the Donatiſtes in many places. Vvhere he proueth that the Church ſhal not faile to the vvorldes end, no not in the time of Antichriſt: affirming them to dehy Chriſt, and to robbe him of his glorie & inheritance bought vvith his bloud, vvhich teach that the Church may faile or periſh. *Li. de unit. Ec. c.* 12. 13. *De Ciuit. li.* 20 *c.* 8. *In Pſal.* 85 *ad illud, Tu ſolus Deus magnus.*

There can be no apoſtaſie of the viſible Churche from God.

*magnum pſ.*70 *Conc.* 2. *& Pſal.* 60. *De vtil. cred. c.* 8. S. Hierom refuteth the ſame vvicked Hereſie in the *Luciferians, prouing againſt them, that they make God ſubiect to the Diuel, and a poore miſerable Chriſt, that imagine the Church his body may either periſh or be driuen to any corner of the vvorld. both of them anſvver to the Heretikes arguments grounded on Scriptures falſely vnderſtood, vvhich vvere to long here to rehearſe. It is ynough for the Chriſtian reader to knovv, that it is an old deceite and excuſe of al Heretikes and Schiſmatikes, for defence of their forſaking Gods Church, that the Church is periſhed, or remaineth hidden, or in them ſelues onely and in thoſe places vvhere they and their folovvers dvvel: to knovv alſo, that this is reproued by the holy Doctors of the primitiue Church, and that it is againſt Chriſtes honour, povver, prouidence, and promis.

* *Dialog. adu. Lucifer. c.* 6.

If the Aduerſaries had ſaid that this reuolt vvhich the Apoſtle foretelleth ſhal come before the vvorldes end, is meant of great numbers of Heretikes & Apoſtataes reuolting from the Church, they had ſaid truth of them ſelues and ſuch others, vvhom S. Iohn calleth Antichriſtes. And it is very like (be it ſpoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt ſhal not be onely from the Romane empire, but ſpecially from the Romane Church, and vvithal from moſt points of Chriſtian religion. not that the Catholike Chriſtians, either in the time of Antichriſt or before, ſhal refuſe to obey the ſame, but for that neere to the time of Antichriſt and the conſummation of the vvorld, there *is* like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvhich reuolt hauing been begunne and continued by Heretikes of diuers ages, reſiſting & hating the Seate of Peter (vvhich they called *cathedram peſtilentiæ, the chaire of peſtilence,* * in S. Auguſtines daies) becauſe it is Chriſtes fort erected againſt Hel gates and al Heretikes, and being novv vvonderfully increaſed by theſe of our daies the next precurſors of Antichriſt as it may ſeeme, ſhal be fully atchieued a litle before the end of the vvorld by Antichriſt him ſelf. though euen then alſo, vvhen for the fevv daies of Antichriſtes reigne the external ſtate of the Romane Church and publike entercourſe of the faithful vvith the ſame may ceaſe, yet the due honour and obedience of the Chriſtians tovvard it, and communion in hart vvith it, and practiſe thereof in ſecrete, and open confeſſing thereof if occaſion require, ſhal not ceaſe, no more then it doth novv in the Chriſtians of Cypres and other places vvhere open entercourſe is forbidden.

It is very like, the Apoſtle ſpeaketh of a great apoſtaſie frō the See of Rome, and from moſt articles of the Catho. faith.

* *Ep.* 162. *ad Euodium. Ib. ſ.* 2. *cont. lit. Petil. c.* 51.

The wonderful prouidece of God in preſeruing the See of Rome more then al other ſtates, notVvithſtanding manifold dangers and ſcandals.

This is certaine and vvonderful in al vviſe mens eies, and muſt needes be of Gods prouidence, & a ſingular prerogatiue, that this Seate of Peter ſtandeth, vvhen al other Apoſtolike Sees be gone: that it ſtood there for certaine ages together vvith the ſecular ſeate of the Empire: that the Popes ſtood vvithout vvealth, povver, or humane defenſe, the Emperours knovving, vvitting, and ſeeking to deſtroy them, and putting to the ſvvord aboue thirtie of them one after an other, yea and being as much afraid of them as if they had been *emuli impery, Competitors of their Empire,* as S. Cyprian noteth (*epiſt.* 52 *ad Antonianum. num.* 3) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours aftervvard yelded vp the citie vnto them, continuing for al that in the Emperial dignitie ſtill: that the ſucceſſors of thoſe that perſecuted them, laid dovvne their crovvnes before their Seate and ſepulcres, honouring the very memories and Relikes of the poore men vvhom their predeceſſors killed: that novv vvel neere theſe 1600 yeres this Seat ſtandeth, as at the beginning in contiuual miſerie, ſo novv of long time for the moſt part in proſperitie, vvithout al mutation in effect, as no other kingdom or State in the vvorld hath done, euery one of them in the ſaid ſpace being manifoldly altered. It ſtandeth (vve ſay) al this vvhile (to vſe S. Auguſtines vvordes *de vtil. cred. c.* 17.) *Fruſtra circumlatrantibus hæreticis, the Heretikes in vaine barking about it,* not the firſt Heathen Emperours, not the Gothes and Vandals, not the Turke, not any iackes or maſſakers by Alaricus, Genſericus, Attila, Borbon, and others, not the emulation of ſecular Princes, vvere they kings or Emperours, not the Popes ovvne diuiſions among them ſelues and manifold difficulties and dangers in their elections, not the great vices vvhich haue been noted in ſome of their perſons, not al theſe nor any other endeuour or ſecular could yet preuaile againſt the See of Rome, nor *is* euer like to preuaile til the end of the vvorld dravv neere, at vvhich time this reuolt (here ſpoken of by the Apoſtle) may be in ſuch ſort as is ſaid before, and more ſhal be ſaid in the Annotations next folovving.

Many Antichriſts, as fore runners of the great Antichriſt.

5. The man of ſinne.] There vvere many euen in the Apoſtles time (as vve ſee by the 4 Chapter of S. Iohns firſt epiſtle and in the vvritings of the auncient fathers) that vvere forerunners of Antichriſt, and for impugning Chriſtes truth and Church vvere called antichriſtes, vvhether they did it by force and open perſecution, as Nero and others either Heathen or Heretical Emperours did, or by falſe teaching and other deceites, as the Heretikes of al ages. in vvhich common and vulgar acception S. Hierom ſaith, al belonged to Antichriſt that vvere not of the communion of Damaſus then Pope of Rome. *Hiero. ep.* 57 *ad Damaſ.* and in an other place, al that haue nevv names after the peculiar calling of Heretikes, as Arians, Donatiſtes (and as vve ſay novv, Caluiniſtes, Zuinglians, &c.) al ſuch (ſaith he) be Antichriſtes. *Dial. cont. Luciferi. c.* 9. Yea theſe later of our time much more then any of the former, for diuers cauſes vvhich ſhal aftervvard be ſet dovvne. Neuertheleſſe they nor none of them are that great Aduerſarie, enemie, and impugner of Chriſt, vvhich is by a peculiar diſtinction and ſpecial ſignification named, *the Antichriſt.* 1. Io. 2. and *the man of ſinne, the*

The great Antichriſt ſhal be one ſpecial and notorious man.

the ſonne of perdition, the Aduerſarie, deſcribed here & els vvhere, to oppoſe him ſelf directly againſt God & our Lord IESVS CHRIST. The Heathen Emperours vvere many, Turkes be many, Heretikes haue been and novv are many, therfore they can not be that one great Antichriſt vvhich here is ſpoken of, and vvhich by the article alvvaies added in the Greeke, is ſignified to be one ſpecial and ſingular man: as his peculiar & direct oppoſition to Chriſts perſon in the 5 chapter of S. Iohns Goſpel v. 43: the inſinuation of the particular ſtocke and tribe vvhereof he ſhould be borne, to Wit, of the Ievves (for of them he ſhal be receiued as their Meſſias *Io. 5. v. 43.*) and of the tribe of Dan. *Iren. li. 5. Hieron. com. in c. 11 Dan. Auguſt. q. in Ioſ. q. 22*: the note of his proper name *Apoc.* 13: the time of his appearing ſo neere the vvorldes end: his ſhort reigne, his ſingular vvaſt and deſtruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the nevv & old Teſtament: al theſe & many other arguments proue him to be but one ſpecial notorious Aduerſarie in the higheſt degree, vnto vvhom al other perſecutors, Heretikes, Atheiſtes, and vvicked enemies of Chriſt and his Church, are but members and ſeruants.

Gen. 49. 17.

ὁ ἀντίχριστος.
ὁ νίὸς τῆς ἀπωλείας.
ἡ ἀποστασία.
ὁ ἄνθρωπος τῆς ἁμαρτίας.
ὁ ἀποκαλυπτόμενος.

And this is the moſt common ſentence alſo of al auncient fathers. Onely Heretikes make no doubt but Antichriſt is a vvhole order or ſucceſſion of men. vvhich they hold againſt the former euident Scriptures and reaſons, onely to eſtabliſh their foliſh and vvicked paradoxe, that Chriſtes cheefe Miniſter is Antichriſt, yea the vvhole order. Vvherein Beza ſpecially pricketh ſo high, that he maketh Antichriſt (euen this great Antichriſt) to haue been in S. Paules daies, though he vvas not open to the vvorld. Vvho it ſhould be (except he meane S. Peter, becauſe he vvas the firſt of the order of Popes) God knovveth. And ſure it is, except he vvere Antichriſt, neither the vvhole order, nor any of the order can be Antichriſt, being al his lavvful ſucceſſors both in dignitie and alſo in truth of Chriſtes religion. Neither can al the Heretikes aliue proue that they or any of them vſed any other regiment or iuriſdiction Eccleſiaſtical in the Church, or forced the people to any other faith or vvorſhip of God, then Peter him ſelf did preach and plant. Therfore if the reſt be Antichriſt, let Beza boldly ſay that S. Peter vvas ſo alſo, and that diuers of the auncient Catholike fathers did ſerue and vvorke (though vnvvares) tovvardes the ſetting vp of the great Antichriſt, for ſo doth that blaſphemous penne boldly vvrite in his Annotations vpon this place: and an Engliſh printed booke of late comming forth out of the ſame ſchoole, hath theſe vvordes: *As for Leo and Gregorie Biſhops of Rome, although they vvere not come to the ful pride of Antichriſt, yet the myſterie of iniquitie hauing vvrought in that Seate neere fiue or ſixe hundred yeres before them, and then greatly increaſed, they vvere deceiued vvith the long continuance of errour.* Thus vvriteth a malapert ſcholer of that impudent ſchole, placing the myſterie of Antichriſt as vvorking in the See of Rome euen in S. Peters time, and making thoſe tvvo holy fathers great vvorkers and furtherers of the ſame. vvhereas an other Engliſh Rabbine doubted not a: Paules croſſe to ſpeake of the ſelf ſame fathers as great Doctors and Patrones of their nevv Goſpel, thus: *O Gregorie, & Leo, if vve be deceiued, you haue deceiued vs.* Vvherof vve giue the good Christian Reader vvarning more diligently, to bevvare of ſuch damnable bookes and Maiſters, carying many vnaduiſed people to perdition.

Beza in hoc cap.

The Caluiniſtes place Antichriſt in the See of Rome, in S. Paules daies.

Against D. Sander: vocke pag. 248. & pag. 278.

They make S. Leo & S. Gregorie, great furtherers of Antichriſtes pride.

Iuel.

e. Extolled.] The great Antichriſt vvhich muſt come neere the vvorldes end, ſhal aboliſh the publike exerciſe of al other religions true and falſe, and pull dovvne both the B. Sacrament of the altar, vvherein conſiſteth ſpecially the vvorſhip of the true God, and alſo al Idols of the Gentils, and ſacrifices of the Ievves, generally al kinde of religious vvorſhip, ſauing that vvhich muſt be done to him ſelf alone, vvhich vvas partly prefigured in ſuch kings as publiſhed that no God nor man but them ſelues ſhould be praied vnto for certaine daies, as * Darius and ſuch like. Hovv can the Proteſtants then for ſhame and vvithout euident cõtradiction, auouch the Pope to be Antichriſt, vvho (as vve ſay) honoureth Chriſt the true God vvith al his povver, or (as they ſay) honoureth Idols, and chalengeth no diuine honour to him ſelf, much leſſe to him ſelf onely, as Antichriſt ſhal do? He hũbly praieth to God, & lovvly kneeleth dovvne in euery Church at diuers altars erected to God in the memories of his Sainctes, and praieth to them. He ſaieth or heareth Maſſe daily vvith al deuotion, he confeſſeth his ſinnes to a Prieſt as other poore men do, he adoreth the holy Eucharist vvhich Chriſt affirmed to be his ovvne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichriſt, vvhen they make Chriſt him ſelf an Idol:) Theſe religious duetes doth the Pope, vvhereas Antichriſt ſhal vvorſhip none, nor pray to any, at the leaſt openly.

Antichriſt ſhal ſuffer no vvorſhip or adoration, but of him ſelf only. therfore the Pope can not be Antichriſt.

Dan. c. 6.

e. In the temple.] Moſt auncient vvriters expound this of the Temple in Hieruſalem, vvhich they thinke Antichriſt ſhal build vp againe, as being of the Ievves ſtocke, and to be acknovvledged of that obſtinate people (according to our Sauiours prophecie Io. 5) for their expected and promiſed Meſſias. *Iren. li 5 in fine. Hyppolyt. de conſum. mundi. Cyril. Hieroſ. Catech. 15. Author op. imp. ho. 49. in Matt.* See S. Hierom *in 11 Dan. Greg. li. 31. Moral. c. 11.* Not that he ſhal ſuffer them to vvorſhip God by their old maner of ſacrifices, (al vvhich he vvil either aboliſh, or conuert to the onely adoration of him ſelf: though at the firſt to apply him ſelf to the Ievves, he may perhaps be circumcifed and keepe ſome part of the law) for it is here ſaid that he ſhal ſitte in the Temple as God, that is, he ſhal be adored there by ſacrifice and diuine honour, the name and vvorſhip of the true God vvholy defaced. And this they thinke to be *the abommatiõ of deſolation* foretold by Daniel, mentioned by our Sauiour, prefigured and reſembled by Antiochus and others, that defaced the

In vvhat temple Antichriſt ſhal ſitte.

Dan. 9. Mat. 24. 1 Mach. 1.

The abomination of deſolation conſiſteth cheefely in aboliſhing the ſacrifice of the altar.

worſhip of the true God by prophanation of that Temple, ſpecially by abrogating the daily ſacrifice, which was a figure of the only ſacrifice and continual oblation of Chriſtes holy body and bloud in the Church, as the aboliſhing of that, was a figure of the aboliſhing of this, which ſhal be done principall. & moſt vniuerſally by Antichriſt him ſelf (as nowv in part by his forerunners) through out al Nations and Churches of the vvorld (though then alſo Maſſe may be had in ſecret, as it is nowv in nations vvhere the ſecular force of ſome Princes prohibiteth it to be ſaid openly.) For although he may haue his principal ſeate and honour in the Temple and citie of Hieruſalem, yet he ſhal rule ouer the vvhole vvorld, and ſpecially prohibite that principal vvorſhip inſtituted by Chriſt in his Sacraments, as being the proper Aduerſarie of Chriſtes perſon, name, lavv, and Church. the prophanation and deſolation of vvhich Church by taking avvay the ſacrifice of the altar, is the proper abomination of deſolation, and the vvorke of Antichriſt onely.

S. Auguſtine therfore *li. 20 de ciuit. c. 19.* and S. Hierom *q. 11 ad Algaſiam.* do thinke, that this ſitting of Antichriſt in the temple, doth ſignifie his ſitting in the Church of Chriſt, rather then in Salomons temple. Not as though he ſhould be a cheefe member of the Church of Chriſt, or

Hovv Antichriſt ſhal ſit in the Church.

a ſpecial part of his body myſtical, and be Antichriſt and yet vvithal continuing vvithin the Church of Chriſt, as the Heretikes feine, to make the Pope Antichriſt (vvhereby they plainely confeſſe and agniſe that the Pope is a member of the Church, *& in ipſo ſinu Eccleſiæ, and in the very boſome of the Church,* ſay they:) for that is ridiculous, that al Heretikes vvhom S. Iohn calleth Antichriſtes as his precurſors, ſhould go out of the Church, and the great Antichriſt him ſelf ſhould be of the Church, & in the Church, & cõtinevv in the ſame. and yet to them that make the vvhole Church to reuolt from God, this is no abſurditie. But the truth is, that this Antichriſtian reuolt here ſpoken of, is from the Catholike Church: and Antichriſt, if he euer vvere of or in the Church, ſhal be an Apoſtata and a renegate out of the Church, and ſhal vſurpe vpon it by tyrannie, and by chalenging vvorſhip, religion, & gouernement thereof, ſo that him ſelf ſhal be adored in al the Churches of the vvorld vvhich he liſt to leaue ſtanding for his honour. And this is to ſitte in the temple or * againſt the Temple of God, as ſome interpreete. If any Pope did euer this, or ſhal do, then let the Aduerſaries call him Antichriſt.

Neither Antichriſt nor his precurſors, are mẽbers of the Church.

Bern.

* εἰς τὸν ναὸν

Antichriſt (by interpretatiõ, *One againſt Chriſt*) vvhy ſo called.

And let the good Reader obſerue, that there be tvvo ſpecial cauſes vvhy this great man of ſinne is called Antichriſt. The one is, for impugning Chriſtes kingdom in earth, that is to ſay, his ſpiritual regiment vvhich he conſtituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him ſelf by ſingular tyrannie and vſurpation, in vvhich kinde S. Athanaſius (*ep. ad Solit. vit. degentes.*) is bold to call the Emperour Conſtantius being an Arian Heretike, Antichriſt, for making him ſelf *Principem Epiſcoporum, Prince ouer the Biſhops and Preſident of Eccleſiaſtical iudgements &c.* The other cauſe is, for impugning Chriſtes Prieſthod, vvhich is only or moſt properly exerciſed in earth by the ſacrifice of the holy Maſſe, inſtituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external vvorſhip by ſacrifice no lavvful people of God euer lacked. And by theſe tvvo things you may eaſily perceiue, that the Heretikes of theſe dales do more properly and neerely prepare the vvay to Antichriſt and to extreme deſolation, then euer any before, their ſpecial hereſie being againſt the ſpiritual Primacie of Popes and Biſhops, and againſt the ſacrifice of the altar, in vvhich tvvo the ſouerainti e of Chriſt in earth conſiſteth.

Proteſtants & Caluiniſts the neere forerũners of Antichriſt.

S. Auguſtins humilitie in interpreting the ſcriptures

6. What letteth.] S. Auguſtine (*li. 20 c. 19 de ciuit dei.*) profeſſeth plainely that he vnderſtandeth not theſe vvordes, nor that that folovveth of the myſterie of iniquitie, and leaſt of al that vvhich the Apoſtle addeth, *Only that he vvhich holdeth nowv, do hold &c.* Vvhich may humble vs al and ſtay the confident faſhnes of this time, namely of Heretikes, that boldly feine hereof vvhatſoeuer is agreable to their hereſie and phantaſie. The Apoſtle had told the Theſſalonians before by vvord of mouth a ſecret point vvhich he vvould not vtter in vvritting, and therfore referreth them to his former talke. The myſterie of iniquitie is cõmonly referred to Heretikes, vvho vvorke to the ſame, and do that that Antichriſt ſhal do, but yet not openly, but in couert and vnder the cloke of Chriſtes name, the Scriptures, the vvord of the Lord, ſhevv of holines, &c. Vvhereas Antichriſt him ſelf ſhal openly attempt and atchieue the foreſaid deſolation, and Satan nowv ſeruing his turne by Heretikes vnderhand, ſhal tovvard the laſt end vtter, reueale, & bring him forth openly, and that is here, *to be reuealed*, that is, to appeare in his ovvne perſon.

The myſterie of iniquitie is the couert vvorking of heretikes tovvard the manifeſt reuelation of Antichriſt himſelf.

Theſe other vvordes, *Only that he vvhich nowv holdeth, hold*: Some expound of the Emperour, during vvhoſe continuance in his ſtate, God ſhal not permit Antichriſt to come, meaning that the very Empire ſhal be vvholy deſolate, deſtroied, and taken avvay before or by his coming: vvhich is more then a defection from the ſame, vvhereof *vvas* ſpoken before: for there ſhal be a reuolt from the Church alſo, but it ſhal not be vtterly deſtroied. Others ſay, that it is an admoniſion to al faithful, to hold faſt their faith and not to be beguiled by ſuch as vnder the name of Chriſt or Scriptures ſeeke to deceiue them, til they that nowv pretend religion and the Goſpel, end in a plaine breach, reuolt, and open apoſtaſie by the appearance of Antichriſt, vvhom al Heretikes ſerue in myſterie, that is, couertly and in the Diuels meaning, though the vvorld ſeeth it not, nor them ſelues at the beginning thought it, as nowv euery day more & more al men perceiue they tend to plaine Atheiſme and Antichriſtianiſme.

9. In

9. *In al povver.*] Satan vvhose povver to hurt is abridged by Christ, shal then be let loose, and shal assist Antichrist in al maner of signes, vvonders, and false miracles, vvhereby many shal be seduced, not only levves: But al such as be deceiued and caried avvay by vulgar speache only, of Heretikes that can vvorke no miracles, much more shal folovv this man of sinne doing so great vvonders. And such both novv do folovv Heretikes, and then shal receiue Antichrist, that deserue so to be forsaken of God, by their forsaking of the vnitie and happie fellovvship of Saincts in the Catholike Church, vvhere onely *is the Charitie of truth*, as the Apostle here speaketh.

What kinde of men shal folow Antichrist.

15. *Traditions.*] Not onely the things vvritten and set dovvne in the holy Scriptures, but al other truthes and pointes of religion vttered by vvord of mouth and deliuered or giuen by the Apostles * to their scholers by tradition, be so here approued and els vvhere in the Scripture it self, that the Heretikes purposely, guiltully, and of il cõscience (that belike reprehendeth them) refraine in their translations, from the Ecclesiastical and most vsual vvord, *Tradition*, euer-more vvhen it is taken in good part, though it expresse most exactly the signification of the Grecke vvord: but vvhen it soundeth in their fond phantasie against the traditions of the Church (as in deede in true sense it neuer doth) there they vse it most gladly. Here therfore and * in the like places, that the reader might not so easily like of Traditions vnvvritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and vvhat they can inuent els, to hide the truth from the simple or vnvvarie Reader, vvhose translations haue no other end but to beguile such by art and conueiance.

* See 8. Denys Areopag. Ec. Hier. c. 1. παράδοσις

* 1. Cor. 11 2. Thes. 3.

Heretical translation.

Traditions vnvvritten.

But S. Chrysostom (*ho. 4 in 1 Thes. 2.*) and the other grecke scholies or commentaries say herevpon, both vvritten and vnvvritten precepts the Apostles gaue by tradition, and both be vvorthy of obseruation. S. Basil (*De Sp. Sancto c. 29 in principio.*) thus, *I account it Apostolike to continevv firmely euen in vnvvritten traditions.* and to proue this, he alleageth this place of S. Paul. In the same booke c. 17 he saieth, *If vve once go about to reiect vnvvritten customs as things of no importance, vve shal, ere vve be avvare, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessarie traditions, he nameth the signe of the Crosse, praying tovvards the east, the vvords spoken at the eleuatiõ or shevving of the holy Eucharist, vvith diuerse cerimonies vsed before & after the consecration, the halovving of the font, the blessing of the oile, the anointing of the baptized vvith the same, the three immersions into the font, the vvordes of abrenuntiatiõ and exorcismes of the partie that is to be baptised &c. *Vvhat scripture* (saith he) *taught these and such like? none truly, al comming of secret and silent tradition, vvherevvith our fathers thought it meete to couer such mysteries.*

Their authoritie & estimation, & examples of some peculiar traditions out of the fathers.

S. Chrysostom

S. Basil.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28 ad Liciniũ.*) reckeneth vp diuers the like traditiõs, vvilling men to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. S. Augustine esteemeth the Apostolike traditions so much, that he plainely affirmeth in sundrie places, not onely the obseruation of certaine festiuities, fastes, ceremonies, & whatsoeuer other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostolike, though they be not vvritten at al in the scriptures: but he often also vvriteth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by scriptures, as by tradition. namely auouching that in no vvise vve could beleeue that children in their infancie should be baptized, *if it vvere not an Apostolical tradition. De Gen. ad lit. li. 10 c. 23.* Tradition caused him to beleeue that the baptized of heretikes, should not be rebaptized, notvvithstanding S. Cyprians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian vvil yeld. *We must vse tradition*, (saith S. Epiphanius *har. 61 Apostolicorum.*) *For the Scripture hath not al things: and therfore the Apostles deliuered certaine things in vvritting, certaine by tradition.* and for that he alleageth this place also of S. Paul. And againe *har. 55. Melchised There be boundes set dovvne for the foundation and building vp of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euery vvay fensed.*

S. Hierom.

S. Augustine.

S. Epiphanius.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, vvhich neuer had Scriptures, but learned onely by tradition. Tertullian. (*li. de corona militis. nu. 1.*) reckeneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in maner the same) vvhereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shal be alleaged the author, custom the confirmer, and faith the obseruer.* Origen also of this matter vvriteth in plaine termes, that

S. Irenæus.

Tertullian.

S. Cyprian.

Origen.

that there be many thinges done in the Church (vvhich he there nameth) vvhereof there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Augustine *De cura pro mortuis c. 1.* S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the sense thereof.

Vve might adde to al this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Crede is an Apostolike traditiō. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.*

The Creede an Apostolical tradition.

And vvhat Scriptures haue they to proue that vve must accept nothing not expressly vvritten in Scriptures? Vve haue to the contrarie, plaine Scriptures, al the fathers, most euident reasons, that vve must either belecue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apostles, they vvould beleeue them or no? If they say no, then they be impious that vvil not trust the Apostles preaching: if they say they vvould, if they were assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the vvhole Churches practise and asseueratiō descending dovvne from man to man to our time. vvhich is a sufficient proofe (at least for a matter of fact) in al reasonable mens iudgement. specially vvhen it is knovven that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditions, as Eusebius vvitnesseth *li. 3. Ec. hist. c. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

An inuincible argument for the credite of Traditions.

CHAP. III.

He desireth their prayers, & and inculcateth his precepts and traditions, namely of vvorking quietly for their ovvne liuing, commanding to excommunicate the disobedient.

FOR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you: † and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faithful, vvho vvil confirme and keepe you from euil. † And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you doe, and vvil doe. † And our Lord direct your hartes in the charitie of God, and patience of Christ.

1 Ep. 6, 18. Col. 4, 3.

2

3

4

5

† And vve denounce vnto you, brethren, in the name of our Lord IESVS Christ, that you vvithdravv your selues frō euery brother vvalking inordinatly, and not according to the traditiō vvhich they haue receiued of vs. † For your selues knovv hovv you ought to imitate vs: for vve haue not been vnquiet

6

7

& Here also (as is noted before 2 *Thess.* 2. 15) the aduersaries in their translatiōs auoid the vvord, *Tradition*, being plaine in the Greeke, lest them selues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al Schismatikes, Heretikes, and rebels to gods Church doe.

c *vnquietly*

Act. 20. 1. Cor. 4. 1. Th. 2. 1. Cor. 9, 6.

8 vnquiet among you: † * neither haue vve eaten bread of
any man gratis, but in labour & in toile night and day vvor-
9 king, leſt vve ſhould burden any of you. † * Not as though
vve had not authoritie: but that vve might giue our ſelues a
10 paterne vnto you for to imitate vs. † For alſo vvhen vve
vvere vvith you, this vve denounced to you, that if any vvil
11 not vvorke, " neither let him eate. † For vve haue heard of
certaine amõg you that vvalke vnquietly, vvorking nothing,
12 but curiouſly meddling. † And to them that be ſuch vve
denounce, & beſeeche them in our Lord IESVS Chriſt, that
vvorking vvith ſilence, they eate their ovvne bread.

Gal. 6, 9.

13 † But you brethren * fainte not vvel-doing. † And if
14 any " obey not our vvord, " note him by an epiſtle: † and do
15 not companie vvith him, that he may be confounded: and
do not eſteeme him as an enemie, but admoniſh him as a
16 brother. † And the Lord of peace him ſelf giue you euerla-
17 ſting peace in euery place. Our Lord be vvith you al. † The
ſalutation, vvith mine ovvne hand, Paules: vvhich is a ſigne
18 in euery epiſtle. ſo I vvrite. † The grace of our Lord IESVS
Chriſt be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *Neither let them eate.*] It is not a general precept or rule, that euery man ſhould liue by his handvvorke, as the Anabaptiſtes argue falſely againſt Gentlemen, and the Caluiniſtes applie it peruerſely againſt the vacant life of the Clergie, ſpecially of Monkes and other Religious men. But it is a natural admonitiõ onely, giuen to ſuch as had not vvherevvith to liue of their ovvne, or any right or good cauſe vvhy to chalenge their finding of others, and to ſuch as vnder the colour of Chriſtian libertie did paſſe their time idly, curiouſly, vnprofitably, and ſcandalouſly, refuſing to do ſuch vvorkes as vvere agreeable to their former calling and bringing vp. Such as theſe, vvere not tolerable, ſpecially there and then, vvhen the Apoſtle and others (that might lavvfully haue liued of the altar and their preaching) yet to diſburden their hearers, and for the better aduancement of the Goſpel, vvrought for their liuing: * proteſting neuertheles continually, that they might haue done othervviſe, as vvel as S. Peter and the reſt did, vvho vvrought not, but vvere found othervviſe iuſtly and lavvfully, as al ſortes of the Clergie preaching or ſeruing the Church and the altar, be and ought to be, * by the lavv of God and nature. Vvhoſe ſpiritual labours far paſſe al bodily trauailes, vvhere the dueties and functions of that vocation be done accordingly: as S. Auguſtine affirmeth of his ovvne extraordinarie paines incident to the Eccleſiaſtical affaires and regiment: inſteede of vvhich, if the vſe of the Church and his infirmitie vvould haue permitted it, he vviſhe th he might haue laboured vvith his handes ſome houres of the day. as ſome of the Clergie did euer voluntarily occupie them ſelues in teaching, vvriting, grauing, painting, planting, ſevving, embrodering, or ſuch like ſeemely and innocent labours. *See S. Hierom ep. 114. ſeu præf. in Iob. and in vit. Hilarie.*

1 Cor. 9.

* *See S. Cypr. ep. 56.*

The heretikes cauillation againſt Religious mē that vvorke not, anſvvered.

The ſpiritual trauailes of the Clergie.

Religious mē working with their handes.

And Monkes for the moſt part in the primitiue Church (fevv of them being Prieſts, and many taken from ſeruile vvorkes and handicraftes, yea often times profeſſed of bondmen, made free by their maiſters to enter into religiõ) vvere appointed by their Superiors to vvorke certaine houres of the day, to ſupply the lackes of their Monaſteries: as yet the

Religious do (vvomen ſpecially) in many places, vvhich ſtandeth vvell vvith their profeſſion. And S. Auguſtine vvriteth a vvhole booke (*de opere Monachorum to.* 3.) againſt the errour of certaine diſordered Monkes that abuſed theſe vvordes, (*Nolite eſſe ſoliciti, be not careful & c.* and *Reſpicite volatilia cæli, behold the fowles of the aire &c.*) to proue that they ſhould not labour at al, but pray only and commit their finding to God: not only ſo excuſing their idlenes, but preferring them ſelues in holines aboue other their fellowes that did worke, and erroneouſly expounding the ſaid Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the maner of Monkes. Vvhich letting their heads to grow he much blameth alſo in them. *Item li.* 2. *Retract. c.* 21. *& de op. Monach. c.* 31. and S. Hierom *ep.* 48. *c.* 3. of Nonnes cutting their heare.

Monkes were ſhauen in the primitiue Church, and Nonnes clipped of their heare.

Vvhere by the vvay you ſee that the Religious vvere ſhauen euen in S. Auguſtines time, vvho reprocheth them for their heare, calling them *Crinites, Hoardings*, as the Heretikes novv contrarievviſe deride them by the vvord *Raſos, Shauelings*. So that there is a great difference betvvene the auncient Fathers and the nevv Proteſtants. And as for hand labours, as S. Auguſtine in the booke alleaged, vvould not haue Religious folke to refuſe them, vvhere neceſsitie, bodily ſtrength, and the order of the Church or Monaſterie permit or require them: ſo he expreſly vvriteth, that al can not nor are not bound to vvorke, and that vvho ſo euer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as al Religious men commonly now do) may chalenge their liuing of them vvhom they ſerue, and are not bound to vvorke, * no nor ſuch neither as haue been brought vp before in ſtate of Gentlemen, and haue giuen avvay their lands or goods, and made them ſelues poore for Chriſtes ſake. Vvhich is to be noted, becauſe the Heretikes affirme the ſaid Scripture and S. Auguſtine to condemne al ſuch for idle perſons.

S. Auguſtines opinion concerning Religious mens working or not working.

li. de op. Monach. c. 21.

14. *Obey not.*] Our Paſtors muſt be obeied, and not onely ſecular Princes, and ſuch as vvill not be obedient to their ſpiritual gouernours, the Apoſtle (as S. Auguſtine ſaith) giueth order and commaundement that they be corrected by correption or admonition, *By degradation, excommunication, and other lavvful kindes of puniſhments. Conc. Donatiſt. poſt collat. c.* 4. 20. Read alſo this holy fathers anſwer to ſuch as ſaid, *Let our Prelates commaund vs onely vvhat vve ought to do, and pray for vs that vve may do it: but let them not correct vs.* Vvhere he proueth that Prelates muſt not onely commaund and pray, but puniſh alſo if that be not done vvhich is commaunded. *Li. de correp. & grat. c.* 3.

Eccleſiaſtical cenſures againſt the diſobedient.

14. *Note him.*] Diſobedient perſons to be excommunicated, and the excommunicated to be ſeparated from the companie of other Chriſtians, and the faithful not to keepe any companie or haue conuerſation vvith excommunicated perſons, neither to be partaker vvith them in the fault for vvhich they are excommunicated, nor in any other act of religion or office of life, except caſes of mere neceſsitie and other preſcribed and permitted by the law: al this is here inſinuated, and that al the Churches cenſures be grounded in Scriptures and the examples of the Apoſtles.

Not to communicate with excõmunicate perſons but in certaine caſes.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

AFTER the Epiſtles to the Churches, nowe followe his Epiſtles to particular perſons, as to Timothee, to Titus, who were Biſhops: and to Philémon.

Of Timothee we reade Act. 16. how S. Paul in his viſitation tooke him in his traine at Lyſtra, circumciding him before, becauſe of the Ievves. he was then a Diſciple, that is to ſay, a Chriſtian man. Afterward the Apoſtle gaue him holy Orders, and conſecrated him Biſhop, as he teſtifieth in both theſe Epiſtles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therfore vnto him as to a Biſhop, and himſelf expreſſeth the ſcope of his firſt Epiſtle, ſaying: Theſe things I write to thee, that thou maieſt knowe howe thou oughteſt to conuerſe in the Houſe of God, which is the Church. And ſo he inſtructeth him (and in him, al Biſhops) how to gouerne both himſelf, & others. and touching himſelf, to be an example & a ſpectacle to al ſortes, in al vertue. as touching others, to prohibit al ſuch as goe about to preach otherwiſe then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to ſeruants, to the riche, to euery ſort conueniently. Vſith what circumſpection to giue orders, & to what perſons: for whom to pray: whom to admit to the vow of widowhod &c. 1 Timoth. 3.

This Epiſtle was written, as it ſeemeth, after his firſt empriſonmēt in Rome, when he was diſmiſſed and ſet at libertie. and thereupon it is, that he might ſay here, I hope to come to thee quickly. to wit vnto Epheſus, where* he had deſired him to remaine. although in his voiage to Hieruſalem, before his being at Rome, he ſaid at Miletum to the Clergie of Epheſus, vpō probable feare: And now behold I knowe, that you ſhal no more ſee my face. 1 Timoth. 3. *1 Tim. 1. Act. 20. v. 25. 38.

Where it was written, it is vncertaine: though it be commonly ſaid, at Laodicia. Which ſeemeth not, becauſe it is like he was neuer there, as may be gathered by the Epiſtle to the Coloſſians, written at Rome in his laſt trouble, when he was put to death. Col. 2. v. 1.

THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine Iewes vvho iangled of the Lavv as though it vvere contrarie to his preaching. 11 Against vvhom he auoucheth his ministerie, though he acknovvledge his vnvverthines.

PAVL an Apostle of IESVS Christ according to the commaundement of God our sauiour, and of Christ IESVS our hope: † to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

† As I desired thee to remaine at Ephesus vvhen I vvent into Macedonia, that thou shouldest denounce to certaine "not to teache othervvise, † nor to attend" to fables and genealogies hauing no ende: vvhich minister "questions rather then the edifying of God vvhich is in faith. † But" the ende of the precept is charitie from a pure hart, and ∷ a good conscience, and a faith not feined. † From the vvhich things certaine straying, are turned into, c vaine talke, † " desirous to be doctors of the Lavv, not vnderstanding neither vvhat things they speake, nor of vvhat they affirme. † But vve know that * the Lavv is good, if a man vse it lavvfully: † knovving this that" the Lavv is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the vvicked and contaminate, to killers of fathers and killers of mothers, to murderers, † to fornicatours, to lyers vvith mãkinde, to man-stealers, to liers, to periured persons, and vvhat other thing soeuer is contrarie to sound doctrine, † vvhich is

∷ S. Augustine faith, He that list to haue the hope of heauẽ let him looke that he haue a good cõsciẽce. to haue a good conscience, let him beleeue & vvorke vvel. for that he beleueth, he hath of faith: that he vvorketh, he hath of charitie. Præfat. in Psa. 31.

c ματαιολογίαν,

Ro. 7, 12.

is according to the Goſpel of the glorie of the bleſſed God, vvhich is committed to me.

12 † I giue him thankes vvhich hath ſtrengthened me, Chriſt IESVS our Lord, becauſe he hath eſteemed me faithful, put-
13 ting me in the miniſterie. † vvho before vvas blaſphemous and a perſecutor & contumelious. but I obteined the mercie
14 of God, becauſe I did it being ignorant in incredulitie. † And the grace of our Lord ouer-abounded vvith faith and loue,
15 vvhich is in Chriſt IESVS. † A faithful ſaying, & vvorthie
Mat.9,13. Mar.2,17. of al acceptatiõ, that Chriſt IESVS came into this vvorld * to
16 ſaue ſinners, of vvhom I am the cheefe. † But therfore haue I obtained mercie: that in me firſt of al Chriſt IESVS might
c πρὸς ὑποτύπωσιν ſhevv al patience, c to the information of them that ſhal
17 beleeue on him vnto life euerlaſting. † And to the king of the vvorldes, immortal, inuiſible, onely God, honour & glorie for euer and euer. Amen.
18 † This precept I commend to thee ô Timothee: according
c ἐπὶσοι to the prophecies going before c on thee, that thou warre
19 in them a good vvarfare, † hauing faith and a good conſcience, :: vvhich certaine repelling, haue made ſhipvvracke
20 about the faith. † Of vvhom is Hymenæus & Alexander: vvhom I haue "deliuered to Satan, that they may learne not to blaſpheme.

:: Euil life and no good conſcience is often the cauſe that men fall to Hereſie from the faith of the Catholike Church. Againe, this plainely reproueth the heretikes falſe doctrine, ſaying, that no man can fall from the faith that he once truely had.

ANNOTATIONS
CHAP. I.

3. *Not to teach otherwiſe.*] The proper marke of Heretikes & falſe preachers, is, to teach otherwiſe or contrarie to that vvhich they found taught and beleeued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, ſingular, new, differing from that vvhich vvas firſt planted by the Apoſtles, and deſcẽded downe from them to al nations and ages following vvithout contradiction, being aſſuredly erroneous.

Teaching otherwiſe then the doctrine receiued, is a ſpecial marke of Heretikes.

ἑτεροδιδασκαλεῖν * The Greeke vvord vvhich the Apoſtle here vſeth, expreſſeth this point ſo effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an after-teacher, or teacher-otherwiſe. vvhich euen it ſelf alone is the eaſieſt rule euen for the ſimple to diſcerne a falſe Prophet or preacher by, ſpecially vvhen an hereſie firſt beginneth. Luther found al Nations Chriſtian at reſt and peace in one vniforme faith, and al preachers of one voice and doctrine touching the B. Sacrament and other Articles: ſo that vvhat ſo euer he taught againſt that vvhich he found preached and beleeued, muſt needes be an other doctrine, a later doctrine, an after-teaching or teaching-otherwiſe, and therfore conſequently muſt needes be falſe. And by this admonitiõ of S. Paul, al Biſhops are vvarned to take heede of ſuch, and ſpecially to prouide that no ſuch odde teachers ariſe in their dioceſes.

Luthers teaching otherwiſe.

4. *To fables.*] He ſpeaketh ſpecially of the Iewes after-doctrines and humane conſtitutions repugnant to the lawes of God, vvhereof Chriſt giueth warning *Mat.* 15 and in other places, vvhich are conteined in their Cabala and Talmud: generally of al heretical doctrines, vvhich in deede, how ſo euer the ſimple people be beguiled by yt, are nothing but fabulous inuentions, as vve may ſee in the Valentinians, Manichees, and others of old: by the brethren of loue, Puritans, Anabaptiſtes, and Caluiniſtes of our time. For

Al heretical doctrine is fables.

which cauſe Theodorete entitleth his booke againſt Heretikes, *Hereticarum fabularum*, *Of Heretical fables.*

Curious queſtioning in religion.

4. *Queſtions.*] Let our louing brethren conſider vvhether theſe contentious and curious queſtionings and diſputes in religion, vvhich theſe vnhappie hereſies haue ingendered, haue brought forth any increaſe of good life, any deuotion, or edification of faith and religion in our daies. and then ſhal they eaſily iudge of the truth of theſe new opinions, and the end that wil folovv of theſe innouations. In truth al the world now ſeeth they edifie to Atheiſme and no othervviſe.

Charitie the very formal cauſe of our iuſtification.

5. *The end Charitie.*] Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, conſummation, and perfection of al the law and precepts. and yet the Aduerſaries are ſo fond as to preferre faith before it, yea to exclude it from our iuſtification. Such obſtinacie there is in them that haue once in pride & ſtubbernes forſaken the euident truth. Charitie doubtles which is here commended, is iuſtice it ſelf, and the very formal cauſe of our iuſtification, as the vvorkes proceding thereof, be the vvorkes of iuſtice. *Charitas inchoata* (ſaith S. Auguſtine) *inchoata iuſtitia: Charitas prouecta, prouecta iuſtitia: Charitas magna, magna iuſtitia: Charitas perfecta, perfecta iuſtitia eſt. Charitie novv beginning, is iuſtice beginning: Charitie grovvn or increaſed, is iuſtice grovvn or increaſed: great Charitie, is great iuſtice: perfect Charitie, is perfect iuſtice. Li. de nat. & grat. c. 70.*

Heretikes great boaſters, but vnlearned.

7. *Deſirous to be Doctors.*] It is the proper vice both of Iudaical and of Heretical falſe teachers, to profeſſe knowledge and great ſkill in the Lavv and Scriptures, being in deede in the ſight of the learned moſt ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.

Libertines alleage ſcripture.

9. *The lavv not made to the iuſt.*] By this place and the like, the Libertines of our daies vvould diſcharge them ſelues (vvhom they count iuſt) from the obedience of lawes. But the Apoſtles meaning is that the iuſt man doth vvel, not as compelled by lavv or for feare of puniſhment due to the tranſgreſſors thereof, but of grace & mere loue tovvard God & al goodnes, moſt vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

10. *Deliuered to Satan.*] Hymenæus and Alexander are here excõmunicated for falling from their faith & teaching hereſie: an example vnto Biſhops to vſe their ſpiritual power vpon ſuch. In the primitiue Church, corporal affliction through the miniſterie of Satan vvas ioyned to excommunication. Vvhere we ſee alſo the diuels readines to inuade them that are caſt out by excommunication, from the fellovvſhip of the faithful, and the ſupereminent povver of Biſhops in that caſe. Vvhereof S. Hierom (*ep. 1. ad Heliod. c. 7*) hath theſe memorable vvordes: *God forbid* (ſaith he) *I ſhould ſpeake iniuriouſly of them, vvho ſucceeding the Apoſtles in degree, make Chriſtes body vvith their holy mouth, by vvhom vve are made Chriſtians: vvho hauing the keies of heauen, do after a ſort iudge before the day of iudgement: vvho in ſobrietie and Chaſtitie haue the keeping of the ſpouſe of Chriſt.* And a litle after, *They may deliuer me vp to Satan, to the deſtruction of my fleſh, that the ſpirit may be ſaued in the day of our Lord Ieſus. And in the old Lavv vvhoſoeuer vvas diſobedient to the Prieſt, vvas either caſt out of the campe and ſo ſtoned of the people, or laying dovvne his necke to the ſvvord, expiated his offenſe by his bloud: but novv the diſobedient is out of vvith the ſpiritual ſvvord, or being caſt out of the Church, is torne by the furious mouth of Deuils.* So ſaith he. Vvhich vvordes vvould God euery Chriſtiã man vvould vveigh.

The Prieſts high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apoſtolike authoritie he appointeth publike praiers to be made for al and vvithout exception. 8 alſo men to pray in al places: 9 and vvomen alſo in ſemely attire, 11 to learne of men, and not to be teachers in any vviſe, but to ſeeke ſaluation, by that vvhich to them belongeth.



Euen for heathen kings & Emperours by vvhom the Church ſuffereth perſecution: much more for al faithful Princes & powers

DEſire therfore firſt of al things that obſecrations, praiers, poſtulations, thankesgeuings be made for al men, for kings 2 and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chaſtitie. For this is good 3 and acceptable before our Sauiour God, 1

vvho

4 † * vvho vvill al men to be ſaued, and to come to the knovv-
5 ledge of the truth, † For there is one God, " one alſo media-
6 tour of God and men, man Chriſt IESVS: † vvho gaue him
ſelf a redemption for al, vvhoſe teſtimonie in due times is cō-
2. Tim. 1, 7 firmed. † * vvherein I am appointed a preacher & an Apo-
11. ſtle (I ſay the truth, I lie not) doctor of the Gentiles in faith
and truth.
8 † I vvil therfore that men pray in euery place: lifting vp
9 pure handes, vvithout anger and altercation. † In like ma-
1. Pet. 3, 3. ner * vvomen alſo in comely attire: vvith demureneſſe and
ſobrietie adorning them ſelues, not in plaited heare, or gold,
10 or pretious ſtones, or gorgeous apparel, † but that vvhich
11 becōmeth vvomen profeſſing pietie by good vvorkes. † Let
1. Cor. 12 a vvoman learne in ſilence, vvith al ſubiection. † But * to
14, 34. teach " I permit not vnto a vvoman, nor to haue dominion
Gen. 1, 13 ouer the man: but to be in ſilēce. † For * Adam vvas formed
27. 3, 6. 14 firſt: then Eue. † and Adam vvas not ſeduced: but the
15 vvoman being ſeduced, vvas in preuarication. † Yet ſhe
ſhal be ſaued by generation of children: if 'they' continue in
faith & loue and ſanctification vvith ſobrietie.

and people both ſpiritual and temporal, for vvhom as members of Chriſtes body, and therfore ioyning in praier & oblation vvith the miniſters of the Church, the Prieſtes more properly & particularly offer the holy Sacrifice. See S. Auguſtine *de orig. anima li. 1. c. 9.*

ANNOTATIONS
CHAP. II.

1. *Obſeruations.*] This order of the Apoſtle S. Auguſtine (*ep. 59*) findeth to be fulfilled ſpecially in the holy celebration of the Maſſe, vvhich hath al theſe kindes, expreſſed here in foure diuers vvordes pertaining to foure ſortes of praiers. the difference vvhereof he exactly ſeeketh out of the proper ſignification and difference of the Greeke vvordes. And he teacheth vs that the firſt kind of praiers vvhich here be called, *obſeruations*, are thoſe that the Prieſt ſaith before the conſecration: that the ſecond called, *Praiers*, be al thoſe vvhich are ſaid in and after the Conſecration, & about the Receiuing, including ſpecially the *Pater noſter*, vvherewith the vvhole Church (ſaith he) in maner endeth that part, as S. Hierom alſo affirmeth, that Chriſt taught his Apoſtles to vſe the *Pater noſter* in the Maſſe. Sic docuit, &c. *So taught he his Apoſtles, that daily in the Sacrifice of his body the faithful ſhould be bold to ſay, Pater noſter &c. Li. 3 cont. Pelag. cap. 5.* Where he alludeth to the very vvordes novv vſed in the preface to the ſaid *Pater noſter* in the ſaid Sacrifice, *audemus dicere, Pater noſter.* The third ſort called here in the text, *Poſtulationes*, be thoſe vvhich are vſed after the Cōmunion, as it vvere for dimiſſing of the people vvith benediction, that is, vvith the Biſhops or Prieſtes bleſſing. Finally the laſt kinde, vvhich is *Thankes-gīuings*, concludeth al, * vvhen the Prieſt and people giue thankes to God for ſo great a myſterie then offered and receiued. Thus the ſaid holy father handleth this text ep. 59 to Paulinus.

διάνοις. προσευχαὶ. ἐντεύξεις. εὐχαριστίαι. * *Theoph. in hunc loc.*

The praiers & petitions in the Maſſe, deduced out of the Apoſtles vvordes by S. Auguſtine, & other fathers.

PATER NOSTER in the Maſſe.

S. Epiphanius alſo inſinuateth theſe vvordes of the Apoſtle to pertaine to the Liturgie or Maſſe, vvhen he thus vvriteth to Iohn Biſhop of Hieruſalem. *Vvhen vve accompliſh our praiers after the rite of the holy Myſteries, vve pray both for al others, and for thee alſo ep. 60 c. 2 ad Io. Hieroſolym. apud Hieronymum.* And moſt of the other fathers expoūd the foreſaid vvordes, of publike praiers made by the Prieſt, vvhich are ſaid in al Liturgies or Maſſes both Greeke and Latin, for the good eſtate of al that be in high dignitie, as kings and others. *See S. Chryſ. ho. 6. in 1 Tim. & S. Ambr. in hunc loc. Proſper de vocat. li. 1. c. 4.* So exactly doth the practiſe of the Church agree vvith the Preceptes of the Apoſtle and the Scriptures, and ſo profoūdly do the holy fathers ſeeke out the proper ſenſe of the Scriptures, vvhich our Protcſtants do ſo prophanely, popularely, and lightly ſkimme ouer, that they can neither ſee nor endure the truth.

Prayer in the Maſſe for kings and other.

4. vvho

4 *Who vvil al men*] The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath prouided a general medicine & redemption to saue al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods lavv. for God vseth not his absolute vvil or povver tovvardes al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augustine, *Ad articul. sibi falso impos. resp. 2. to.* 7. *Ench. c.* 103. *Ep.* 107. *De cor. & grat. c.* 15, and *S. Damascene li.* 2 *de orthod. fide c.* 29.

God vvil no mans perditiō but the saluation of al.

5 *One mediator.*] The Protestants are to peuish and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Sauiour, in that they desire the Saincts to pray for them, or to be their patrones and intercessors before God. V ve tel them therfore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truely both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paied his bloud as a full and sufficient raunsom for al our sinnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor getting any grace or force to his praiers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truely saith, Cont. ep. Parm. li. 2. c. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoeuer, can be our Mediator. The aduersaries thinke to basely of Christes mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvhich is so far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpō vs, Christ haue mercie vpon vs*: & not, *Christ pray for vs*, as vve say to our Ladie and the rest. Therfore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvel make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen vve desire their praiers, as the departed Saincts.

Hovv there is but one Mediator, Christ: and vvhat it is to be such a Mediator.

* *Aug. li.* 9. *de Ciu. cap.* 15. *De fid. ad Pet. c.* 2.

The different maner of praying to Christ, and to Saincts.

Kyrie eleison.

Christe eleison.

But novv touching the vvord *Mediator*, though in that singular sense proper to our Sauiour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speach, not onely the Saincts, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12 Thesaur. c. 10 proueth, that Moyses according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainely refute al the Aduersaries cauillations in this case. And if the name of * sauiour and redeemer be in the Scriptures giuen to men, vvithout derogation to him that is in a more excellent and incomparable maner the onely Sauiour of he vvorld: vvhat can they say, vvhy there may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediatore ad Mediatorem Christum, nec alter nobis vtilior quam Maria.* that is, *We haue needs of a mediator to Christ the Mediator, and there is none more for our profite then our Ladie.* Bernard. Ser. qui incipit, *Signum magnum apparuit &c. post Ser.* 5 *de Assumpt.* S. Basil also in the same sense, vvriting to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His vvordes are cited in *Conc. Nic.* 2. *act.* 4. *pag.* 110 & 111. Thus did and thus beleeued al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer so importunate and vvilfully blinde in these matters.

Hovv there be many mediators, as there be many sauiours, and redeemers, euē in the Scriptures.

* *Iud.* 3, 9. 2 *Esd.* 9. 27. *Act.* 7, 35.

Women great talkers of Scripture, and promoters of heresie.

12. *I permit not.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. but S. Paul vtterly forbiddeth it, and the * Greeke Doctors vpon this place note that the vvoman taught but once, that vvas vvhen after her reasoning vvith Satan, she persuaded her husband to transgression, and so she vndid al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of euery sort of heresie (vvhereof see a notable discourse in S. Hierom *ep. ad Ctesiph. cont. Pelag. c.* 2.) vvhich they vvould not haue done, if they had according to the Apostles rule, folovved pietie and good vvorkes, and liued in silence and subiection to their husbands.

* *S. Chrys. Ho.* 9. *in* 1. *Tim.*

CHAP.

CHAP. III.

Of vvhat qualitie they muſt be, vvhom he ordaineth Biſhops, & and Deacons. 14 and the cauſe of his vvriting to be, the excellencie of the Catholike Church, and of Chriſt, vvho is the obiect of our religion.

1 Faithful ſaying. If a man deſire a Biſhops of-
2 fice, he deſireth a good worke. † *It behoueth
Tit. 1, 6. therfore a Biſhop to be irreprehenſible, the
husband of one vvife, ſobre, vviſe, comely,
3 chaſt, a man of hoſpitalitie, a teacher, † not
giuen to vvine, no fighter, but modeſt, no quareler, not coue-
4 tous, † vvel ruling his ovvne houſe, [c] hauing his children
5 ſubiect vvith al chaſtitie. † But if a man knovv not to rule
his ovvne houſe: hovv ſhal he haue care of the Church of
6 God? † Not [b] a neophyte: leſt puffed into pride, he fall into
7 the iudgment of the Deuil. † And he muſt haue alſo good
teſtimonie of them that are vvithout: that he fall not into
reproch and the ſnare of the Deuil.

8 † Deacons in like maner chaſt, not double-tonged, not
9 giuen to much vvine, not folovvers of filthie lucre: †
10 hauing the myſterie of faith in a pure cõſcience. † And let theſe
alſo be proued firſt: & ſo let them miniſter, hauing no crime.
11 † The vvomen in like maner chaſt, not detracting, ſober,
12 faithful in al things. † Let deacons be the huſbandes of one
13 vviſe: vvhich rule vvel their children, & their houſes. † For
they that haue miniſtred vvel, ſhal purchaſe to them ſelues
a good degree, and much confidence in the faith vvhich is
in Chriſt IESVS.

14 † Theſe things I vvrite to thee, hoping that I ſhal come
15 to thee quickly. † but if I tary long, that thou maieſt knovv
how thou oughteſt to conuerſe in the houſe of God, which
is the CHVRCH of the liuing God, the piller and ground
16 of truth. † And manifeſtly it is a great ſacrament of pietie,
vvhich vvas manifeſted in fleſh, vvas iuſtified in ſpirit, ap-
peared to Angels, hath beene preached to gentils, is beleeued
in the vvorld, is aſſumpted in glorie.

[c] He ſaith, *hauing children*, not, *getting children*. S. Ambr. Ep. 82.

[b] *Neophytus* is he that vvas lately chriſtened or nevvely planted in the myſtical body of Chriſt.

ANNOTATIONS
CHAP. III.

The great charge, & great merite, of Eccleſiaſtical functions.

1. *A good vvorke.*] Nothing (ſaith S. Auguſtine) *in this life, and ſpecially in this time, is eaſier, pleaſanter, or more acceptable to men, then the office of a Biſhop, Prieſt, or Deacon, if the thing be done onely for faſhion ſake and flatteringly: but nothing before God more miſerable, more lamentable, more damnable.* Againe, *There is nothing in this life, and ſpecially at this time, harder, more laborious, or more dangerous, then the office of a Biſhop, Prieſt, or Deacon: but before God nothing more bleſſed, if they vvorke in ſuch ſort as our Captaine commaundeth.* Auguſt. ep. 148.

The Apoſtle vnder the name of Biſhop inſtructeth Prieſtes alſo.

2. *A Biſhop.*] That vvhich is here ſpoken of a Biſhop (becauſe the vvordes Biſhop & Prieſt in the nevv Teſtament be often taken indifferently for both or either of the tvvaine, as is noted in an other place) the ſame is meant of euery Prieſt alſo: though the qualities here required, ought to be more ſingular in the Biſhop, then in the Prieſt, according to the difference of their degrees, dignities, and callings.

The heretikes opinion cõcerning Prieſts mariage.

2. *Of one vvife.*] Certaine Biſhops of Vigilantius ſect (vvhether vpon falſe conſtruction of this text, or through the filthines of their fleſhly luſt) vvould take none to the Cleargie, except they vvould be maried firſt, *not belonging* (ſaith S. Hierom aduerſ. Vigilant. c. 1.) *vvat any ſingle man liueth chaſtly, ſhevving hovv holily they liue them ſelues, that ſuſpect il of euery man, and vvil not giue the Sacrament* (of Order) *to the Cleargie, vnles they ſee their vvives haue great bellies, and children vvalking at their mothers breaſtes.* Our Proteſtants though they be of Vigilantius ſect, yet they are ſcarſe come ſo farre, to com maund euery Prieſt to be maried. Neuertheles they miſlike them that vvil not marrie, ſo much the vvorſe, and they ſuſpect il of euery ſingle perſon in the Church, thinking the gift of chaſtitie to be very rare among them, & they do not onely make the ſtate of mariage equal to chaſt ſingle life, vvith the Heretike Iouinian, but they are bold to ſay ſometimes, that the Biſhop or Prieſt may do his duety and charge better maried, then ſingle: expreſly againſt S. Paul, 1 Cor. 7. vvho affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuerſely diſtracted and intangled vvith the vvorld.

S. Paules place, *of one vvife*, excludeth bigamos from holy Orders.

The Apoſtle then, by this place vve novv treate of, neither commaũdeth, nor counſeleth, nor vviſheth, nor vvould haue Biſhops or Prieſts to marrie, or ſuch onely to be receiued as haue been maried: but, that ſuch an one as hath been married (ſo it vvere but once, and that to a virgin) may be made Biſhop or Prieſt. Which is no more then an inhibition that none hauing been vviſe maried or being *bigamus*, ſhould be admitted to that holy Order. And this expoſition onely is agreable to the practiſe of the vvhole Church, the definition of ãcient Councels, the doctrine of al the fathers vvithout exception, and the Apoſtles tradition. Vvhich ſenſe S. Chryſoſtom vvholy folovveth vpon the Epiſtle to Titus (though here he ſolovv not vvholy the ſame ſenſe.) *Ho. 2 in ep. ad Tit.* S. Ambroſe alſo vpon this place, and moſt plainely and largely in his 82 Epiſtle *poſt med.* giuing the cauſe vvhy *bigamus* can not be made Biſhop or Prieſt, in fine affirmeth, not onely the Apoſtle but the holy Councel of Nice to haue taken order that none ſhould be receiued into the Cleargie, that vvere tvviſe maried. S. Hierom *Ep. 83. ad Oceanum c. 2. & ep 2. c. 18. ep. 11. c. 2* expreſly vvriteth that the Cleargie is made of ſuch as haue had but one vvife, at leaſt after Baptiſme: for he thought that if one vvere often maried vvhen he vvas yet no Chriſtian, he might notvvithſtanding be ordered Biſhop or Prieſt. But S. Ambroſe ep. 82. S. Auguſtine *de bono Coniug. c. 18.* S. Innocentius the firſt *ep. 2. c. 5. & 10. 1. Concil.* S. Leo, *ep. 87.* *S. Gregorie, & after them the vvhole Church, exclude thoſe alſo vvhich haue * li. 2 ep. been tvviſe maried vvhen ſo euer. vvherevnto S. Auguſtine giueth good reaſon and 25. example in the place alleaged. S. Leo *ep. 87* addeth further, & proue he that he ma is counted bigamus, & not the huſband of one vviſe, in reſpect of holy Orders, not onely if he hath had tvvo vviues, but if his one vviſe vvere not a virgin. vvhich being obſerued in the high Prieſts of the old lavv, muſt needes be much rather kept novv. See alſo the booke Louis. 21. *de Eccleſiaſticis dogmatibus c. 72*, in S. Auguſtines vvorkes.

Vvho are counted *bigami*.

The Heretical clergie nothing regardeth the Apoſtles preſcription of one vvife.

None euer maried after holy Orders.

They that vvere made Prieſts of maried men, abſteined from their vviues.

And by theſe fevv you may ſee hovv ſhamefully the ſtate of the nevv heretical Cleargie of our time is fallen from the Apoſtolike and al the fathers practiſe and doctrine herein. Vvho do not onely take men once or tvviſe maried before, but (vvhich vvas neuer heard of before in any perſon or part of the Catholike Church) buy marie after they be Biſhops or Prieſts, once, tvviſe, and as often as their luſtes require. Whereas it vvas neuer lavvful in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the vvorld. For thoſe of vvhom Nice Councel ſpeaketh, vvere maried before, & were but tolerated onely to vſe their vviues: the fathers in the ſame Councel prouiding expreſly at the ſame time, that none from thence forth ſhould marrie after they came to holy Orders, *and that according to the ãncient tradition of the Church*, as Socrates and Sozomenus declare in moſt plaine vvordes. See Suidas in the vvord *Papinutius*. And in vvhat countrie ſo euer they haue been permitted to haue carnal dealing euen vvith their vviues whom they had before, it vvas not according to the exact rule of the Apoſtles & Churches tradition, by vvhich al that be in holy Orders, ſhould vvholy abſtaine, not onely from marying, but euen from their vviues before maried. Vvhereof thus vvriteth S. Epipha-

Socrat. li. 1 c. 8. Sozom. li. 3. c. 22.

nius

nius *hæres.* 59 *cont. Catharos. The holy preaching of God receiueth not, after Christ, them that marrie againe after their vviues departure, by reason of the great dignitie and honour of Priesthod. And this the holy Church of God obserueth vvith al sinceritie. Yea ſhe doth not receiue the once maried perſon that yet vſeth his vvife and begetteth children: but onely ſuch an one ſhe taketh to be Deacon, Prieſt, Biſhop, or Subdeacõ, as abſtaineth from his one vvife, or is a vviderovver, ſpecially vvhere the holy canõs be finerely kept. But thou vvilt ſay vnto me, that in certaine places Prieſts, Deacons, and Subdeacons do yet beget children* (belike this holy father neuer heard of any Biſhop that did ſo, and therfore he leaueth out that order, vvhich he named vvith the other in the former part of the ſentence) *but that is not done according to order and rule, but according to mans minde, vvhich by time ſlacketh, and for the great multitude* (of Chriſtian people) *vvhen there vvere not found ſufficient for the miniſterie, &c.* the reſt of his vvordes be goodly for that purpoſe.

S. Epiphanius.

Mariage of Prieſts is contrarie to the aũcient canõs.

Euſebius alſo *Euang. demonſt. li. 1. c. 9* ſaith, that ſuch as be conſecrated to the holy miniſterie, ſhould abſtaine vvholy from their vviues vvhich they had before. S. Hierom *Apolog. ad Pammach. c. 8* prooueth, that ſuch of the Apoſtles as were maried, did ſo, and that the Clergie ought to do the ſame by their example. Yea in his time he teſtifieth (*Cont. Vigil. c. 1.*) that they did liue ſingle in maner through the world, euẽ in the Eaſt Church alſo. *What,* ſaith he, *ſhal the Churches of the Eaſt do, vvhat they of Ægypt, of the See Apoſtolike: vvhich take to the Clergie, either virgins, or the continent and vnmaried, or ſuch as if they haue vviues, ceaſe to be huſbandis?* And againe he ſaith *in Apolog. ad Pãmach c. 3.* (See alſo c. 8.) *If maried men like not vvel of this, let them not be angrie vvith me, but vvith the holy Scriptures, vvith al Biſhops, Prieſts, Deacons, and the vvhole companie of Prieſts and Leuites, that knovv they can not offer ſacrifices if they vſe the act of mariage.*

Euſebius.

S. Hierom.

S. Auguſtine *de adult. Coniug. li. 2. c. 20.* maketh it ſo plaine a matter that al Prieſts ſhould liue chaſt, that he writeth, that euen ſuch as vvere forced (as many vvere in the primitiue Church) to be of the Clergie, vvere bound to liue chaſt, yea and did it vvith great ioy and felicitie, neuer complaining of theſe neceſsities and intolerable burdens, or impoſsibilities of liuing chaſt, as our feſtly companie of new Miniſters and Superintendents do novv, that thinke it no life vvithoute vvomen. much like to S. Auguſtine before his conuerſion, vvhen he vvas yet a Manichee, vvho (as him ſelf reporteth *Confeſſ. li. 6. c. 3*) admiring in S. Ambroſe al other his incomparable excellencies, yet counted al his felicities leſſe, becauſe he lacked a vvoman, vvithout vvhich he thought (in time of his infidelitie) no man could liue. Put after his conuerſion thus he ſaid to God of S. Ambroſe: *What hope he had, and againſt the tentations of his excellencie vvhat a fight he fote, or rather vvhat a comfort and ſolace in tribulation, and his ſecrete mouth vvhich vvas vvithin in his hart, vvhat ſauoure and ſvveete ieyes it taſted of thy bread, neither could I coniecture, neither had I tried.*

S. Auguſtine.

See S. Leo ep. 92. c. 3.

S. Ambroſe.

See Tertullian *li. 1 ad vxorem.* S. Cyprian *de ſingul. Clericor.* the firſt Councel of Nice *can. 3. Conc. Tolet. 2 can. 3. Conc. Aurelian. 3 can. 2.* of Carthage the ſecond cap. 2, of Neocæſarea cap. 1, of Ancyra cap. 10. and you ſhal find that this vvas generally the Churches order euen from the Apoſtles time, though in ſome places by the licentiouſnes of many, it vvas ſometime not ſo religiouſly looked vnto. Vvhereby you may eaſily refute the impudent clamors of Heretikes againſt Siricius, Gregorie 7, and others, vvhom they falſely make the authors of the Cleargies ſingle life.

Tertullian.

S. Cyprian.

Councels.

6. *Not a Neophyte.*) That vvhich is ſpoken here properly and principally of the nevvly baptized (for ſo the vvord Neophyte doth ſignifie) the fathers extend alſo to al ſuch as be but nevvly retired from prophane occupations, ciuil gouernement, vvarfare, or ſecular ſtudies, of vvhom good trial muſt be taken before they ought to be preferred to the high dignitie of Biſhop or Prieſt. though for ſome ſpecial prerogatiue and excellencie, it hath in certaine perſons been otherviſe, as in S. Ambroſe and ſome others notable men. Tertullian (*li. de præſcript.*) noteth Heretikes for their lightnes in admitting euery one vvithout diſcretion to the Cleargie. *Their Orders* (ſaith he) *are raſh, light, inciſtent: novv they place Neophytes, then ſecular men, then our Apoſtataes, that they may tie them by glorie and preferment, vvhom vvith the truth they can not. Novvhere may a man ſooner profite and come forvvard, then in the campe of rebelles, vvhere to be onely, it is to deſerue much. therfore one to day a Biſhop, to morovv ſomevvhat els: to day a Deacon, to morovv Lector, that is, a Reader: to day a Prieſt, to morovv a lay man. for to lai men alſo they enioyne the funtiions of Prieſtes.* And S. Hierom *ep. 83 ad Oceanum c. 4.* ſaith of ſuch, *Yeſterday a Catechumene or nevvly conuerted, to day a Biſhop: yeſterday in the theatre, to day in the Church: at night in the place of games and maiſteries, in the morning at the altar: a vvhile ago a great patrone of ſtageplaiers, novv a conſecrator of holy virgins.* And in an other place, *One of the bosome of Plato and Ariſtophanes they are choſen to a Biſhoprike, vvhoſe care is, not hovv to ſucke out the marovv of the Scriptures, but hovv to ſoothe the peoples eares vvith florſhing declamations.* Dialog. cont. Lucifer. c. 5.

None raſhly to be admitted to the Clergie

Heretikes admit al ſortes vvithout exception.

1. *Deacons,*) Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Biſhop, Prieſts alſo vvere comprehended. for to theſe foure pertaineth the Apoſtles precept and order touching one vvife, and touching continẽcie and chaſtitie, as by the alleaged Councels and fathers (namely by the vvordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as ſeruing by their proper function about the Altar and the B. Sacrament: in reſpect vvhereof

Leo ep. 92. c. 3. Greg. li. 1. ep. 42.

The three holy orders, only bound to chaſtitie.

The 4 inferiour orders not bound to chastitie.

vvhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorcista, Lectores*, and *Ostiarij*. Vvho neither by precept nor vovv be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made vvhen they tooke Subdeaconship.

Al the seuen orders auncient, euē from Christ and the Apostles time.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we vvish the learned to reade the 3.4.5.6.7.8.9 chapters of the 4 Councel of Carthage, vvhereat S. Augustine vvas present: vvhere they shal see the expresse callings, offices, and maner of ordering or creating al the said sortes, and shal vvel perceiue these things to be most auncient and venerable. Let them read also Eusebius historie, the 35 Chapter of the 6 booke, vvhere for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep.* 55.*nu.*1. Where see the notes vpon the same. *S. Hiero. ep.* 2. *c.* 6. Of Subdeacon there is mention in S. Augustine. *ep.* 74 *and ep.* 20 *de epistolis* 22 *in edit. Parisi. S. Epiph. har.* 59. S. Cyprian *ep.* 24. S. Ignatius *ep.* 9 ad Antiochenos. and in the 43 canon of the Apostles. *Conc. Tolet.* 2. *can.* 1 *&* 3. *Conc. Laodicen. can.* 21. *Epist. Epiph. apud Hiero.* 60. *c.* 1.

S. Ambrose calleth the B. of Rome Rector of the vvhole Church.

15. *In the house of God.*] *Al the vvorld being Gods, yet the Church onely is his house, the Rector or Ruler vvhereof at this day.* (saith S. Ambrose vpon this place) *is damasus*. Where let our louing brethren note vvel, how cleere a case it vvas then, that the Pope of Rome vvas not the Gouernour onely of one particular See, but of Christes vvhole house, vvhich is the Vniuersal Church, vvhose Rector this day is Gregorie the thirteth.

The heretikes say directly cōtrarie to the Apostle, that the Church is not the piller of truth.

15. *The piller of truth.*] This place pincheth al Heretikes vvonderfully, and so it euer did, and therfore they oppose them selues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle. some saying, the Church to be lost or hidden: some, to be fallen avvay from Christ these many ages: some, to be driuen to a corner onely of the vvorld: some, that it is become a stevves and the seate of Antichrist: lastly the Protestants most plainely and directly, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they say herein like them selues, and for the credit of their ovvne doctrine, vvhich can not be true in very deede, except the Church erre, euen the Church of Christ, vvhich is here called the house of the liuing God.

That the Church is the piller of truth and can not erre, is proued by many reasons.

But the Church vvhich is the house of God, whose Rector (saith S. Ambrose) in his time was Damasus, and novv Gregorie the thirteth, and in the Apostles time S. Peter, is the piller of truth, the establishement of al veritie: therfore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorldes end: therfore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therfore it can not erre. Christ is in it til the end of the vvorld, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and ful perfection of the whole body, that in the meane time we be not caried about vvith euery blast of doctrine: therfore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Gouernour therof faile not: it is his house, his spouse, his body, his lotte, kingdom and inheritance, giuen him in this vvorld: he loueth it as his ovvne flesh, and it can not be diuorced or separated from him: therfore it can not erre. the nevv Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therfore it can not erre. And therfore al those pointes of doctrine, faith, and vvorship, vvhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vvatruely thinke to be errors in the Church, be no errors in deede, but them selues most shamfully are deceiued, and so shal be still, til they enter againe into this house of God, vvhich is the piller and ground of al truth: that is to say, not onely it self free from al error in faith and religion, but the piller and stay to leane vnto in al doubtes of doctrine, and to stand vpon against al heresies and errors that in times yeld, without vvhich there can be no certaintie nor securitie. And therfore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our *Creede*, to beleeue the CATHOLIKE and APOSTOLIKE CHVRCH. Vvhich is, not onely to acknowledge that there is such a Church, as heretikes falsely say: but that that vvhich is called the Catholike Church, & knovven so to be, and cōmunicateth vvith the See Apostolike, is the Church: and that vve must beleeue, heare, and obey the same, as the touch stone, piller, and firmament of truth. For, al this is comprised in that principle, *I beleeue the Catholike Church*. And therfore the Councel of Nice said, *I beleeue in the Church*, that is, I beleeue and trust the same in al things.

Io. 14. 16. *Mat.* 16. *Mat.* 28. *Eph.* 4. *Io.* 17. *Luc.* 22. *Psal.* 2. *Eph.* 5.

The meaning of this article, *I beleeue the Cath. Church.*

Neither can the Heretikes escape by fleing from the knovven visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension

apprehenſion of Vicleſſe and his folowers. The companie of the Predeſtinate maketh not any one Societie among them ſelues, many of them being yet vnborne, and many yet Infidels and heretikes, and therfore be not of the one houſe of God vvhich is here called, *the piller of truth*. And thoſe of the Predeſtinate that be already of the Church, make not a ſeueral companie from the knovven Catholike Church, but are baptized, houſeled, taught, they liue and die in the common Catholike viſible Church, or els they can neither receiue Sacraments, nor ſaluation. S. Paul inſtructeth not Timothee hovv to teach, preach, correct, and conuerſe in the inuiſible ſocietie of the Predeſtinate, but in the viſible houſe of God. So that it muſt needes be the viſible Church which can not erre.

It is the viſible Church that is the piller or truth and can not erre.

If any make further queſtion, how it can be that any companie or ſocietie of men (as the Church is) can be void of error in faith, ſeing al men may erre: he muſt knovv that it is not by nature, but by priuilege of Chriſtes preſence, of the Holy Ghoſts aſsiſtance, of our Lordes promis and praier. See S. Auguſtine vpon theſe vvordes of the 118 Pſalme *Cone.* 15. *Ne auferas de ore meo verbum veritatis vſquequaque.* Vvhere he hath goodly ſpeaches of this matter. For the ſame purpoſe alſo theſe vvordes of Lactantius are very notable. *It is the Catholike Church onely, that keepeth the true vvorſhip of God, this is the fountaine of truth, this the houſe of faith, this the Temple of God: vvhither if any man enter not, or from vvhich if any man go out, he is an alienе and ſtranger from the hope of euerlaſting life and ſaluation. No man muſt by obſtinate contention flatter him ſelf, for it ſtandeth vpon life and ſaluation, &c.* S. Cyprian ſaith, *The Church neuer departeth from thos vvhich ſhe once hath knovven. Ep.* 55 *ad Cornel. nu.* 3. S. Ireneus ſaith, *That the Apoſtles laue laid vp in the Church as in a rich treaſurie, al truth.* And, *that ſhe keepeth vvith moſt ſincere diligence, the Apoſtles faith and preaching. li.* 3 *c.* 4 *&* 40. *& li.* 2 *c.* 3. Itvvere an infinite thing to recite al that the fathers ſay of this matter, al counting it a moſt peraicious abſurditie to affirme, that the Church of Chriſt may erre in religion.

Vvhence the Church hath this priuilege neuer to erre.

S. Auguſtine.

Lactantius.

S. Cyprian.

S. Irenæus.

CHAP. IIII.

He prophecieth that certaine ſhould depart from the Catholike faith, vvilling Timothee therfore to inculcate to the people thoſe articles of the ſaid faith. 7 Item to exerciſe him ſelf in ſpiritual exerciſe, 12 to gette authoritie by example of good life, 13 to ſtudie, to teach, to increaſe in the grace giuen him by holy orders.

2 *Tim.* 3 / 3 *Pet.* 3. / *Iude* v. 18.

1 AND the Spirit manifeſtly ſaith that in the laſt times certain "ſhal depart from the
2 faith attending to ſpirites of errour, and doctrines of diuels, † ſpeaking lies in hy-
3 pocriſie, and hauing their conſcience ſeared, † "forbidding to marie, to abſtaine from meates vvhich God created to receaue vvith thankes-giuing for the faithful, and them that
4 haue knovven the truth. † For :: euery creature of God is good, and nothing to be reiected that is receiued" vvith
5 thankes-giuing. † For it is 'ſanctified by the vvord of God and praier.
6 † Theſe things propoſing to the brethren, thou ſhalt be a good miniſter of Chriſt IESVS, nouriſhed in the vvordes of the faith and the good doctrine vvhich thou haſt at-
7 tained vnto. † But foliſh and old vviues fables auoid: and

:: we ſee plainely by theſe vvordes ſuch abſtinence only to be diſalovved as condemneth the creatures of God to be naught by nature & creation.

exercise thy self to pietie. † For ** corporal exercise is profi- 8
table to litle: but pietie is profitable to al things: hauing pro-
misse of the life that novv is, and of that to come. † A faith- 9
ful saying and vvorthie of al acceptation. † For to this pur- 10
pose vve labour and are reuiled, because vve hope in the li-
uing God vvhich is the Sauiour of al men, especially of the
faithful. † Commaund these things and teach. 11
† Let no man contemne thy youth: but be an example 12
of the faithful, in vvord, in conuersation, in charitie, in faith,
in chastitie. † Til I come, attend vnto reading, exhortation, 13
doctrine. † Neglect not " the grace that is in thee: vvhich is 14
giuen thee by prophecie, vvith imposition of the handes " of
priesthod. † These things doe thou meditate, be in these 15
things: that thy profiting may be manifest to al. † Attend 16
to thy self, and to doctrine: be earnest in them. For, this do-
ing, thou shalt " saue both thy self and them that heare thee.

** Some (saith S. Chrysost.) expound this of fasting, but they are deceiued. for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. *li. de mor. Eccl. Cath.* c. 33.

1. *Tim.* 1, 4. *Tit.* 3, 9.

ANNOTATIONS
CHAP. IIII.

Al Heretikes are apostataes from the faith.

1. *Shal depart.*] It is the proper description of Heretikes, to forsake their former faith, and to be Apostataes, as the Greeke vvord importeth: to giue eare to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to folovv in hypocrisie and shevv of vertue the pernicious doctrine of Diuels, vvho are the suggesters and prompters of al Sectes, and are lying spirites in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it sensles to the holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, vvhich is the cause both of their fall and of their obduration in heresie.

ἀποστήσονται

cap. 1, 19.

The old Heresies against matrimonie.

2. *Forbidding to marrie.*] He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionistes. *ho.* 12 *in* 1 *Tim.* S Ambrose vpon this place, addeth to these the Patritians also. S. Irenæus *li.* 1 *c.* 30. S. Epiphanius *har.* 45. 26. 61. 30. S. Hierom 1 *cont. Iouin. c.* 1. *& ep.* 50 *c.* 1 *&* 3. S Augustine *har.* 25. 40. and generally al antiquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionitæ, and the like. Their heresie about mariage vvas, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus vvitnesseth *li.* 1 *c.* 22: and that the distinction of male and femal and the creation of man and vvoman for generation, came of an il God. They taught their hearers, * saith S. Augustine, that if they did vse vvomen, they should in any vvise prouide that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *Strom. in principio*) vvriteth, that such admit no mariage nor procreation of children, lest they should bring into the vvorld creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.

* *Aug. har.* 46.

The old Heresies about abstinēce from meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they vvere not al of one sect touching these points) taught, that men might not eate certaine sortes of meates, specially of beastes and liuing creatures, for that they vvere not made (say they) of the good God, but of the euil. And vvine they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine vvhereof it came, to be of the Diuels creation. And diuers other creatures they cōdemned as things by nature and creation polluted and abominable. *August. har. Manich.* 46. *& har.* 25 *Tatian. & toto libro de mor. Manich. to.* 1. Lo these vvere the Heretikes and their heresies vvhich S. Paul here prophecieth of, that forbid mariage and meates as you haue heard, for vvhich they and their folovvers vvere condemned in diuers Councels.

* The Catholikes impudently charged vvith the said old heresies.

Is it not novv an intolerable impudencie of the Protestants, vvho for a smal similitude of vvordes in the eares of the simple, apply this text to the fastes of the Church, and the chastitie of

of Prieſts and Religious? As though either by appointing or vſing ſome daies of abſtinence from certaine meates, the Church or any Catholike man condemned the ſaid meates. vnles the Rechabites *Hierom.* 35. or the Nazarites *Num.* 6. or the Niniuites *Ion.* 3. or Moyſes *Exod.* 34. or Elias 3 *Reg.*19.or holy Anna the vvidow *Luc.*2 or Iohn Baptiſt *Mat.* 3 & 9.or Chriſt him ſelf *Mc.* 4. commending, vſing, and folovving a preſcript number of faſting daies. or God him ſelf that in the very beginning, in Paradiſe, preſcribed abſtinence from the fruire of one certaine tree, and after appointed ſo many faſtes in the Lavv, vnles he therfore, condẽned his ovvne creatures, & the reſt, thoſe creatures from vvhich they abſtained. No, there be many good and lavvful cauſes to forbid ſome or to abſtaine frõ ſome meates: as, for obedience, as in Paradiſe: for ſignificatiõ, as the Ievves: for that they haue been offered to Idols, as in the Epiſtle to the Corinthians: for chaſtening the bodie and penance, for health alſo and onely thoſe cauſes are vnlavvful for vvhich the Manichees and other Heretikes abſtained.

Abſtinence from certaine meates is no condemnation of the meates.

Diuers good cauſes of abſtinence.

Concerning mariage likevviſe, they may as vvel charge God or the Church for forbidding the father to marrie the daughter, or the brother the ſiſter, or other prohibited perſons in the Lavv: as vvel might they charge Chriſt and the Apoſtle for prohibiting the man to marrie, during his vviues life: and appointing vvidovves that ſerue the Church, to liue vnmaried, and not admitting a maried woman as vvel as vvidovv, nor her that hath had moe huſbands, as vvel as her that hath beẽ maried but once: as they charge the Church for not admitting maried perſons to the altar, and for forcing them & Religious perſons to keepe their promis of chaſtitie. No, the holy Church is ſo farre from condemning wedlocke, that ſhe honoureth it much more thea the Proteſtants, accounting it an holy Sacrament, vvhich they do not, who onely vſe it to luſt as the Heathen doe, and not to religion.

Forbidding certaine perſons to marrie is no condemnation of mariage.

Catholikes eſteeme marrimonie more then the Proteſtants doe.

But it is an old deceitful practiſe of Heretikes to charge Catholike men vvith old condemned hereſies. The Eutychians ſlaundered the Councel of Chalcedon and S. Leo to be Neſtorians, and to make two perſons in Chriſt, becauſe they ſaid there vvere tvvo natures. *Vigilius li. 5. cont. Eutychen.* Arius charged Alexander his Biſhop of Sabellianiſme, for auouching the vnitie of ſubſtance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accuſed S. Auguſtine of the hereſie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning mariage. *Retract. li. 2. c. 53.* And that our Proteſtants bragge not to much of their goodly inuention, louinian the old Heretike, their Maiſter in this point, accuſed * the holy doctors and Catholikes vpon this ſame place, to be Manichees, and to condemne meates and mariage, as both S. Hierom and S. Auguſtine do teſtifie. And they both anſwer to the Heretike, that the Church in deede & Catholikes do abſtaine frõ ſome for euer, and ſome for certaine daies, and euery Chriſtian man lightly al the 40 daies of Lent faſt: not for that they thinke the meates vncleane, abominable, or of an il creation, as the Manichees do: but for puniſhment of their bodies and taming their concupiſcences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for mariage, the ſaid doctors anſwer, that no Catholike man condemneth it for vnlavvful, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a ſtate in it ſelf more agreeable to God and more meete for the Cleargie. See S. Auguſtine againſt Fauſtus the Manichee *li. 30 c. 5. 6.* and *hær. 25* in the name, *Apoſtolici.* S. Hierom *ep. 50. c. 1. & 3.* Al this the Catholikes continually tel the Aduerſaries, and they can not: bu. ſee it. Y e: by accuſtomed audacitie and impudencie they beare it out ſtill.

The Proteſtants obiections anſwered long ago by S. Hierom and S. Auguſtine.

* *Aug. li. 2 c. 5 de nupt. & concupiſc.*

4. *With thankes giuing.*] By the moſt ancient cuſtom of the faithful both before Chriſt and ſi.hence, men vſe to bleſſe their table and meates, by the hand and word of a Prieſt, if any be preſent, o.hervviſe by ſuch as can conueniently do it. And in huſbandmens houſes vvhere they haue no other meanes, they ſhould at leaſt bleſſe Gods gifts and them ſelues vvith a *Pater noſter* or the ſigne of the Croſſe: not onely to acknovv.edge from vvhom they haue their continual ſuſtenaunce, but alſo to bleſſe their meate and ſanctifie it. For the Greecke vvord vſed of S. *Paul*, by Eccleſiaſtical vſe, vvhé it cõcerne.h meates, ſignifieth not onely thankes giuing, but bleſſing or ſanctifying the creatures to be receiued, as being al one vvith ἁγιάζεται, and in Engliſh vve call it grace; not onely that after meate, vvhich is onely thankes to God, but that before meate, vvhich is alvvaies a benediction of the creatures, as it is plaine in the preſcript and vſual formes of grace. For vvhich cauſe a Prieſt ſhould euer do it rather then a lay man or any of inferior order in the Cleargie. In ſo much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he ſavv ſay grace or bleſſe the meate and the companie, in the preſence of a Prieſt. V vho alſo recordeth (in the life of S. Paul the holy Eremite) the great curteſie and humilitie of him and S. Antonie, yelding one to the other the preeminence of bleſsing their poore dinner. For to bleſſe is a great thing, and a Prieſtly prerogatiue, as the Apoſtle vvitneſſeth, declaring the preeminence of Melchiſedec in that he bleſſed Abraham. Read the note folowing.

πρὸς ἐυχαριστίαν.

Heb. 7.

Bleſsing of the table or of meates, ſpecially by a Prieſt.

To bleſſe is a preeminence of the better perſon.

1. Sanctified

No creature il by nature, yet one more ſanctified then an other.

5. Sanctified.] Al creatures be of Gods creation, none of the Diuel, or of any other cauſe and beginning, as the Manichees blaſphemed: and therfore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vſe, though al be not alike holy nor equally ſanctified. God made ſeuen daies, but he ſanctified onely one of them. he made al places, but he ſanctified none but the Temple and ſuch like deputed to his ſeruice, as the Arke, the altar, and the reſt vvhich vvere by ſacred vſe both holy them ſelues, and gaue alſo holines and ſanctification to things that touched them or vvere applied vnto them. So our Sauiour ſaith, that the Temple ſanctified the gold, and the altar the gift, and generally al creatures ſeuered from common and profane vſe, to religion and vvorſhip of God, are made ſacred thereby. So the places and daies of Gods apparition or vvorking ſome ſpecial vvonders or benefites tovvard the people, vvere holy, as Bethel, Sinai, and others. And much more thoſe times and places of Chriſtes Natiuitie, Paſſion, burial, Reſurrection, Aſcenſion: vvhich is ſo plaine a caſe, that the hil vvhere he vvas transfigured onely, is called therfore by S. Peter, *the holy mount.*

Holy times and places, & euery thing deputed to the ſeruice of God, holy. *Mat. 23.* 2 *Pet. 1.*

Creatures hallovved by the ſigne of the Croſſe.

The bleſſing of our meate vvhat a vertue it hath.

Theſe therfore be holy memories and monuments of al ſortes ſanctified, beſides that creatures (as vve ſee here) be ſanctified alſo by the vvord of God and praier, that is to ſay, by benediction & inuocation of our Lordes holy name vpon them, ſpecially by the ſigne of the Croſſe, as S. Chryſoſtom noteth on this place, *ho. 12 in 1 ad Tim.* by the vvhich the aduerſarie povver of Satan vſurping vniuſtly vpon Gods creatures through mans ſinne, and ſeeking deceitfully to *or* by the ſame to annoy mans body or ſoule, is expelled, and the meates purged from him and made holeſom. S. Gregorie (*li. 1 Dialog. c. 4.*) recordeth that the Diuel entered into a certaine religious vvoman by eating the herbe lettice vnbleſſed. And S. Auguſtine *li. 18 de ciu. Dei c. 18.* ſheweth at large, vvhat vvaies he hath by meates and drinkes and other vſual creatures of God, to annoy men: though his povver be much leſſe then it vvas before Chriſt. but ſtill much deſire he hath on al ſides to moleſt the faithful by abuſing the things moſt neere and neceſſarie vnto them, to their hurt both bodily and Ghoſtly. for remedie vvhereof, this ſanctification vvhich the Apoſtle ſpeaketh of, is very ſoueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinkes, but much more (as the proprietie of the Greeke vvord vſed by the Apoſtle for ſanctification, doth import) to other more exact ſanctifying and higher applying of ſome creatures, and bleſſing them to Chriſtes honour in the Church of God, and to mans ſpiritual and corporal benefites. ἁγιάζε-τai

Holy bread.

For as S. Auguſtine vvriteth *li. 2 de pec. merit. c. 26.* beſides this vſual bleſſing of our daily foode, the Cathecumens (that is, ſuch as vvere taught tovvard Baptiſme) are ſanctified by the ſigne of the Croſſe, and the bread (ſaith he) vvhich they receiue, though it be not the body of Chriſt, yet is holy, and more holy then the vſual bread of the table. He meaneth a kinde of bread then halovved, ſpecially for ſuch as vvere not yet admitted to the B. Sacrament: either the tame, or the like to our holy bread, vſed in the Church of England and France on Sundaies. And it vvas a common vſe in the primitiue Church to bleſſe loaues, and ſend them for ſacred tokens from one Chriſtian man to an other, and that not among the ſimple and ſuperſtitious (as the Aduerſaries may imagine) but among the holieſt, learneſt, and vviſeſt. Such halovved breads did S. Paulinus ſend to S. Auguſtine and Alipius, and they to him againe, calling them bleſſings. Read S. Hierom in the life of Hilarion (*poſt medium*:) hovv Princes and learned Biſhops & other of al ſortes came to that holy man for holy bread, *panem benedictum.* In the primitiue Church the people commonly brought bread to the Prieſts to be halovved. *Author op. imp. ho. 14 in Mt.* The 3 Councel of Carthage cap. 24. maketh mention of the bleſſing of milke, honie, grapes, and corne. See the 4 Canon of the Apoſtles. And not onely diuers other creatures vſed at certaine times in holy Churches ſeruice, as vvaxe, fire, palmes, aſhes, but alſo the holy oile, Chriſme, and the vvater of Baptiſme, that alſo vvhich is the cheefe of al Prieſtly bleſſing of creatures, the bread and vvine in the high Sacrifice, be ſanctified. for vvithout ſanctification, yea (as S. Auguſtine affirmeth *tract. 118 in Ioan.*) vvithout the ſigne of the Croſſe, none of theſe things can rightly be done. *Auguſt. ep. 31. 34 35. 36.*

The ſigne of the croſſe vſed in bleſſing.

The Churches exorciſmes.

Can any man novv maruel that the Church of God by this vvarrãt of S. Paules vvord expoũded by ſo long practiſe and tradition of the firſt fathers of our religion, doth vſe diuers elements and bleſſe them for mans vſe and the ſeruice of God, expelling by the inuocatiõ of Chriſtes name, the aduerſarie povver from them, according to the authoritie giuen by Chriſt, *Super omnia daemonia,* ouer al Diuels: and *by praier*, vvhich importeth as the Apoſtle here ſpeaketh, deſire of help, as it vvere by the vertue of Chriſt to combat vvith the Diuel, and ſo to expel him out of Gods creatures, vvhich is done by holy exorciſme, and euer beginneth, *Adiutorium noſtrum in nomine Domini*, as vve ſee in the bleſſing of holy vvater and the like ſanctification of elements. Vvhich exorciſmes, namely of chiidren before they come to Baptiſme, ſee in S. Auguſtine *li. 6 cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupiſ. li. 1 c. 20.* and of holy vvater, that hath been vſed theſe 1400 yeres in the Church by the inſtitution of Alexander the firſt, in al Chriſtian countries, and of the force thereof againſt Diuels, ſee a famous hiſtorie in Euſebius *li. 5 c. 21.* and in Epiphanius *har. 30 Ebionitarum.* See S. Gregorie to S. Auguſtine our Apoſtle, of the vſe thereof in halovving the Idolatrous temples to be made the Churches of Chriſt. *apud Bedam li. 1 c. 30 hiſt. Angl.* Remember hovv the Prophet Eliſeus applied ſalt to the healing and purifying of vvaters, 4 *Reg.* 2: hovv the

Holy vvaters. *Luc. 9.*

Angel

Angel Raphael vſed the liuer of the fiſh to driue avvay the Diuel, *Tob. 6. 8:* hovv Dauids harp and Pſalmodie kept the euil ſpirit from Saul: *1 Reg. 16:* hovv a peece of the holy earth ſaued ſuch a mans chamber from infeſtatiõ of Diuels, *Auguſt. de Ciuit. Dei li. 22 c. 8:* hovv Chriſt him ſelf, both in Sacramẽts, & ours of them, occupied diuers ſanctified elements, ſome for the health of the body, ſome for grace and remiſſion of ſinnes, and ſome to vvorke miracles by. See in S. Hierom againſt Vigilantius *Theodoret. li. 3 c. 3.* c. 2. hovv holy Relikes tormẽt them. *In the hiſtorie of Iulianus the Apoſtata, hovv the ſigne of the Croſſe: in the Actes (cap. 19) hovv the name of* IESVS yea and of Paul putteth them to flight.

The force of ſanctified creatures.
The holy land.
Relikes.
The croſſe.
The name of IESVS.

Furniſh your ſelues vvith ſuch examples and grounds of Scriptures and antiquitie, and you ſhal contemne the Aduerſaries cauillations and blaſphemies againſt the Churches practiſe in ſuch things, and further alſo finde, theſe ſacred actions and creatures, not only by increaſe of faith, feruor, and deuotion, to purge the impuritie of our ſoules, and procure remiſſion of our dally infirmities, but that the cheefe Miniſters of Chriſtes Church, by their ſoueraine authoritie graunted of our Lord, may ioyne vnto the ſame, their bleſſing and remiſſion of our venial ſinnes or ſpiritual dettes: as vve ſee in S. Iames, remiſſion of al ſinnes to be annexed to the vnction vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Proteſtants vvas but a tempo- *Ia. c. 5.* ral ceremonie, and to ſome of them not of Chriſtes inſtitution, but of the Apoſtles onely. In their ovvne ſenſe therfore they ſhould not maruel that ſuch ſpiritual effectes ſhould procede of the vſe of ſanctified creatures, vvhereas venial treſpaſſes be remitted many vvaies, though mortal ordinarily by the Sacraments onely. S. Gregorie did commonly ſend his benediction and remiſſion of ſinnes, in and vvith ſuch holy tokens as vvere ſanctified by his bleſſing and touching of the Apoſtles bodies and Martyrs Relikes, as novv his ſucceſſors do in the like halovved remembrances of religion. See his 7 booke, epiſtle 126: and 9 booke, epiſtle 60. Thus therfore and to the effectes aforeſaid the creatures of God be ſanctified.

Remiſſion of venial ſinnes annexed to halovved creatures.
S. Gregorie.

If any man obiect that this vſe of creatures is like coniuration in Necromancie, he muſt knovv the difference is, that in the Churches ſanctifications and exorciſmes, the Diuels be commaunded, forced, and tormented by Chriſtes vvord and by praiers: but in the other vvicked practiſes, they be pleaſed, honoured, and couenanted vvithal: and therfore the firſt is godly and according to the Scriptures, but Necromancie abominable and againſt the Scriptures.

The difference betvvene the Churches exorciſmes & other coniurations.

14. *The grace.*] S. Auguſtine declareth this grace to be the gift of the holy Ghoſt giuen vnto him by receiuing this holy Order, vvhereby he vvas made fitte to execute the office to his ovvne ſaluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impoſitionem, by impoſition of handes.* for ſo he ſpeaketh 2 *Tim.* 1. Which is here ſaid, *cum impoſitione, vvith impoſition.*

Grace giuen in the Sacramẽt of Orders.

14. *With impoſition.*] S. Ambroſe vpon this place, implieth in the vvord *impoſition of hands,* al the holy action and ſacred vvordes done and ſpoken ouer him vvhen he vvas made Prieſt. *Whereby* (ſaith he) *he vvas deſigned to the vvorke, and receiued authoritie, that he durſt offer ſacrifice in our Lordes ſtede vnto God.* So doth the holy Doctor allude vnto the vvordes that are ſaid novv alſo in the Catholike Church to him that is made Prieſt: *Accipe poteſtatem offerendi pro viuis & mortuis in nomine Domini.* that is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* for the vvhich S. Hierom alſo (as is noted before) ſaith, that the ordering of Prieſts is, *by impoſition of handes and imprecation of voice.* *In Eſa. c. 58.*

Conſecratiõ of Prieſts by impoſition of handes.

14. *Of Prieſthood.*] The practiſe of the Church giueth vs the ſenſe of this place, vvhich the auncient Councel of Carthage doth thus ſet dovvne. *When a Prieſt taketh orders, the Biſhop bleſſing him and holding his hand vpon his head, let al the Prieſts preſent lay alſo their hands on his head by the Biſhops hands &c.* Vvho ſeeth not novv, that holy Orders giuing grace by an external ceremonie and vvorke, is a Sacrament? So al the old Church counteth it. And S. Auguſtine (*cont. ep. Parmen. li. 2 c. 13.*) plainely ſaith that no man doubteth but it is a Sacrament. and leſt any man thinke that he vſeth not the vvord Sacrament properly and preciſely, he loyneth it in nature and name vvith Baptiſme. Againe vvho ſeeth not by this vſe of impoſition of hands in giuing Orders and other Sacraments, that Chriſt, the Apoſtles, and the Church may borovv of the Ievviſh rites, certaine conuenient ceremonies and Sacramental actions, ſeing this ſame (as * the Heretikes can not deny) vvas receiued of the maner of Ordering Aaron and the Prieſts of the old lavv or other heads of the people? See *Exod. 29. Num. 27, 23.* *Beda in cap. 6. Act.* *Conc. Carth. 4 c. 3.*

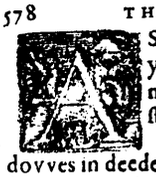
Holy Orders a Sacrament.

16. *Saue both thy ſelf.*] Though Chriſt be our onely Sauiour, yet the Scriptures forbeare not to ſpeake freely and vulgarly and in a true ſenſe, that man alſo may ſaue him ſelf and others. But the Proteſtants notvvithſtanding folovv ſuch a captious kind of Diuinitie that if a man ſpeake any ſuch thing of our Lady or any Saint in heauen, or other meane of procuring ſaluation, they make it a derogation to Chriſtes honour. Vvith ſuch hypocrites haue vve novv a daies to do.

Men alſo are called ſauiours vvithout derogatiõ to Chriſt.

CHAP. V.

Hovv to behaue him ſelf tovvardes yong and old. 3 to beſtovv the Churches oblations vpon the needy vviddovves, 9 and not to admitte the ſaid Churches vvidovves vnder threeſcore yeres old. 17 In diſtribution to reſpect vvel the Prieſts that are painful. 19 and hovv in his Conſcience to heare accuſations againſt Prieſts. 22 to be ſtraite in examining before he giue Orders. to be chaſt, and to remitte ſomevvhat of his drinking vvater.



Seniour rebuke not: but beſeeche as a father: 1
yong men, as brethren: † old vvomen, as 2
mothers: yong vvomen, as ſiſters, in al cha-
ſtitie.

The Epiſtle for holy vvidovves.

† Honour vvidovves: vvhich are " vvi- 3
dovves in deede. † But if any vvidovv haue children or ne- 4
phevves: let her learne firſt to rule her ovvne houſe, and to
render mutual dutie to her parents. for this is acceptable be-
fore God. † But ſhe that is a vvidovv in deede and deſolate: 5
let her hope in God, and continue in obſecrations &c :: prai-
ers night and day. † For ſhe that is in deliciouſenes, liuing 6
is dead. † And this commaund that they be blamleſſe. † But 7
if any man haue not care of his ovvne, and eſpecially of his 8
domeſticals, " he hath denied the faith, and is vvorſe then an
infidel. † " Let a vvidovv be choſen of no leſſe thē three ſcore 9
yeres, vvhich hath been the " vvife of one huſband, † hauing 10
teſtimonie in good vvorkes, if ſhe haue brought vp her chil-
dren, if ſhe haue receiued to harbour, if ſhe haue vvaſhed
the Saincts feete, if ſhe haue miniſtred to them that ſuffer tri-
bulation, if ſhe haue folovved euery good vvorke. ☩ † But 11
the yonger vvidovves auoid. For vvhen they ſhal be " vvan-
ton in Chriſt, " they vvil marie: † " hauing damnation, be- 12
cauſe they haue made void " their firſt faith. † and vvithal 13
idle alſo they learne to goe about from houſe to houſe: not
only idle, but alſo ful of vvordes and curious, ſpeaking
things vvhich they ought not. † " I vvil therfore the yonger 14
to marie, to bring forth children, to be houſevviues: to giue
no occaſion to the aduerſarie for to ſpeake euil. † For novv 15
certaine are turned backe " after Satan. † If any faithful man 16
haue vvidovves, let him miniſter to them, and let not the
Church be burdened: that there may be ſufficient for them
that are vvidovves in deede.

:: Because of this continual praier vvhich ſtandeth not vvith cōiugal & carnal actes of matrimonie (as the Apoſtle ſignifieth 1 Cor. 7, 5) therfore vvere theſe vvidovves to liue in the ſtate of perpetual continencie.

c Double honour and liuelihod due to good Prieſtes.

:: Here the Apoſtle vvil not haue euery light ſclovv to be heard againſt a prieſt. To S. Auguſtin for the like reuerence of prieſthod, admoniſheth Pōcarius that in no vviſe he admitte any teſtimonies or accuſations of Heretikes againſt a Catholike prieſt. ep. 112.

† The prieſtes that rule vvel, let them be eſteemed c vvor- 17
thie of double honour: eſpecially they that labour " in the
vvord and doctrine. † For the Scripture ſaith: *Thou ſhalt not* 18
mooſel the mouth to the oxe that treadeth out the corne and, *The vvorke man is*
vvorthie of his hire. † :: Againſt a prieſt receiue not accuſation: 19
but vnder tvvo or three vvitneſſes. † Them that ſinne, re- 20
proue before al: that the reſt alſo may haue feare.

Deu. 25. 1. Cor. 9. Mat. 10, 10.

† I teſtifie before God and Chriſt IESVS, and the elect 21
Angels, that thou keepe theſe things vvithout preiudice,
doing

22 doing nothing by declining to the one part. † Impoſe hãdes
on no man :: lightly, neither do thou communicate vvith
2 other mens ſinnes. Keepe thy ſelf chaſt. † Drinke not yet
*vvater: but vſe a litle vvine for thy ſtomake, and thy often
24 infirmities. † Certaine mens ſinnes be manifeſt, going before
25 to iudgement: and certaine men they folovv. † In like ma-
ner alſo good deedes be manifeſt, & they that are othervviſe,
can not be hidde.

:: Biſhops muſt haue great care that they giue not orders to any that is not wel tried for his faith, learning, and good behauiour.

ANNOTATIONS
CHAP. V.

Ambr. in hunc loc. Luc. c. 2, 37.

3. *Widovves in deede.*] S. Ambroſe calleth them vvidovves and deſolate in deede, that might marie, but to make them ſelues better and more vvorthy of God, refuſe mariage, vvhich they knovv to be but once bleſſed, imitating * holy Anne, vvho in faſting and praiers ſerued God night and day, neuer knovving but one huſband. Such profeſſed vvidovves then are to be honoured and ſuccoured. Neither doth he ſpeake onely of the Churches vvidovves (of vvhom ſpecially aftervvard) but of al that by profeſſion kept their vvidovvhod, exhorting them to paſſe their time in praier and faſting, v. 5. Vvhich vvas an honorable and holy ſtate much vvritten of, and commended in the primitiue Church, namely by S. Ambroſe and by S. Auguſtine, vvho vvrote bookes intitled thereof, and make it next to virginitie. *Ambr. de vidua. Auguſt. de bono viduitatis.*

Widowhod.

8. *He hath denied.*] Not that by this or by any other deadly ſinne (except incredulitie or doubtfulnes in beleefe) they loſe their faith: but that their factes be not anſvverable to their faith and to Chriſtian religion, vvhich preſcribeth al ſuch duties.

9. *Let a vviderv be choſen.*] Novv he ſpeaketh more particularly and ſpecially of ſuch vvidovves as vvere nouriſhed and found by the oblations of the faithful & the almes of the Church, and did vvithal ſome neceſſarie ſeruices about vvomen that vvere to be profeſſed or baptized, for their inſtruction and addreſſing to that and other Sacraments, and alſo about the ſicke and impotent: and vvithal ſometimes they had charge of the Church goods or the diſpoſition of them vnder the Deacons: in reſpect vvhereof they alſo and the like are called *Diaconiſſæ*. Euſebius li 6 c 35 reciteth out of Cornelius Epiſtle, that in the Church of Rome there is one Biſhop, 40 Prieſts, ſixe Deacons, ſeuen Subdeacons, Acoluthi 42, Exorciſtes, Lectors, and Oſtiarij 52, vvidovves together vvith the poore 150, al vvhich God nouriſheth in his Church. See *Act. Apoſt. c. 6.* S. Chryſoſtom *li. 3 de Sacerdotio propius finem.* S. Epiphanius *in hæreſi 79 Collyridianorum.* Novv then, vvhat maner of vvomen ſhould be taken into the fellovvſhip of ſuch as vvere found of the Church, he further declareth.

Widowes called *Diaconiſſæ*, & their office.

9. *The vvife of one huſband.*] If you vvould haue a plaine paterne of Heretical fraude, corruption, and adulteration of the native ſenſe of Gods vvord, and an inuincible demonſtration that theſe nevv Gloſers haue their conſciences ſeared and hartes obdurated, vvillingly peruertiṅg the Scriptures againſt that vvhich they knovv is the meaning thereof, to the maintenance of their ſectes: marke vvel their handling of this place about theſe vvidovves of the Church. S. Paul preſcribeth ſuch onely to be admitted as haue been the vviues of one huſband, that is to ſay, once onely maried, not admitting any that hath been tvviſe maried. By vvhich vvordes the Catholikes proue firſt, that the like phraſe *vſed before of Biſhops and Deacons, that they ſhould be the huſbands of one vvife, muſt needes ſignifie that they can not be tvviſe maried, nor admitted to theſe and the like functions, if they vvere more then once maried before. Secondly, vve proue by this place againſt the Aduerſaries, that the ſtate of vvidovvhod is more vvorthy, honorable, decent, and pure in reſpect of the ſeruice of the Church, and more to be relieued of the reuenues thereof, then the ſtate of maried folkes. and that not onely (as the Aduerſaries perhaps may anſvver) for their greater neceſſitie, or more leiſure, freedom, or expedition to ſerue, in that they be not combered vvith huſband and houſhold, but in reſpect of their vidual continencie, chaſtitie, and puritie. for els ſuch as vvere vvidovves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apoſtle, as vvel as thoſe that vvere neuer to marie againe.

c. 3. 2.

These widowes muſt haue had but one huſbãd: vvherof many Catholike cõcluſiõs are deduced.

1

2

Thirdly, vve proue that ſecond mariage not onely after admiſſion to the almes or ſeruice of the Church, but before alſo, is diſagreable and a ſigne of incontinencie or more luſt and fleſhlines then is agreable or comely for any perſon belonging to the Church: and conſequently, that the

3

Apoſtle in the laſt chapter treating of the holy functions of Biſhops, Prieſts, Deacons, and of the Churches refuſing generally *bigamos* or twiſe maried perſons, muſt needes much more meane that no man twiſe maried ſhould be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marie againe, ſo none ſhould euer be receiued to miniſter the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid widowes,) that intended to marie againe. To receiue the body of Chriſt (ſaith S. Hierom *in Apolog. pro lib. cont. Iouin. ep* 50. *c.* 6.) is a greater and holier thing then praier, and therfore Prieſts that muſt both continually pray and alſo be occupied about the receiuing or miniſtring the holy Sacrament daily, muſt liue continently.

4 Fourthly, we proue that it is not vnlawful to annexe, by precept or the parties promis, ſingle
5 life or chaſtitie to a whole ſtate or order of the faithful, becauſe the Apoſtle & the whole Church in his time ioyned to this ſtate of the Churches widowes, perpetual cõtinencie. Fifthly, we proue hereby that to refuſe and not to accept the twiſe maried or ſuch as will not liue ſingle, into the ſtate of widowes or holy Orders, is not to condemne or forbid ſecond mariage, or once & often marying, with the Manichees according to the doctrine of Diuels, as the Proteſtants (and before them the old condemned Iouinianiſtes) do blaſpheme the Church. for then did S. Paul allow and teach doctrine of Diuels, who refuſeth a twiſe maried woman, and bindeth others by their entering into this ſtate, neuer to marie againe: as no doubt he did the Cleargie men much more in the 3 chapter before. Thus loe we Catholikes cõferre & conſter the Scriptures, & for this meaning we haue al the Doctors without exception. What ſhift then haue the Heretikes here? for maric and remarie they muſt, let the Scriptures & al the Doctors in the world ſay nay to it. In truth they do not expound the word of God, but flee from the euidence of it, ſome one way & ſome an other.

And of al other, their extremeſt and moſt ſhameful tergiuerſation is, that the Apoſtle here forbiddeth * not the admiſſion of ſuch widowes as haue been twiſe maried, but onely them that haue had two huſbands at once. which was a very improbable and extorted expoſition before, concerning Biſhops and Deacons, c. 3. and (as S. Hierom ſaith ep. 83.) *malo nodo malus cuneus*: but here that an exception ſhould be made onely againſt widowes that had had two huſbands together (which was a thing neuer lawful nor neuer heard of) that is a moſt intolerable impudencie, and a cõſtruction that neuer came to any wiſe mans cogitation before: and yet theſe their fanſies muſt be Gods word, and *bigamus* or *bigamia* muſt againſt their old natures and vſe of al writers, be al one with *Polygamus* and *Polygamia*. They giue an example of ſuch widowes, in women diuorced iuſtly from their huſbands in the old law. As though S. Paul here tooke order for the Iewes widowes onely, or that had been ſuch a cõmon caſe among the Iewes alſo, that the Apoſtle needed to take ſo careful order for it. finally, they let not to ſay that if the Apoſtle ſhould be vnderſtood to refuſe a widow twiſe maried at ſundrie times, it were vnreaſonable & iniurious to ſecond mariages, which haue no more indecencie or ſigne of incontinencie (ſay they) then the firſt. Thus bold they are with the Apoſtle and al antiquitie.

Bez. vpon the place.

The Caluiniſts moſt abſurd expoſition of the Apoſtles wordes.

Their blaſphemie againſt the plaine text.

11. *Wanton in Chriſt.*] Widowes waxing warme, idle, and wel fedde by the Church, luſt after huſbands, as alſo Apoſtate-Prieſts and Superintendents marie, ſpecially after they haue gotten good Eccleſiaſtical liuings. Which is to waxe wanton in Chriſt, or againſt Chriſt, κατὰ Χριστοῦ. * The Greeke word ſignifieth to caſt of the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.

* κατα-στρηνιάσωσι

The very vil to breake the vow of chaſtitie, is damnable.

11. *They will.*] *In the chaſtitie of widowehood or Virginitie* (ſaith S. Auguſtine) *the excellencie of a greater gift is ſought for. Which being once deſired, choſen, and offered to God by vow, is not onely damnable to enter afterward into mariage, but though it come not actually to mariage, onely to haue the will to marie is damnable.* Aug. li. de bono viduit. cap. 9.

12. *Hauing damnation.*] It ſignifieth not blame, checke, or reprehenſion of men, as ſome to make the fault ſeeme leſſe, would haue it: but * iudgement or eternal damnatiõ, which is a heauy ſentence. God graunt al maried Prieſts and Religious may conſider their lamentable caſe. What a greuous ſinne it is, ſee S. Ambroſe *ad virginem lapſam cap.* 5 & 8.

* κρίμα

Breaking of their firſt faith, is (by the conſent of al antiquitie) when they breake their vow of chaſtitie.

12. *Their firſt faith.*] Al the auncient fathers that euer wrote commentaries vpon this Epiſtle, Greeke and Latin, as S. Chryſoſtom, Theodorete, Oecumenius, Theophylactus, Primaſius, S. Ambroſe, Ven. Bede, Haimo, Anſelme, and the reſt: alſo al others that by occaſion vſe this place, as the 4 Councel of Carthage ca. 104. and the 4 of Toleto *c.* 55. S. Athanaſius *li. de virginitate*. S. Epiphanius *her.* 48. S. Hierom *ant. Iouinianum li.* 1. *c.* 7. & *in c.* 44 *Ezech. prope finem*. S. Auguſtine in exceding many places: al theſe expound the Apoſtles wordes of the vow of Chaſtitie or the faith and promis made to Chriſt to liue continently. *What is to breake their firſt faith?* ſaith S. Auguſtine, *They vowed, and performed not.* In pſ. 75. *prope finem*. Againe in an other place, *They breake their firſt faith, that ſtand not in that which they vowed. Li. de Sancta virgin. c.* 33. Againe he and al the fathers with him in Carthage Councel before named: *If any widow vow, how young ſo euer they were left of their huſbands deceaſed, haue vowed them ſelues to God, left their laical habite, and vnder the teſtimonie of the Biſhop and Church haue appeared in religious weede, and afterward go any more to ſeeke mariage, according to the Apoſtles ſentence*

ſentence they ſhal be damned, becauſe they vvere ſo bold to make void the faith or promis of Chaſtitie vvhich they vowed to our Lord. So ſaith he and 215 fathers moe in that Councel.

Why this vow is called faith or fidelitie.

And this promis of chaſtitie is called, *faith*, becauſe the fidelitie betvvixt maried perſons is ordinarily called of holy vvriters, *faith*: and the vovv of chaſtitie made to God, ioyneth him & the perſons ſo vovving, as it vvere in mariage, ſo farre, that if the ſaid perſons breake promis, they are counted and called in the laſt alleaged Councel, *Gods adulterers*. In the 3 to the Romanes alſo and often els vvhere, faith is taken for promis or fidelitie. And that it is ſo taken here, the vvordes *irritum facere* (to fruſtrate and make void) do proue. for that terme is commonly vſed in matter of vovv, promis, or compacte. *Gen.* 17. *Num.* 30. This promis is called here *prima fides* (the firſt faith) in reſpect of the later promis vvhich vovvbreakers make to them vvith vvhom they pretend to marrie. So ſaith S. Auguſtine *li. de bono viduit. c.* 8. *&* 9. and Innocentius 1 *ep.* 2. *cap.* 13. *to.* 1. *Conc.* And this is the onely natiue, euident, and agreable ſenſe to the circumſtance of the letter. And the vaine euaſion of the Heretikes to ſaue the Apoſtate-Monkes, Friers, Nunnes, and Prieſts from damnation for their pretended mariages, is friuolous: to vvit, that *firſt faith* here ſignifieth the faith of Baptiſme or Chriſtian beleefe, & not the promis or vovv of Chaſtitie. But vve aſke them if this faith of Baptiſme be broken by mariage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vvithout repentance. In truth vvhich vvay ſo euer they vvrithe them ſelues to defend their ſacrilege or pretended mariages, they loſe their labour and ſtruggle againſt their ovvne conſcience and plaine Scripture.

Vvhy the firſt faith.

The heretikes expoſition of this firſt faith, impoſsible & againſt the text.

14. *I vvil the yonger.*] He ſpeaketh of ſuch yong ones as vvere yet free. For ſuch as had already made vovv, neither could they vvithout damnation marie, were they yong or old, nor he vvithout ſinne commaund or counſel them to it. Neither (as S. Hierom proueth to * Gerontia, and S. Chryſoſtom vpon this place) doth he preciſely commaund or counſel the yong ones that vvere free, to marie, or abſolutely forbid them to vovv chaſtitie: God forbid, ſay they. But his ſpeach conteineth onely a vviſe admonition to the frailer ſort, that it vvere farre better for them not to haue vowed at all, but to haue maried againe, then to haue fallen to aduoutrie and Apoſtaſie after profeſsion. Vvhich is no more but to preferre ſecond mariage before fornication: and a good warning, that they vvhich are to profeſſe, looke wel vvhat they do. S. Paules experience of the fall of ſome yong ones to mariage, cauſed him to giue this admonition here: as alſo that before, that none ſhould be receiued to the Churches almes vnder threeſcore yeres of age. Not forbidding the Church for euer, to accept any vovves of vvidowes or virgins til that age, as the Heretikes falſely affirme: but ſhewing vvhat vvas meete for that time and the beginning of Chriſtianitie, vvhen as yet there vvere no Monaſteries builded, no preſcript rule, no exact order of obedience to Superiors: but the profeſſed (as S. Paul here noteth) courſed & wandered vp and downe idly, as novv our profeſſed virgins or Nunnes do not, neither can do. Of vvhom therfore, vvhere diſcipline is obſerued, there is no cauſe of ſuch danger. Beſides that vvidowes hauing had the vſe of carnal copulation before, are more dangerouſly tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of ſuch pleaſures. See S. Ambroſe *li. de viduis*, prouing by the example of holy Anna, vvho liued a vvidow euen from her youth til 80 yeres of age, in faſting and praying night and day, that the Apoſtle doth not here without exception forbid al yong vvidowes to vow, yea he eſteemeth that profeſsion in the yonger vvomen much more laudable, glorious, and meritorious. See his booke *de Viduis in initio*.

* *otherviſe Agerneſia ep.* 11.

S. Paul meaneth not that vvidovves profeſſed ſhould marie.

It is better for the frailer ſort, that are in danger of falling, to marie rather then to vow.

Yong vvomen may be profeſſed & taken into religion.

15. *After Satan.*] Vve may here learne, that for thoſe to marie vvhich are profeſſed, is to turne backe after Satan. For he ſpeaketh of ſuch as vvere maried cõtrarie to their vovv. And herevpon vve call the Religious that marie (as Luther, Bucer, Peter martyr and the reſt) Apoſtataes. More vve learne, that ſuch yong ones haue no excuſe of their age, or that they be vehemently tempted and burne in their concupiſcences, or that they haue not the gift of Chaſtitie. For notvvithſtanding al theſe excuſes, theſe yong profeſſed vvidowes if they marie, go backvvard after Satan, and be Apoſtataes, & damned, except they repent. For as for the Apoſties vvordes to the Corinthians, *It is better to marie then to burne*, Vve haue before declared out of the fathers, and here vve adde, that it pertaineth onely to perſons that be free and haue not vowed to the contrarie. as S. Ambroſe *li. ad virg. lapſ. c.* 5. S. Auguſtine *de bono vid. c.* 8. and S. Hierom *li.* 1. *cont. Iouin. c.* 7. expound it.

To marie after the vovv of chaſtitie, is to goe after Satan.

1 Cor. 7.

The Heretikes of our time thinke there is no remedie for fornication or burning, but mariage. and ſo did S. Auguſtine vvhen he vvas yet a Manichee. *Putabam me miſerum &c. I thought* (ſaith he *li.* 6. *Confeſ. c.* 12.) *that I ſhould be an vnhappie and miſerable man if I ſhould lacke the companie of a vvoman, and the medicine of my mercie to heale the ſame infirmitie I thought not vpon, becauſe I had not tried it: and I imagined that continencie vvas in a mans ovvne power and libertie, vvhich in my ſelf I did not finde: being ſo foliſh as not to vnderſtand that no man can be continent vnles thou giue*

The heretikes only remedie againſt concupiſcence is mariage.

The vow of chastitie lawful, possible to be kept, more grateful to God.

gius it. Verely thou vvouldest giue it, if vvith invvard mourning I vvould knocke at thy eares, and vvith sound faith vvould cast my care vpon thee.

By al vvhich you may easily proue, that chastitie is a thing that may lavvfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of maried persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to persuade the poore virgins or other professed to such sacrilegious vvedlocke, which S. Augustine auoucheth to be vvorse then aduoutrie. *de bon. vidu. c.* 4. 11. Iouinian vvas the first that euer made mariage equal vvith virginitie or chast life, for vvhich he vvas condemned of heresie. *Aug. in argumento li. de bono Coniugali. De pec. merit. li. 3. c. 7. Li. de haeres. har.* 82. He vvas the first that persuaded professed virgins to marie, which S. Augustine saith vvas so clerely and vvithout question vvicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus *Li.* 2. *Retract. cap.* 22. *The holy Church that is there* (at Rome) *most faithfully and stoutly resisted this monster.* S. Hierom calleth the said Heretike and his complices, *Christian epicures. li* 2 *cont. Iouin. c.* 19. See S. Ambrose *ep.* 82 *ad vercellensem episcopum in initio.* But vvhat vvould these holy doctors haue said, if they had liued in our doleful time, vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vvord?

Iouinians heresie in this point, cōdemned of old, is called of the Protestants, Gods vvord.

17. In vvord and doctrine.] Such Priests specially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve may note, that al good Bishops or Priests in those daies vvere not so vvel able to teach as some others, and yet for the ministerie of the Sacraments, and for vvisedom and gouernement, vvere not vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular giftes no lesse necessarie. S. Augustine laboured in vvord and doctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. *Possid. in vit. Aug. c.* 5. And some times and countries require preachers more then other. Al vvhich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vvith meretricious and painted eloquence.

Many good & vvorthie Bishops, that haue not the gift of preaching and teaching.

21. Water.] You see hovv lavvful and hovv holy a thing it is, to fast from some meates or drinkes, either certaine daies, or alvvaies, as this B. Bishop Timothee did: vvho vvas hardly induced by the Apostle to drinke a litle vvine vvith his vvater in respect of his infirmities. And marke vvithal, vvhat a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinkes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chrysostom vpon these vvordes, to. 5.

CHAP. VI.

Vvhat to teach seruants. 3 *If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre.* 11 *But the Catholike Bishop must folovv vertue, hauing his eie alvvaies to life euerlasting and to the cōming of Christ.* 17 *Vvhat to commaund the riche.* 20 *Finally, to keepe most carefully the Catholike Churches doctrine, vvithout mutation.*

WHOSOEVER are seruantes vnder yoke, let 1
them counte their maisters vvorthie of al honour: lest the name of our Lord and his doctrine
be blasphemed. † But they that haue faithful 2
maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefite. These things teache and exhort.

c See the anotation before cap. 1, 3. 4.

† If any man c teach othervvise, and consent not to the 3
sound vvordes of our Lord IESVS Christ, and to that doctrine

c ἑτεροδιδασκαλεῖ

4 ctrine vvhich is according to pietie: † he is proude, know-
ing nothing, but [u] languishing about questions and strife of
vvordes: of vvhich rise enuies, contentions, blasphe-
5 mies, euil suspicions, † conflictes of men corrupted in their
minde, and that are depriued of the truth, that esteeme gaine
6 to be pietie. † But [b] pietie vvith sufficiencie is great gaine.
Iob 1,21. 7 † For vve * brought nothing into this vvorld: doubtlesse,
Mat. 6, 25. 8 neither can vve take avvay any thing. † But * hauing foode,
and vvhervvith to be couered, vvith these vve are content.
9 † For they that vvil be made riche, fall into tentation & the
snare of the deuil, & many desires vnprofitable and hurteful,
10 vvhich drovvne men into destruction and perdition. † For
the roote of al euils is couetousenes: :: vvhich certaine de-
siring haue erred from the faith, and haue intangled them sel-
ues in many sorovves.
11 † But thou, ô man of God, flee these things: and [b] pursue
12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
good fight of faith: apprehend eternal life, ⁊ vvherein thou
art called and hast confessed a good confession before many
13 vvitnesses. † I commaund thee before God vvho quic-
Io. 18, 37 keneth al things, and Christ IESVS vvho * gaue testimonie
14 vnder Pontius Pilate a good confession: † that thou keepe
the commaundement vvithout spotto, blamelesse vnto the
15 comming of our Lord IESVS Christ. † vvhich in due times
Apoc. 17, 14. 19, 16. the Blessed & onely Mightie vvil shevv, the * King of kings
16 and Lord of lordes, † vvho only hath immortalitie, and in-
Io. 1, 18. habiteth light not accessible, * vvhom no man hath seen, yea
neither can see, to vvhom be honour and empire euerlasting.
Amen. ⁊
17 † Commaund the riche of this vvorld not to be high
minded, nor to trust in the vncertaintie of riches, but in the
liuing God (vvho giueth vs al things aboundantly to enioy)
18 † to doe wel, to become riche in good workes, to giue easily,
19 to communicate, † to heape vnto them selues a good :: foū-
dation for the time to come, that they may apprehend the
true life.
20 † O Timothee, keepe the [u] *depositum*, auoiding the [u] profane
c nouelties of voices, & oppositions of [u] falsely called knovv-
21 ledge. † Vvhich certaine promising, haue erred about the
faith. Grace be vvith thee: Amen.

b The epistle for S. Alexius *Iul.* 17.

:: As in the 1. chap. lacke of faith and good conscience, so here couetousnes or desire of these temporal things, & in the end of this chap. presumption, and boasting of knowledge, are causes of falling from the faith: heresie often being the punishmēt of former sinnes.

b The epistle for S. Timothee, *Ian.* 24.

:: Almes deedes and good workes laide for a foūdatiō and ground to attaine euerlasting life. So say the doctors vpō this place.

c καινοφωνίας. S. Chrysostom.

ANN

ANNOTATIONS
CHAP. VI.

4. Languiſhing.] Euen theſe be the good diſputes of our newe Sect-maiſters, and the world hath to long proued theſe inconueniences here named, to be the fruites of ſuch endles altercations in religion as theſe vnhappie ſectes haue brought forth.

20. Depoſitum.] The whole doctrine of our Chriſtianitie being taught by the Apoſtles, and deliuered to their ſucceſſors, and comming downe from one Biſhop to an other, is called the *Depoſitum*, as it were a thing laid into their hands, and committed vnto them to keepe. Which becauſe it paſſeth from hand to hand, from age to age, from Biſhop to Biſhop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy Biſhops to keepe, and not to lay men. See the notable diſcourſe of Vincentius Lirinenſis vpon this text. *li. aduſ. profan. har. Nouationes.* And it is for this great, old, and knowen treaſure committed to the Biſhops cuſtodie, that S. Irenæus calleth the Catholike Church *Depoſitorium diues, the rich treaſurie of truth.* li. 3 c. 4. And as Clemens Alexandrinus writeth *li. 2 Strom.* this place maketh ſo much againſt al Heretikes who do al change this *Depoſitum*, that for it onely ſuch men in his daies denied this Epiſtle. The Heretikes of our daies chalenge alſo the truth, and ſay it is the old truth. but they leape 14 or 15 hundreth yeres for it ouer mens heads to the Apoſtles. But we call for the *Depoſitum*, and aſke them in whoſe hands that truth which they pretend, was laid vp, and how it came downe to them. for it can not be Apoſtolical, vnles it were Depoſitum in ſome Timothees hand, ſo to continew from one Biſhop to an other vntil our time and to the end.

Depoſitum, is the Catholike truth deſcending from the Apoſtles by ſucceſſion of Biſhops, euen vnto the end.

The Proteſtats can ſhew no ſuch *depoſitum*.

20. Profane nouelties.] *Non dixit antiquitates* (ſaith Vincentius Lirinenſis) *non dixit vetuſtates, ſed prophanas nouitates. Nam ſi vitanda eſt nouitas, tenenda eſt antiquitas: ſi prophana eſt nouitas, ſacrata eſt vetuſtas.* that is, *He ſaid not*, ANTIQVITIES: *he ſaid not*, AVNCIENTNES: *but* PROFANE NOVELTIES. *For if nouelties is to be auoided, antiquitie is to be kept: if nouelties be profane, auncientnes is holy and ſacred.* See his whole booke againſt the profane nouelties of hereſies.

Prophane nouelties of wordes how to be tried and examined.

We may not meaſure the newnes or oldnes of wordes and termes of ſpeaking in religion, by holy Scriptures only: as though all thoſe or only thoſe were new and to be reiected, that are not expreſly found in holy writ: but we muſt eſteeme them by the agreablenes or diſagreablenes they haue to the true ſenſe of Scriptures, to the forme of Catholike faith and doctrine, to the phraſe of the old Chriſtians, to the Apoſtolike vſe of ſpeache come vnto vs by tradition of all ages and Churches, and to the preſcription of holy Councels and Schooles of the Chriſtian World: which haue giuen out (according to the time and queſtions raiſed by heretikes and contentious perſons) very fit, artificiall, and ſignificant wordes, to diſcerne and defend the truth by, againſt falſhod.

Catholike termes not expreſly in the Scriptures, but in ſenſe, are no ſuch nouelties of wordes.

Theſe termes, *Catholike, Trinitie, Perſon, Sacrament, Incarnation, Maſſe*, and many moe, are not (in that ſenſe wherein the Church vſeth them) in the Scriptures at all, and diuers of them were ſpoken by the Apoſtles before any part of the new Teſtament was written, ſome of them taken vp ſtraight after the Apoſtles daies in the writtings and preachings of holy Doctors, and in the ſpeach of all faithfull people, and therfore can not be counted Nouelties of wordes. Others beſide theſe, as, *Conſubſtantial, Deipara, Tranſſubſtantiation*, and the like, which are neither in expreſſe termes found in Scriptures, nor yet in ſenſe (if we ſhould folow the iudgement of the ſpeciall ſectes againſt which the ſaid wordes were firſt inuented, the Arians crying out againſt Nicene Councel, for the firſt: the Neſtorians againſt the Epheſine Coūcel, for the ſecond: the Lutherans & Caluiniſts againſt the Later & the later Councels, for the third) theſe wordes alſo notwithſtanding, by the iudgemēt of holy Church and Councels approued to be conſonant to Gods word, and made authentical all among the faithfull, are ſound and true wordes, and not of thoſe kinde which the Apoſtle calleth *Nouelties*.

Heretical nouelties of wordes.

The wordes then here forbidden, are the new prophane termes and ſpeaches inuented or ſpecially vſed by heretikes, ſuch as S. Irenee recordeth the Valentinians had a number moſt monſtruous: as the Manichees had alſo diuers, as may be ſeene in S. Auguſtine: The Arians had their **Similis ſubſtantia*, and Chriſt to be *ex non exiſtentibus*: the other heretikes after thoſe daies had their **Chriſtiparam*, and ſuch like, agreable to their ſectes. But the Proteſtants paſſe in this kinde, as they excede moſt heretikes in the number of new opinions: as their *Seruum arbitrium*, their *ſole faith*, their *fiducc*, their *apprehenſion of Chriſtes iuſtice*, their *imputatiue righteouſnes*: their horrible termes of terrors, anguiſhes, diſtreſſes, diſtruſt, feares and feeling of hell paines in the ſoule of our Sauiour, to expreſſe their blaſphemous fiction of his temporall damnation, which they call his deſcending to hell: Their *markes, tokens*, and *badges Sacramentall*, their *Companation, Impanation, Circumpanation*, to auoid the true conuerſion in the Euchariſt: their preſence *in figure, in faith, ſigne, ſpirit, pledge, &c.*

* ὁμοούσιον.

* Χριστοτόκον.

The Proteſtits prophane nouelties of wordes.

effect, to auoid the reall presence of Christes body. These and such like innumerable vvhich they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are *nouitates vocum* here forbidden.

And though some of the said termes haue been by some occasion obiter vvithout il meaning spoké by Catholikes before these Heretikes arose, yet now knowing thé to be the propre speaches of Heretikes, Christiã men are bound to auoid them. Wherein the Church of God hath euer been as diligent to resist Nouelties of vvordes, as her Aduersaries are busy to inuent them. for vvhich cause she vvil not haue vs cõmunicate vvith them, nor folow their fashion and phrase nevvly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christiã men had any good befallé them, or entered into any mans house, or met any frind by the vvay, they vsed alvvaies to say, *Deo gratias*. The Donatistes and Circumcellions of that time being nevvfangled, forsooke the old phrase and vvould alvvaies say, *Laus Deo*: from vvhich the Catho-
in Ps. 132. like men did so abhorre (as the said Doctor vvriteth) that they had as leefe mette a theefe as one that said to them, *Laus Deo*, in steade of *Deo gratias*. As novv vve Catholikes must not say, *The Lord*, but, *Our Lord*: as vve say *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and vve shal easily keepe our old and true faith that vve had of the first Christians. Let them say, *Amendement, abstinence, the Lordes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning-Prayer, Euening-prayer*, and the rest, as they vvill: Let vs auoid those Nouelties of vvordes, according to the Apostles prescript, and keepe the old termes, *Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday, Christmas*, & the very vvordes vvil bring vs to the faith of our first Apostles, and condemne these nevv apostates nevv faith and phrases.

Catholikes must abhorre from heretical phrases and vvordes.

20. *Falsely called knovvledge.*] It is the propertie of al Heretikes to arrogate to them selues great knovvledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knovvledge falsely so called, being in truth high and deepe blindnes. *Such* (saith S. Irenæus *li.* 5 *c.* 17.) *as forsake the preaching of the Church, argue the holy Priests of vnskilfulnes, not considering hovv far more vvorth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be.* And againe Vincentius Lirinensis speaking in the person of Heretikes saith, *Come ô ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith vvhich hath been hid many ages heretofore, but is reuealed and shevved of late, &c.* See his vvhole booke concerning these matters.

Heretikes arrogate knowledge falsely so called.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

THE cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Vvhich yet he doth not plainely before the end: preparing first his minde vvith much circumstance, because he knevv it vvould greiue him sore, and also might be a tentation vnto him. Therfore he talketh of the cause of his trouble, & of the revvard: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alvvaies to suffer for it, to fulfil his ministerie to the end, as him self novv had done his.

Vvhereby it is certaine, that it vvas vvritten at Rome, in his last apprehension and emprisonment there: as he signifieth by these vvordes Cap. 1: Onesiphorus vvas not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. *And of his martyrdom, thus:* For I am novv ready to be offered, and the time of my resolution (*or death*) is at hand. *cap.* 4.

THE SECOND EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

With his praiſes he courtly exhorteth him not to be diſmaied for his trouble, 6 (hauing grace giuen in Orders to helpe him) 8 and knowing for what cauſe he is perſecuted) and namely with the example of Onesiphorus.

PAVL an Apoſtle of IESVS Chriſt 1 by the vvil of God, according to the promiſſe of the life which is in Chriſt IESVS: † to Timothee my deereſt 2 ſonne, grace, mercie, peace from God the father, and Chriſt IESVS our Lord.

† I giue thankes to God, vvhom 3 I ſerue from my progenitours in a pure conſcience, that vvithout intermiſſion I haue a memorie of thee in my praiers, night and day † deſiring to ſee thee, 4 mindeful of thy teares, that I may be filled vvith ioy, † cal- 5 ling to minde that faith vvhich is in thee not feined, vvhich alſo dvvelt firſt *in thy grandmother Loïs, and thy mother Eunîce, and I am ſure that in thee alſo. † For the vvhich 6 cauſe I admoniſh thee that thou reſuſcitate the ‡ grace of God, vvhich is in thee by the impoſition of my handes. † For God hath not giuen vs the ſpirit of feare: but of 7 povver, and loue, and ſobrietie. † Be not therfore aſhamed 8 of the teſtimonie of our Lord, nor of me his priſoner: but trauail vvith the Goſpel according to the povver of God, † vvho hath deliuered and called vs by his holy calling, *not 9 according to our vvorkes, but according to his purpoſe and grace, vvhich vvas giuen to vs in Chriſt IESVS* before the 10 ſecular times. † But it is manifeſted novv by the illumination of

‡ Here againe it is plaine that holy Orders giue grace, & that euen by and in the external ceremonie of impoſing the Biſhops hands. And it is a maner of ſpeach ſpecially vſed in this Apoſtle and S. Luke, that Orders giue grace to the ordered, & that to take orders or authoritie to miniſter Sacramẽts or preach, is, to be giuen or deliuered to Gods grace. *Act.14, 25.*

Tit.3,5.

Tit.1,3.

of our Sauiour IESVS Christ, vvho hath deſtroied death, &
11 illuminated life and incorruption by the Goſpel: † vvherein
1 Timo. * I am appointed a preacher and Apoſtle and Maiſter of the
2,7. 12 Gentiles. † For the vvhich cauſe alſo I ſuffer theſe things:
but I am not cõfounded. For I know whom I haue beleeued,
& I am ſure that he is able to keepe my" *depoſitum* vnto that day.
13 † Haue thou "a forme of ſound vvordes, vvhich thou haſt
ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ
14 heard of me in faith & c in the loue in Christ IESVS. † Keepe
the good *depoſitum* by the holy Ghoſt, vvhich dvvelleth in vs.
15 † Thou knovveſt this, that al vvhich are in Aſia, be auerted
from me: of vvhom is Phigelus and Hermogenes.
2 Tim. 16 † Our Lord giue mercie to * the houſe of Oneſiphorus:
4,19. becauſe he hath often refreſhed me, and hath :: not been a-
17 ſhamed of my chaine. † but vvhen he vvas come to Rome:
18 he ſought me carefully, and found me. † "Our Lord graunt
him to finde mercie of our Lord in that day. And how many
things he miniſtred to me at Epheſus, thou knovveſt better.

c Faith and loue coupled commonly together in this Apoſtles vvritinge.

:: Vvhat a happie & meritorious thig it is to relieue the afflicted for religiõ, & not to be aſhamed of their diſgrace, yea or what miſeries ſoeuer.

ANNOTATIONS
CHAP. I.

5. *In thy grandmother.*] Though God ſhevv mercie to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great ſinne to forſake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folovv ſtrange doctrines, abandoning not onely our next natural parents faith, but the aūcient faith and beleefe of al our progenitors for many hundred yeres together. And if to folovv the faith of mother and grandmother onely, the Chriſtian religion being then but nevvly planted, vvas ſo commendable euen in a Biſhop, hovv much more is it novv laudable to cleaue faſt to the faith of ſo many our progenitors and ages that continued in the ſame Christian religion vvhich they firſt receiued?

A great bleſſing, to haue Catholike progenitors: and very cõmendable to cleaue faſt to their faith.

Apol. cõt. Ruff. li. 2. c. 8. Our Proteſtants in their great vviſedom laugh at good ſimple men vvhen they talke of their fathers faith. But S. Hierom, *I am a Chriſtian*, ſaith he, *and borne of Chriſtian parents, and carie the ſigne of the croſſe in my forehead.* And againe ep. 65. c. 3. *Until thou day the Chriſtian vvorld hath bcen vvithout thu doctrine, that faith vvil I hold faſt being an old man, vvherein I vvas borne a child.* And the holy Scriptures ſee vs often to ſchole to our fathers, *Deut. 32. & Pſ. 43.* *Aſke thy fathers, and they vvil ſhevv thee, thy auncetours, and they vvil tel it.* And againe, *Our fathers haue ſhevved vnto vs.* And cõmonly the true God is called the God of the faithful and of their forefathers. *Dan. 2. 3.* And falſe Gods and nevv doctrines or opinions be named, *Nevv and freſh, ſuch as their fathers vvorſhipped not. Deut. 32.* Finally S. Paul both here and * often els alleageth for his defenſe and commendation, that he vvas of faithful progenitors. And it is a caſe that Heretikes can not lightly bragge of, no one ſect commonly during ſo long vvithout intermiſſion, that they can haue many progenitors of the ſaid ſect. Vvhich is a demonſtration that their faith is not true. and that it is impoſſible our Catholike faith to be falſe, ſuppoſing the Chriſtian religion to be true.

The peoples ſpeaches of their fathers faith, is very Chriſtian and laudable.

** Act. 24. 2 Cor. 11.*

12. *Depoſitum.*] A great comfort to al Chriſtians, that euery of their good deedes and ſufferings for Chriſt, and al the vvorldly loſſes ſuſteined for defenſe or confeſſion of their faith, be extant vvith God, and kept as *depoſitum*, to be repaid or receiued againe in heauen. Vvhich if the vvorldlings beleeued or conſidered, they vvould not ſo much maruel to ſee Catholike men ſo vvillingly to loſe land, libertie, credit, life and al for Chriſtes ſake and the Churches faith.

Al our good deedes are laid vp vvith God, to be revvarded

13. *A forme.*] The Apoſtles did ſet dovvne a platforme of faith, doctrine, & phraſe of Catholike ſpeach and preaching, & that not ſo much by vvriting (as here vve ſee) as by vvord of mouth: to vvhich he referreth Timothee ouer and aboue his Epiſtles vnto him. And hovv precisely Chri-

We muſt ſpeake in Catholike termes, after a certaine rule of faith, and forme of vvordes.

ſtian Doctors ought to keepe the forme of vvordes auncietly appropriated to the myſteries and matters of our religion, S. Auguſtine expreſſeth in theſe vvordes *li.* 10 *de ciuit. c.* 23. *Philoſophers ſpeake vvith freedom of vvordes &c. but vve muſt ſpeake according to a certaine rule, leſt licentious libertie of vvordes breede an impious opinio of the things alſo that are ſignified by the ſame.* Trinitie, perſon, eſſence, Conſubſtantial, Tranſſuoſtantiation, Maſſe, Sacrament, and ſuch like, be *verba ſana* (as the Apoſtle ſpeaketh) *found vvordes*, giuen to expreſſe certaine high truthes in religion, partly by the Apoſtles and firſt founders of our religion vnder Chriſt, and partly very aptly inuented by holy Councels and fathers, to expreſſe as neere as could be the high ineffable or vnſpeakable veritie of ſome points, and to ſtoppe the Heretikes audacitie and inuention of nevv vvordes and prophane ſpeaches in ſuch things, vvhich the Apoſtle vvarneth Timothee to auoid 1 *ep. c.* 6, 20. and 2 *ep.* 2, 16. See the Annotations there.

Relieuers of Cath. priſoners.

18. *Our Lord.*] To haue this praier of an Apoſtle, or any Prieſt or poore Cath. man ſo relieued, giueth the greateſt hope at the day of our death or general iudgemẽt, that can be: and it is worthy the landes, honours, and riches of the vvorld.

CHAP. II.

He exhorteth him to labour diligently in his office, conſidering the reuvard in Chriſt, and his denial of them that deny him. 14 *Not to contend, but to ſhunne heretikes: neither to be moued to ſee ſome ſubuerted, conſidering that the elect continue Catholikes, and that in the Church be of al ſortes.* 24 *Yet vvith al fayrenes to reclaime the deceiued.*

THOV therefore my ſonne, be ſtrong in 1
the grace vvhich is in Chriſt IESVS:
† & the things vvhich thou haſt heard 2
of me by many vvitneſſes, theſe cõmend
to faithful men, vvhich ſhal be fit to
teach others alſo. † Labour thou as 3
a good ſouldiar of Chriſt Iesvs. † "No 4
man being a ſouldiar to God, intãgleth
him ſelf vvith ſecular buſineſſes: that he may pleaſe him to
vvhom he hath approued him ſelf. † For he alſo that ſtriueth 5
for the maiſterie, is not crovvned vnleſſe he ſtriue lavvfully.
† The huſbandman that laboureth, muſt firſt take of the 6
fruites. † Vnderſtand vvhat I ſay: for our Lord vvil giue 7
thee in al things vnderſtanding † Be mindeful that our 8
Lord Iesvs Chriſt is riſen againe from the dead, of the ſeede
of Dauid, according to my Goſpel, † vvherein I labour 9
euen vnto bandes, as a malefactour: but the vvord of God is
not tied. † Therfore :: I ſuſtaine al things for the elect, that 10
they alſo may obtaine the ſaluation, vvhich is in Chriſt Ie-
svs, vvith heauenly glorie. † A faithful ſaying. For if vve 11
be dead vvith him, vve ſhal liue alſo together. † If vve ſhal 12
ſuſtaine, vve ſhal alſo reigne together. * If vve ſhal deny, he
alſo vvil denie vs. † * If vve beleeue not: he continueth 13
faithful, he can not denie him ſelf. † Theſe things admoniſh: 14
teſtifying before our Lord.

" Marke here that the elect (though ſure of ſaluation) yet are ſaued by meanes of their preachers & teachers, as alſo by their ovvne endeuours.

Mat. 10, *Ro.* 3, 3.

Contend

Contend not in vvordes, for it is profitable for nothing,
15 but for the ſubuerſion of them that heare. † Carefully prouide to preſent thy ſelf approued to God, a vvorkeman not to be confounded, " rightly handling the vvord of truth.
16 † But c profane and vaine ſpeaches auoid: for they doe much
17 grovv to impietie: † & " their ſpeache ſpreadeth as a canker:
18 of vvhom is Hymenæus and Philétus: † vvho haue erred from the truth, ſaying that the reſurrection is done already, and haue ſubuerted the faith of ſome.
19 † But the ſure foundation of God ſtandeth, hauing this ſeale, Our Lord knovveth, vvho be his, and let euery one de-
20 part from iniquitie that nameth the name of our Lord. † But " in a great houſe there are not only veſſels of gold and of ſiluer, but alſo of vvood and of earth: and certaine in deede
21 vnto honour, but certaine vnto contumelie. † If any man therfore ſhal" cleanſe him ſelf from theſe, he ſhal be a veſſel vnto honour, ſanctified & profitable to our Lord, prepared to euery good vvorke.
22 † But youthful deſires flee: and purſue iuſtice, faith, charitie, & peace vvith them that inuocate our Lord from a pure
Tit. 3. 9. 23 hart. † And * fooliſh and vnlearned queſtiõs auoid, knovv-
24 ing that they ingender braules. † But the ſeruant of our Lord muſt not vvrangle: but be milde tovvard al men,
25 apt to teache, patient, † vvith modeſtie admoniſhing them that reſiſt the truth: leſt ſometime :: God giue them repen-
26 tance to knovv the truth: † and they recouer them ſelues from the ſnares of the deuil, of vvhom they are held captiue at his vvil.

c See the Annotatiõ before 1 Tim. 6. v. 20.

:: Conuerſion from ſinne and hereſie, is the gift of God and of his ſpecial grace: yet here vve ſee, good exhortations and praier and ſuch other helpes of man be profitable therevnto. Vvhich could not be, if vve had not free vvill.

ANNOTATIONS
CHAP. II.

4 *No man being a ſouldior.*] Firſt of al, the Apoſtle (1 Cor. 7.) maketh mariage & the needful cares, ſolicitude, and diſtractions therevpon euer depending, ſpecial impediments of al ſuch as ſhould employ them ſelues vvholy to Gods ſeruice, as Biſhops & Prieſts are bound to do. *He that is vvith a vvife* (ſaith he) *is careful for the vvorld, hovv to pleaſe his vvife, and is diſtracted or deuided.* 1 Cor. 7.

Vvhat ſecular affaires do not agree nor cõſiſt vvith ſpiritual mens function.

Secondly, the practiſe of Phyſicke, merchandiſe, or any other profane faculte and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, ſhevves, enterludes, or the like paſtimes, is here forbidden.

Hovv ſpiritual men may ſerue ſecular Princes, & deale in ciuil cauſes.

Thirdly, the ſeruices of Princes and manifold baſe offices done to them for to obtaine dignities and promotions, are diſagreable to Prieſtly functions, not ſo, to be their chaplens for this purpoſe to preach vnto them, to heare their confeſſions, to miniſter the Sacraments vnto them, to ſay Diuine ſeruice before them, and ſuch other ſpiritual dueties. for, al ſuch ſeruices done to principal perſons both of the Clergie and Laitie, be godly and cõſonant to Prieſtly vocation. As alſo ſeruing of Princes and Commonvveales in ciuil cauſes and matters of ſtate, in making peace and quietnes

among the people, by deciding or compounding their controuerſies, and al ſuch like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vvhen they may be done vvithout notorious damage or hinderance of their ſpiritual charge, or vvhen the hurtes thereof be aboundantly recompenſed by the neceſſarie dueties done for the general good of kingdom or Countrie: al ſuch things (I ſay) be lavvful and often very requiſite. And S. Auguſtine, S. Ambroſe, S. Bernard, and other holy Biſhops of old vvere much occupied therein, as vve ſee in S. Auguſtines booke *de opere Monachorum c.* 29. *& Poſſid. in vit. c.* 19. *in vit. S. Ambr. & Bern.*

Catholikes only, right hādlers of the Scripture.

15. *Rightly.*] The Scriptures or chalenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. theſe later handle them guilefully, adultering the vvord of God, as *els vvhere the Apoſtle ſpeaketh: the other ſincerely after the maner of the Apoſtles and doctors of Gods Church: Vvhich the Greeke expreſſeth by a ſignificant vvord of cutting a thing ſtraight by a line, ὀρθοτομοῦντα. 2 *Cor.* 2 & 4.

Heretical bookes and ſermōs are to be auoided.

17. *Their ſpeache.*] The ſpeaches, preachings, and vvritings of Heretikes be peſtiferous, cōtagious, and creeping like a canker. therfore Chriſtian men muſt neuer heare their ſermons nor read their bookes. For ſuch men haue a popular vvay of talke vvhereby the vnlearned, and ſpecially vvomen loden vvith ſinne, are eaſily beguiled. *Nothing is ſo eaſy* (ſaith S. Hierom) *as vvith voluble and rolling tong to deceiue the rude people, vvhich admire vvhatſoeuer they vnderſtand not. Ep.* 2. *ad Nepot. c.* 10.

Who are out of the Church or vvithin it.

20. *In a great houſe.*] He meaneth not that Hymenæus and Philétus (of vvhō he ſpake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous ſinners: but that euil men vvho for the puniſhment of their ſinnes become heretikes, vvere before they fell from their faith as veſſels of contumelie, vvithin the Church. Yea and often alſo after they be ſeuered in hart and in the ſight of God, ſo long as they ſtand in external profeſsion and vſe of the ſame Sacraments, and in the outvvard fellovvſhip of Catholikes, not yet either ſeparated of them ſelues, nor caſt out by the gouernours of the Church, ſo long (we ſay) they be after a ſort in the Church: though properly and in deede they be out of the compaſſe of Gods houſe. Mary of thoſe that are openly ſeuered in Sacraments, Seruice, and communion, there is no queſtion but they are out of the Church.

Free vvil.

21. *Cleanſe him ſelf.*] Man then hath free vvil to make him ſelf a veſſel of ſaluation or damnation: though ſaluation be attributed to Gods mercie principally, the other to his iuſt iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the ſame, al ſuch effectes in vs as to his prouidence and our deſerts be agreable.

CHAP. III.

He prophecieth of Heretikes to come, 6 and notath certaine then alſo for ſuch, bidding him to auoid them, 10 and (vvhat ſo euer perſecution befall for it) to cōtinue conſtant in the Catholike doctrine, both becauſe of his Maiſter (S. Paul him ſelf) 15 and alſo becauſe of his vvunne knovvledge in the Scriptures.



ND this knovv thou, that *in the laſt daies ſhal approche perilous times. † and 2 men ſhal be louers of them ſelues, couetous, hautie, proud, blaſphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout peace, accuſers, incontinent, vnmerciful, vvithout benignitie, † traitours, ſtubburne, puffed vp, and louers of voluptuouſnes more then of God: † hauing an appearance in deede of pietie, but denying the vertue thereof. And theſe auoid. † For of theſe be they that craftely enter into houſes: and leade captiue ſeely *vvomen loden vvith ſinnes,* 1 *Timoth.* 4, 1.

7 sinnes, vvhich are ledde vvith diuers desires: † alvvaies :: That those
learning, and neuer attaining to the knovvledge of the truth. Magicians
8 † But as :: Iannes & Mambres* resisted Moyses, so these also vvhich resisted
Exo. 7. 9 resist the truth, men corrupted in minde, reprobate cõcerning Moyses, were
the faith. † But they shal prosper no further: for their " folly thus called,
shal be manifest to al, as theirs also vvas. it is not Writ-
ten in al the
10 † But thou hast attained to my doctrine, institution, pur- old Testamẽt,
11 pose, faith, longanimitie, loue, patience, † persecutions, pas- therfore it
sions: vvhat maner of things vvere done to me at Antioche, came to the A-
at Iconium, at Lystra: vvhat maner of persecutiõs I sustained. postles know-
12 and out of al our Lord deliuered me. † And" al that vvil liue ledge by tra-
13 godly in Christ IESVS, shal suffer persecution. † But euil dition, as the
men and seducers shal prosper to the vvorse: erring, and dri- Church novv
14 uing into errour. † But thou, :: continue in those things hath the names
vvhich thou hast learned, and are committed to thee: know- of the 3 kings,
15 ing of vvhom thou hast learned: † and becausse from thine of the penitẽt
infancie thou hast knovven the holy Scriptures, vvhich can theefe, of the
instruct thee to saluation, by the faith that is in Christ IESVS. souldiar that
2. Pet. 1, 16 † " * All Scripture inspired of God, is profitable to teach, pearced Chri-
21. 17 to argue, to correct, to instruct in iustice: † that the man of stes side on the
God may be perfect, instructed to euery good vvorke. Crosse, and of
the like.
:: In al danger
and diuersitie
of false sectes,
S. Paules ad-
monition is,
euer to abide
in that vvas
first taught &
deliuered, ne-
uer to giue
ouer our old
faith for a
new fansie.
This is it
which before
he calleth *depo-
situm*. 1. *Tim*. 6.
and 2. *Tim*. 1.

ANNOTATIONS
CHAP. III.

2. *Men shal be.*] Al these wordes S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellowes and the enimies of Gods Priests, goe out of the Church or impugne the same: vvhen both our Lord and the Apostle foretold vs that such shold be. *Cypr. ep.* 55. nu. 3.

6. *Women loden.*] Women loden with sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrovv men. See S. Hierom vpon the 3 chapter of Ieremie. Where he addeth that euery heresie is first broched *propter gulam & ventrem*, for gluttonie and belly-cheere. Women easily seduced by heresie.

9. *Folly manifest.*] Al heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens sinnes permitting them for some vvhile in some persons and places to preuaile: but in short time God detecteth them, and openeth the eies of men to see their deceites: in so much that after the first brunt they be mainteined by force onely, al wise men in maner seing their falshod, though for troubling the state of such common weales vvhere vnluckely they haue been receiued, they can not be so sodenly extirped. The folly of Heretikes in time appeareth.

12. *Al that vvil liue.*] Al holy men suffer one kinde of persecutiõ or other, being greeued and molested by the vvicked, one vvay or an other: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustine often declareth. *See ep.* 48. Persecution.

13. *Proficer.*] Though heresies and the authors of them be after a while discouered & by litle and litle forsaken generally of the honest, discrete, and men careful of their owne saluation

ſaluation, yet their authors and other great ſinners proceede from one errour and hereſie to an other, and finally to plaine Atheiſme and al Diueliſh diſorder.

16. *Al Scripture.*] Beſides the Apoſtles teaching and tradition, the reading of holy Scriptures is a great defenſe and helpe of the faithful, aud ſpecially of a Biſhop, not onely to auoid and condemne al hereſies, but to the guiding of a man in al iuſtice, good life and vvorkes. Vvhich commendation is not here giuen to the bookes of the new Teſtament onely (vvhereof he here ſpeaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Teſtament alſo, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforeſaid, if it be read and vnderſtood according to the ſame Spirit vvherewith it vvas vvritten.

The great profit of reading the Scriptures.

The Heretikes vpon this commendation of holy Scriptures, pretend (very ſimply in good ſooth) that therfore nothing is neceſſarie to iuſtice and ſaluation but Scriptures. As though euery thing that is profitable or neceſſarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the ſame. By vvhich reaſon a man might as vvel proue that the old Teſtament vvere ynough, and ſo exclude the new: or any one peece of al the old, and thereby exclude the reſt. For he affirmeth euery Scripture to haue the foreſaid vtilities. and they might ſee in the very next line before, that he requireth his conſtant perſeuerance in the doctrine vvhich he had taught him ouer and aboue that he had learned out of the Scriptures of the old Teſtament, vvhich he had read from his infancie, but could not thereby learne al the myſteries of Chriſtian religion therein. Neither doth the Apoſtle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maiſters and teachers, as the Aduerſaries hereupon (to committe the holy Scriptures to euery mans preſumption) do gather: but affirmeth onely that Timothee knevv the Scriptures and therfore had ſtudied them by hearing good readers and teachers, as S. Paul him ſelf did of Gamaliel and the like, and as al chriſtian ſtudents doe, that be trained vp from their youth in Catholike vniuerſities in the ſtudie of Diuinitie.

The Heretikes foliſh argumẽt: Al Scripture is profitable, ergo only Scripture is neceſſarie & ſufficient.

CHAP. IIII.

He requireth him to be earneſt vvhile he may, becauſe the time vvil come vvhen they vvil not abide Catholike preaching. 5 and to fulfil his courſe, as him ſelf nevv hath done. 9 and to come vnto him vvith ſpeede, becauſe the reſt of his traine are diſperſed, and he draevveth nevv to heauen.

The Epiſtle for holy Doctors, and for S. Dominike *Auguſt.* 4.

I Teſtifie before God and IESVS Chriſt 1
vvho ſhal iudge the liuing and the dead,
and by his aduent, and his kingdom:
† Preach the vvord. vrge in ſeaſon, out of 2
ſeaſon, reproue, beſeeche, rebuke in al pa-
tience and doctrine. † For there ſhal be 3
a time vvhen they vvil not beare ſound
doctrine: but according to their ovvne deſires they vvil
heape to them ſelues maiſters, hauing itching eares, † and 4
from the truth certes they vvil auert their hearing, and to fa-
bles they vvil be conuerted. † But be thou vigilant, labour 5
in al things, doe the vvorke of an Euangeliſt, fulfil thy mini-
ſterie. Be ſober. † For I am euen novv to be ſacrificed: & 6
the time of my reſolutiõ is at hand. † I haue fought a good 7
fight, I haue conſummate my courſe, I haue kept the faith.
† Concerning the reſt, there is laid vp for me a crovvne of 8
iuſtice, vvhich our Lord vvil render to me in that day, a iuſt
iudge:

The martyrdom of ſaincts is ſo acceptable to God, that it is counted as it vvere a ſacrifice in his ſight, and therfore hath many effectes both in the partie that ſuffereth it, and in others that are partakers of the merite as of a ſacrifice: vvhich name it hath by a Metaphore.

iudge: and not only to me, but to them alſo that loue his comming. ¶

9 † Make haſt to come to me quickly. † For Demas hath
10 left me, louing this vvorld, and is gone to Theſſalonica:
Col.4,14 11 Creſcens into Galatia, Titus into Dalmatia. † * Luke only
is vvith me. Take Marke, and bring him vvith thee: for he is
12 profitable to me for the miniſterie. † But Tychicus I haue
13 ſent to Epheſus. † The cloke that I left at Troas vvith Carpus, cõming bring vvith thee, and the bookes, eſpecially the
14 parchement. † Alexander the Copperſmith hath ſhevved me much euil, our Lord vvil revvard him according to his
15 vvorkes: † vvhom doe thou alſo auoid, for he hath greatly
16 reſiſted our vvordes. † In my firſt anſvver no man vvas with
17 me, but al did forſake me: be it not imputed to them. † But our Lord ſtoode to me, and ſtrengthened me, that by me the preaching may be accompliſhed, and al Gentiles may heare:
18 and I vvas deliuered from the mouth of the lion. † Our Lord
'vvil deliuer — 'hath deliuered' me from al euil vvorke: and vvil ſaue me vnto his heauenly kingdom. to vvhom be glorie for euer & euer. Amen.

2 Time. 1, 16.
19 † Salute Priſca and Aquila, and * the houſe of Oneſi-
20 phorus. † Eraſtus remained at Corinth. And Trophimus I
21 left ſicke at Milêtum. † Make haſt to come before vvinter. Eubûlus and Pudens and cLinus and Claudia, and al the bre-
22 thren, ſalute thee. † Our Lord IESVS Chriſt be vvith thy ſpirit. Grace be vvith you. Amen.

c This Linus vvas coadiutor with & vnder S. Peter, & ſo counted ſecõd in the number of Popes.

ANNOTATIONS
CHAP. IIII.

3. *There ſhal be a time.*] If euer this time come (as needes it muſt that the Apoſtle foreſavv and foretold) novv it is vndoubtedly. for the properties fall ſo iuſt in euery point vpon our nevv Maiſters and their Diſciples, that they may ſeeme to be pourtered out, rather then prophecied of. Neuer vvere there ſuch delicate Doctors that could ſo pleaſantly clavv and ſo ſvveetly rubbe the itching eares of their hearers, as theſe, vvhich haue a doctrine framed for euery mans phanſie, luſt, liking, and deſire. the people not ſo faſt crying, *Speake plaeuntia, things that pleaſe*: but the Maiſters as faſt vvarranting them to doe *placentia*.

Eſa.30.vv 10.

The Apoſtle prophecied of our nevv delicate preachers.

8. *A crovvne of iuſtice.*] This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the firſt iuſtification, be truely and properly meritorious, and fully vvorthy of euerlaſting life: and that therevpon heauen is the due and iuſt ſtipend, crovvne, or recompenſe, vvhich God by his iuſtice ovveth to the perſons ſo vvorking by his grace. for he rendreth or repaieth heauen as a iuſt iudge, and not onely as a merciful giuer. and the crovvne vvhich he paieth, is not onely of mercie or fauour or grace, but alſo of iuſtice. It is his merciful fauour and grace, that vve vvorke vvel & merite heauen: it is his iuſtice, for thoſe merites to giue vs a crovvne correſpondent in heauen. S. Auguſtine vpon theſe vvordes of the Apoſtle, expreſſeth both breifely thus,

Vvorkes meritorious.

How heauen is due both of iuſtice and mercie.

How should he repay as a iust iudge, vnles he had first giuen as a merciful father? Li. de grat. & lib. arbit. c. 6.

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans workes in this case, it is alwaies meant of workes considered in their owne nature and valure, not implying the grace of Christ, by which grace it cómeth, & not of the worke in it self that we haue a right to heauen & deserue it worthily: which the Apostle in the 6 to the Hebrues more then insinuateth, saying these wordes, *God is not vniust, to forget your worke & loue which you haue shewed in his name &c.* As though he would say, that he were vniust if he did forget to recompense their workes.* The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and μισθὸς whereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of all striuing, running, labouring, due both by promis and by couenant and right dette. See a notable place in S. Augustine *in Psal.* 83 *in fine:* and 100 *in initio, & ho.* 14 *c.* 2. *li.* 50 *hom:* S. Cyprian also, and namely the later end of his booke *de opere & eleemosyna:* and thou shalt easily contemne the contrarie falshod, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al worthines in mans merites. S. Augustines wordes be these, *Marke that he to whom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the rest here cited, where he examineth and explicateth the matter at large.

It is not of vs, but of Gods grace, that workes be meritorious.

To such good workes heauē is due: to say the contrarie, is to derogate from Gods grace.

* Mat. 20.

In Ps. 100

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

THAT Titus was a Gentil, and not a Iew, and that he was in S. Paules traine, at the least the 14 yere after his conuersion, if not before, we vnderstand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the second to Timothee c. 4. Where he maketh mention that he sent him from Rome into Dalmatia, when him self was shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plurall: Forthwith we sought to goe into Macedonia. Act. 16. *For S. Paul also sent him to Corinth, betwene the writing of his 1 & 2 to the Corinthians (which time concurreth with Act. 19) by occasion whereof he maketh much and honorable mention of him in the said second Epistle c 2. & c. 7. and againe* * *he sent him with the same Epistle: both times about great matters: so that no doubt he was euen then also a Bishop, and receiued accordingly of the Corinthians.* with feare and trembling 2. Cor. 7. v. 15. *But the same is plainer in this Epistle to him self c 1. v. 5. Where the Apostle saith:* for this cause I left thee at Crete, &c. *By which wordes it is manifest also, that this Epistle was not written during the storie of the Actes (seing that no mention is there of S. Paules being in the ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by these wordes:* When I shall send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to wynter. *Tit.* 3.

2 Corinth. 8.

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, what qualities he must require in them that he shall make priests and Bishops, in what sort to preach, and to teach al sorts of men, to commend good workes vnto them: finally, him self to be their example in all goodnes.

THE

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

Of vvhat qualitie the Prieſts and Biſhops muſt be: 9 namely learned, conſidering the Iudaical ſeducers of that time. 12 That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.

1 PAVL the ſeruant of God, and an Apoſtle of IESVS Chriſt according to the
faith of the elect of God and knowledge
of the truth: vvhich is according to pie-
2 tie † into the hope of life euerlaſting,
vvhich he promiſed that lieth not, God,
2.Tim.1, 9. 3 *before the ſecular times: † but hath
manifeſted in due times his vvord in preaching, vvhich is cõmitted to me according to the precept of our Sauiour God:
4 † to Titus my beloued ſonne according to the cõmon faith,
grace and peace from God the father, and Chriſt IESVS our
Sauiour.
5 † For this cauſe left I thee in Crete, that thou ſhouldeſt reforme the things that are vvanting, and ſhouldeſt "ordaine prieſtes by cities, as I alſo appointed thee:
1.Tim.3, 2. 6 † * if any be vvithout crime, the huſband "of one vvife, hauing faithful children, not in the acculation of riote, or not
7 obedient. † For a Biſhop muſt be vvithout crime, as the
ſtevvard of God: not proud, not angrie, not giuen to vvine,
8 no ſtriker, not couetous of filthy lucre: † but giuen to hoſ-
9 pitalitie, gentle, ſober, iuſt, holy, continent: † embracing
that faithful vvord vvhich is according to doctrine, that he
may be able to exhort in ſound doctrine, & to reproue them
that gaineſay it.
10 † For there be many diſobedient, vaine-ſpeakers, and ſe-
11 ducers, eſpecially they that are of the Circumciſion. † vvho

must be controuled. vvho subuert vvhole houses, teaching the things they ought not, for filthie lucre. † One of them said, their ovvne proper prophete, *The Cretensians alvvaies liers, naughtie beastes, slouthful bellies.* † This testimonie is true. For the vvhich cause rebuke them sharpely, that they may be sound in the faith, † not attending to Ievvish fables, and commaundements of men auerting them selues from the truth.

12 13 14

† * Al things are :: cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. † They confesse that they knovv God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to euery good vvorke reprobate.

15 16

Epimenides.

Rom. 14, 20.

:: He speaketh not of the Churches abstaining from meates some times, vvhich is not for any vncleannes in the creatures, but for chastening their bodies: but he meaneth the Ievvish superstition, vvho novv being Christians, vvould not cease to put difference of cleane and vncleane according to their old lavv. See S. Augustine *Cont. Faust. li. 31. c. 4.*

ANNOTATIONS
CHAP. I.

Priests must be consecrated by Bishops only.

5. *Ordaine Priests.*] Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vse of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop vvho vvas him self rightly ordered or consecrated before, as this Titus vvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. Vvhich though it vvere long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvhich S. Augustine much complaineth of in his time, vvas iustly taken avvay, and other better meanes of their designement appointed. See *Conc. Laodic. cap. 12. 13.* S. August. *de adult. coniug. li. 2. c. 20. Ep. 110.* and *Possid. in vita Aug. c. 8.*

The popular election of the Cleargie taken avvay.

The preeminēce of a Bishop aboue a Priest.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set dovvne in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvho seemeth sometimes to say that in the primitiue Church there vvas no great difference betvvixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvhich preeminence he attributeth to Bishops onely. *ep. 85.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. cont. Lucifer. c. 4.* Note also that Aërius vvas of old condemned of heresie, for holding that there vvas no difference betvvixt a Priest and a Bishop: *Epiph. har. 75. August. har. 53.* Note lastly the fraudulent translation of the Heretikes alvvaies, turning for *Priests* (vvhich here is euident to be a calling of Order and office) *elders*, saying, *That thou ordaine Elders.* vvhich in our vulgar tonge signifieth the age, and not the Office properly: and al this for hatred of Priests.

To put no differēce betvvene them is Aërius heresie.

Heret. translation.

6. *Of one vvife.*] To that vvhich is said vpon the like vvordes 1 *Tim. 3:* adde this testimonie of S. Epiphanius *li. 3. to. 2. cont. haeres. in fine. Holy Priesthod*, saith he, *for the most part procedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as conteine from their vviues, or after once marying remaine vvidovves. For, him that hath been maried tvvise, it is not lavvful to take to Priesthod &c.* If you list to see the causes vvhy bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author *li. 2. to. 1. haeres. 59.* S. Ambrose *li. 1. Offic. c. 50.* and vpon 1 *Tim. 3.* S. Augustine *de bono Coniugal. c. 18.* S. Hierom *ep. 50 c. 5 ad Pammachium*, and against Iouinian *li. 1 c. 19.* S. Leo *ep. 87.* and other auncient authors.

Bigami excluded from holy Orders, and the causes thereof.

The notable men of both Testamēts, that liued cōtinētly from vviues.

And if the studious reader peruse al antiquitie, he shal finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their vviues, if any vvere maried before they came to the Clergie. So vvas S. Paul, and exhorteth al men to the like. 1 *Cor. 7, 7.* So vvere al the Apostles after they folovved Christ, as S. Hierom vvitnesseth, affirming that our Lord loued

Iohn

Iohn ſpecially for his virginitie. *Apol. ad Pammach. c. 8. & li. 1 cont. Iouin. c. 14. 5.* Ignatius *ep. 6 ad Philadelph.* ſaith of the ſaid Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chaſtitie, reckening vp of the old Teſtament diuers notable perſonages that did the ſame, as Elias, Ieſus Naue (otherwiſe called Ioſue) Melchiſedec, Eliſeus, Hieremie, Iohn Baptiſt. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaſt: Athanaſius, Baſil, Nazianzene, Chryſoſtom, Cyprian, Hilarie (vvho entered into holy Orders after his vviues death) Ambroſe, Hierom, Auguſtine, Leo, Gregorie the great. Certaine other notable fathers had once vviues, but no holy men euer vſed them, much leſſe maried, after they vvere in holy Orders. A marueious thing, that ſo many heretofore ſhould haue the gift of chaſtitie then, and novv ſo fevv, if the Proteſtants ſay true, that ſcarſe one among them in our age of al their ſectes, euen of their principal Superintendents, hath had it.

Only the Proteſtants complaine that they haue not the gift of chaſtitie.

CHAP. II.

Vvhat to preach both to old and yong (not onely vvith vvord but vvith example alſo) and to ſeruants. 11 For there are of al ſortes in the Church, and they muſt be inſtructed accordingly.

1 BVT doe thou ſpeake the things that
2 become ſound doctrine. † Old men
c σωφρονας pudicos that they be ſober, c chaſt, vviſe, ſoũd
3 in the faith, in loue, in patience. † Old
women in like maner, in holy attire,
not il ſpeakers, not giuen to much
4 vvine: teaching vvel, † that they may
teach the yong women vviſedom, to
loue their huſbands, to loue their
5 children, † vviſe, chaſt, ſober, hauing a care of the houſe, gẽtle,
6 ſubiect to their huſbandes, that the vvord of God be not
7 blaſphemed. † Yong men in like maner exhort that they be
8 ſober. † In al things ſhevv thy ſelf an example of good
vvorkes, in doctrine, in integritie, in grauitie, † the vvord
ſound, irreprehenſible: that he vvhich is on the cõtratie part,
Eph. 6, 5. Col. 3, 22. 1. Pet. 2, 18. 9 may be afraid, hauing no euil to ſay of vs. †* Seruants to
be ſubiect to their maiſters, in al things pleaſing, not gain-
10 ſaying: † not defrauding, but in al things ſhevving good
faith, that they may adorne the doctrine of our Sauiour God
in al things.

11 † For the grace of God our Sauiour hath appeared to
12 al men: † inſtructing vs that denying impietie & worldly
deſires, vve liue ſoberly, and iuſtly, and godly in this vvorld,
c ἐπιφάνειαν 13 † expecting the bleſſed hope and c aduent of the glorie of the
14 great God and our Sauiour IESVS Chriſt, † vvho gaue him
ſelf for vs, that he might redeeme vs from al iniquitie, and
might cleanſe to him ſelf a people acceptable, a purſuer of

The Epiſtle at the firſt Maſſe on Chriſtmas day, and vpon the Circumciſion of our Lord.

good vvorkes. † These things speake, and exhort ⊣ and re- 15
buke :: vvith al authoritie. Let no man contemne thee.

:: Bishops must be stout and cōmaund in Gods cause, and the people must in no vvise disobey or contemne them.

CHAP. III.

To teach them obedience vnto Princes, and meekenes tovvardes al men, considering that vve also vvere as they, til God of his goodnes brought vs to Baptisme. 8 To teach good vvorkes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.

ADMONISH them to be subiect to Princes 1
and Potestates, to obey at a vvord, to be ready
to euery good vvorke, † to blaspheme no mā, 2
not to be litigious, but modest: shevving al
mildenes tovvard al men. † for we also vvere 3
sometime vnvvise, incredulous, erring, seruing diuerse desires
& voluptuousnesses, liuing in malice & enuie, odible, hating
one an other. † But vvhen [b] the benignitie and [c] kindnes 4
tovvard man of our Sauiour God appeared: † * not by the 5
vvorkes of iustice vvhich vve did, but according to his mer-
cie he hath saued vs :: by the lauer of regeneratiō and renoua-
tion of the holy Ghost, † vvhom he hath povvred vpon vs 6
aboundantly by IESVS Christ our Sauiour: † that being iu- 7
stified by his grace, vve may be heires according to hope of
life euerlasting. ⊣

† * It is a faithful saying, and of these things I vvil haue 8
thee auouch earnestly: that they vvhich beleeue in God, be
careful to excell in good vvorkes. These things be good and
profitable for men. † But * foolish questions, and genea- 9
logies, and cōtentions, and controuersies of the Lavv auoid.
For they are vnprofitable and vaine.

† A man that is "an heretike after the first and second :: ad- 10
monition auoid: † knovving that he that is such an one, is 11
"subuerted, and sinneth, being condemned " by his ovvne
judgement.

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12
to come vnto me to Nicopolis. for there I haue determined
to vvinter. † Set forvvard Zenas the lavvyer and Apollos 13
carefully, that nothing be vvanting to them. † And let our 14
men also learne [c] to excel in good vvorkes to necessarie vses:
that they be not vnfruiteful. Al that are vvith me, salute 15
thee:

b The Epistle at the 2 Masse on Christmas day, and in the Votiue Masse of our B. Lady betvvene Christmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. Tim. 4. and 2 Tim. 1) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

:: These admonitions or correptions must be giuen to such as erre, by our Spiritual Gouernours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

c φιλανθρωπία 2. Tim. 1, 9.

1 Tim. 4. 2. Tim. 1, 23.

c προίστασθαι praesse.

thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *A man that is an Heretike.*] Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvilfully and stubburnely standeth in his false opinion, not yelding to decree of Councel or the cheefe Pastors of the Church therein. *They* (saith S. Augustine *ep.* 162.) *that defend their sentence (though false and peruerse) vvith no stubburne stomake or obstinate hart, specially if it be such as them selues by bold presumption broched not, but receiued it of their deceiued parents, and do seeke the truth vvarily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes.* And againe, *li.* 18 *de Ciuit. c.* 51. *They that in the Church of Christ haue any erased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and vvil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enimies that exercise vs.* Againe *li.* 4 *de Bapt. cont. Donat. c.* 16. *He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that vvhich him self hold &c.* And in diuers places he declareth that S. Cyprian, though he held an errour, yet vvas no Heretike, because he vvould not haue defended it after a general Councel had declared it to be an errour. *li.* 2 *de bapt. c.* 4. So Possidonius in the life of S. Augustine reporteth, hovv, after the determination of the See Apostolike that Pelagius opinion vvas heretical, al men esteemed Pelagius an Heretike, and the Emperour made lavves against him as against an Heretike. Againe S. Augustine saith, *He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalitie, coineth or els folovveth false or nevv opinions.* de vtilit. credendi cap. 1.

Vvho is propre-ly an Heretike, & vvho is not.

Descriptions or markes hovv to knovv an Heretike.

vit. Aug. c. 18.

Let our Protestants behold them selues in this glasse, and vvithal let them marke al other propreties that old Heretikes euer had, and they shal finde al definitions and markes of an Heretike to fall vpon them selues. And therfore they must not maruel if vve vvarne al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to shunne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to knovv vvhat they say, much lesse to confute them: but they must trust Gods Church, vvhich doth refute and condemne them. And it is ynough for them to knovv that they be condemned, as S. Augustine noteth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus demaunding curiously vvhat heresies Nouatianus did teach: *No matter, q̃ he, What heresies he hath or teacheth, vvhen he teacheth vvithout.* that is to say, out of the Church.

The former markes agree to the Protestants.

Their bookes, seruice, & preaching must be auoided.

Ep. 52. *nu.* 7.

11. *Subuerted.*] Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them, therfore S. Augustine saith *ep.* 162. *The Heretike him self though swelling vvith odious and detestable pride, and madde vvith the frovvardnes of vvicked contention, as We admonish that he be auoided lest he deceiue the vveaklings and litle ones, so vve refuse not by al meanes possible to seeke his amendment and reformation.*

The Church seeketh the amendement of the most obstinate Heretikes.

11. *By his ovvne iudgement.*] Other greuous offenders be separated by excommunication from the cõmunion of Saincts and the fellovvship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their ovvne accord, and so giue sentence against their ovvne soules to damnation.

Heretikes cut them selues frõ the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hearing of Philemons vertue, vvho vvas a Colossian, he vvriteth a familiar letter from Rome (being prisoner there) about his fugitiue seruant Onesimus: not doubting but that he might commaund him, yet rather requesting that he vvil forgiue him, yea and receiue him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL

PAVL the priſoner of Chriſt IESVS, 1
and brother Timothee: to Philémon
the beloued and our coadiutor, † & 2
to Appia our deereſt ſiſter, & to Ar-
chippus our felovv-ſouldiar and to
the church vvhich is in thy houſe.
† Grace to you and peace from God 3
our father, and our Lord IESVS
Chriſt.

:: Faith and charitie commēded alwais togethee, both neceſſarie to make a complete Chriſtiā man, and to iuſtification & ſaluation.

† I giue thankes to my God, alvvaies making a memorie 4
of thee in my praiers, † hearing thy :: charitie and faith 5
vvhich thou haſt in our Lord IESVS, and "tovvard al the
ſainctes: † that the communication of thy faith may be 6
made euident in the agnition of al good that is in you in
Chriſt IESVS. † For I haue had great ioy and conſolation 7
in thy charitie, becauſe the bovvels of the ſainctes :: haue re-
ſted by thee brother.

:: The dueties of charitie and mercie done to Chriſtes priſoners, are exceding acceptable to God and al good men.

† For the vvhich thing hauing great cōfidence in Chriſt 8
IESVS to commaund thee that vvhich pertaineth to the
purpoſe: † for charitie rather I beſeeche, vvhereas thou art 9
ſuch an one, as Paul being old and novv priſoner alſo of IE-
SVS Chriſt. † I beſeeche thee for my ſonne vvhom I haue 10
begotten in bandes, * Oneſimus, † vvho hath been ſome- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvhom I haue ſent backe to thee. And :: do thou re- 12
ceiue him as mine ovvne bovvels. † vvhom I vvould haue 13
reteined vvith me, that for thee he might miniſter to me in
the bandes of the Goſpel: † but vvithout thy counſel I 14
vvould doe nothing: that thy good might be not as it vvere
of neceſſitie, but voluntarie. † For perhaps therfore he de- 15
parted for a ſeaſon from thee, that thou mighteſt take him a-
gaine for euer. † novv not as a ſeruant, but for a ſeruant, 16
a moſt deere brother, eſpecially to me, but hovv much more
to thee both in the fleſh and in our Lord? † If therfore thou 17
take me for thy fellovv: receiue him as my ſelf. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.
† I Paul haue vvritten vvith mine ovvne hand: I vvil repay 19
it: not to ſay to thee, :: that thou ovveſt me thine ovvne
ſelf alſo. † Yea brother. c God graunt I may enioy thee in 20
our Lord. Refreſh my bovvels in our Lord. † Truſting in 21
thy obedience I haue vvritten to thee, knovving that thou
vvilt

Col. 4, 9.

:: The great debt & duetie that vve owe to ſuch as be our ſpiritual parents in Chriſt.

c Vtinam ſic

22 vvilt doe aboue that alſo vvhich I do ſay. † And withal pro-
uide me alſo a lodging. for I hope by your praiers that I ſhal
be giuen to you.
23 † There ſalute thee Epaphras my fellovv-priſoner in
24 Chriſt IESVS, † Marke, Ariſtarchus, Demas and Luke my
25 coadiutors. † The grace of our Lord IESVS Chriſt be with
your ſpirit. Amen,

ANNOT.

5. *Touvard al the ſainctes.*] The Apoſtle ſticketh not to ſay, Charitie and faith in Chriſt and al his Saincts, vvhich our captious Aduerſaries count in Catholike mens ſpeaches and vvritings, very abſurd, feining that in al ſuch vve make no difference betvvixt the loue vve beare to Chriſt, and the loue vve owe to our neighbours: betvvixt the truſt or beleefe vve haue in God, and that vvhich vve haue in his holy Saincts. Malice and contention doth ſo blinde al Heretikes. Faith and beleefe in Saincts.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREVVES.

THAT the Hebrevves vvere not all the Ievves, but only a part of them, it is manifeſt Act. 6: vvhere the primitiue Church of Hieruſalem, although it conſiſted of Ievves only, as vve reade Act. 2, yet is ſaid to conſiſt of tvvo ſortes, Greekes & Hebrues. Vvhich againe is manifeſt Phil. 3. vvhere S. Paul cõparing him ſelf vvith the Iudaical falſe-Apoſtles, ſaith, that he alſo is, an Hebrue of Hebrues. Finally, they ſeeme to haue been thoſe Ievves vvhich vvere borne in Iurie, vvhich for the moſt part dvvelled alſo there. Therefore to the chriſtian Ievves in Hieruſalem and in the reſt of Iurie, S. Paul vvriteth this Epiſtle, out of Italie: ſaying thereupon, The brethré of Italie ſalute you. *Heb. 13. By vvhich vvordes, & by theſe other in the ſame place,* Knovv ye our brother Timothee to be dimiſſed, vvith vvhom (if he come the ſooner) I vvil ſee you, *it is euident, that he vvrote this, not only after he vvas brought priſoner to Rome, vvherein S. Luke endeth the Actes of the Apoſtles: but alſo after he vvas ſet at libertie there againe.*

Many cauſes are ginen of the Doctors, vvhy vvriting to the Ievves, he doth not put his name in the beginning, Paul an Apoſtle &c. *as he doth lightly in*

his Epiſtles to the Churches and Biſhops of the Gentils. The moſt likely cauſe is, for that he was the preacher and Apoſtle and Maiſter of the Gentils. *And againe in an other place he ſaith, that him ſelf was appointed the Apoſtle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therfore writing to the Iewes, doth vſe this ſtile:* Peter an Apoſtle of IESVS Chriſt &c. *becauſe he was more peculiarly their Apoſtle, as being the vicar of Chriſt, who was alſo him ſelf* * *moue ſpecially* the miniſter of the Circumciſion, *that is (as him ſelf ſpeaketh)* not ſent but to the ſheepe which were loſt of the houſe of Iſraël. *Mat. 15.*

2. Tim. 1. 1. Tim. 2. 1. Pet. 1. Rom. 1.

* Yet was Chriſt head of the Gentils alſo. So likewiſe his vicar S. Peter, notwithſtãding his more peculiar Apoſtleſhip ouer the Iewes.

The Argument of the Epiſtle *S. Paul him ſelf doth tell vs in two words, calling it* verbum ſolatij, the word of ſolace and comfort. *Which alſo is plaine in the whole courſe of the Epiſtle namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations ſuſtained of their owne countrie men the Iewes, whereof the Apoſtle alſo maketh mention to the Theſſalonians. 1. Theſſ. 2. v. 14. Thoſe perſecutions then of the obſtinate incredulous Iewes their countrie men, was one great tentation vnto them. An other tentation was, the perſuaſions that they brought vnto them out of Scriptures, to cleaue vnto the Law, and not to beleeue in* IESVS *the dead man.* Heb. 12.

And whereas the Iewes did magnifie their Law, by the Propheres, and by the Angels by whom it was giuen, and by Moyſes, and by their land of promiſe, into which Ioſue brought them, and by their father Abraham, and by their Aaronicall or Leuitical prieſthod and ſacrifices, by their Tabernacle, & by their Teſtament: he ſheweth, that our Lord IESVS, *as being the natural ſonne of God, paſſeth incomparably the Propheres, the Angels, and Moyſes: that the Reſt or quietnes which God promiſed, was not in their earthly land, but in heauen: that his figure Melchiſedec far paſſed Abraham: and that his prieſthod, Sacrifice, Tabernacle, and teſtament far paſted theirs. In al which he ſhooteth often at theſe three markes: to take away the ſcandal of Chriſtes death, by giuing them ſundrie good reaſons & teſtimonies of it: to erect their mindes from viſible and earthly promiſes (to which only, the Iewes were wholy bent) to inuiſible and heauenly: and to inſinuate that the Ceremonies ſhould now ceaſe, the time of their correction by Chriſt being now come.*

The Epiſtle may be deuided into theſe partes: the firſt, Of Chriſtes excellencie aboue the Propheres, Angels, Moyſes, and Ioſue: c. 1. 2. 3. 4. The ſecond, of his prieſthod and excellencie thereof aboue the prieſthod of the old Teſtament: c. 5. vnto the middeſt of the 10. The laſt part is of exhortation c. 10. v. 9. to the end of the Epiſtle.

THE

THE EPISTLE
OF PAVL THE APOSTLE
TO THE HEBREVVES.

Let the Chriſtian Reader note the corruption and impudent boldnes of our Aduerſaries, that vpon a falſe priuate perſuaſion of their owne, that S. Paul vvas not the author of this Epiſtle, * leaue out his name in the title of the ſame, contrarie to the authentical copies both Greeke and Latin. In old time there vvas ſome doubt vvho ſhould be the vvriter of it, but then, vvhen it vvas no leſſe doubted vvhether it vvere Canonical Scripture at al. Aftervvard the vvhole Church (by vvhich onely vve knovv the true Scriptures from other vvritings) held it and deliuered it, as novv ſhe doth, to the faithful, for Canonical, and for S. Paules Epiſtle. Notvvithſtanding the Aduerſaries vvould haue refuſed the Epiſtle, as vvel as they do the Author, but that they falſely imagine certaine places thereof to make againſt the Sacrifice of the Maſſe.

Heretical corruption.

The Epiſtle to the Hebrues, is S. Paules.

* *In the Engliſh Bible of the yere 1579.*

CHAP. I.

God ſpake to their fathers by the Prophets: but to them ſelues by his owne Sonne, 14. vvho incomparably paſſeth al the Angels.

1 DIVERSELY and many vvaies in times paſt God ſpeaking to the
2 fathers in the prophets: † laſt of al in theſe daies hath ſpoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he
3 made alſo the vvorldes. † * Vvho being the [c] brightneſſe of his glorie, and [a] the [b] figure of his ſubſtance, & carying al things by the vvord of his povver, making purgation of ſinnes, ſitteth on
4 the right hand of the Maieſtie in the high places: † being made ſo much better then Angels, as he hath inherited a more excellent name aboue them.

The Epiſtle at the third maſſe on Chriſtmas day.

Sap. 7. 26.

[c] ἀπαύγασμα

[b] χαρακτὴρ ὑποστάσεως

The excellencie of Chriſt aboue Angels.

5 † For to vvhich of the Angels hath he ſaid at any time,
Pſ. 2, 7. *Thou art my ſonne, to day haue I begotten thee?* and againe, *I vvil be to him*
2. reg. 7, 14. 6 *a father, and he ſhal be to me a ſonne.* † And vvhen againe he bringeth

in the firſt begotten into the vvorld, he ſaith, *And* [n] *let al the Angels of God adore him.* † And to the Angels truely he ſaith, *He that maketh his Angels, ſpirites: and his miniſters, a flame of fire.* † But to the Sonne: *Thy throne ô God for euer & euer: a rod of equitie, the rod of thy kingdom.* † *Thou haſt loued iuſtice, and hated iniquitie: therfore thee, God, thy God hath anointed vvith the oile of exultation aboue thy fellovves.* † And, *Thou in the beginning ô Lord didſt found the earth: and the vvorkes of thy handes are the heauens.* † *They ſhal periſh, but thou ſhalt continue: and they ſhal al vvaxe old as a garment.* † *And as a veſture ſhalt thou chaunge them, & they ſhal be changed: but thou art the ſelf ſame, and thy yeres ſhal not faile.* † But to vvhich of the Angels ſaid he at any time: *Sit on my right hand, vntil I make thine enemies the footeſtoole of thy feete?* † Are they not al, [::] miniſtring ſpirits: ſent to miniſter for them vvhich ſhal receiue the inheritance of ſaluation?

[n] The holy Angels (ſaith S. Auguſtine) to the ſocietie of vvhom vve aſpire in this our peregrination, as they haue eternitie to continue, ſo alſo facilitie to knovv, and felicitie to reſt: for they do helpe vs vvithout al difficultie, becauſe vvith their ſpiritual motions pure and free, they labour or trauel not. *De Ciuit. li. 11. c. 31.*

Pſ. 96. 8. Pſ. 103. 4. Pſ. 44. 7. Pſ. 101. 26. Pſ. 109. 1. 1. Cor. 15. 25.

ANNOTATIONS
CHAP. I.

3. *The figure.*] To be the figure of his ſubſtance, ſignifieth nothing els but that vvhich S. Paul ſpeaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and moſt expreſſe reſemblance of his fathers ſubſtance. So S. Ambroſe and others expound it, and the Greeke vvord *Character* is very ſignificant to that purpoſe. Note alſo by this place, that the Sonne, though he be a figure of his Fathers ſubſtance, is notvvithſtanding of the ſame ſubſtance. So Chriſtes body in the Sacrament and his myſtical death and ſacrifice in the ſame, though called a figure, image, or repreſentation of Chriſtes viſible body and ſacrifice vpon the Croſſe, yet may be and is the ſelf ſame in ſubſtance.

χαρακτὴρ

The B. Sacrament a figure, and yet the true body.

6. *Let al the Angels adore.*] The Heretikes maruel that vve adore Chriſt in the B. Sacrament, vvhen they might learne by this place, that vvhere ſoeuer his perſon is, there it ought to be adored both of men and Angels. And vvhere they ſay it vvas not made preſent in the Sacrament nor inſtituted to be adored, vve anſvver that no more vvas he incarnate purpoſely to be adored: but yet ſtraight vpon his deſcending from heauen, it vvas the deuty both of Angels and al other creatures to adore him.

The adoratiõ of Chriſt in the B. Sacrament.

CHAP. II.

He inferreth of the foreſaid, that it ſhal be incomparably more dammable for them to neglect the nevv Teſtament then the old, 3 conſidering the irrefragable authoritie of the Apoſtles alſo. 5 Then he proſecuteth the excellencie of Chriſt aboue the Angels, 9 vvho vvonderfully, vvas made leſſe then Angels, to ſuffer and die for men, to deſtroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and to be a fitte Prieſt for men.



[e] As that vvhich runneth out of a broken veſſel, or that runneth by, is loſt.

THEREFORE more aboundantly ought vve to obſerue thoſe things vvhich vve haue heard: [e] leſt perhaps vve runne out. † For if the vvord that vvas ſpoken by Angels, became ſure, and al preuarication and diſobedience hath receiued a iuſt retribution of revvard: † hovv ſhal vve eſcape

[e] μὴ ποτε παραῤῥυῶμεν

escape if vve neglect so great saluation? vvhich vvhen it vvasbegonne to be declared by our Lord, of them that heard
Mar. 16, 20. 4 vvas confirmed on vs, † * God vvithal testifying by signes, & vvonders, and diuers miracles, & distributions of the holy
5 Ghost according to his vvil. † For not to Angels hath God
6 made subiect the world to come, whereof vve speake. † But one hath testified in a certaine place, saying: *Vvhat is man, that*
Ps. 8, 5. 7 *thou art mindeful of him: or the sonne of man, that thou visiteſt him?* † *Thou didſt minish him litle lesse then Angels: with glorie and honour thou hast crovvned him,*
1 Cor. 15 Eph. 1. 8 *and constituted him ouer the vvorkes of thy handes.* † *Al things hast thou made subiect vnder his feete.* For in that he subiected al things to him, he left nothing not subiect to him. But novv vve see not
Philip. 2, 8. 9 as yet al things subiected to him. † But * him that vvas a litle lessened vnder the Angels, vve see IESVS, :: becausse of the passion of death, crovvned vvith glorie and honour: that
10 through the grace of God he might tast death for al. † For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to consummate
11 the author of their saluation, by his passion. † For he that sanctifieth, and they that be sanctified: al of one. For the
12 which cause he is not ashamed to call them brethrē, † saying,
Ps. 21, 23 *I vvil declare thy name to my brethren: in the middes of the Church vvil*
Ps. 17, 3. 13 *praise thee.* And againe, *I vvil haue affiance in him.* And againe, *Behold*
Es. 8, 18. 14 *here am I and my children: vvhom God hath giuen me.* † Therfore because the children haue communicated vvith flesh & bloud, him self also in like manet hath been partaker of the same: that * by death he might destroy him that had the empire of
Ose. 13. 14. 1 Cor. 15, 54. 15 death, that is to say, the Deuil: † and might deliuer them that by the feare of death through al their life vvere subiect to seruitude.

16 † For no vvhere doth he take Angels: but [c] the seede of
17 Abraham he taketh. † Vvherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropi-
18 tiate the sinnes of the people. † For in that vvherein him self suffered and vvas tempted: he is able to helpe them also that are tempted.

:: This proueth against the Caluinists that Christ by his Passiō merited his owne glorification. Which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea euē in Christ also, and therfore they translate also this sentēce heretically, by transposing the wordes *in the Bible printed the yere 1579.*

[c] The dignitie of man, in that Christ tocke our nature vnto his person in Deitie, and not the nature of Angels.

CHAP. III.

By example of Christ (vvho is incomparably more excellent then Moyſes alſo) he exhorteth them to be faithful vnto God. 7 Their rewarde ſhal be, to enter into euerlaſting reſt, if they perſeuere, as contrariewiſe to be excluded (as vvas ſhadowed in their forefathers in the vvildernes) if they ſinne and become incredulous.

WHEREFORE holy brethren, partakers of the heauenly vocation, conſider the Apoſtle, & high prieſt of our confeſſion IESVS: † vvho is faithful to him that made him, as alſo * Moyſes in al his houſe. † For, this man is eſteemed vvorthie of more ample glorie abouе Moyſes, by ſo much as more ample glorie then the houſe, hath he that framed it. † For euery houſe is framed of ſome man. but he that created al things, is God. † And Moyſes in deede vvas faithful in al his houſe as a ſeruant, for a teſtimonie of thoſe things vvhich vvere to be ſaid: † but Chriſt as the Sonne in his ovvne houſe: vvhich houſe are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

The excellencie of Chriſt abouе Moyſes.

Nu. 12, 7

† Vvherefore, as the holy Ghoſt ſaith, *To day if you ſhal heare his voice, † harden not your hartes as in the exacerbation according to the day of tentation in the deſert, † vvhere your fathers tempted me: proued & ſavv my vvorkes † fourtie yeres. For the vvhich cauſe I vvas offended vvith this generation, and ſaid, They doe alvvaies erre in hart. And they haue not knovven my vvaies. † to vvhom I ſvvare in my vvrath, if they ſhal enter into my reſt.*

Pſ. 94, 8

† Bevvare brethren, leſt perhaps there be in ſome of you an euil hart of incredulitie, to depart from the liuing God. † but exhort your ſelues euery day, vvhiles *to day* is named, that none of you be obdurate vvith the fallacie of ſinne, † For vve be made partakers of Chriſt: yet ſo if vve keepe the ::beginning of his ſubſtance firme vnto the end. † Vvhile it is ſaid, *To day if you ſhal heare his voice, do not obdurate your hartes as in that exacerbation.* *† For ſome hearing did exaſperate: but not al they that vvent out of Ægypt by Moyſes. † And vvith vvhom vvas he offended fourtie yeres? vvas it not with them that ſinned, * vvhoſe carcaſſes vvere ouerthrovvn in the deſert? † And to vvhom did he ſvveare that they ſhould not enter into his reſt: but to them that were incredulous? † And vve ſee that they could not enter in, becauſe of incredulitie.

:: Faith is the groundworke of our creatiō in Chriſt, which if we hold not faſt, al the building is loſt.

Nu. 14, 37. 21, 23.

CHAP. IIII.

That they muſt feare to be excluded out of the foreſaid reſt (vvhich he proueth out of the pſalme) 12 conſidering that Chriſt ſeeth their moſt inuvard ſecretes. 14 And that he (as their Prieſt vvho alſo him ſelf ſuffered) is able and ready to ſtrengthen them in confeſſion of their faith.

LET

1 LET vs feare therfore leſt perhaps forſaking
2 the promis of entring into his reſt, ſome of
you be thought to be vvanting. † For to vs
alſo it hath been denounced, as alſo to them.
but the vvord of hearing did not profit them,
not mixt vvith faith of thoſe things vvhich
3 they heard. † For vve that haue beleeued, ſhal enter into
Pſ.94,11 the reſt: as he ſaid, *As I ſvvare in my vvrath, if they ſhal enter into my reſt:*
and truely the vvorkes from the foundation of the vvorld
4 being perfited. † For he ſaid in a certaine place of the :: ſe-
Gen.2,2. 5 uenth day, thus: *And God reſted the ſeuenth day from al his vvorkes.* † And
6 againe in this, *If they ſhal enter into my reſt.* † Becauſe then it re-
maineth that certaine enter into it, and they to vvhom firſt it
7 vvas preached, did not enter becauſe of incredulitie: † againe
Heb.3,7. he limiteth a certaine day: *To day*, in Dauid ſaying, after ſo long
time, as is aboue ſaid, *To day if you ſhal heare his voice: doe not obdurate*
8 *your hartes.* † For if [c] Ieſus had giuen them reſt: he vvould
c So Ioſue is called in Greeke.
9 neuer ſpeake of an other day aftervvard. † Therfore there
10 is left a ſabbatiſme for the people of God. † For he that is
entred into his reſt, the ſame alſo hath reſted frō his vvorkes,
as God from his.
11 † Let vs haſten therfore to enter into that reſt: that no
12 man fal into the ſame example of incredulitie. † For :: the
vvord of God is liuely and forcible, and more perſing then
any tvvo edged ſvvord: and reaching vnto the diuiſion of
the ſoule and the ſpirit, of the ioyntes alſo and the marowes,
and a diſcerner of the cogitations and intentes of the hart.
13 † And there is no creature inuiſible in his ſight. but al things
are naked and open to his eies, to vvhom our ſpeache is.
14 † Hauing therfore a great high Prieſt that hath entred the
heauens, IESVS the ſonne of God, let vs hold the confeſſion.
15 † For vve haue not a high prieſt that can not haue compaſ-
ſion on our infirmities: but tempted in al things by ſimili-
16 tude, except ſinne. † "Let vs goe therfore vvith confidence
to the throne of grace: that vve may obteine mercie, and
finde grace in ſeaſonable aide.

:: If the Apoſtle had not euidently here ſhewed that the Sabboths reſt was a figure of the eternal repoſe in heauen, who durſt to haue applied that Scripture of Gods reſt the ſeuenth day, to that purpoſe? Or how can our Aduerſaries now reprehend the like applicatiō manifoldly vſed in al holy auncient Writers to the like end?

:: Whatſoeuer God threateneth by his vvord concerning the puniſhment of ſinne and incredulitie, ſhal be executed, be the offenſe neuer ſo ſecrete, deepe, or hidden in our harts. becauſe Gods ſpeach paſſeth eaſily and ſearcheth throughly euery part, power, and facultie of mans ſoul.

" The Epiſtle in a Maſſe for the election of the Pope.

ANNOTATIONS
CHAP. IIII.

16. *Let vs go vvith confidence.*] The Aduerſaries go about to proue by theſe vvordes that vve neede no helpe of Saincts to obtaine any thing, Chriſt him ſelf being ſo readie, and vve being admoniſhed

Scripture abuſed againſt inuocation of Saincts.

monished to come to him vvith confidence as to a moſt merciful Mediator and Biſhop. But by that argument they may as vvel take avvay the helpes and praiers of the liuing one for an other. And vve do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any miſtruſt of Gods mercie, but for our ovvne vnvvorthines: being aſſured that the praier of a iuſt man availeth more vvith him, then the deſire of a greuous ſinner: and of a number making interceſſion together, rather then of a man alone. vvhich the Heretikes can not deny except they reproue the plaine Scriptures. Neither do vve come leſſe to him, or vvith leſſe confidence, vvhen vve come accompanied vvith the praiers of Angels, Saincts, Prieſts, or iuſt men ioyning vvith vs, as they fondly imagine and pretend: but vvith much more affiance in his grace, mercie, and merites, then if vve praied our ſelues alone.

CHAP. V.

That Chriſt being a man and infirme, vvas therein but as al Prieſts. and that he alſo vvas called of God to this office: offering as the others: 8 and ſuffered obediently for our example. 11 Of vvhoſe Prieſthod he hath much to ſay, but that the Hebrues haue needs rather to learn their Catechiſme againe.

The Epiſtle for a Biſhop that is a Confeſſor, and for S. Thomas of Canterburie.

FOR *euery high Prieſt taken from amõg 1
men, is appointed for mẽ in thoſe things
that pertaine to God: that he may offer
giftes and ſacrifices for ſinnes: † that cã 2
haue compaſſion on them that be igno-
rant and do erre: becauſe him ſelf alſo is
cõpaſſed vvith infirmitie: † & therfore 3
he ought, as for the people, ſo alſo for
him ſelf to offer for ſinnes. † *Neither doth any man *take 4
the honour to him ſelf, but he that is called of God, * as Aa-
ron. ¶ † So Chriſt alſo *did not glorifie him ſelf that he 5
might be made a high prieſt: but he that ſpake to him, *My
Sonne art thou, I this day haue begotẽ thee.* † As alſo in an other place 6
he ſaith, *Thou art *a prieſt for euer, according to the order of Melchiſedec.* ¶
† Vvho in the daies of his fleſh, *vvith a ſtrong crie and 7
teares, offering praiers and ſupplications to him that could
ſaue him from death, vvas heard *for his reuerence. ¶ † And 8
truely vvhereas he was the Sonne, he learned by thoſe things
vvhich he ſuffered, obedience: † and being conſummate, 9
vvas made to al that obey him, cauſe of eternal ſaluation,
† called of God a high prieſt according to the order of Mel- 10
chiſedec.

† Of vvhome vve haue great ſpeache and *inexplicable 11
to vtter: becauſe you are become vveake to heare. † For 12
vvhereas you ought to be maiſters for your time, you neede
to be taught againe your ſelues vvhat be the elements of the
beginning of the vvordes of God: and you are become ſuch

2 *Par.* 26, 18.
1 *Par.* 23 13.
Pſ. 2, 7.
Pſ. 109, 4.

13 as haue neede of milke, & not of ſtrong meate. † For euery
one that is partaker of milke, is vnſkilful of the vvord of iu-
14 ſtice: for he is a childe. † But ſtrong meate is for the perfect,
them that by cuſtome haue their ſenſes exerciſed to the diſ-
cerning of good & euil.

ANNOTATIONS
CHAP. V.

1. *Euery high Prieſt.*] By the deſcription of a Prieſt or high Prieſt (for to this purpoſe al is one matter) he proueth Chriſt to be one in moſt excellent ſort. Firſt then, a Prieſt muſt not be an Angel, or of any other nature but mans. Secondly, euery man is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and preferred before other of the community, ſeuered, aſſumpted, and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe and purpoſe vvhy he is ſo ſequeſtred and piked out from the reſidue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of men in ſuch things as they haue to craue or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principal part of a Prieſts office is, to offer oblations, giftes, and ſacrifices to God for the ſinnes of the people: vvithout vvhich kind of moſt ſoueraine duties, no perſon, people, or Commonvvealth can appertaine to God: and vvhich can be done by none, of vvhat other dignitie or calling ſoeuer he be in the vvorld, that is not a Prieſt: diuers Princes (as vve read in the Scriptures) puniſhed by God, and king Saul depoſed from his kingdom, ſpecially for attempting the ſame.

The deſcription of a Prieſt, and his office.

3 *Reg.* 13. 2 *Par.* 26. 1 *Reg.* 13.

And generally vve may learne here, that *in iis quæ ſunt ad Deum*, in all matters touching God, his ſeruice, and religion, the Prieſt hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and ſoueraine, in the things touching their vvorldly affaires: Vvhich muſt for al that by him be directed and manneged no othervviſe, but as is agreable to the due vvorſhip and ſeruice of God. againſt vvhich if the terrene Povvers commit any thing, the Prieſts ought to admoniſh them from God.

The Princes temporal authoritie how far it extendeth.

Vve learne alſo hereby, that euery one is not a Prieſt, and that the people muſt alvvaies haue certaine perſons choſen out from among them, to deale in their ſutes and cauſes vvith God, to pray, to miniſter Sacraments, and to ſacrifice for them. And vvhereas the Proteſtants vvil haue no Prieſt, Prieſthod, nor ſacrifice, but Chriſt and his death, pretending theſe vvordes of the Apoſtle to be verified onely in the Prieſthod and Seruice of the old lavv, and Chriſtes perſon alone, and after him of no moe: therein they ſhevv them ſelues to be ignorant of the Scriptures, and of the ſtate of the nevv Teſtament, and induce a plaine Atheiſme and Godleſneſſe into the vvorld. for, ſo long as man hath to doe vvith God, there muſt needes be ſome deputed, and choſen out from among the reſt, to deale according to this declaration of the Apoſtle, in things pertaining to God, and thoſe muſt be Prieſts. for els, if men neede to deale no more, but immediatly vvith Chriſt, vvhat doe they vvith their Miniſters? Vvhy let they not euery man pray, and miniſter for him ſelf, and to him ſelf? Vvhat doe they vvith ſacraments, ſeing Chriſtes death is as vvel ſufficient vvithout them, as vvithout ſacrifice? Vvhy ſtandeth not his death as vvel vvith Sacrifice, as vvith Sacraments: as vvel vvith Prieſthod, as vvith other Eccleſiaſtical functiõ? There is no other cauſe in the vvorld, but that (Sacrifice being the moſt principal act of religion that man ovveth to God, both by his Lavv, and by the lavv of nature) the Diuel by theſe his miniſters, vnder pretence of deferring or attributing the more to Chriſtes death, vvould abolish it.

There is a peculiar order & calling of Prieſts of the new Teſtament. Prieſts and ſacrifice neceſſarie in the new Teſtament, & nothing derogatorie to Chriſts prieſthod or ſacrifice.

This definition of a Prieſt and his function, vvith al the properties thereto belonging, holdeth not ouely in the lavv of Moyſes, and order of Aarons Prieſthod, but it vvas true before, in the lavv of nature, in the Patriarches, in Melchiſedec, and novv in Chriſt, and all his Apoſtles, and Prieſts of the nevv Teſtament: ſaving that it is a peculiar excellencie in Chriſt, that he onely offered for other mens ſinnes, and not for all for his ovvne, as all other doe.

The difference and excellencie of Chriſts Prieſthod.

4. *Taketh to him ſelf.*] A ſpecial prouiſo for all Prieſts, preachers, and ſuch as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne hands, but by lavvful calling and conſecration, euen as Aaron did. By vvhich clauſe if you examine Luther, Caluin, Beza, and the like, or if al ſuch as novv a daies intrude them ſelues into ſacred functions, looke into their conſciences, great and foul matter of damnation vvil appeare.

All true prieſts and preachers muſt be lavvfully called thereto.

5. *Did not glorifie him ſelf.*] The diguity of Prieſthod muſt needes be paſſing high and ſoueraine, vvhen it vvas a promotion and preferment in the ſonne of God him ſelf according to his manhod, and vvhen he vvould not vſurpe, nor take vpon him the ſame, vvithout his fathers ex-

The dignitie & function of Prieſthod is

not to be vſurped.

preſſe commiſſion and calling therevnto. An eternal example of humilitie, and an argument of condemnation to al mortal men, that arrogate vniuſtly any function or powver ſpiritual, that is not giuen them from aboue, and by lavvful calling, and commiſſion of their ſuperiors.

Chriſt both Prieſt & king: but his Prieſthod more excellent of the two.

6. *A Prieſt for euer.*] In the 109 Pſalme, from vvhence this teſtimonie is taken, both Chriſtes kingdom and Prieſthod are ſet fourth, but the Apoſtle vrgeth ſpecially his Prieſthod, as the more excellent and preeminent ſtate in him, our Redemption being vrought & atchieued by ſacrifice, vvhich vvas an act of his Prieſthod, and not of his kingly powver. though he vvas properly a king alſo, as Melchiſedec vvas both Prieſt, and king, being a reſemblance of Chriſt in both, but much more in his Prieſthod. And our Lord had this excellent double dignitie (as appeareth by the diſcourſe of S. Paul, and his allegations here out of the Pſalmes) at the very firſt moment of his conception or incarnation. for you muſt bevvare of the vvicked hereſie of the Arians and Caluiniſts (except in theſe later it be rather an errour proceding of iguorance) that ſticke not to ſay, that Chriſt vvas a Prieſt, or did ſacrifice, according to his Godhead. Vvhich is to make Chriſt, God the fathers Prieſt, and not his ſonne, and to doe ſacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therfore S. Auguſtine ſaith *in Pſal.* 109. *That as he vvas man, he vvas Prieſt: as God, he vvas not Prieſt.* And Theodorete in Pſal 109. *As man, he did offer ſacrifice: but as God, he did receiue ſacrifice.* And againe, *Chriſt touching his humanity vvas called a Prieſt, and he offered no other hoſt but his ovvne body. &c.* Dialog. 1 circa med. Some of our nevv Maiſters not knovving ſo much, did let fall out of their pennes the contrarie, and being admoniſhed of the errour, and that it vvas very Arianiſme, yet they perſiſt in it of mere ignorance in the grounde of Diuinitie. *Pſal.* 2. 109. *Reioynt.* pag. 89.

Chriſt a Prieſt as he is man, not as he is God.

The ſacrifice on the Croſſe, vvas the principal acte of Chriſts prieſthod.

7. *With a ſtrong crie.*] Though our Sauiour make interceſſion for vs, according to his humane nature, cótinually in heauen alſo: yet he doth not in any external creatures make ſacrifice, nor vſe the praiers ſacrificall, by vvhich our redemption vvas atchieued, as he did in the time of his mortal life, and in the act of his Paſſion, and moſt principally, vvhen vvith a loud voice, and vvith this praier, *In manus tuas commendo ſpiritum meum*, he voluntarily depoſed his ſoul, yelding it in moſt proper ſort for a ſacrifice. for in that laſt point of his death, conſiſteth ſpecially his high Prieſtly office, and the very vvorke and conſummation of our redemption. *Luc.* 23. 46.

Prieſts praiers more effectual.

Obſerue more ouer, that though commonly euery faithful perſon pray both for him ſelf and others, and offer his praiers to God, yet none offereth by office, and ſpecial deputation, and appointment, in the perſon of the vvhole Churen and people, ſauing the Prieſt. Vvhoſe praiers therfore be more effectual in them ſelues, for that they be the voice of all faithful men togethes, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvere all Chriſtes praiers, in all his life and death, as all his other actions vvere: his faſting, vvatching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtly actions.

Chriſts Prieſtly actions.

Notorious Heretical traſlatiō to maintein Caluins horrible blaſphemie.

7. *For his reuerence.*] Theſe vvordes haue our Engliſh Tranſlators perniciouſly and moſt preſumptuouſly corrupted, turning them thus, *In that vvhich he feared*, contrarie to the verſion and ſenſe of al antiquity, and to Eraſmus alſo, and contrarie to the ordinarie vſe of the Greeke vvord, as Beza him ſelf defineth it *Luc.* 2 v. 25: and contrarie to the propriety of the Greeke phraſe, as not onely the Catholikes, but * the beſt learned Lutherans do ſhevv and proue by many examples. They folovv herein the ſingular preſumption of Caluin, vvho vvas the firſt (as his fellovv Beza confeſſeth) that euer found out this interpretation. Vvhich neither S. Chryſoſtom, nor any other, as perfect Græcians as they vvere, could euer eſpie. Vvhere, onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid fathers and all the Churches beſides, had been ſhameful ynough: but to ſet the ſame downe for very Scripture of Gods bleſſed vvord, that is intolerable, and paſſeth ablimpiety. And vve ſee plainely that they haue no conſcience, indifferencie, nor other purpoſe, but to make the poore Readers beleeue, that their opinions be Gods ovvne vvord, and to dravv the Scriptures to ſound after the fantaſie of their hereſies. But if the good Reader knevv, for vvhat poin: of doctrine they haue thus framed their tranſlation, they vvould abhorre them to the depth of Hel. forſpoth it is thus: they vvould haue this Scripture meane, that Chriſt vvas in horrible feare of damnation, and that he vvas not onely in paines corporal vpon the Croſſe (vvhich they hold, not to haue been ſufficient for mans redemption) but that he vvas in the very ſoroovves & diſtreſſes of the damned, vvithout any difference, but that it vvas not euerlaſting, as theirs is. ἀπὸ τοῦ εὐλαβείας *Plac. Illyr. vpon this place.*

Caluins blaſphemie that Chriſt ſuffered hel paines vpō the croſſe, and that his death othervviſe vvere inſufficient.

For this horrible blaſphemie (vvhich is their interpretation of Chriſtes deſcending into Hel) Gods holy vvord muſt be corrupted, and the ſacrifice of Chriſtes death (vvhereof they talke ſo preſumptuouſly) muſt not be ynough for our redemption, except he be damned for vs alſo to the paines of Hel. Vvo be to our poore Countrie, that muſt haue ſuch bookes, and read ſuch tranſlations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you ſhal ſee, that for defenſe of the ſaid blaſphemies they haue thus tranſlated this text. See the Annotations before, *Act.* 2, 27 and *Mat.* 27, 46.

Chriſt yelding vp the Ghoſt, accompliſhed our redemption.

9. *Conſummate.*] The ful vvorke of his ſacrifice, by vvhich vve vvere redeemed, vvas vvholy conſummate and accompliſhed, at the yelding vp of his ſpirit to God the Father, vvhen he ſaid, *Conſummatum eſt.* though for to make the ſame effectual to the ſaluation of particular men, he him ſelf *Io.* 19. 30.

ſelf did diuers things, and novv doth in heauen, and our ſelues alſo muſt vſe many meanes, for the application thereof to our particular neceſſities. See the next Annotation.

9. *Vve made to al.*] The Proteſtants vpon pretence of the ſufficiencie of Chriſtes Paſſion, and his onely redemption, oppoſe them ſelues guilefully in the ſight of the ſimple, againſt the inuocation of Sainctes, and their interceſſion, and help of vs, againſt our penitential vvorkes or ſuffering for our ovvne ſinnes, either in this life or the next: againſt the merites of faſting, praying, almes, and other things commended to vs in holy Vvritte, and againſt moſt things done in the Church, in ſacrifice, Sacrament, and ceremonie. But this place and many other ſhevv, that Chriſtes Paſſion, though it be of it ſelf far more ſufficient and forcible, then the Proteſtants in their baſeneſſe of vnderſtanding can conſider, yet profiteth none but ſuch, as both doe his commaundements, and vſe ſuch remedies and meanes to apply the benefite thereof to them ſelues, as he appointeth in his vvord, or by the Holy Ghoſt in his Church. And the Heretikes that ſay, faith onely is the thing required to apply Chriſtes benefites vnto vs, are hereby alſo eaſily refuted. for vve do not obey him onely by beleeuing, but by doing vvhatſoeuer he commaundeth. Laſtly, vve note in the ſame vvordes, that Chriſt appointeth not by his abſolute and eternal election, men ſo to be partakers of the fruite of his redemption, vvithout any condition or reſpect of their ovvne vvorkes, obedience, or free vvil: but vvith this condition alvvaies, if men vvil obey him, and do that vvhich he appointeth. See S. Auguſtine (or Proſper) to. 7 Reſponſ. Proſperi *li. 2. articulo 1 ad obiectiones Vincentij*, vvhere he ſaith of the cup of Chriſtes paſſion, *It hath in deede in it ſelf, to profite al: but if it be not drunken, it healeth not.*

Chriſtes Paſſiō ſufficient for al, but profitable to them only vvhich obey, not by faith only, but by doing as he and his Church commaund.

11 *Inexpliable.*] Intending to treate more largely and particularly of Chriſtes or Melchiſedeks Prieſthod, he forevvarneth them that the myſterie thereof is far paſſing their capacitie, and that through their feeblenes in faith and vveakenes of vnderſtanding, he is forced to omit diuers deepe points concerning the Prieſthod of the nevv lavv. Among vvhich (no doubt) the myſterie of the Sacrament and Sacrifice of the altar, called MASSE, vvas a principal & pertinent matter: vvhich the Apoſtles and Fathers of the primitiue Church vſed not to treate of ſo largely and particularly in their vvritings, vvhich might come to the hands of the vnfaithful, vvho of al things tooke ſoonеſt ſcandal of the B. Sacrament, as vve ſee Io. 6. *He ſpake to the Hebrues* (ſaith S. Hierom ep 126) *that is, to the Ievves, and not to faithful men, to vvhom he might haue bene bold to vtter the Sacrament.* And in deede it vvas not reaſonable to talke much to them of that ſacrifice vvhich vvas the reſemblance of Chriſtes death, vvhen they thought not right of Chriſtes death it ſelf. Vvhich the Apoſtles vviſedom and ſilence our Aduerſaries vvickedly abuſe againſt the holy Maſſe.

The Apoſtle omitteth to ſpeake of the B. Sacrament as a myſterie then to deepe for the Ievves capacitie.

CHAP. VI.

He exhorteth them to be perfect ſcholers, and not to neede to be Catechumens againe, 4. conſidering they can not be baptized againe: 9 and remembring their former good vvorkes, for the vvhich God vvil not faile to performe them his promis, if they faile not to imitate Abraham by perſeuerance in the faith vvith patience. 10 And ſo endeth his digreſſion, and returneth to the matter of Chriſtes Prieſthod.

1 VHERFORE intermitting the vvord of the beginning of Chriſt, let vs proceede to perfection, not againe laying "the foundatiō
2 of penance from dead vvorkes, and of faith tovvard God, † of the doctrine of baptiſmes, and of impoſition of handes, and of the reſurrection of the
3 dead, and of eternal iudgement. † And this ſhal vve doe, if
Heb.10, 26. 4 God vvill permit. † For *it is "impoſſible for them that were once illuminated, haue taſted alſo the heauenly gift, and
5 vvere made partakers of the holy Ghoſt, † haue moreouer taſted the good vvord of God, and the povvers of the world

to come, † and are fallen: to be renevved againe to penãce, 6
crucifying againe to them ſelues the ſonne of God, and making him a mockerie. † For the earth drinking the raine 7
often cõming vpon it, & bringing forth graſſe commodious for them by vvhom it is tilled, receiueth bleſſing of God.
† but bringing forth thornes and bryers, it is reprobate, and 8
very neere a curſe, vvhoſe end is, to be burnt.

" It is euident by theſe vvordes, againſt the Nouatians and the Caluiniſts, that S. Paul meant not preciſely, that they had done, or could do any ſuch ſinne, vvherebythey ſhould be put out of all hope of ſaluation, and be ſure of damnation, during their life.

† But :: vve confidently truſt of you, my beſt beloued, 9
better things and neerer to ſaluation: although vve ſpeake thus. † For " God is not vniuſt, that he ſhould forget your 10
vvorke & loue which you haue ſhevved in his name, vvhich haue miniſtred to the ſainctes and do miniſter. † And our 11
deſire is that euery one of you ſhevv forth the ſame carefulneſſe to the accompliſhing of hope vnto the end: † that 12
you become not ſlouthful, but imitatours of them vvhich by faith and patience ſhal inherite the promiſſes. † For God 13
promiſing to Abraham, becauſe he had none greater by vvhõ he might ſweare, he ſware by him ſelf, † ſaying, *Vnles bleſ- 14 *Gen. 22, 16.
ſing I ſhal bleſſe thee, and multiplying ſhal multiplie thee.
†And ſo patiently enduring he obtained the promiſe. †For mẽ 15
ſvveare by a greater then them ſelues: and the end of al their 16
controuerſie, for the confirmation, is an othe. † Vvherein 17
God meaning more aboundantly to ſhevv to the heires of the promiſe the ſtabilitie of his coũſel, he interpoſed an othe:
† that by tvvo things vnmoueable, vvhereby it is impoſſible 18
for God to lie, vve may haue a moſt ſtrong comfort. vvho haue fled to hold faſt the hope propoſed, † vvhich vve haue 19
as an anker of the ſoule, ſure and firme, and going in into the inner partes of the vele, † vvhere IESVS the precurſor for 20
vs is entered, made a high prieſt for euer according to the order of Melchiſedec.

ANNOTATIONS
CHAP. VI.

The Apoſtles forme of Catechiſme, and the poſts thereof.

1. *The foundation of penance.*] Vve ſee hereby, vvhat the firſt groundes of Chriſtian inſtitution or Catechiſme were in the primitiue Church, and that there vvas euer a neceſſarie inſtruction and beleefe of certaine points had by vvord of mouth and tradition, before men came to the Scriptures: vvhich could not treate of things ſo particularly, as vvas requiſite for the teaching of al neceſſarie groundes. Among theſe points were the 12 Articles conteined in the Apoſtles Creede: the doctrine of penance before Baptiſme: the maner and neceſſitie of Baptiſme: the Sacrament of Impoſition of hands after Baptiſme, called Confirmation: the articles of the Reſurrection, Iudgement, and ſuch like. Vvithout vvhich things firſt laid, if one ſhould be ſent to picke his faith out of the Scripture, there vvould

be

be madde rule quickly. See S. Auguſtine *in expoſit. inchoat. ep. ad Ro. verſus finem.*

4. *Impoſſible.*] How hard the holy Scriptures be, and how dangerouſly they be read of the vnlearned, or of the proud be they neuer ſo vvel learned, this one place might teach vs. * Vvhereat the Nouatians of old did ſuſtumble, that they thought, and heretically taught: that none falling into any mortal ſinne after Baptiſme, could be receiued to mercie or penance in the Church: and ſo to a contentious man, that vvould folow his owne ſenſe, or the bare vvordes, vvithout regard of the Churches ſenſe and rule of faith (after vvhich euery Scripture muſt be expounded) the Apoſtles ſpeach doth here ſound. Euen as to the ſimple, and to the Heretike that ſubmitteth not his ſenſe to the Churches iudgement, certaine places of this ſame Epiſtle, ſeeme at the firſt ſight, to ſtand againſt the daily oblation or ſacrifice of the Maſſe: vvhich yet in truth make no more for that purpoſe, then this text we now ſtand on, ſerueth the Nouatians: as vvhen we come to the places, it ſhal be declared.

* *Ambr. de pœnit. li. 2. c. 2.*

The Nouatians (as al Heretikes) made Scripture the groũd of their hereſie.

Other places make no more for the Proteſtants then this doth for Nouatus.

And let the good Readers beware here alſo of the Proteſtants expoſition, for they are herein vvorſe then Nouatians, ſpecially ſuch as preciſely folovv Caluin: holding impiouſly, that it is impoſſible for one that forſaketh entirely his faith, that is, becommeth an Apoſtata or an Heretike, to be receiued to penance or to Gods mercie. To eſtabliſh vvhich falſe and damnable ſenſe, theſe fallowes make nothing of S. Ambroſes, S. Chryſoſtoms, and the other fathers expoſition, vvhich is the holy Churches ſenſe, That the Apoſtle meaneth of that penance vvhich is done before and in Baptiſme. vvhich is no more to ſay, but that it is impoſſible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and riſe againe the ſecond time in Chriſt, in ſo eaſie and perfect penance and cleanſing of ſinnes, as that firſt ſacrament of generation did yeld: vvhich applieth Chriſtes death in ſuch ample maner to the receiuers, that it taketh avvay al paines due for ſinnes before committed: and therfore requireth no further penance afterwvard, for the ſinnes before committed, al being vvaſhed aWay by the force of that Sacrament duely taken. S. Auguſtine calleth the remiſſion in Baptiſme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

Caluins hereſie vpon this place, vvorſe then the Nouatians.

The fathers expoſition of this place.

Ambr. loco cit. & in ep. ad Heb. Chryſ. ho. 9 in c. 6 ad Hebr.

The Apoſtle therfore warneth them, that if they fall from their faith, and from Chriſtes grace and lavv vvhich they once receiued in their Baptiſme, they may not looke to haue any more that firſt great and large remedie applied vnto them, nor no man els that ſinneth after Baptiſme: though the other penance, vvhich is called the *Second table after ſhipvvracke*, vvhich is a more paineful medicine for ſinne then Baptiſme, requiring much faſting, praying, and other afflictions corporal, is open not onely to other ſinners, but to al once baptized, Heretikes, or oppugners of the truth malitiouſly and of purpoſe or what way ſo euer, during this life. See S. Cyprian *ep.* 52. S. Ambroſe vpon this place. S. Auguſtine *cont. ep. Parm. li. 2. c. 13.* and *ep.* 50. S. Damaſcene *li. 4. c. 10.*

The Sacrament of penance is ready for al ſinners vvhatſoeuer.

Hiero. ep. 8 ad Demetriad. c. 6.

10. *God is not vniuſt.*] It is a vvorld to ſee, vvhat vvringing & vvrithing the Proteſtants make, to ſhift them ſelues from the euidence of theſe vvordes, vvhich make it moſt cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cauſe of ſaluation, ſo far that God ſhould be vniuſt, if he rendered not heauen for the ſame. *Reuera grandis iniuſtitia Dei* (ſaith S. Hierom) *ſi tantum peccata puniret, & bona opera non ſuſciperet.* That is, *In deede great vvere Gods iniuſtice, if he vvould onely puniſh ſinnes, and vvould not receiue good vvorkes. Li. 2. cont. Iouin. c. 2.*

Gods iuſtice in revvarding meritorious vvorkes.

CHAP. VII.

To proue the Prieſthod of Chriſt incomparably to excel the prieſthod of Aaron (and therfore, that Leuitical prieſthod neuv to ceaſe, and that lavv alſo vvith it) he ſummeth euery vvord of the verſe alleaged out of the Pſalme, Our Lord hath ſvvorne: thou art a Prieſt for euer, according to the order of Melchiſedec.

1 FOR this * Melchiſedec, the king of Salem, Prieſt of the God moſt high, * vvho mette Abraham returning from the ſlaughter of the kings, and bleſſed him: † to vvhom alſo Abrahã deuided tithes of al: firſt in deede by in-

Gen. 14, 18.

2

:: When the fathers & catholike expositours pike out allegories and myſteries out of the names of mẽ, the Proteſtãts not endued vvith the Spirit vvherby the ſcriptures vvere giuẽ, deride their holy labours in the ſearch of the ſame: but the Apoſtle findeth high myſterie in the very names of perſons and places, as you ſee.

:: The tithes giuen to Melchiſedech were not giuẽ as to a mere mortal mã, as al of the tribe of Leui & Aarons order were: but as to one repreſenting the Sonne of God, vvho now liueth and reigneth and holdeth his prieſthod & the functions therof for euer.

terpretation,:: the king of iuſtice: & then alſo king of Salem, vvhich is to ſay, king of peace, † " vvithout father, without 3
mother, vvithout genealogie, hauing neither beginning of daies nor end of life, but likened to the ſonne of God, continueth a prieſt for euer.

† And "behold hovv great this man is, to vvhom alſo 4
Abraham the Patriarke gaue "tithes of the principal things.
† And certes *they of the ſonnes of Leui that take the prieſt- 5 *Nu. 18, 21. Deu. 18, 1. Ioſ. 14. 4.
hod, haue commaundement to take tithes of the people according to the Lavv, that is to ſay, of their brethren: albeit
them ſelues alſo iſſued out of the loines of Abraham. † but 6
he vvhoſe generation is not numbered among them, tooke
tithes of Abraham, and bleſſed him that had the promiſes.
† But vvithout al contradiction, that vvhich is leſſe, "is bleſ- 7
ſed of the better. † And here in deede, :: men that die, re- 8
ceiue tithes: but there he hath vvitnes, that he liueth. † And 9
(that it may ſo be ſaid) by Abraham Leui alſo, vvhich receiued
tithes, vvas tithed. † for as yet he vvas in his fathers loines, 10
vvhen Melchiſedec mette him. † If then conſummation 11
vvas by the Leuitical prieſthod (for vnder it the people receiued the Lavv) " vvhat neceſſitie vvas there yet an other
prieſt to riſe according to the order of Melchiſedec, and not
to be called according to the order of Aaron? † For the 12
prieſthod being "tranſlated, it is neceſſarie that a tranſlation
of the Lavv alſo be made. † For he on vvhom theſe things 13
be ſaid, is of an other tribe, of the vvhich, none attended on
the altar. † For it is manifeſt that our Lord ſprung of Iuda: 14
in the vvhich tribe Moyſes ſpake nothing of `prieſtes'. † And 15 *Prieſthod.*
yet it is much more euident: if according to the ſimilitude
of Melchiſedec there ariſe an other prieſt, † vvhich vvas 16
not made according to the Lavv of the carnal commaundement, but according to the povver of life indiſſoluble. † For 17
he vvitneſſeth, *Thou art "a prieſt for euer, according to the order of Melchiſedec.* † Reprobation certes is made "of the former cõ- 18 *Pſ. 109, 4.*
maundement, becauſe of the vveakeneſſe and vnprofitableneſſe thereof. † For the Lavv brought nothing to perfe- 19
ction, but an introduction of a better hope, by the vvhich
vve approche to God. † And in as much as it is not vvithout 20
an othe, (the other truely vvithout an othe vvere made prieſtes: † but this "vvith an othe, by him that ſaid vnto him: 21 *Pſ. 109, 4.*
Our Lord hath ſvvorne, and it ſhal not repent him: thou art a prieſt for euer)

† by

22 † by ſo much, is IESVS made a ſuretie of a better teſtamẽt.
23 † And the other in deede vvere made prieſtes, "being many, becauſe that by death they vvere prohibited to continue:
24 † but this, for that he continueth for euer, hath an euerlaſting
25 prieſthod. † vvhereby he is able to ſaue alſo for euer 'going' by him ſelf to God: :: alvvaies liuing to make interceſſion for vs.
26 † For it vvas ſeemely that vve ſhould haue ſuch a high prieſt, holy, innocent, impolluted, ſeparated from ſinners, and
27 made higher then the heauens. † vvhich hath not neceſſitie daily (as the prieſtes) firſt * for his ovvne ſinnes to offer hoſtes, then for the peoples. for "this he did once, in offering
28 him ſelf. † For the Lavv appointeth prieſtes them that haue infirmitie: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

them that goe

Leu. 9, 7. 16, 6.

The Epiſtle for a Confeſſor that is a Biſhop.

:: Chriſt according to his humane nature praieth for vs, & continually repreſenteth his former paſſion and merites to God the Father.

ANNOTATIONS
CHAP. VII.

1. *Melchiſedec.*] The excellencie of this perſon vvas ſo great, that ſome of the antiquity tooke him to be an Angel, and ſome the holy Ghoſt. Vvhich opinion not onely the Hebrues, that auouch him to be Sem the ſonne of Noë, but alſo the cheefe fathers of the Chriſtians do condemne: not doubting but he vvas a mere man and a Prieſt and a king, vvhoſoeuer he vvas. for els he could not in office and order and ſacrifice haue been ſo perfect a type and reſemblance of our Sauiour, as in this Chapter and other is ſhevved.

2. *Without father.*] Not that he vvas vvithout father and mother, ſaith S. Hierom *ep.* 126: for Chriſt him ſelf vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his pedigree is not ſet out in the Geneſis, as the genealogie of other Patriarches is, but is ſodenly induced in the holy hiſtorie, no mention made of his ſtocke, tribe, beginning, or ending, and therfore in that caſe alſo reſembling in a ſort the ſonne of God, vvhoſe generation vvas extraordinarie, miraculous, and ineffable, according to both his natures, lacking a *father* in the one, and a mother in the other. His perſon hauing neither beginning nor ending, and his kingdom, and Prieſthod ſpecially, in him ſelf and in the Church, being eternall, both in reſpect of the time paſt, and the time to come: as the ſaid Doctor in the ſame epiſtle vvriteth.

The reſemblãce of Melchiſedec to Chriſt, in many points.

4. *Behold.*] To proue that Chriſtes Prieſthod far paſſeth the Prieſthod of Aaron: and the Prieſthod of the nevv Teſtament, the Prieſthod of the old lavv: and conſequently that the ſacrifice of our Sauiour and the ſacrifice of the Church doth much excel the ſacrifices of Moyſes lavv, he diſputeth profoundly of the preeminences of Melchiſedec abouc the great Patriarch Abraham, vvho vvas father of the Leuites.

By the ſundrie excellencies of Melchiſedecks Prieſthood is proued the excellẽcie of the Prieſthod & ſacrifice of the nevv Teſtament.

4. *Tithes.*] The firſt preeminence, that Abraham paied tithes, and that of the beſt and moſt cheefe things that he had, vnto Melchiſedec, as a duety and homage, not for him ſelf onely in perſon, but for Leui, vvho yet vvas not borne, and ſo for the vvhole Prieſthod of Leuies ſtocke, acknovvledging thereby, Melchiſedec not onely to be a Prieſt, but his Prieſt and Superior, and ſo of al the Leuitical order. And it is here to be obſerued, that vvhereas in the 14 of Geneſis, vvhence this holy narration is taken, both in the Hebrue, and in the 70, it ſtandeth indifferent or doubtfull, vvhether Melchiſedec paied tithes to Abraham, or tooke tithes of him: the Apoſtle here putteth al out of controuerſie, plainely declaring that Abraham paied tithes to the other, as the inferiour to his Prieſt and Superior. And touching paiment of tithes, it is a naturall duety, that men ovve to God in al lavves, and ſo be giuen to his Prieſts in his behalfe, for their honour and liuelihod. Iacob promiſed or vovved to pay them, *Gen.* 28. Moyſes appointed them *Leuit.* 27. *Num.* 18. *Deut.* 12. 14. 26. Chriſt confirmeth that duety *Mat.* 23: and Abraham ſpecially here giueth them to Melchiſedec

He receiued tithes of Abrahã, & conſequently of Leui & Aarõ.

Tithes.

ſedec: plainely thereby approuing them or their equipalent to be due to Chriſt and the Prieſthod of the nevv Teſtament, much more then either in the lavv of Moyſes, or in the lavv of Nature. Of vvhich tithes due to the Clergie of Chriſtes Church ſee S. Cyprian *ep.* 66. S. Hierom *ep.* 128. 7. and *ep.* 2ad. 5. to Heliodorus and Nepotianus. S. Auguſtine *ſer.* 119 *de tempore.*

He bleſſed Abraham.

7. *It bleſſed of the better.*] The ſecond preeminence is, that Melchiſedec did bleſſe Abraham: vvhich vve ſee here S. Paul maketh a great and ſouerain holy thing, grounding our Sauiours prerogatiue aboue the vvhole order of Aaron therein: and vve ſee that in this ſort it is the proper act of Prieſthod: and that vvithout al controuerſie as the Apoſtle ſaith, he is greater in dignitie, that hath authority to bleſſe, then the perſon that hath not; and therfore the Prieſts vocation to be in this behalfe far aboue any earthly king, vvho hath not powver to giue benediction in this ſacred maner, neither to man, nor other creature. As here Melchiſedec, ſo Chriſt bleſſed much more, and ſo haue the Biſhops of his Church done, and do. Vvhich no man can maruel that our forefathers haue ſo highly eſteemed and ſought for, if he marke the vvonderful myſterie and grace thereof here expreſſed. This Patriarch alſo vvhich here taketh bleſſing of Melchiſedec, him ſelf (though in an interior ſort) bleſſed his ſonnes, as the other Patriarches did, and fathers do their children by that example.

Bleſſing a great preeminéce, ſpecially in Prieſts.

The ful accompliſhment of mans redéption vvas not by Aarons but by Melchiſedecks Prieſthod.

11. *If conſummation.*] The principal propoſition of the vvhole epiſtle and al the Apoſtles diſcourſe, is inferred & grounded vpon the former prerogatiues of Melchiſedec aboue Abraham and Leui: that is, that the end, perfection, accompliſhment, and conſummation of al mans dueties and debtes to God, by the general redemption, ſatisfaction, full price and perfect ranſom of al mankind, vvas not atchieued by any or al the Prieſts of Aarons order, nor by any ſacrifice or act of that Prieſthod, or of al the lavv of Moyſes, vvhich vvas grounded vpon the Leuitical Prieſthod, but by Chriſt and his Prieſthod, vvhich is of the order and rite of Melchiſedec.

The Apoſtle to confute the Ievves falſe perſuaſion of Aarons Prieſthod and ſacrifices, ſpeaketh altogether of the ſacrifice of the Croſſe.

11. *What neceſſitie.*] This diſputation of the preeminence of Chriſtes Prieſthod aboue the Leuitical order, is againſt the erroneous perſuaſion of the Ievves, that thought their lavv, Prieſthod, and ſacrifices to be euerlaſting, and to be ſufficient in them ſelues, vvithout any other Prieſt then Aaron and his ſucceſſors, and vvithout al relation to Chriſtes Paſſion or any other redemption or remiſſion, then that vvhich their Leuitical offices did procure: not knovving that they vvere all figures of Chriſtes death, and to be ended and accompliſhed in the ſame. Vvhich point vvell vnderſtood and kept in mind, vvill cleere the vvhole controuerſie betvvixt the Catholikes and Proteſtants, concerning the ſacrifice of the Church. for, the ſcope of the Apoſtles diſputation being, to auouch the dignity, preeminence, neceſſitie, and eternal fruite and effect of Chriſtes Paſſion, he had not to treate at all of the other, vvhich is a ſacrifice depending of his Paſſion, ſpecially vvriting to the Hebrues, that vvere to be inſtructed and reformed firſt touching the ſacrifice of the Croſſe, before they could fruitfully heare any thing of the other. though in couert and by moſt euident ſequele of diſputation, the learned and faithfull may eaſily perceiue vvherevpon the ſaid ſacrifice of the Church (vvhich is the Maſſe) is grounded. And therfore S. Hierom ſaith, *ep.* 126: that al theſe commendations of Melchiſedec are in the type of Chriſt, *cuius profectus Eccleſia ſacramenta ſunt.*

No lavvful ſtate of people vvith out an external Prieſthod.

12. *Tranſlated.*] Note vvel this place, and you ſhal perceiue thereby, that euery lavvful forme and manner of lavv, ſtate, or gouernement of Gods people dependeth on Prieſthod, riſeth, ſtandeth, falleth, or altereth vvith the Prieſthod. In the lavv of Nature, the ſtate of the people hanged on one kind of Prieſthod: in the lavv of Moyſes, of an other: in the ſtate of Chriſtianity, of an other: and therfore in the former ſentence the Apoſtle ſaid, that the Ievviſh people or Commonvvealth had their lavv vnder the Leuitical Prieſthod, and the Greeke more properly expreſſeth the matter, that they vvere *legitimated*, that is to ſay, made a lavvful people or communitie vnder God, by the Prieſthod. for there is no iuſt nor lavvful Commonvvealth in the vvorld, that is not made legal and Gods peculiar, and diſtinguiſhed from vnlavvful Commonvveales that hold of falſe goddes, or of none at al, by Prieſthod. Vvherevpon it is cleere, that the nevv lavv, and al Chriſtian peoples holding of the ſame, is made lavvful by the Prieſthod of the nevv Teſtament, and that the Proteſtants ſhamefully are deceiued, and deceiue others, that vvould haue Chriſtian Commonvveales to lacke an external Prieſthod, or Chriſtes death to aboliſh the ſame. for, this is a demonſtration, that if Chriſt haue aboliſhed Prieſthod, he hath aboliſhed the nevv lavv, vvhich is the nevv Teſtament and ſtate of Grace, vvhich al Chriſtian Commonvvealths liue vnder. Neither vvere it true, that the Prieſthod vvere trãſlated vvith the Lavv, if al external Prieſthod ended by Chriſtes death, vvhere the nevv lavv began. for ſo the lavv ſhould not depend on Prieſthod, but dure vvhen al Prieſthod vvere ended: vvhich is againſt S. Paules doctrine.

External Prieſthod neceſſarie for the ſtate of the nevv Teſtament.

External ſacrifice alſo neceſſarie for the ſame.

Furthermore it is to be noted, that this legidimation or putting Communities vnder lavv, and Prieſthod, of vvhat order ſoeuer, is no othervviſe, but by ioyning one vvith an other in one homage of ſacrifice external, vvhich is the proper act of Prieſthod. for, as no lavvful ſtate can be vvithout prieſthod, ſo no prieſthod can be vvithout ſacrifice. And vve meane alvvaies of Prieſthod & ſacrifice taken in their ovvne proper ſignification, as here S. Paul taketh them. for, the conſtitution, difference, alteration, or tráſlation of ſtates and lavves riſe not vpon any mutation of ſpiritual or metaphorically taken Prieſthod, or ſacrifice: but vpon thoſe things in proper acception, as it is moſt plaine.

Laſly

Laſtly, it foloweth of this, that though Chriſt truely ſacrificed him ſelf vpon the Croſſe (there alſo a Prieſt according to the order of Melchiſedec) and there made the full redemption of the vvorld, confirmed, and conſummated his compact, and Teſtament, and the lavv and prieſthod of this his nevv and eternal ſtate, by his bloud: yet that can not be the forme of ſacrifice into vvhich the old Prieſthod and ſacrifices vvere tranſlated, vvherevpon the Apoſtle inferreth the tranſlation of the Law. For they all vvere figures of Chriſtes death, and ended in effect at his death, yet they vvere not altered into that kind of ſacrifice, vvhich vvas to be made but once, and vvas executed in ſuch a ſort, that peoples and nations Chriſtened could not meete often to vvorſhip at it, nor haue their law and Prieſtes conſtituted in the ſame. though for the honour and duety, remembrance and repreſentatiō thereof, not onely vve Chriſtians, but alſo al peoples faithful both of Iewes & Gentiles, haue had their prieſthod and ſacrifices according to the difference of their ſtates. Vvhich kind of Sacrifices vvere tranſlated one into an other: and ſo no doubt is the Prieſthod Leuitical properly turned into the Prieſthod and ſacrifice of the Church, according to Melchiſedecks rite, and Chriſtes inſtitution in the formes of bread and vvine. See the next note.

The tranſlation of the old Prieſthod & ſacrifices, muſt needes be into the ſaid Prieſthod and ſacrifice of the Church.

17. *A Prieſt for euer.*] Chriſt is not called a Prieſt for euer, onely for that his perſon is eternal, or for that he ſitteth on the right hand of God, and perpetually praieth or maketh intereeſſion for vs, or for that the effect of his death is euerlaſting: for al this proueth not that in proper ſignification his Prieſthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine diſcourſe of S. Paul, and vpon the very nature, definition, and propriety of Prieſthod, and the excellent act and order of Melchiſedec, and the ſtate of the new law, he is a Prieſt for euer according to Melchiſedecks order, ſpecially in reſpect of the ſacrifice of his holy body and bloud, inſtituted at his laſt ſupper, and executed by his commiſſion, commaundement, and perpetual concurrence vvith his Prieſts, in the formes of bread and vvine: in vvhich things onely the ſaid high Prieſt Melchiſedec did ſacrifice. For though S. Paul make no expreſſe mention hereof, becauſe of the depth of the myſterie, and their incredulity or feebleneſſe to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epiſtle, or vpon the 14 of Geneſis, or the Pſalme 109, or by occaſion haue treated of the ſacrifice of the altar, that the eternity and proper act of Chriſtes Prieſthod, and conſequently the immutability of the new law, conſiſteth in the perpetual offering of Chriſtes body and bloud in the Church.

Hovv Chriſt is a Prieſt for euer.

Chriſts eternal Prieſthod conſiſteth in the perpetual ſacrifice of his body & bloud in the Church.

Which thing is ſo vvell knowen to the Aduerſaries of Chriſtes Church and Prieſthod, and ſo graunted, that they be forced impudently to cauill vpon certaine Hebrue particles, that Melchiſedec did not offer in bread and vvine: yea and vvhen that vvill not ſerue, plainely to deny him to haue been a Prieſt: vvhich is to giue checkmate to the Apoſtle, and to ouerthrow all his diſcourſe. Thus vvhiles theſe vvicked men pretend to defend Chriſtes onely Prieſthod, they in deede aboliſh as much as in them lieth, the vvhole order, office, and ſtate of his eternall law and Prieſthod.

The Proteſtāts cauilling vpon particles, againſt Melchiſedecks ſacrifice & Prieſthod, directly againſt the Apoſtle.

Arnobius ſaith, *By the myſteries of bread and vvine he vvas made a Prieſt for euer.* And againe, *The eternal memorie, by vvhich he gaue the food of his body to them that feare him.* *in pſal.* 109. 110. Lactantius, *In the Church he muſt needes haue his eternal Prieſthod according to the order of Melchiſedec.* *Li.* 14. *Inſtitut.* S. Hierom to Euagrius, *Aarons Prieſthod had an end, but Melchiſedecks ſhal not.* S. Auguſtine, *Chriſtes and the Churches is perpetuall, vvhich for the time paſt and to come.* S. Chryſoſtom therfore calleth the Churches ſacrifice, *hoſtiam inconſumptibilem, an hoſt or ſacrifice that can not be conſumed.* *ho.* 17 *in* 9 *Hebr.* S. Cyprian, *hoſtiam quæ ſublata, nulla eſſet futura religio*, an hoſt vvhich being taken away, there could be no religion. *de Cœna Domini.* *nu* 2. Emiſſenus, *perpetuam oblationem & perpetuo currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth euerlaſtingly.* *ho.* 5 *de Paſch.* And our Sauiour expreſſeth ſo much in the very inſtitution of the B. Sacrament of his body and bloud: ſpecially vvhen he calleth the later kind, *the nevv Teſtament in his bloud*, ſignifying that as the old law vvas eſtabliſhed in the bloud of beaſtes, ſo the new (vvhich is his eternal Teſtament) ſhould be dedicated and perpetual in his owne bloud: not onely as it vvas ſhed on the Croſſe, but as giuen in the Chalice. And therfore into this ſacrifice of the altar (ſaith S. Auguſtine *li.* 17 *de Ciuit. c.* 20. S. Leo *ſer.* 8 *de Paſſione*, and the reſt) vvere the old ſacrifices to be tranſlated. See S. Cyprian *ep.* 63 *ad Cecil. nu.* 2. S. Ambroſe *de Sacram. li.* 5. *c.* 4. S. Auguſtine *in Pſal.* 33. *Conc.* 2. and *li.* 17 *de Ciuit. c.* 17. S. Hierom *ep.* 17. *c.* 2. & *ep.* 126. Epiph. *hær.* 55. Theodoret *in Pſal.* 109. Damaſcene *li.* 4. *c.* 14.

Finally if any of the fathers, or all the fathers, had either vviſedom, grace, or intelligence of Gods vvorde and myſteries, this is the truth. If nothing vvil ſerue our Aduerſaries, Chriſt Ieſus confound them, and defend his eternal Prieſthod, and ſtate of his new Teſtament eſtabliſhed in the ſame.

Chriſts eternal Prieſthod and ſacrifice in the Church is proued out of the fathers.

Ep. 126. * *That is, from Adā to the end of the vvorld, repreſented by ſacrifice.*

The old commaundement, and the new.

18. *Of the former commaundement.*] The vvhole law of Moyses conteining all their old Priesthod, sacrifice, sacraments, and ceremonies, is called the *Old commaundement*: and the new Testament conteining the sacrifice of Christes body and bloud, and al the sacraments and graces giuen by the same, is named the *Newv mandatum*: for vvhich our forefathers called the Thursday in the holy vveeke, *Maundy thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his bloud: the old *mandatum*, law, Priesthod, and sacrifices, for that they vvere insufficient and vnperfect, being taken avvay: and this new sacrifice, after the order of Melchisedec, giuen in the place thereof.

Maundy thursday vvhy so called.

The introduction of a new Priesthod.

19. *The introduction.*] Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthod, but an introductiō of a new, conteining the hope of eternal things, vvhere the old had but temporal.

The eternitie of the new Priesthod confirmed by the fathers othe, & Christs passion.

21. *With an othe.*] This othe signifieth the infallible and absolute promis of the eternitie of the new Priesthod and state of the Church: Christ by his death, and bloud shed in the sacrifice of the Crosse, confirming it, sealing it, and making him self the surety and pledge therof. For thoúgh the new Testament vvas instituted, giuen, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation therof, vvas atchieued vpon the Crosse, in the one oblation and one general and euer lasting redemption there made.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

23. *Being many.*] The Protestants not vnderstanding this place, seine very folishly, that the Apostle should make this difference betvvixt the old state and the new: that, in the old, there were many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophecying of the Priests of the new Testament (as S. Hierom declareth vpon the same place) in these vvordes, *You shal be called the * Priests of God: the *ministers of our God, shal it be said to you*: & it taketh away al visible Priesthod, & consequently the lawful state that the Church and Gods people haue in earth, vvith al Sacraments and external vvorship.

Esa. c. 61.

* ἱερεῖς

*λειτουργοί.

The meaning is, that the absolute sacrifice of eternal redēption could not be done by those many Aaronical priests but by one onely, Christ Iesus: vvho liueth a Priest for euer, hath no successor, and as cheefe priest, worketh and concurreth vvith al Priests in their priestly functions.

The Apostle then meaneth first, that the absolute sacrifice of cōsummation, perfection, and vniuersal redemption, vvas but one, once done, and by one onely Priest done, and therfore it could not be any of the sacrifices, or al the sacrifices of the Iewes law, or vvrought by any or by all of them, because they vvere a number at once, and succeding one an other, euery of their offices and functions ending by their death, and could not vvorke such an eternal redemption as by Christ onely vvas vvrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthod, by death nor othervvise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthod, as Aaron and al other had in the Leuitical Priesthod, but that him self vvorketh and concurreth vvith his ministers the Priests of the new Testament, in al their actes of Priesthod, as vvel of sacrifice as Sacrament, blessing, preaching, praying, and the like vvhat so euer.

This therfore vvas the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthod to be reformed and perfited by Christes sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, vvho al confesse their Priesthod and al exercises of the same, to depend vpon Christes onely perpetual Priesthod.

27. *This did he once.*] This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vvhat order of Priesthod so euer, that he by his death (which is the onely oblation that is by the Apostle declared to be irreiterable in it self) paied the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalme 109 he vrgeth this also, Sit thou on my right hand, *shevving that the Leuitical tabernacle on earth, vvas but a shadovv of his true Tabernacle in heauen: vvithout vvhich he should not be a Priest at all: 6 Vvhereas he is of a better Priesthod then they, as also he proueth by the excellencie of the newv Testament aboue the old.*

BVT

1 BVT the ſumme concerning thoſe things vvhich be ſaid, is: Vve haue ſuch an high prieſt, vvho is ſette on
2 the right hand of the ſeate of maieſtie in the heauens, † a :: miniſter of the holies, and of the true tabernacle, vvhich our Lord pight & not
3 man. † For euery high prieſt is appointed to offer giftes and hoſtes, vvherfore it is "neceſſarie that he alſo haue ſome thing that
4 he may offer: † " if then he vvere vpon the earth, neither vvere he a prieſt: vvhereas there vvere that did offer giftes ac-
5 cording to the Lavv, † that [c] ſerue the exampler & ſhadow of "heauenly things. As it vvas anſvvered Moyſes, vvhen he finiſhed the tabernacle, * See (quod he) that thou make al things according to the exampler vvhich vvas ſhevved thee in the mount.

:: Chriſt liuing and reigning in heaue, continueth his prieſtly functiõ ſtil, and is miniſter not of Moyſes Sanct & tabernacle, but of his ovvne body & blond, vvhich be the true holies, and tabernacle, not formed by mã, but by Gods ovvne hand.

[c] λατρεύουσι

Exo. 25, 9. 40.

6 † But novv he hath obtained a better miniſterie, by ſo much as he is mediatour of a better teſtament, vvhich is eſta-
7 bliſhed in better promiſes. † For :: if that former had been void of fault, there ſhould not certes a place of a ſecõd been
Hier. 31, 31. 8 ſought. † For blaming them, he ſaith: *Behold the daies ſhal come, ſaith our Lord: and I vvil conſummate vpon the houſe of Iſrael, and vpon the*
9 *houſe of Iuda a nevv Teſtament:* † *not according to the teſtament vvhich I made to their fathers in the day that I tooke their hand to bring them out of the land of*
Ægypt: becauſe they did not continue in my teſtament: and I neglected them, ſaith
10 *our Lord.* † *For this is the teſtament vvhich I vvil diſpoſe to the houſe of Iſrael after thoſe daies, ſaith our Lord: Giuing my lavves" into their minde, & in their*
11 *hart vvil I ſuperſcribe them: and I vvil be" their God, and they ſhal be my peo-*
ple: † *and euery one "ſhall not teach his neighbour, and euery one his brother, ſaying Knovv our Lord: becauſe al ſhal knovv me from the leſſer to the greater of*
12 *them:* † *becauſe I vvil be merciful to their iniquities, & their ſinnes I vvil not now*
13 *remember.* † And in ſaying a nevv, the former he hath made old. And that vvhich grovveth auncient and vvaxeth old, is nigh to vtter decay.

:: The promiſes and effectes of the Law were temporal, but the promiſes and effectes of Chriſtes Sacraments in the Church be eternal.

ANNOTATIONS
CHAP. VIII.

3. *Neceſſarie that he alſo.*] Euen now being in heauen, becauſe he is a Biſhop and Prieſt, he muſt needes haue ſomewhat to offer, and vvherein to do ſacrifice: and that not in ſpiritual ſort onely, for that could not make him a Prieſt of any certaine order. And it is moſt falſe and vvicked, to hold vvith the Caluiniſtes, * that Melchiſedecks Prieſthod vvas vvholy ſpiritual. For then Chriſts death vvas not a corporal, external, viſible, and truely named ſacrifice: neither could Chriſt or Melchiſedec be any other vviſe a Prieſt, then euery

* Beza in 5. Theſſal. 2. Granolat. in 2. tom. 8. num. 8.

Chriſts prieſthod & ſacrifice is external, not ſpiritual only.

faithful man is: vvhich to hold (as the Caluinists folowing their owne doctrine must needes do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therfore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vvay of mystical representation of breaking his body and separating the bloud from the same, could not haue been agreable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament. How his flesh vvas made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius *li. 1 in leuit. cap.* 2.

Kingdom of heauen, and *heauenly things*, spoke of the Church.

5. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heauens them selues: al S. Paules discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neere, y resembleth the same, then the old state doth, he sometime may speake somewhat therof also.

Grace, the effect of the new Testament.

10. *Into their minde.*] This also and the rest folowing is fulfilled in the Church, and is the proper effect of the new Testament, vvhich is the grace and spirit of loue, graffed in the hartes of the faithful by the holy Ghost, vvorking in the Sacraments and sacrifice of the new law to that effecte.

The new Testamẽt or couenant betwene God & man.

10. *Their God.*] This mutual couenant made betwixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his bloud, called therfore *the new Testament in his bloud*: and vvhich vvas straight after ratified by the death of the testator, vpon the Crosse. *Luc.* 22.

Scriptures abused for phantastical inspirations.

11. *Shal not teach.*] So it vvas in the primitiue Church, in such specially as vvere the first founders of our new state in Christ. And that vvhich vvas verified in the Apostles and other principal men, the Apostle speaketh generally as though it vvere so in the vvhole, as S. Peter applieth the like out of Ioël, and our Sauiour so speaketh, vvhen he saith that such as beleeue in him, shal worke miracles of diuers sortes. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: vvith much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching. *Act.* 2. *Io.* 14. *v.* 12.

CHAP. IX.

In the old Testament, the first seculer Sanctuarie had two partes: the one signifying that time, with the ceremonies therof for the emundation of the flesh: the other signifying heauen, vvhich then vvas shut, vntil our High priest Christ entered into it, and that vvith his owne bloud, shed for the emundation of our consciences. Wherupon he concludeth the excellence of his tabernacle and host aboue the old. 25 Noting also the difference, that he entered but once (so effectual vvas that one bloudy offering of him self, for euer) vvhereas the Leuitical High priest entered euery yere once.

THE

Exo. 25. 26,1.36. ο λαξγα-σς

1 HE former alſo in deede had iuſtificatiõs
2 c of ſeruice, and a ſecular ſanctuarie. † For the tabernacle vvas made, the firſt, vvherin vvere, the candleſtickes, and the table, and the propoſition of loaues, vvhich is
3 called Holy. † But after the ſecond vele, the tabernacle, vvhich is called *Sancta San-*
4 *ctorum*: † hauing a golden cenſar, and the arke of the teſtamẽt couered about on euery part vvith gold, in the vvhich vvas * a golden potte hauing Manna, and the rod of Aaron that
3 Reg. 8. 2 Par. 5. Exo. 25, 22. 5 had bloſſomed, & * the tables of the teſtament, † and ouer it vvere * the * Cherubins of glorie ouerſhadovving the propitiatorie. of vvhich things it is not needeful to ſpeake novv
6 particularly. † But theſe things being ſo ordered, in the firſt tabernacle in deede the prieſts alvvaies entered, accõpliſhing
Exo 30, 10. Leu. 16, 2. 30. 7 offices of the ſacrifices. † But in the ſecond, * once a yere the high prieſt only: not vvithout bloud vvhich he offereth
8 for his ovvne and the peoples ignorance: † the holy Ghoſt ſignifying this, that the vvay of the holies was :: not yet ma-
9 nifeſted, the former tabernacle as yet ſtanding. † vvhich is a c parable of the time preſent: according to vvhich are offered giftes and hoſtes, vvhich can not concerning the con-
ο τὸν λα-τρεύοντα 10 ſcience make perfect c him that ſerueth, † onely in meates and in drinkes, and diuerſe baptiſmes, and iuſtices of the fleſh laid on them * vntil the time of correction.
11 † But b Chriſt aſſiſting an high Prieſt of the good things to come, by a more ample and more perfect tabernacle not
12 made vvith hand, that is, not of this creation: † neither by the bloud of goates or of calues, but by his ovvne bloud entered in once into the Holies, * eternal redemption being
Leu. 9. 8 16, 6. 14 Nu. 19. 13 found. ℣ † For * if the bloud of goates and of oxen & the aſhes of an heifer being ſprinkled, ſanctifieth the polluted
ſ ſhal cleanſe 14 to the cleanſing of the fleſh: † hovv much more `hath' the bloud of Chriſt vvho by the holy Ghoſt offered him ſelf vnſpotted vnto God, `cleanſed' our conſcience from dead
15 vvorkes, to ſerue the liuing God? † And therfore he is the mediatour of the nevv Teſtament: that death being a meane, vnto the redemption * of theſe preuarications vvhich vvere vnder the former teſtament, they that are called may receiue
Gal. 3, 15 16 the promiſe of eternal inheritance. ℣ † For * vvhere there is a teſtament: the death of the teſtarout muſt of neceſ-

The Epiſtle vpon Imber ſaturday in *Septemb.*

:: The vvay to heauẽ vvas not open before Chriſts paſſion. & therfore the Patriarches and good men of the old Teſtament vvere in ſome other place of reſt vntil then.

c Al things done in the old Teſtament and prieſthod were figures of Chriſtes actions.

b The *Epiſtle* vpon Paſſion Sunday.

sitie come betvvene. † For a testament is confirmed in the 17
dead: othervvise it is yet of no value, vvhiles he that tested,
liueth. † Vvherevpon neither vvas the first certes dedicated 18
vvithout bloud. † For al the commaundement of the Lavv 19
being read of Moyses to al the people: he taking the bloud
of calues and goates vvith :: vvater and scarlet vvool and
hyssope, sprinkled the very booke also it self and al the peo-
ple, † saying, * "This is the bloud of the Testament, vvhich 20 Exo. 24, 8.
God hath commaunded vnto you. † The tabernacle also & 21
al the vessel of the ministerie he in like maner sprinkled with
bloud. † And al things almost according to the lavv are 22
cleansed with bloud: and vvithout sheading of bloud there
is not remission.

:: Here we may learne that the Scriptures conteine not al necessarie rites or truthes, whē neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

† It is necessarie therfore that "the examplers of the cœ- 23
lestials be cleansed vvith these: but the celestials them selues
vvith better hostes then these. † For IESVS is not entred 24
into Holies made vvith hand, examplers of the true: but into
heauen it self, that he may appeare novv to the countenance
of God for vs. † Nor that he should "offer him self often, 25
as the high priest entereth into the Holies, euery yere in the
bloud of others: † othervvise he ought to haue suffered 26
often from the beginning of the vvorld: but novv once in
the cōsummation of the vvorldes, to the destructiō of sinne,
he hath appeared by his ovvne host. † And as it is appointed 27
to men to die once, and after this, the iudgement: † so also 28
Christ vvas offered once c to exhaust the sinnes of many. the
second time he shal appeare vvithout sinne to them that ex-
pect him, vnto saluation.

c By this word vvhich signifieth to emptie or draw out euen to the botom, is declared the plentiful and perfect redēption of sinne by Christ.

c ad exhauriendā peccata.

ANNOTATIONS
CHAP. IX.

Relikes.

4 *A golden potte.*] The Protestants count it superstitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Christes Passion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it impossible that such things should dure so long: vvhen they may here see the reuerent and long reseruation of Manna, vvhich of it self vvas most apt to putrifie, and of Aarons rodde, onely for that it sodenly florished by miracle, the tables of the Testament &c. See a notable place in S. Cyril *li. 6 cont. Iulian.* vvhere he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or vvood vvhich Christ died on. See also S. Paulinus *ep.* 11. and vvhat reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their relikes. *We reuerence and vvorship* (saith he) *euery vvhere Martyrs sepulchres, and putting the holy ashes to our eies, if vve may, vve touch it vvith our mouth also: and do some thinke, that the monument vvherein our Lord vvas buried, is to be neglected?* But our Protestants can not skill of this. they had rather

They cōtinue vvithout putrefaction.

The holy CROSSE.

The sepulchres of Christ and his Saincts.

ep. 27. c. 5

rather folovv Vigilantius, Iulianus the Apoſtata, and ſuch Maiſters, then the holy Doctors and euident practiſe of the Church in al ages.

5. *Cherubins.*] You ſee it is a fond thing, to conclude vpon the firſt or ſecond commaundement, that there ſhould be no ſacred images in the Church, vvhen euen among theſe people that vvere moſt prone to idolatrie, and groſſe in imagination of ſpiritual things ſuch as Angels are, and to vvhom the preecpt vvas ſpecially giuen, the ſame God that forbade them grauen idols, did commaund theſe images of Angels to be made and ſet in the ſoueraine holieſt place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Chriſt and his B. mother and Saincts, that may be more truely pourtered then mere ſpiritual ſubſtances can be, are not contratio to Gods cõmaundement, nor againſt his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraitures of the Heathen made for adoration of falſe Gods.

Images in Salomons temple commaunded by God.

10. *Until the time of correction.*] Al thoſe groſſe and carnal ſacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the fleſh from legal irregularities and impurities onely, and not reaching to the purging of the ſoules & conſciences of men, being commaunded not for euer, but till Chriſtes comming, ceaſed then: and better, more forcible, and more ſpiritual Sacraments vvere inſtituted in their place. For vve may not imagine Chriſt to haue taken avvay the old, and put none in their place: or to alter the ſacraments onely into other ſacraments external, and not alſo to tranſlate the ſacrifices to ſome other more excellent. for it is called, *tempus correctionis, non abolitionis ſacrificij aut legis: the time of correction not of aboliſhing ſacrifice or lavv.* Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken avvay al kind of ſacrifice, then al manner of Sacraments. The time and ſtate of the nevv Teſtament is not made lavvleſſe, hoſtleſſe, or vvithout ſacrifice, but it is the time of correction or reformation and abettering al the foreſaid things.

Sacrifice not taken avvay by the nevv Teſtament, but changed into a better.

12. *Eternal redemption.*] No one of the ſacrifices, nor al the ſacrifices of the old lavv, could make that one general price, ranſom, and redemption of all mankind, and of al ſinnes, ſauing this one higheſt Prieſt Chriſt, and the one ſacrifice of his bloud once offered vpon the Croſſe. Vvhich ſacrifice of redemption can not be often done, becauſe Chriſt could not die but once. though the figures alſo thereof in the lavv of nature and of Moyſes, vvere truely called ſacrifices, as ſpecially this high and maruelous commemoration of the ſame in the holy ſacrament of the altar, accor-
Li. de Sp. & lit. c. 11. ding to the rite of the nevv Teſtament, is moſt truely and ſingularly (as S. Auguſtine calleth it) a ſacrifice. But neither this ſort, nor the other of the old lavv, being often repeated and done by many Prieſts (al vvhich vvere and are ſinners them ſelues) could be the general redeeming and conſummating ſacrifice: nor any one of thoſe Prieſts, nor al the Prieſts together, either of the lavv of Nature, or of Aarons, or Melchiſedecks order (except Chriſt alone) coulde be the general redeemers of the vvorld.

One only ſacrifice on the Croſſe the redẽption of the vvorld: and one onely Prieſt (Chriſt) the redeemer thereof.

And this is the Apoſtles meaning in al this compariſon and oppoſition of Chriſtes death to the old ſacrifices, and of Chriſt to their Prieſts: and not that Chriſtes death or ſacrifice of the Croſſe ſhould take avvay al ſacrifices, or proue that thoſe Aaronical offices vvere no true ſacrifices at al, nor thoſe Prieſts, verily Prieſts. They vvere true Prieſts & true ſacrifices, though none of thoſe ſacrifices vvere the high, capital, and general ſacrifice of our price and redemption: nor none of them, or of thoſe Prieſts, could vvithout reſpect to this one ſacrifice of Chriſtes death, vvorke any thing to Gods honour, or remiſſion of ſinnes, as the Ievvves did falſely imagine, not referring them at al to this general redemption and remiſsion by Chriſt, but thinking them to be abſolute ſacrifices in them ſelues. And that to haue been the errour of the Hebrues, you may read in S. Auguſtine *li. 3. doct. Chriſt. c. 6.* And this, vve tel the Proteſtants, is the onely purpoſe of the Apoſtle.

The Apoſtles diſputatiõ being only against the errour of the Ievves cõcerning their ſacrifices and prieſts: the Proteſtants applying it against the ſacrifice of the Maſſe & prieſtes of the nevv Teſtament.

But they be ſo groſſe, or ignorant in the Scriptures, and ſo malitiouſly ſet againſt Gods and the Churches truth, that they peruerſely and foliſhly turne the vvhole diſputation againſt the ſacrifice of the B. Maſſe, and the Prieſts of the nevv Teſtament: as though vve held, that the ſacrifice of the altar vvere the general redemption or redeeming ſacrifice, or that it had no relation to Chriſtes death, or that it vvere not, the repreſentation and moſt liuely reſemblance of the ſame, or vvere not inſtituted and done, to apply in particular to the vſe of the partakers, that other general benefite of Chriſtes one oblation vpon the Croſſe. Againſt the Ievves then onely S. Paul diſputeth, and againſt the falſe opinion they had of their Prieſts and ſacrifices, to vvhich they attributed al remiſsion and redemption, vvithout reſpect of Chriſtes death.

11. *Of thoſe remouations.*] The Proteſtants do vnlearnedly imagine, that becauſe al ſinnes be remitted by the force of Chriſtes paſſion, that therfore there ſhould be no other ſacrifice after his death. Vvhereas in deede they might as vvel ſay, there ought neuer to haue been ſacrifice appointed by God, either in the lavv of Nature, or of Moyſes: as al their argumẽts made againſt the Sacrifice of the Church vpon the Apoſtles diſcourſe, proue as vvel, or rather onely, that there vvere no ſacrifices of Aarons order or Leuitical lavv at all. For againſt the Ievves falſe opinion concerning them, doth he diſpute, and not a vvord touching the ſacrifice of the Church, vnto vvhich

in al this discourse he neuer opposeth Christes sacrifice vpon the Crosse: al Christian men vvel knowing that the host & oblation of those tvvo, though they differ in maner and external forme, yet is in deede al one.

The Apostle then shevveth here plainely, that al the sinnes that euer vvere remitted since the beginning of the vvorld, vvere no otherwise forgiuen, but by the force and in respect of Christes Passion. Yet it folovveth not therevpon, that the oblations of Abel, Abraham, Aaron, &c vvere no sacrifices, as by the Heretikes foolish deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they vvere not absolute sacrifices, nor the redeeming or consummating Sacrifice, vvhich could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest-thé any of them, or any other mere mortal man.

Caluins argumét against the sacrifice of the altar, maketh no lesse against the sacrifices of the old Lavv.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellovves: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this, that Christes death had force from the beginning & vvas the remedie for al sinnes since the creation of the vvorld, therfore there must be no moe but that one sacrifice of Christes death. Vvhich must needes by his deduction hold (as it doth in deede) no lesse against the old sacrifices then the nevv sacrifice of the Church, and so take avvay al, vvhich is against the Apostles meaning and al religion.

20. *This is the bloud.*] Christes death vvas necessarie for the full confirmation, ratification, and accomplishement of the nevv Testament, though it vvas begonne to be dedicated in the sacrifice of his last supper, being also vvithin the compasse of his Passion. Vvhich is euident by the vvordes pronounced by Christ ouer the holy chalice, vvhich be correspondent to the vvordes that vvere spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old lavv, having also expresse mention of remission of sinnes thereby, as by the bloud of the nevv Testament. Vvhereby it is plaine, that the B. Chalice of the altar hath the very sacrificall bloud in it that vvas shed vpon the Crosse, in & by vvhich, the nevv Testament (vvhich is the lavv of spirit, grace, and remission) vvas dedicated, and doth consist. And therfore it is also cleere, that many diuine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. Vvhereof S. Paul for the causes aforesaid vvould not treate in plaine termes See Isychius *li. 1 in Leuit. c. 4 paulo post initium*, applying al these things to the immolation of Christ also in the Sacrament.

The correspondéce of vvordes in dedicating both Testaméts proueth the real presence of bloud in the Chalice.

23. *The examplers.*] Al the offices, places, vessels, and instruments of the old lavv, vvere but figures and resemblances of the state and sacraments of the nevv Testament, vvhich are here called *celestials*, for that they are the liuely image of the heauenly state next ensuing: vvhich be therfore specially dedicated and sanctified in Christes bloud, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people vvere cleansed by the bloud of beasts. And therfore by a transition vsual in the holy Scriptures, the Apostle sodenly passeth in the sentéce immediatly folovving, and turneth his talke to Christes entrance into heauen, the state vvhereof, both by the Sacraments of the old lavv, and also more specially by them of the nevv, is prefigured.

In the old Testament vvere figures of the nevv: in the nevv, is resemblance of the beauenly state.

25. *Offer him self often.*] As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and blouddy sort he can neuer be offered againe, neither needeth he so to be offered any more: hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the vvhole vvorld. Neuertheless, as Christ died and vvas offered after a sort in all the sacrifices of the Lavv and Nature, since the beginning of the vvorld (al vvhich vvere figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the nevv Testament, incompasably more neerely, diuinely, and truely expressing his death, his body broken, his bloud shed, then did any figure of the old lavv, or other sacrifice that euer vvas: as being in deede (though in hidden, sacramental, and mysticall, and vnblouddy maner) the very self same B. body and bloud, the self same host, oblation and sacrifice, that vvas done vpon the Crosse.

Christ once offered in blouddy sort, but vnblouddily ofté, namely in the sacrifice of the altar.

And this truth is most euident by the very forme of vvordes vsed by our Saulour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. *Our sacrifice*, saith S. Cyprian, *is correspondent to the Passion of Christ.* And, *The sacrifice that vve offer, is the Passion of Christ.* ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. *In those carnal sacrifices vvas the prefiguring of the flesh of Christ, vvhich he vvas to offer for sinnes, and of the bloud, vvhich he vvas to shedde. But in this Sacrifice is the commemoration of the flesh of Christ vvhich he hath vvvv giuen, and of the bloud vvhich he hath shed*: in illis prænunciabatur occidendus, in hoc annuntiatur occisus. *In them he vvas foreshevved as to be killed: in these he is shevved, as killed.* And S. Gregorie Nazianzene saith, *orat. in morbum*, that the Priest in this sacrifice, *immisceat se magnis Christi Passionibus.* S. Ambrose *li. 1 Offic. c. 48, Offertur Christus in imagine quasi recipiens passionem.* Alexander the first, *ep. ad omnes Orthodox. nu. 4. to. 1. Conc. Cuius corpus & sanguis confitetur, passio etiam celebratur.* S. Gregorie, *ho. 37 in Euang. So often as vve offer the host of his Passion, so often vve renevve his Passion.* And, *He suffereth for vs againe in mysterie.* And Isychius, *li. 2 c. 8 in Leuit. post med. By the sacrifice of the*

The sacrifice of the altar & that on the Crosse, both one.

the onely-begotten many thinges are giuen vnto vs, to vvitte, the remission or pardoning of al mankinde, and the singular introduction or bringing in of the mysteries of the nevv Testament.

Comment. in 9 Hebr. And the said fathers and others, by reason of the difference in the maner of Christes presence and oblation in respect of that on the Crosse, called this *the vnblouddy sacrifice*, as* Caluin him self confesseth, but answvereth them in the pride of hereticall spirit, vvith these vvordes: *Nihil moror quod sic loquantur vetusti scriptores.* that is, *I passe not for it, that the auncient vvriters do so speake*: calling the distinction of blouddy and vnblouddy sacrifice, scholasticall and friuolous, and *diabolicum commentum, a diuelish deuise.* Vvith such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers.

The fathers call it the vnblouddy sacrifice of the altar.

Caluins contẽpt of the fathers.

CHAP. X.

Because in the yerely feast of Expiation vvas only a commemoration of sinnes, therfore in place of al those old sacrifices the Psalme telleth vs of the oblation of Christes body. 10 Vvhich he offered blouddily but once (the Leuitical Priests offering so euery day) because that once vvas sufficient for euer, 15 in that is purchased (as the prophet also vvitnesseth) remission of sinnes. 19 After al this he prosecuteth and exhorteth them vnto perseuerance, partly vvith the opening of Heauen by our high-priest, 26 partly vvith the terrour of damnation if they fall againe: 32 bidding them remember hovv much they had suffered already, and not lose their revvard.

Leu. 16, 14.

1 FOR the lavv hauing a shadovv of good things to come, not the very image of the things: euery yere vvith the self same hostes which they offer incessantly, can neuer make the commers thereto
2 perfect: † othervvise they should haue ceased to be offered, because the vvorshippers once cleansed should haue no
3 conscience of sinne any longer. † but in them there is
4 made a cõmemoration of sinne euery yere. † for it is impossible that vvith the bloud of oxen and goates sinnes should
Ps. 39, 7. 5 be taken avvay. † Therfore comming into the vvorld he saith: *Host and oblation thou vvouldest not: but a body thou hast fitted to me:*
6 † *Holocaustes and* c *for sinne did not please thee.* † *Then said I, Behold I come:*
7 *in the head of the booke it is vvritten of me: That I may doe thy vvil ô God.*
8 † Saying before, *Because hostes and oblations, & holocaustes, & for sinne thou vvouldest not, neither did they please thee,* vvhich are offered accor-
9 ding to the lavv, † *then said I, Behold I come that I may doe thy vvil ô God*: he taketh avvay the first, that he may establish that that
10 solovveth. † In the vvhich vvil, vve are sanctified by the
11 oblation of the body of IESVS Christ once. † And euery priest in deede is ready daily ministring, and often offering
Ps. 109. Cor. 15, 25. 12 the same hostes, vvhich can neuer take avvay sinnes: † but this man offering one host for sinnes, for euer * sitteth on

c *For sinne*, is the proper name of a certaine sacrifice called in Hebrue חטאת: as Holocaust is an other kinde. *See the Annot. 2 Cor. 5. v. 21.*

the right hand of God, † hence forth expecting, vntil his 13
enemies be put the footeſtoole of his feete. † For by one 14
oblation hath he conſummated for euer them that are ſanctified. † And the holy Ghoſt alſo doth teſtifie to vs. For after 15
that he ſaid: † *And this is the Teſtament vvhich I vvil make to them after* 16 Hier.31. 33.34. Heb.8,8.
thoſe daies, ſaith our Lord, giuing my lavves :: in their hartes, & in their mindes
vvil I ſuperſcribe them: † *and their ſinnes and iniquities I vvil novv remember* 17
no more. † But vvhere there is remiſſion of theſe, " novv there 18
is not an oblation for ſinnes.

† Hauing therfore brethren confidence in the entring of 19
the holies in the bloud of Chriſt: † vvhich c he hath dedi- 20 c inaugurauit
cated to vs a nevv and liuing vvay by the vele, that is, his
fleſh, † and a high prieſt ouer the houſe of God, † let vs 21
approche vvith a true hart in fulneſſe of faith, hauing our 22
hartes ſprinkled from euil conſcience, and our body vvaſhed vvith cleane vvater, † let vs hold the confeſſion of our 23
hope vndeclining (for he is faithful that hath promiſed)
† and let vs conſider one an other vnto the prouocation of 24
charitie and of good vvorkes: † not forſaking our aſſem- 25
blie as ſome are accuſtomed, but comforting, and ſo much
the more as you ſee the day approching. † * For " if vve 26 Heb.6,4
ſinne vvillingly after the knovvledge of the truth receiued,
novv there is not left an hoſt for ſinnes, † but a certaine 27
terrible expectation of iudgement and rage of fire, vvhich
ſhal conſume the aduerſaries. † A man making the lavv of 28
Moyſes fruſtrate: vvithout any mercie * dieth vnder tvvo Deu. 19.
or three vvitneſſes. † :: hovv much more thinke you, doth 29 15. Mat. 18,16. to 6,17.
he deſerue vvorſe puniſhements vvhich hath troden the
ſonne of God vnder foote, and eſtemed " the bloud of the teſtament polluted, vvherein he is ſanctified, and hath done
contumelie to the ſpirit of grace? † For vve knovv him that 30
ſaid, *Reuenge to me, I vvil repay.* And againe, *That our Lord vvil iudge* * Deu. 32, 35. Rom. 12,19.
his people. † " It is horrible to fal into the handes of the liuing 31 Pſ. 134, 14.
God.

† But call to minde the old daies: vvherein being illu- 32
minated, you ſuſtained a great fight of paſſions. † and on the 33
one part certes by reproches and tribulations made a ſpectacle: and on the other part made companions of them that
conuerted in ſuch ſort. † For, " you both had compaſſion 34
on them that vvere in bondes: and the ſpoile of your ovvne
goodes you tooke " vvith ioy, knovving that you haue a bet-
ter

¶ This is partly fulfilled in & by the grace of the new teſtiment, but it ſhal be perfectly accompliſhed in heauen.

c To dedicat, is to be authour & beginner of a thing. The Proteſtants tràſlate, *he hath prepared*, for their hereſie that Chriſt vvas not the firſt mã that entered into heauen.

:: Hereſie and Apoſtaſie from the Catholike faith, puniſhable by death.

The Epiſtle for many Martyrs.

35 ter and a permanent ſubſtãce. † Do not therfore leeſe your
36 e confidence, vvhich hath a great remuneration. † For pa-
tience is neceſſarie for you: that doing the vvil of God, you
Abac, 2, 3. Ro. 1, 17. Gal. 3, 12. 37 may receiue the promiſe. † For *yet a litle and a very litle
vvhile, he that is to come, vvil come, and vvil not ſlacke.
38 † and my iuſt "liueth of faith. ¶ but if he vvithdravv him
39 ſelf, he ſhal not pleaſe my ſoule. † But vve are not the chil-
dren of vvithdravving vnto perdition: but of faith to the
vvinning of the ſoule.

e Good vvorkes make great cõfidence of ſaluation, & haue great reward.

ANNOTATIONS
CHAP. X.

1. *A ſhadovv.*] The ſacrifices and ceremonies of the old law, vvere ſo far from the truth of Chriſts Sacraments, and from giuing ſpirit, grace, remiſsion, redemption, and iuſtification, and therevpon the entrance into heauen and ioyes celeſtiall, that they vvere but mere ſhadowes, vnperfectly and obſcurely repreſenting the graces of the new Teſtament and of Chriſtes death: vvhereas all the holy Churches rites and actions inſtituted by Chriſt in the Prieſthod of the new law, conteine and giue grace, iuſtification, and life euerlaſting to the faithful and vvorthy receiuers: and therfore they be not ſhades or darke reſemblances of Chriſtes paſſion, vvhich is the fountaine of all grace and mercie, but perfect images and moſt liuely repreſentations of the ſame, ſpecially the ſacrifice of the altar, vvhich becauſe it is the ſame oblation, the ſame hoſt, and offered by the ſame Prieſt Chriſt IESVS (though by the miniſterie of man and in myſterie) is the moſt pure and neere image, character, and correſpondence to the ſacrifice of Chriſtes paſſion, both in ſubſtance, force, and effect, that can be.

The old ſacrifices obſcurely ſhadovved, but the ſacrifice of the altar moſt plainely repreſenteth the ſacrifice on the Croſſe.

2. *They ſhould haue ceaſed.*] If the hoſtes and offerings of the old law had been of them ſelues perfect to all effectes of redemption and remiſsion, as the Hebrues (againſt vvhom the Apoſtle diſputeth) did thinke, and had had no relation to Chriſtes ſacrifice on the Croſſe or any other abſolute and vniuerſal oblation or remedie for ſinne, but by and of their owne efficacie could haue generally purged and cleanſed man of all ſinne and damnation: then they ſhould neuer haue needed to be ſo often repeated and reiterated. For being both generally auailable for all, by their opinion, and particularly applied (in as ample ſort as they could be) to the ſeueral infirmities of euery offender, there had been no ſinnes left. But ſinnes did remaine, euen thoſe ſinnes for vvhich they had offered ſacrifices before, notvvithſtanding their ſacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer ſacrifices for the new committed crimes, but euen for the old, for vvhich they had often ſacrificed before: the ſacrifices being rather recordes and atteſtations of their ſinnes, then a redemption or full remiſsion, as Chriſtes death is. Vvhich being onse applied to man by Baptiſme, vvipeth away all ſinnes paſt, God neuer remembring them any more, nor euer any ſacrifice or ſacrament or ceremonie being made or done for them any more, though for new ſinnes other remedies be daily requiſite. Their ſacrifices them could not of them ſelues remitte ſinnes, much leſſe make the general redemption vvithout relation to Chriſtes Paſſion. And ſo you ſee it is plaine euery vvhere, that the Apoſtle proueth not by the often repetition of the Iewiſh ſacrifices, that they vvere no ſacrifices at all, but that they vvere not of that abſolute force or efficacie, to make redemption or any remiſsion, vvithout dependance of the one vniuerſal redemption by Chriſt: his vvhole purpoſe being, to inculcate vnto them the neceſsitie of Chriſtes death, and the oblation of the new Teſtament. As for the Churches holy ſacrifice, it is cleane of an other kinde then thoſe of the Iewes, and therfore he maketh no oppoſition betwixt it, and Chriſtes death or ſacrifice on the Croſſe, in all this Epiſtle: but rather as a ſequele of that one general oblation, couertly alvvaies inferreth the ſame: as being in a different maner the very ſelf ſame hoſt and offering that vvas done vpon the Croſſe, and continually is vvrought by the ſelf ſame Prieſt.

The Ievves ſacrifices vvere not abſolute & independẽt, becauſe they vvere often repeated.

The Apoſtle proueth by the often repeating of the Ievves ſacrifices, not that they vvere none, but that they vvere not abſolute & ſufficient.

4. *Impoſſible.*] The hoſtes and ſacrifices of the old law, vvhich the carnal Iewes made

The old ſacrifices remitted not ſinnes, but vvere only ſignes therof.

all the count of, vvithout relation to Chriſtes death, vvere not onely not perfect and al ſolute ſufficient in them ſelues, but they did not, nor could not remit any ſinnes at all, being but onely ſignes therof, referring the offenders for remiſsion in deede, to Chriſtes Paſſion. For the bloud of bruit beaſtes could haue no other effect, nor any other element or creature, before Chriſtes death. the fruite vvhereof, before it vvas exeant, could be no othervviſe properly applied vnto them, but by beleefe in him.

God refuſeth the Iewes ſacrifices, not al ſacrifice.

5. Hoſt and oblation.] He meaneth not that God vvould no hoſt nor ſacrifice any more, as the Proteſtants falſely imagin: for that vvere to take away not onely the ſacrifice of Chriſtes body vpon the altar, but the ſacrifice of the ſame body vpon the Croſſe alſo. Therfore the Prophet ſpeaketh onely of the legal and carnal ſacrifices of the Iewes, ſignifying that they did neuer of them ſelues pleaſe God, but in reſpect of Chriſt, by vvhoſe oblation of his owne body they ſhould pleaſe.

That Chriſt ſhould haue a body, vvas neceſſarie for his Prieſthod, and ſacrifice.

5. But a body.] If Chriſt had not had a body, he could not haue had any vvorthy matter or any matter at all to ſacrifice in viſible maner, other then the hoſtes of the old law. Neither could he either haue made the general redemption by his one oblation vpon the Croſſe, nor the daily ſacrifice of the Church: for both vvhich, his body vvas fitted by the diuine vviſedom. Which is an high concluſion, not vnderſtood of Iewes, Pagans, nor the Heretikes of our time, that Chriſtes humane nature vvas taken to make the Sonne of God (vvho in his diuine nature could not be either Prieſt or hoſt) fitte to be the ſacrifice and Prieſt of his father, in a more vvorthy ſort, then all the Prieſts or oblations of the old law. And that this body vvas giuen him, not onely to be the ſacrifice vpon the Croſſe, but alſo vpon the altar, S. Auguſtine affirmeth in theſe vvordes. *The table vvhich the Prieſt of the nevv Teſtament doth exhibit, is of his body and bloud: for that is the ſacrifice vvhich ſucceded al thoſe ſacrifices that vvere offered in ſhadovv of that to come. For the vvhich alſo vve acknovvledge that vvas of the ſame Mediatour in the pſalme,* BVT A BODY THOV HAST FITTED TO ME, *becauſe in ſtede of all thoſe ſacrifices and oblations his body is offered, and is miniſtred to the partakers or receiuers.* Li. 17 Ciuit. Dei. c. 20. And againe li. 4 de Trin. c. 14. *Vvho ſo iuſt and holy a Prieſt, as the onely ſonne of God? What might ſo conueniently be offered for men, of men, as mans fleſh? and vvhat ſo fitte for this immolation or offering, as mortal fleſh? vvhat ſo cleane for cleanſing the vices of mortal men, as the fleſh borne of the virgin vvombe? and vvhat can be offered and receiued ſo gratefully, as the fleſh of our ſacrifice, made the body of our Prieſt?* Pſ. 39.

The Iewes ſacrifices refuſed, not al ſacrifice.

8. Neither did they pleaſe thee.] By that he ſaith, the things offered in the Lavv, did not pleaſe God, and likevviſe by that he ſaith, the former to be taken avvay, that the ſecond may haue place, it is euident, that all hoſtes and ſacrifices be not taken avvay by Chriſt, as the Heretikes fooliſhly conceiue: but that the old hoſtes of bruite beaſtes be abrogated to giue place to that vvhich is the proper hoſt of the nevv lavv, that is, Chriſtes ovvne body.

We muſt often note that the Apoſtles ſpeake of many Prieſts and often ſacrificing, concerneth only the Iewes Prieſts and ſacrifices, not the Prieſts and ſacrifice of the new Teſtament.

11. Often offering the ſame hoſtes.] As S. Paul is forced often to inculcate that one principle of the efficacie and ſufficiencie of Chriſtes death, becauſe of the Hebrues to much attributing to their legal ſacrifices, and for that they did not referre them to Chriſtes onely oblation: ſo vve, through the intolerable ignorance and importunity of the Heretikes of this time (abuſing the vvordes of the Apoſtle ſpoken in the deeve defence and declaration of the valure and efficacie of Chriſtes Paſſion aboue the ſacrifices of the Lavv) are forced to repeat often, that the Apoſtles reaſon of many Prieſts and often repetition of the ſelf ſame ſacrifices, concerneth the ſacrifices of the Lavv onely, vnto vvhich he oppoſeth Chriſtes ſacrifice and Prieſthod: and ſpeaketh no vvord of or againſt the Sacrifice of the nevv Teſtament, vvhich is the ſacrifice of Chriſtes ovvne Prieſthod, Lavv, and inſtitution, yea the ſame ſacrifice done daily vnblouddily, that once vvas done blouddily: made by the ſame Prieſt Chriſt Ieſus, though by his miniſters hands: and not many hoſtes, as thoſe of the old lavv vvere, but the very ſelf ſame in number, euen Chriſtes ovvne body that vvas crucified. And that you may ſee that this is the iudgement of all antiquity, and their expoſition of theſe and the like vvordes of this Epiſtle, and that they ſeeing the very ſame arguments that the Proteſtants nov make ſo much a doe vvithall emong the ſimple and vnlearned, yet vvel perceiued that they made nothing againſt the daily oblation or ſacrifice of the altar, and therfore anſvvered them before the Proteſtants vvere extant, 1200 yeres: vve vvil ſet dovvne ſome of their vvordes, vvhoſe authoritie and expoſition of the Scriptures muſt preuaile in all that haue vviſedom or the feare of God, aboue the falſe and vaine gloſes of Caluin and his folovvers.

The Caluiniſts arguments aſanſt Chriſts body often offered, and in many places, anſvvered by the fathers long agoe.

Thus then firſt ſaith S. Ambroſe: *Quid ergo nos &c. What vve then? do not vve offer euery day? vve offer ſurely: but this ſacrifice is an example of that: for vve offer alvvaies the ſelf ſame, and not nevv one lambe, to morrov an other, but alvvaies the ſelf ſame thing: therfore it is one ſacrifice, otherviſe, by this reaſon becauſe it is offered in many places, there ſhould be many Chriſtes, no ſo, but it is one Chriſt in euery place, here vvhole, and there vvhole, one body. Euen ſo vvhich vve doe, is done for a commemoration of that vvhich vvas done. for vve offer not an other ſacrifice, as the high Prieſt of the old lavv, but alvvaies the ſelf ſame &c.* Primaſius S. Auguſtines ſcholer doth alſo preoccupate theſe Proteſtants obiections thus: *What ſhal vve ſay then? do not our Prieſts daily* in 10 cap. Hebr. Ibidem.

offer sacrifice? they offer surely, because vve sinne daily, and daily haue neede to be cleansed: and because he can not die, he hath given vs the sacrament of his body and blood: that as his Passion vvas the redemption and absolution of the vvorld, so also the oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to vvitte, that as the sacrifice of the Crosse vvas a generall redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christes redemption to them. In vvhich sense also V. Bede calleth the holy Masse, *redemptionem corporis & animæ sempiternam, the everlasting redemption of body and soul.* li. 4 c. 22. histor. Against the same Primasius, *The diuinity of the Word of God vvhich is every vvhere, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body vvhich he tooke of the Virgins vvombe, not many bodies, euen so also one sacrifice, not diuers, as those of the Iewes vvere.*

The general redemption vpon the Crosse is particularly applied in the sacrifice of the altar.

Primas. lo. citato.

* S. Chrysostom also, and after him Theophylacte, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, obiect to them selues thus: *Do not vve also offer every day? vve offer surely. but this sacrifice is an examples of that, for vve offer alvvaies the self same: and not nowe one lambe, to morrovv an other, but the self same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christes.* And a litle after, *Not an other sacrifice, as the high Priest of the old Lavv, but the self same vve do alvvaies offer, rather vvorking a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22,19. vpon these vvordes, *A commemoration.* Thus did al the auncient fathers Greeke and Latin treate of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines do vse in their Liturgies and Masses, and yet they savv these places of the Apostle and made commentaries vpon them, and vnderstood them (I trovv) as vvel as the Protestants.

* ho. 17 in ep. ad Heb.

Councels and fathers.

He that for his further confirmation or comfort list see vvhat the auncient Councels and Doctors beleeued, taught, and practised in this thing, let him read the first holy Councel of Nice *cap.* 14: *& in fine Conc. ex Graec.* the Councel of Ephesus Anathematis. 11. the Chalcedon Councel *act.* 3. *pag.* 112. *Conc. Aurelian. c.* 1. 4. & 5. Neocæsar. *can.* 13. Laodic. *can.* 19. Carthag. 4 *cap.* 8. Carthag. 3 *cap.* 24. & Carthag. 4 *cap.* 33. *& c.* 41. S. Denys *cap.* 3 *Eccl. hier.* S. Andreve *in historia Passionis.* S. Ignatius *ep. ad Smyrnenses.* S. Martialis *ep. ad Burdegalenses.* S. Iustine *Dialog. cum Tryphone.* S. Irenæus *li.* 4 *cap.* 32. 34. Tertullian *de cultu fœminarum, & de corona militis.* Origen *homil.* 13 *in Leuit.* S. Cyprian *ep. ad Cæcilium. nu.* 2. *& de Cœna Domini. nu.* 14. & Eusebius *demonst. Euang. li.* 1 *cap.* 10. and the rest vvhich vve haue cited by occasion before, & might cite but for tediousnes: a truth most knowen and agreed vpon in the Christian religion.

When the Apostle seemeth to say, there is no remission or oblation for sinne, he alvvaies meaneth that ful remission by Baptisme.

18. *Nowe there is not.*] Christes death can not be applied vnto vs in that full and ample sort as it is in baptisme, but once: Christ appointing that large remission and application to be made but once in every man, as Christ died but once. for it is not meant, that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned aftervvard, he could haue no remedie or remission by Gods ordinance in the Church, vvhich diuers falsehods sundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before c. 6, and as he doth straight aftervvard, that if they fall nowe (vvhereunto they seemed very prone) to their old lavv, and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that aboundant remission applied vnto them by Baptisme, vvhich can neuer be ministred to them againe. And that general full pardon he calleth here, *oblation*, and afterwards in the 26 verse, *hostiam pro peccato, an host for sinne.*

The Caluinists heresie against remission of sinnes.

26. *If vve sinne vvillingly.*] As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that vvilfully forsaketh the truth, can neuer be forgiuen. Vvhich (as is before declared in the 6 chapter) is most vvicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, because they can not be baptized any more, but must passe by sacramental penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith, *li.* 5 *in Io. cap.* 17. *Penance is not excluded by these vvordes of Paul, but the renevving by the lauer of regeneration. He doth not here take avvay the second or third remission of sinnes (for he is not such an enemy to our saluation) but the host vvhich is Christ he denieth that it is to be offered againe vpon the Crosse.* So saith this holy Doctor. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Vvhich by folovving their ovvne fantasie they peruert to their damnation.

Al sinnes may be remitted by penance, but not so fully as by Baptisme.

Perilous reading of the Scriptures.

2 Pet. 3.

29. *The bloud of the Testament.*] Vvhosoeuer maketh no more account of the bloud of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also "the bloud of the newe Testament) then he doth of the bloud of calues and goates, or of other common drinkes, is vvorthy death, and God vvil in the next life, if it be not punished here, reuenge it vvith grieuous punishment.

Comempt of Christs bloud in the Sacrament.

Luc. 22.

Penance.

31. *It is horrible.*] Let al Christian people do satisfaction and penance for their sinnes in this life. for the iudgemẽts of God in the next life done by God him self, of vvhat sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceding greuous.

Mercie to the empriſoned for religion.

34. *You had compaſsion.*] To be merciful to the afflicted for religion, & to be partakers of their miſeries, is a very meritorious vvorke, and giue:h great confidence before God in the day of repaiment or remuneration for the ſame.

Loſſe of goods for religion.

34. *With ioy.*] If all Christian men vvould conſider this, they vvould not thinke it ſo great a matter to loſe their land or goods for defenſe of the Catholike faith.

Faith is the cõfort of the afflicted.

38. *Liueth of faith.*] Faithful men afflicted in this life, haue their comfort in their aſſured faith and hope of Chriſtes comming to deliuer them once from all theſe miſeries: & ſo by that faith and comfort they liue, vvhereas otherwiſe this miſerable life vvere a death.

CHAP. XI.

He exhorteth them by the definition of faith, to ſticke vnto God, though they ſee not yet his reward: ſhevving that all the Saincts aforetime did the like, being all conſtant in faith, though not one of them receiued the promis, that is, the inheritance in heauen: but they and vve novv after the comming of Chriſt receiue it togither.

:: By this vvord ſubſtãce is meant, that faith is the ground of our hope.

AND "faith is, :: the ſubſtance of things to 1 ε ἔλεγχος
be hoped for, ε the argument of things
"not appearing. † For in this the old men 2
obtained teſtimonie.

† * By faith, vve vnderſtand that the 3 *Gen.* 1, 13
vvorldes vvere framed by the vvord of
God: that of inuiſible things viſible things
might be made.

† * By faith, Abel offered a greater hoſte to God thẽ Cain: 4 *Gen.* 4, 4
* by vvhich he obtained teſtimonie that he vvas iuſt, God giuing teſtimonie to his giftes, & by it, he being dead, yet ſpeaketh. † * By faith :: Henoch vvas tranſlated, that he ſhould 5 *Mat.* 23, 35. *Gen.* 5, 24. *Eccl.* 44, 16.
not ſee death, and he vvas not found: becauſe God tranſlated
him. for before his tranſlation he had teſtimonie that he had
pleaſed God. † But vvithout faith it is impoſſible to pleaſe 6
God. For "he that commeth to God, muſt beleeue that he is,
and is a :: revvarder to them that ſeeke him.

:: Here it appeareth that Henoch yet liueth and is not dead: againſt the Caluiniſts. See the annot. *Apocal. chap.* 11.

:: Vve muſt beleeue that God vvill reward all our good vvorkes: for he is a revvarder of true iuſtice, not an accepter or imputer of that that is not.

† * By faith, Noë hauing receiued an anſvver concer- 7 *Gen.* 6, 13. *Eccl.* 44, 17.
ning thoſe things vvhich as yet vvere not ſeen, fearing, framed the arke for the ſauing of his houſe, by the vvhich he
condemned the vvorld: and vvas inſtituted heire of the iuſtice vvhich is by faith.

† * By faith, he that is called, Abraham, obeied to goe 8 *Gen.* 12, 4. 13, 1.
forth into the place vvhich he vvas to receiue for inheritãce:
and he vvent forth, not knovving vvhither he vvent. † By 9
faith, he abode in the land of promiſe, as in a ſtrãge lãd, dvvelling

ling in cottages vvith Isaac & Iacob the coheires of the same
10 promise. † For he expected the citie that hath foundations:
vvhose artificer and maker is God.

Gen. 17, 19. 18, 10. 21, 2. Eccl. 44 22.
11 † * By faith, Sara also her self being barren, receiued ver-
tue in conceauing of seede, yea past the time of age: be-
cause she beleeued that he vvas faithful which had promised.
12 † For the vvhich cause euen of one (and him quite dead)
there rose as the starres of heauen in multitude, & as the sand
that is by the sea shore innumerable.
13 † According to faith died al these, not hauing receiued
the promises, but beholding them a farre of, and saluting
them, and cõfessing that they are pilgrimes & strangers vpon
14 the earth. † for they that say these things, doe signifie that
15 they seeke a countrie. † And in deede if they had been minde-
ful of the same from vvhence they came forth, they had
16 time verely to returne. † but novv they desire a better, that is
to say, a heauenly. Therfore God is not confounded to be
called their God. for he hath prepared them a citie.

Gen. 22, 9.
17 † * By faith, Abraham offered Isaac, vvhen he vvas tempt-
ted: and his onlie-begotten did he offer vvho had receiued
Gen. 21, 12. Rom. 9. 7:
18 the promises: († to vvhom it vvas said, *That in Isaac shal seede*
19 *be called to thee.*) † accounting that God is able to raise vp euen
from the dead. wherevpõ he receiued him also [c] for a parable.

Gen. 27, 27. 36.
20 † * By faith, also of things to come, Isaac blessed Iacob
and Esau.

Gen. 48, 15. Gen. 47, 31. Gen. 50, 24, 25.
21 † * By faith, Iacob dying, blessed euery one of the sonnes
of Ioseph: * and [a] adored the toppe of his rodde
22 † * By faith, Ioseph dying, made mention of the going
forth of the children of Israel: and gaue commaundement
:: concerning his bones.

Exo. 2, 2. Exo. 1, 16 Exo. 2, 11
23 † * By faith, Moyses being borne, vvas hidde three mo-
nethes by his parents: because they savv him a proper infant,
and they feared not * the kings edict.
24 † * By faith, Moyses being made great, denied him self to
25 be the sonne of Pharaos daughter: † rather chosing to be
afflicted vvith the people of God, then to haue the pleasure
26 of temporal sinne, † esteeming the reproche of Christ, grea-
ter riches then the treasure of the Ægyptians. for :: he
Exo. 12, 37.
27 looked vnto the remuneration. † * By faith, he left Ægypt:
not fearing the fiercenes of the king. for him that is inuisible
28 he susteined as if he had seen him. † By faith, he celebrated
the

[c] That is, in figure and myſterie of Christ dead, & aliue againe.

:: The translation of Relikes or Saincts bodies, & the due regard and honour we ought to haue to the same, are proued hereby.

:: The Protestants that deny we may or ought to doe good in respect of rewarde in heauen, are hereby cõfuted.

the Pasche, & the sheading of the bloud: that he vvhich de-
stroied the first-borne, might not touche them. † * By faith 29 Gen. 14. 22.
they passed the redde sea as it vvere by the drie land: vvhich
the Ægyptians assaying, vvere deuoured.

† * By faith the vvalles of Iericho fel dovvne, by the 30 Ios. 6, 20
circuting of seuen daies.

† * By faith, Rahab the harlot perished not vvith the in- 31 Ios. 6, 23 25. 2, 3.
credulous, receiuing the spies vvith peace.

† And vvhat shal I yet say? For the time vvil faile me 32
telling of Gedeon, Barac, Sampson, Iephtè, Dauid, Samuël, &
The Epistle for many Martyrs. the prophets: † vvho by faith ouercame kingdōs, vvrought 33
iustice, obteined promises, stopped the mouthes of lions,
† extinguished the force of fire, repelled the edge of the 34
svvord, recouered of their infirmitie, vvere made strong in
battel, turned avvay the campe of forainers: † vvomen re- 35
ceiued of resurrection their dead. and others vvere racked,
not accepting redemption, that they might finde a better re-
surrection. † And others had trial of mockeries and stripes, 36
moreouer also of bādes & prisons: † they vvere stoned, they 37
vvere hevved, they vvere tempted, they died in the slaughter
of the svvord, they vvent about in sheep-skinnes, in goates
skinnes, needy, in distresse, afflicted: † of vvhom the vvorld 38
vvas not vvorthie. vvandering in desertes, in mountaines and
dennes, and in caues of the earth. † And al these being ap- 39
proued by the testimonie of faith, ¶ receiued not the pro-
mise, † God for vs prouiding some better thing, that they 40
vvithout vs should not be consummate.

ANNOTATIONS
CHAP. XI.

Not only or a special faith.

1. *Faith is.*] By this description of faith, and by all the commendation therof through the vvhole chapter, you may vvell perceiue that the Apostle knevve not the forged special faith of the Protestants, vvhereby euery one of these new Sectmasters & their folovvers beleeue their sinnes are remitted, and that them selues shal be saued, though their sectes be cleane contrarie one to an other.

Faith is of things not seen: as in the B. Sacrament.

2. *Not appearing.*] *This is the praise of faith*, saith S. Augustine, *if that vvhich is beleeued, be not seen. For vvhat great thing is it, if that be beleeued, vvhich is seen? according to that sentence of our Lord vvhen he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast beleeued: blessed are they that haue not seen and haue beleeued. Aug. in euang. Io. tract. 79.* Vvhich may be a rebuke also and a checke to al those faithles speaches, I vvould see him, tast him, touch him and seele his very flesh in the Sacrament, othervvise I vvil not beleeue.

Nothing profitable or meritorious without faith.

6. *He that commeth.*] Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvhich no man can please God. Therfore if one be a Iewe, a Heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shal profit him no vvhit to saluation.

22. Adored

21. *Adored the toppe of his rod.*] The learned may ſee here that the Apoſtle doth not tie him ſelf to the Hebrue in the place of Geneſis vvhence it is alleaged, but folovveth the Septuaginta, though it differ from the Hebrue, as alſo the other Apoſtles and Euangeliſts and our Sauiour him ſelf did: neither vvere they curious (as men novv a dales) to examine all by the Hebrue only, becauſe they vvriting and ſpeaking by the holy Ghoſt, knevve very vvell that this tranſlation * is the ſenſe of the holy Ghoſt alſo, and as true, and as directly intended as the other: and therfore alſo that tranſlation continued alvvales authentical in the Greeke Church, notvvithſtanding the diuerſitie therof from the Hebrue. Euen ſo vve that be Catholikes, folovv vvith al the Latin fathers the authentical Latin tranſlation, though it be not alvvales agreable to the Hebrue or Greeke that novv is. But Caluin is not onely very raſhe, but very ignorant, vvhen he ſaith that the Septuaginta vvere deceiued, and yet that the Apoſtle vvithout curioſity vvas content to folovv them: becauſe it is euident, that *the Hebrue being the vvithout pointes, *might be tranſlated the one vvay as vvel as the other. Vvhich they vnderſtood ſo vvel (and therfore vvere not deceiued) that vvithin three lines after, in the beginning of the next chapter, they tranſlate the ſame vvord, as he vvould haue it in this place.

Gen. 47. v. 31.

* Aug. de ciu. Dei li. 15 c. 14.

מטה *

The citatiõs in the nevv Teſtament, not only according to the Hebrue, but to the Septuagint.

The vulgar latin tranſlation.

* ῥάβδος, rod. * κλίνη, bed.

Againe obſerue in thoſe vvordes, *He adored the toppe of his rod*, that adoration (as the Scripture vſeth this vvord) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Teſtament in old time, novv at or before the crucifixe, relikes, images: and in the Pſalmes 98. 131. *Adore ye his foteſtoole. Adore ye tovvard his holy mount. We vvil adore tovvard the place vvhere his foote ſtoode*: or (vvhich by the Hebrue phraſe is al one) *Adore ye his holy mount, We vvill adore the place vvhere his foote ſtood.* as alſo * the Greeke fathers, S Damaſcene *li. 1 de imaginibus*, and Leontius cited of him, yea S. Chryſoſtom alſo do handel theſe places, and namely that of the Apoſtle vvhich vve novv ſpeake of, interpreting the Greeke as our Latin hath, and as vve do, He adored the rod or the toppe of his rod, that is, the ſcepter of Ioſeph novv Prince of Ægypt, ſo fulfilling Ioſephs dreames vvhich foretold the ſame *Gen.* 37: and vvithal ſignifying as it vvere by this prophetical fact, * the kingdom of Iſrael or of the ten tribes that vvas to come of Ioſeph by Ephraim his yonger ſonne in the firſt king Ieroboam. thus the Greeke fathers. Vvherevnto may be added, that al this vvas done in type and figure of Chriſtes ſcepter and kingdom, vvhom he adored by and in his Croſſe, as he did Ioſeph by or in his rod and ſcepter: and therfore the Apoſtle ſaith, he did it by faith, as hauing reſpect tovvard things to come. By al vvhich it is euident, that it is falſe vvhich the Caluiniſts teach, that vve may not adore image, crucifixe, or any viſible creature, that is, vve may not adore God at or by ſuch creatures, nor kneele before them: and therfore their corrupt tranſlation of this place for the ſame purpoſe is intolerable, ſaying thus, (LEANING) *vpon his ſtaffe he adored* (GOD). adding no leſſe then tvvo vvordes more then is in the Greeke. Which though it might be the ſenſe of the place, and S. Auguſtine ſo expoundeth it, yet they ſhould not make his expoſition the text of holy Scripture, ſpecially vvhereas he only of al the auncient fathers (as Beza confeſſeth) ſo expoundeth it.

* Oecum. in collect.

* 3 Reg. 11. 12.

Adoration of creatures, and namely of holy things.

Corrupt tranſlation againſt Dulia.

33. *Wrought iuſtice.*] Men are not iuſt by beleeſe onely, as the Proteſtants affirme, but by vvorking iuſtice. And vve may note that in all this long commendation of faith in the fathers and holy perſons, their good vvorkes are alſo ſpecially recounted, as Rahabs harbouring the ſpies, Abrahams offering his ſonne (vvhich their vvorkes S. Iames doth inculcate:) Noës making the Arke *Gen.* 6. Abels better oblation then Cains *Gen.* 4. *& Hebr.* 11. *v.* 4 and ſo forth. therfore S. Clement Alexandrinus ſaith, that the ſaid perſons and others vvere iuſt by faith and obedience, by faith and hoſpitality, by faith and patience, by faith and humility.

Not faith onely.

Iac. 2.

Li. 4 *Strom. pag.* 240.

The Apoſtles purpoſe then is nothing els, but to proue to the Hebrues (vvho made ſo great account of their Patriarches and forefathers and their famous actes) that all theſe glorious perſonages and their vvorkes vvere commendable and acceptable onely through the faith they had of Chriſt, vvithout vvhich faith none of all their liues and vvorkes ſhould haue profited them any vvhit: the Gentiles doing many noble actes (as Heretikes may alſo doe) vvhich are of no eſtimatiõ before God, becauſe they lacke faith. And that is the ſcope of S. Paules Epiſtle to the Romanes, and of al other paſſages vvhere he commendeth faith: further prouing ſpecially in this Epiſtle to the Hebrues, that all their ſacrifices vvere nothing els but figures and atteſtations of the Chriſtian faith in Chriſt and his death. Al vvhich high reſolution & concluſion againſt the Ievves and Gentiles, that the Chriſtian faith is the true faith & religion, the Heretikes of our time ignorantly and brutiſhly abuſe againſt Chriſtian vvorkes, ſacrifice, and Sacraments, vvhich the Apoſtle meant ſpecially to commend and eſtabliſh by his high commendation of the faith in Chriſt.

No vvorkes of the Patriarkes or any other profitable, but by their faith in Chriſt. Which is alvvaies the Apoſtles meaning in cõmending faith.

40. *Without vs ſhould not.*] The fathers before Chriſt could not be accompliſhed, that is, not admitted to the heauenly ioyes, viſion, and fruition of God, till the Apoſtles and other of the nevv law vvere aſſociate to them, and the vvay to euerlaſting glorie opened by our Lordes death and Aſcenſion. Neither ſhal either they or vve be fully perfected in glorie both of body and ſoul, till the general reſurrection: Gods prouidence being ſo, that vve ſhould not one be conſummated vvithout an other, all being of one faith, and redeemed by one Lord Chriſt.

The Patriarkes and other iuſt not in heauen before Chriſt.

CHAP. XII.

By the foreſaid examples he exhorteth them to patience. 2 and by example of Chriſt him ſelf crucified. 5 and becauſe this diſcipline is an argument that they be Gods children, 9 vvith vvhoſe rodde they ſhould be much more contente then vvith that of their carnal fathers: and becauſe it bringeth inſtification. 12 Exhorting them therfore to plucke vp their hartes, and to take faſter footing: 18 conſidering that all being nevv ſo ſvveete, and not terrible as in the old Teſtament, their damnation, if they refuſe to heare, vvil be ſo much the greater.

AND therfore vve alſo hauing ſo great a cloud of vvitneſſes put vpon vs: * laying avvay al vveight and ſinne that compaſſeth vs, by patience let vs runne to the fight propoſed vnto vs, † looking on the author of faith, and the consummator IESVS, vvho, ioy being propoſed vnto him, ſuſtained the croſſe, contemning confuſion, and ſitteth on the right hand of the ſeate of God. 1 2

† For, thinke diligently vpon him vvhich ſuſtained of ſinners ſuch contradiction againſt him ſelf: that you be not vvearied, fainting in your mindes. † For you haue not yet reſiſted vnto bloud, repugning againſt ſinne: † and you haue forgotten the conſolatiõ, vvhich ſpeaketh to you, as it vvere to children, ſaying, *My ſonne, neglect not the diſcipline of our Lord: neither be thou vvearied vvhiles thou art rebuked of him. † For vvhom our Lord loueth, he chaſteneth: and he ſcourgeth euery childe that he receiueth,* 3 4 5 6

† Perſeuêre ye in diſcipline. As vnto children doth God offer him ſelf to you. for vvhat ſonne is there, vvhom the father doth not correct? † But if you be vvithout diſcipline, vvhereof al be made partakers: then are you baſtards, & not children. *† Moreouer the fathers in deede of our fleſh vve had for inſtructors, and vve did reuerence them: ſhal vve not much more obey the Father of ſpirites, & liue? † And they in deede for a time of fevv daies, according to their vvil inſtructed vs: but he, to that vvhich is profitable in receiuing of his ſanctification. † And al diſcipline for the preſent certes ſeemeth not to be of ioy, but of ſorovv: but aftervvard it vvil render to them that are exerciſed by it, moſt peaceable fruite of iuſtice. 7 8 9 10 11

† For the vvhich cauſe ſtretch vp the ſlacked handes and the looſe knees: † and make ſtraight ſteppes to your feete: 12 13 that no man halting erre, but rather be healed. † * Folovv peace vvith al men, and holineſſe: vvithout vvhich no man 14

ſhal

Col. 3. 8. 1 Pet. 2. 1.

Pron. 3. 11. Apoc. 3. 19.

Rom. 12. 18.

15 ſhal ſee God; † looking diligently leſt any man :: be vvan-
ting to the grace of God: leſt any roote of bitternes ſprin-
16 ging vp do hinder, and by it many be polluted. † Leſt there
Gen. 25, 33. be any fornicator or prophane perſon [c] as Eſau: * vvho for
17 one diſh of meate ſold his firſt-birth-rightes. † For knovv
ye that aftervvard alſo deſiring to inherite the benediction,
Gen. 27, 38. he vvas reprobated: * for [a] he found not place of repẽtance,
although vvith teares he had ſought it.
Exo. 19. 20. 18 † For you are not come to * a palpable mount, and an
acceſſible fire, and vvhirlevvinde, and darkenes, and ſtorme,
[a] kindled (or) burning. 19 † and the ſoũd of trompet, & voice of vvordes, vvhich they
that heard, excuſed them ſelues, that the vvord might not be
20 ſpokẽ to them, († for they did not beare that which was ſaid,
Exo. 19, 12. 21 *And if a beaſt ſhal touche the mount, it ſhal be ſtoned.* † And ſo terrible
vvas it vvhich vvas ſeen, Moyſes ſaid: *I am frighted and trem-*
22 *ble.* † But :: you are come to mount Sion, and the citie of
the liuing God, heauenly Hieruſalem, and the aſſemblie of
23 many thouſand Angels, † & the Church of the firſt-borne,
vvhich are vvritten in the heauens, and the iudge of all, God:
[c] τελειωθεισι δικαιων πνευμασιν 24 and the ſpirites of the iuſt [c] made perfect, † and the media-
tor of the nevv Teſtament IESVS, and the ſprinkling of
Gen. 4, 10. bloud ſpeaking better then * Abel.
25 † See that you refuſe him not ſpeaking. for if they eſcaped
not, refuſing him that ſpake vpon the earth: much more vve,
that turne avvay from him ſpeaking to vs from heauen.
26 † Vvhoſe voice moued the earth then: but novv he promi-
Ag. 2, 7. ſeth, ſaying, *Yet once: and I vvil moue not only the earth, but heauen alſo.*
27 † And in that he ſaieth, *Yet once*, he declareth the tranſla-
tion of moueable things as being made, that thoſe things
28 may remaine vvhich are vnmoueable. † Therfore receiuing
[c] λαβωμεν an vnmoueable kingdom, vve haue grace: by the vvhich [c] let
Deu. 4, 24. 29 vs ſerue pleaſing God, vvith feare & reuerence. † For * our
God is a conſuming fire.

:: That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our ſelues that are not anſvverable to Gods calling of vs and grace tovvards vs.

c Such as forſake their ſaluation and religion to ſaue their lands and goods, are like Eſau.

:: The faithful are made felovves of Angels & of al the perfect ſoules departed ſince the beginning of the vvorld, and of Chriſt him ſelf.

ANNOTATIONS
CHAP. XII.

6. *He ſcourgeth.*] By this vve proue that God often puniſheth the ſinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chaſtiſement and correction: & that he doth not alvvaies together vvith the remiſſion of deadly ſinnes & eternal puniſhment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reaſon or ſcripture in the vvorld, vvhy they ſhould

Temporal puniſhment after remiſſiõ of ſinnes, either here, or in purgatorie.

ſhould take avvay Gods chaſtiſement of his children in the next life, more then in this vvorld.

17. *He found not.*] It is not meant, that Eſau could not find remiſſion of his ſinne at Gods hand: but that, hauing once ſold and yelded vp the right of his firſt-birth to his yonger brother, it vvas to late to be ſorie for his vnaduiſed bargaine.

CHAP. XIII.

He commendeth vnto them mutual loue, 2 hoſpitality, 3 compaſſion, 4 chaſtitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes, nor fearing the caſting out of the IEVVES ſynagogue) 17 and obedience to their preſent paſtors. 18 And ſo vvith requeſting their prayers, and praying for them, he endeth the Epiſtle.

c ἡ φιλαδελφία

LET c the charitie of the fraternitie abide in 1
you. † And * hoſpitalitie do not forget, for 2
by this, certaine being not avvare, * haue re-
ceiued Angels to harbour. † Remember 3
them in bondes, as if you vvere boũd vvith
them: and them that labour, as your ſelues
alſo remaining in bodie. † " Mariage honorable in all, and 4
the bed vndefiled. For, fornicatours & aduouterers God vvil
iudge. † Let your maners be vvithout auarice: contented 5
vvith things preſent. For he ſaid, *I vvil not leaue thee, neither vvil I*
forſake thee. † ſo that vve do confidently ſay: *Our Lord is my hel-* 6
per: I vvil not feare vvhat man ſhal doe to me.

Rom. 12. 10. 1 Pet. 4. Gen. 18, 3. 19, 2. 3.

Deu. 31. Ioſ. 1. Pſal. 55, 12. 117, 6.

The epiſtle for a Confeſſor that is a Biſhop.

† " Remember your Prelates, vvhich haue ſpoken the 7
vvord of God to you: the end of vvhoſe conuerſation be-
holding, imitate their faith. † IESVS Chriſt yeſterday, and 8
to day: the ſame alſo for euer. † Vvith :: various & ſtrãge 9
doctrines be not led avvay. For it is beſt that the hart be
eſtabliſhed vvith grace, " not vvith meates: vvhich haue not
profited thoſe that vvalke in them.

:: Nevv, diuers, changeable, & ſtrange doctrines to be auoided, for ſuch be hereticall. Againſt vvhich the beſt remedie or preſeruatiue is, alvvaies to looke backe to our firſt Apoſtles, & the holy fathers doctrine.

† " Vve haue an altar: vvhereof they haue not povver 10
to eate vvhich ſerue the tabernacle. † For * the bodies of 11
thoſe beaſtes, vvhoſe bloud for ſinne is caried into the holies
by the high prieſt, are burned vvithout the campe. † For the 12
vvhich thing IESVS alſo, that he might ſanctifie the people
by his ovvne bloud, ſuffered vvithout the gate. † Let vs goe 13
forth therfore to him vvithout the campe: carying his re-
proche. † For vve haue not here a permanent citie: but vve 14
ſeeke that vvhich is to come. † By him therfore let vs of- 15
fer " the hoſt of praiſe alvvaies to God, that is to ſay, * the
fruite of lippes confeſſing to his name.

Lev. 16, 27.

Oſe. 14, 3.

† And

16 ¶ And beneficence and communication do not forget.
17 for vvith such hostes God is promerited. † Obey your
Prelates, and be subiect to them. For they vvatch as being to
render account for your soules: ¶ that they may doe this
vvith ioy, and not mourning. for this is not expedient for
18 you. † Pray for vs. for vve haue confidence that vve haue a
19 good conscience, vvilling to conuerse vvel in all. † And I
beseeche you the more to doe this, that I may the more spe-
20 dily be restored to you. † And the God of peace vvhich
brought out from the dead the great Pastor of the sheepe,
in the bloud of the eternal testamẽt, our Lord IESVS Christ:
c aptet vos 21 † c fitte you in al goodnes, that you may doe his vvil, doing in
you that vvhich may please before him by IESVS Christ: to
vvhom is glorie for euer and euer. Amen.
22 † And I desire you brethren that you suffer the vvord
of consolation. For in very fevv vvordes haue I vvritten to
23 you. † Knovv you our brother Timothee to be dismissed:
24 vvith vvhom (if he come the sooner) I vvil see you. † Sa-
lute al your prelates, and al the saincts. The brethren of
25 Italie salute you. † Grace be vvith you al. Amen.

c *καταρτίσαι*, that is, *make you perfect and absolute in al goodnes.*

ANNOTATIONS
CHAP. XIII.

Hospitalitie.

2. *Hospitality.*] Hospitality, that is, receiuing and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honorable, that oftentimes it hath been mens good happe to harbour Angels in steede of poore folke vnawares. Vvhich must needes be euer a great benediction to them and their families, as vve see by Abraham and Lot *Gen.* 18. & 19. (and the like fell also to S. Gregorie, as Io. Diaconus vvriteth, to vvhose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vveede. *In vit. li.* 1. c. 10. & *li.* 2. c. 22. 23.) vvherof if vve had not example and vvarrant by S. Paules vvordes in this place, and many other expresse Scriptures of the old Testament, these scorneful miscreants of this time making so litle account both of good vvorkes and such miraculous enterance of Christ and his Angels into holy mens harbour, vvould make this also seeme fabulous, as they do other like things.

Angels harboured.

Hovv mariage is honorable in al, if the Apostle did so say, as he doth not.

4. *Mariage honorable.*] *The Apostle* (saith a holy doctor) *saith, Mariage honorable in all, and the bed vndefiled. And therfore the seruants of God in that they are not maried, thinke not the good of mariage to be a fault, but yet they doubt not perpetual continencie to be better then good mariage, specially in this time vvhen it is said of continencie, He that can take, let him take.* *De fid. ad Pet. c.* 3. *apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honorable, that it is a holy sacrament, but yet * inferiour to virginity and perpetual continencie: honorable in all, that is, all such as may lawfully marie and are lawfully maried: not in brother and sister, not in persons that haue vowed the contrarie, to vvhom the same Apostle saith it is damnable. 1. *Tim.* 5. *v.* 12. And this vvere the meaning of this place, if it vvere to be read thus, *Mariage is honorable.*

* 1 *Cor.* 7. *v.* 38.

One short place manifoldly corrupted by the Protestants.

But to see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the mariage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that vvanteth, making it the Indicatiue moode thus, *Mariage is honorable &c.* as though the Apostle affirmed al mariage to be

 honorable

They restraie the sense to their Heretical fansie.

honorable or lavvful, vvhere the verbe to be supplied ought rather to be the Imperatiue moode, *Let mariage be honorable*, that so the speache may be an exhortation or commaundement to them that be or vvil be maried, to vse them selues in that state in al fidelity, cleanlinesse, and coniugal continencie one tovvard an other: as vvhen S. Peter also and this Apostle exhorte maried men to giue honour to their vviues as to the vveaker vessels, and to possesse their vessel in honour, not in the passions of ignominie and vncleanlinesse: this is honorable or chast mariage, to vvhich he here exhorteth. And that *it is* rather an exhortation, then an affirmation, it is euident by the other partes and circumstances of this place both before & after: al vvhich are exhortations in their owne translations. this only being in the middes, and as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therfore and al Catholike translatiõs leaue the sentence indifferent * as it is in the Greeke, and as true translatours ought to do, not presuming to addict it to one side, lest they should restraine the sense of the holy Ghost to their owne particular fantasie.

1 Pet. 3. 1 Thes. 4.

* τίμιος ὁ γάμος ἐν πᾶσι.

Againe,* our new Translatours corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it vvould sound better to the ignorant, that Priests, Religious, and al vvhosoeuer, may marie: vvhere they can not tell either by the Greeke or Latin, that *in omnibus* should be the masculine gendre, rather then the neutre (as not only Erasmus, but * the Greeke doctors also take it) to signifie that mariage should be honorably kept betweene man and vvife in al pointes and in al respectes. *See S. Chrys. and Theophyl. in hunc locum.* For there may be many filthy abuses in vvedlocke, vvhich the Apostle vvarneth them to take heede of, and to keepe their mariage-bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Caluinistes for, *in omnibus*, translate, *inter quosuis*, vvith a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of senses, and make Gods vvord to speake iust that vvhich them selues vvould, and their heresie requireth, in vvhich kind they passe al impudencie and al heretikes that euer vvere.

* The Eng. Bib. 1577.

* Oecum. in Collect.

* Beza in no. Test. Graecolat. an. 1565.

Vve must haue regard to the faith & doctrine of the fathers.

7. *Remember your Prelates.*] Vve be here vvarned to haue great regard in our life and beleefe, to the holy fathers, Doctors, & glorious Bishops gone before vs in Gods Church, not doubting but they being our lawful Pastors, had and taught the truth: of vvhom S. Augustine said, *That vvhich they found in the Church, they held fast: that vvhich they learned, they taught: that vvhich they receiued of their fathers, the same they deliuered to their children. Cont. Iulian. li. 2 c. 10.* Vvhich respect to our holy forefathers in faith, is now in this vvicked contempt of the Heretikes, so much the more to be had. See the said holy doctors second booke against Iulian the Pelagian throughout, vvhat great account he maketh of them in the confutation of heresies, and how far he preferreth them aboue the proud Sectmaisters of that time: as vve must now doe against our new doctors. This place also is rightly vsed to proue that the Church of God should keepe the memories of Saincts departed, by solemne holidaies and other deuout vvaies of honour.

Memories and feastes of Saincts.

Iudaical abstinence from meates.

9. *Not vvith meates.*] He speaketh not of Christian fastes, but of the legal difference of meates, vvhich the Hebrues vvere yet prone vnto: not considering that by Christes faith they vvere made free from al such obseruations of the Law.

Material altars for the sacrifice of christs body.

10. *We haue an altar.*] He putteth them in minde by these vvordes, that in folowing to much their old Iewish rites, they depriued them selues of an other maner and a more excellent sacrifice and meate: meaning, of the holy altar, and Christes owne blessed body offered and eaten there. of vvhich, they that continue in the figures of the old Law, could not be partakers. *This altar* (saith Hychius) *is the altar of Christes body, vvhich the Iewes for their incredulity must not beholde. Li. 6 c. 21 in Leuit.* And the Greeke vvord (as also the Hebrue answering therevnto in the old testament) signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Vvherby vve proue against the Heretikes, that vve haue not a common table or profane communion borde, to eate mere bread vpon, but a very altar in the proper sense, to sacrifice Christes body vpon: and so called of the fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sorore Gorgonia. Chrys. demonst. quod Christus sit Deus. Socrat. li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei. li. 8. c. 27. & li. 22. c. 10. Confess. li. 9 c. 11. 13. Cont. Faust. Manich. li. 20. c 21. Theophyl. in 23. Mat.* And vvhen it is called a table, it is in respect of the heauenly foode of Christs body and bloud receiued.

θυσιαστήριον. מזבח

The Sacrifice of the altar is the principal host of praise and thankes giuing, therfore called, *Eucharistia.*

15. *The hoste of praise.*] Though it may signifie the spiritual sacrifices of praise and thankes giuing of vvhat sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and bloud of Christ: not as vpon the Crosse, vvhich vvas but once done in bloudy sort, but as in the Church, and new Testament, vvhere it is daily done vnbloudily, being the proper host of laude and thankes giuing, and therfore called the *Eucharist*, and being the fruite and effecte of Christ and his Priests lippes or vvordes, that is, of consecration: because this sacrifice is made by the force of the holy vvordes. And vvhen vve reade in the psalme and other places of the olde

Test.

Teſtament, of the hoſt of praiſe, it may be thought to be a prophecie of the new Sacrifice, & not of euery vulgar thankes giuing. And ſo the old fathers in the primitiue Church to hide the myſteries from the vnworthy or heathen, often ſpeake. *What is* (ſaith S. Auguſtine) *a more holy ſacrifice of praiſe, then that which conſiſteth in thankes giuing, all which the faithful do know in the ſacrifice of the Church. Li. 1. cont. aduerſ. leg. & proph. c. 18.* Againe, *c. 20. The Church from the times of the Apoſtles by the moſt certaine ſucceſſions of Biſhops, offereth to God in the body of Chriſt the Sacrifice of praiſe.* And a litle after vvard, *Now I ſpeak according to the ſpirit, that is, the Church offereth a ſingular Sacrifice according to the ſpirit: of whoſe houſe he will not take calues nor goates, but will take the Sacrifice of praiſe, not according to the order of Aaron, but according to the order of Melchiſedec. See q. 120. c. 19. & q. 57. ad q. 1. in fine.* Thus you ſee, when the holy fathers handle the Scriptures, they finde Maſſe and Sacrifice in many places, where the ignorant heretikes or the ſimple might thinke they ſpeake onely of a common thankes giuing.

16. *God is promeritad.*] This latin word *promeretur*, cannot be expreſſed effectually in any one Engliſh word. It ſignifieth, Gods fauour to be procured by the foreſaid workes of almes and charitie, as by the deſerts and merites of the doers. Which doctrine and word of merites the Aduerſaries like ſo il, that they flee both here and els where from the word, tranſlating here for, *promeretur Deus, God is pleaſed*, more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, which is agreable to moſt auncient copies, as we ſee by Primaſius S. Auguſtines ſcholer. For if God be pleaſed with good workes and ſhew fauour for them, then are they meritorious, and then only faith is not the cauſe of Gods fauour to men.

The Proteſtants auoid the word merite.

Good workes meritorious.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Prieſts and Prelates of Gods Church, in matters of ſoule, conſcience, and religion. Whereof the Apoſtle giueth this reaſon, becauſe they haue the charge of mens ſoules, and muſt anſwer for them: which is an infinite preeminence and ſuperiority, ioyned with burden, and requireth maruelous ſubmiſsion and moſt obedient ſubiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer ſo great. If they haue ſoules, and be Chriſtian men, they muſt be ſubiect to ſome biſhop, Prieſt, or other Prelate. And whatſoeuer he be (though Emperour of all the world) if he take vpon him to preſcribe and giue lawes of religion to the Biſhops and Prieſts, whom he ought to obey and be ſubiect vnto in religion, he ſhal be damned vndoubtedly, except he repent, becauſe he doth againſt the expreſſe word of God and law of nature. And by this you may ſee the difference of an heretical and a diſordered time, from other Catholike Chriſtian daies. For hereſie and the like damnable reuoltes from the Church of God, is no more but a rebellion and diſobedience to the Prieſts of Gods Church, when men refuſe to be vnder their diſcipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counſels. This diſobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and ſpecially of our Countrie, where theſe new Sectes are properly mainteined by this falſe principle, That the Prince in matters of ſoule and religion may commaund the Prelate: which is directly and euidently againſt this Scripture and all other, that commaund the ſheepe of Chriſtes fold to obey their ſpiritual Officers.

The Apoſtle doth inculcate obedience to the Prieſts and Biſhops of Gods Church.

No perſon exempted from this obedience in matters of religion.

THE

THE ARGVMENT OF THE EPISTLE OF S. IAMES.



HIS Epiſtle (as the reſt folovving) is directed ſpecially, as S. Auguſtine ſaith, againſt the errour of only faith, vvhich ſome held at that time alſo, by miſconſtruing S. Paules vvordes. Yea not only that, but many other errours (vvhich then alſo vvere annexed vnto it, as they are novv) doth this Apoſtle here touche expreſly.

He ſaith therfore, that not only faith, but alſo good vvorkes are neceſſarie: that not only faith, but alſo good vvorkes do iuſtifie: that they are actes of Religion, or ſeruice and vvorſhip of God: that to keepe al the commaundements of God, and ſo to abſtaine from al mortal ſinne, is not impoſsible, but neceſſarie: that God is not author of ſinne, no not ſo much as of tentation to ſinne: that vve muſt ſtay our ſelues from ſinning, vvith feare of our death, of the Iudgement, of hel: and ſtirre our ſelues to doing of good, vvith our reward that vve ſhall haue for it in heauen. Theſe pointes of the Catholike faith he commendeth earneſtly vnto vs, inueighing vehemently againſt them that teach the cõtrarie errors. Hovv-beit he doth vvithal admoniſh not to neglect ſuch, but to ſeeke their conuerſion, ſhevving them hovv meritorious a thing that is. Thus then he exhorteth generally to all good vvorkes, & deborteth from al ſinne. but yet alſo namely to certaine, & from certaine: as, from acception of perſons, from detraction and raſh iudging, from concupiſcẽce and loue of this vvorld, from ſvvearing: and, to praier, to almes, to humilitie, confeſſion and penance: but moſt copiouſly to patience in perſecution.

Vvhich Iames vvrote this epiſtle.

Novv, vvho this Iames vvas: It is not he, vvhoſe feaſt the Church keepeth the 25 of Iulie, vvhich vvas S. Iohns brother, and vvhoſe martyrdom vve haue Act. 12, but he, vvhom thẽ Church vvorſhippeth the firſt of Maie, vvho is called Frater Domini, *our lordes brother, and brother to Iude, and vvhich vvas the firſt Biſhop of Hieruſalem, of vvhom vve reade Act. 15 & 21. and alſo Gal. 2. of vvhoſe vvonderful auſteritie and puritie of life, the Eccleſiaſticall ſtories do report.* Euſeb. li. 2. c. 22. Hiero. in Catalogo.

Therfore as the old High-prieſt had power and charge ouer the Ievves, not only in Hieruſalem and Iurie, but alſo diſperſed in other Countries (as vve vnderſtand Act. 9. v. 1, & 2.) ſo S. Iames likevviſe, being Biſhop of Hieruſalem, and hauing care not only of thoſe Ievves vvith vvhom he vvas reſident there in

Ia. 1. *Iurie, but of al the reſt alſo, vvriteth this Epiſtle,* To the twelue tribes that are in diſperſion. *and in them, to al Chriſtians vniverſally diſperſed through the vvorld.*

THE

THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Mattins, frō the 4 Sūday after Easter vntil Vvhitsunday.

Catholike Epistle.] The vvord Catholike though in the title of this Epistle & the rest folovving (called The Catholike Epistles) it be not vvholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvord altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The generall Epistle &c.* vvhereas these are famously knovven and * specified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar people or person, as S. Paules are.

The Protestants abhorre the vvord *Catholike.*

Euseb. li. 2. hist. c. 22.

CHAP. I.

Vve haue to reioyce in persecution (but if vve be patient, and vvithal abstaine from al mortal sinne) 9 considering hovv vve shal be exalted and crovvned for it, vvhen the persecutor (vvho enricheth him self vvith our spoiles) shal fade avvay. 13 But if any be tempted to fall, or to any other euil, let him not say, God is the author of it, vvho is the author of al good onely. 19 Such points of the Cath. faith vve must be content to learne vvithout contradition and anger, and to doe accordingly. 26 Because othervvise vve may talke of Religion, but in deede it is no Religion.

1 IAMES the seruant of God and of our Lord IESVS Christ, to the tvvelue tribes that are in dispersion, greeting.

2 † Esteeme it, my brethren, al ioy, vvhen you shal fall into diuers tentatiōs: The Epistle for a Martyr.

Ro. 5, 3. 3 † knovving that * the probatiō of your

4 faith vvorketh patience. † And let patience haue a perfect vvorke: that you may be perfect & entire, failing in nothing. † But if any of you lacke vvisedom, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it shal be giuen him. † But * let

Mat. 21, 22. Mar. 11, 24. 6 him "aske in faith nothing doubting. for he that doubteth, is like to a vvaue of the sea, vvhich is moued & caried about

7 by the vvinde. † therfore let not that man thinke that he shal

receiue any thing of our Lord. † A man double of minde 8
is inconſtant in al his vvaies.

† But let the humble brother glorie, in his exaltation. 9 *Pſ. 102,*
† and the riche, in his humilitie, becauſe * as the floure of 10 *15. Eccl.*
graſſe ſhal he paſſe: † for the ſunne roſe vvith heate, & par- 11 *14,18.*
ched the graſſe, and the floure of it fel avvay, and the beautie *Eſ.4, 6.*
of the ſhape thereof periſhed: ſo the riche man alſo ſhal *1 Pet.1,*
vvither in his vvaies. † Bleſſed is the man that ſuffereth ten- 12 *24.*
The Epiſtle for a Martyr that is a Biſhop. tation: for vvhen he hath been proued, he ſhal receiue the *Iob 5,17*
crovvne of life, vvhich God hath promiſed to them that
loue him. ⊣

† " Let no man vvhen he is tempted, ſay that he is temp- 13
ted of God. for " God is not a tempter of euils, and he temp-
" The ground of tẽtation to ſinne, is our cõcupiſcence, & not God. teth no man. † But :: euery one is tempted of his ovvne cõ- 14
cupiſcence abſtracted and allured. † Aftervvard " concupiſ- 15
cence vvhen it hath cõceiued, bringeth forth ſinne. but " ſinne
vvhen it is conſummate, ingendreth death.

The Epiſtle on the 4 Sunday after Eaſter. † Do not erre therfore my deereſt brethren. † Euery beſt 16
gift, and euery perfect gift, is from aboue, deſcending from 17
the Father of lightes, vvith vvhom is no tranſmutation, nor
ſhadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be ſome beginning of
his creature. ⊣ You knovv my deereſt brethren, And *let eue- 19 *Prov.17*
ry man be ſvvift to heare: but ſlovv to ſpeake, and ſlovv to *27.*
anger. † For the anger of man vvorketh not the iuſtice of 20
God.

† For the vvhich thing caſting avvay al vncleanneſſe and 21
aboundance of malice, in meekeneſſe receiue the engrafted
The Epiſtle on the 5 Sunday after Eaſter. vvord, vvhich is able to ſaue your ſoules. ⊣ † But * be doers 22 *Mat. 7,*
of the vvord, and not hearers only, deceauing your ſelues. *21.*
† For if a man be a hearer of the vvord, and not a doer: he ſhal 23 *Ro.2,13.*
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvent 24
his vvay, and by and by forgat vvhat an one he vvas. † But 25
he that hath looked in " the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
:: Beatitude or ſaluation conſiſteth in vvel vvorking. vvorke: this man ſhal be :: bleſſed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† " Religion cleane and vnſpotted vvith God and the Father, 27
is

is this, to visite pupilles and vvidovves in their tribulation: & to keepe him self vnspotted from this vvorld.

ANNOTATIONS
CHAP. I.

6. Aske in faith nothing doubting.] The Protestants vvould proue by this, that no man ought to pray vvithout assurance that he shal obtaine that vvhich he asketh. Where the Apostle meaneth nothing els, but that the asker of lavvful things may not either mistrust Gods povver and hability, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovvne vnworthinesse or vndue asking. Vvhat faith is required in praier.

13. *Let no man say that he is tempted of God.*] Vve see by this, that vvhen the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvaies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gratious povver he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See *S. Augustin. ser. 9 de diuers. c. 9.* God is not author of euil.

13. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the vvord passiuely, in this sense, that God is not tempted by our euils. Vvhere more consonantly to the letter and circumstance of the vvordes before & after, & as agreably * to the Greeke, it should be taken actiuely as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no cohe-rence of sense to the other vvordes of the Apostle. Partial and vvilful transl-ation.

* ἀπείρα-στός ἐστι κακῶν.

15. *Concupiscence vvhen it hath conceiued.*] Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and formed in vs. Concupiscẽce of it self no sinne.

15. *Sinne consummate ingendreth death.*] Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiscence moueth or inciteth vs. Not euery sinne mortal.

25. *The lavv of perfect libertie.*] The lavv of the Gospel and grace of Christ, is called the lavv of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his bloud of the nevv Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vvould haue it, that in the nevv Testament euery man may followv his ovvne liking and conscience, & may choose vvhether he vvil be vnder the lavves and obedience of Spiritual or Temporal Rulers, or no Vvhat is the lavv of libertie in the Nevv Testament.

27. *Religion cleane.*] True religion standeth not onely in talking of the Scriptures, or onely faith, or Christes iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time. Good vvorkes a part of mans iustice.

CHAP. II.

Against acception of persons. 10 *From al and euery sinne vve must abstaine, hauing in al our vvordes and deedes, the iudgement before our eies vvherein vvorkes of mercie shal be required of vs,* 14 *and onely faith shal not auaile vs.* 18 *And that the Catholike by his vvorkes shevveth that he hath faith: vvhereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby onely, by the example of Abraham Ro. 4. For Abraham in deede vvas iustified by vvorkes. Also,* 25 *and likevvise Rahab.*

MY brethren, Haue not the faith of our 1
Lord IESVS Chriſt of glorie [a] in ac-
ception of perſons. † For if there 2
ſhal enter into your aſſemblie a man
hauing a golden ring in goodly ap-
pareil, and there ſhal enter in a poore
man in homely attire, † & you haue 3
reſpect to him that is clothed vvith
the goodly appareil, and ſhal ſay to
him, Sitte thou here vvel: but ſay to the poore man, Stand
thou there: or ſitte vnder my foote-ſtoole: † dó you not 4
iudge vvith your ſelues, and are become iudges of vniuſt co-
gitations? † Heare my deereſt brethren: hath not God cho- 5
ſen the poore in this vvorld, riche in faith, and heires of the
kingdom vvhich God hath promiſed to them that loue him?
† But you haue diſhonoured the poore mã. Do not the riche 6
oppreſſe you by might: and them ſelues dravv you to iudge-
ments? † Doe not they blaſpheme the good name that is 7
inuocated vpon you? † If not-vvithſtanding you fulfil the 8
roial lavv according to the ſcriptures, *Thou ſhalt loue thy neighbour*
as thy ſelf, you doe vvel: † but if you accept perſons, you 9
vvorke ſinne, reproued of the Lavv as tranſgreſſours. † And 10
* vvhoſoeuer ſhal keepe the vvhole Lavv, but offendeth in
one: [b] is made guilty of al. † For he that ſaid, Thou ſhalt 11
not commit aduoutrie, ſaid alſo, Thou ſhalt not kil. And if
thou doe not commit aduoutrie, but ſhalt kil: thou art made
a tranſgreſſour of the Lavv. † So ſpeake ye, and ſo doe, as 12
beginning to be iudged by the lavv of libertie. † For [c] iudge- 13
ment vvithout mercie to him that hath not done mercie.
And mercie [d] exalteth it ſelf aboue iudgement.

† [e] Vvhat ſhal it profit my brethren, if a man ſay he hath 14
faith: but hath not vvorkes? Shal faith be able to ſaue him?
† And * if a brother or ſiſter be naked, & lacke daily foode: 15
† and one of you ſay to them, Goe in peace, be vvarmed & 16
filled: but you giue them not the things that are neceſſarie
for the bodie: vvhat ſhal it profit? † So faith alſo, if it haue 17
not vvorkes, is dead in it ſelf. † But ſome man ſaith, Thou 18
haſt faith, and I haue vvorkes: ſhevv me thy faith vvithout
vvorkes: & I vvil ſhevv thee by vvorkes my faith. † Thou 19
beleeueſt that there is one God. Thou doeſt vvel: the deuils
alſo

Leu. 19, 15. *Deu.* 1, 16. *Pro.* 24, 23. *Eccl.* 42, 1.

Leu. 19, 18. *Mat.* 22, 39. *Rom.* 13.

Leu. 19, 37. *Deu.* 1, 18.

[a] μὴ ἐν προσωπολημψίαις

Io. 3, 17

dead

Gen. 22, 10.

Gen. 15, 6. Ro. 4, 3. Gal. 3

Ios. 2, 1. 18. and 6, 22.

20 also beleeue and tremble. † But vvilt thou knovv :: ô vaine
21 man, that faith vvithout vvorkes is `idle'? † "Abraham our father vvas he not iustified by vvorkes, * offering Isaac his
22 sonne vpon the altar? † Seest thou that "faith did vvorke vvith his vvorkes: and by the vvorkes the faith vvas con-
23 summate? † And the Scripture vvas fulfilled, saying, *Abraham beleeued God, and it vvas reputed him to iustice, and he vvas called" the*
24 *freende of God.* † Do you see that by vvorkes a man is iustified:
25 &" not by faith only? † And in like maner also *"Rahab the harlot, vvas not she iustified by vvorkes, receiuing the mes-
26 sengers, and putting them forth an other vvay? † For euen as the bodie vvithout the spirit is dead: so also "faith vvithout vvorkes is dead.

:: He speaketh to al heretikes that say, faith onely without vvorkes doth iustifie, calling them vaine men, and comparing them to Diuels.

ANNOTATIONS
CHAP. II.

1. *In acception of persons.*] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonvveales or assemblies, betvvixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betvvixt one degree and an other. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spiritual giftes and graces, in matters of faith, Sacraments, and saluation, and bestovving the spiritual functions and charge of soule, vve must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth all, and endueth al sorts vvith his graces: so in such and the like things vve must not be partial, but count al to be fellovves, brethren, and members of one head And therfore the Apostle saith vvith a special clause, That vve should not hold or haue the Christian faith vvith or in such differences or partialities.

Scripture abused by the Anabaptistes to make no distinction of persons.

Vvhat the Apostle meaneth by acception of persons.

10. *It made guilty of al.*] He meaneth not, that vvhosoeuer is a theefe, is also a murderer, or that euery murderer is an aduouterer also: or that al sinnes be equal, according to the Stoikes and the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commaundement, as if he had offended against euery precept. but the sense is, that it shal not availe him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements: seeing that any one transgression of the Lavv, proueth that he hath not obstrued the vvhole, vvhich he vvas bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he vvhich offendeth in one, that is, against the general and great commaundement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the lavv, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

How he that offendeth in one commaundement, is guilty of al.

13. *Iudgement vvithout mercie.*] Nothing giueth more hope of mercie in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed vvith extreme rigour in the next vvorld, but such as vsed not mercie in this vvorld. *August. de pec. merit. li. 2 c. 3.* Vvhich is true, not onely in respect of the iudgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial sinnes be vvashed avvay in this vvorld vvith daily vvorkes of mercie, vvhich othervvise should be chastised in the next. See *epist.* 29 aforesaid *in fine.* and *li. 21 de Ciu. Dei c. 27 in fine.*

Vvorkes of mercie exceding grateful to God.

14. *What shal it profite, if a man say he hath faith?*] This vvhole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, & concurrence of good vvorkes, that their first author Luther and such as exactly solovv him, boldly (after the maner of Heretikes) vvhen they can make no shift nor false glose for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreing vvith their Maisters, confesse it to be holy Scripture. but their sleightes and

The proud & impudent dealing of the heretikes against this Epistle, because it is so plaine against only faith.

fond gloſes for anſvver of ſo plaine places, be as impudent as the denying of the Epiſtle vvas in the other. vvho vvould neuer haue denied the booke, thereby to ſhevv them ſelues Heretikes, if they had thought thoſe vulgar euaſions that the Zuinglians and Caluiniſts do vſe (vvhereof they vvere not ignorant) could haue ſerued. In both ſortes the Chriſtian Reader may ſee, that al the Heretikes vaunting of expreſſe Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriptures neuer ſo plaine againſt them, they muſt either be vvreſted to ſound as they ſay, or els they muſt be no Scriptures at all. And to ſee Luther, Caluin, Beza, & their fellovves, ſitte as it vvere in iudgement of the Scriptures, to allovv or diſallovv at their pleaſures, it is the moſt notorious example of Heretical pride & miſterie that can be. See their prefaces and cenſures vpon this Canonical Epiſtle, the Apocalypſe, the Machabees, and other.

Only faith, an old hereſie.

21. *Abraham vvas he not iuſtified by vvorkes?*] It is much to be noted that S. Auguſtine in his booke *de fide & operibus* c. 14 vvriteth, that the hereſie of onely faith iuſtifying or ſauing, vvas an old Hereſie euen in the Apoſtles time, gathered by the falſe interpretation of ſome of S. Paules pro-

S. Iames & the reſt inculcate good vvorkes againſt the error of only faith falſely gathered ofS. Paules vvordes.

found diſputation in the Epiſtle to the Romans, vvherein he commended ſo highly the faith in Chriſt, that they thought good vvorkes vvere not auailable: adding further, that the other three Apoſtles, Iames, Iohn, and Iude, did of purpoſe vvrite ſo much of good vvorkes, to correct the ſaid errour of onely faith, gathered by the miſconſtruction of S. Paules vvordes. Yea vvhen S. Peter (*Ep.* 2 c. 3.) vvarneth the faithful that many things be hard in S. Paules vvritings, and of light vnlearned men miſtaken to their perdition: the ſaid S. Auguſtine affirmeth, that he meant of his diſputation concerning faith, vvhich ſo many Heretikes did miſtake to condemne good vvorkes. *loco citato.*

S. Auguſtines vvhole diſputation in this poſt very notable, & directly againſt only faith.

And in the preface of his commentarie vpon the 31 Pſalme, he vvarneth al men, that this deduction vpon S. Paules ſpeache, *Abraham vvas iuſtified by faith, therfore vvorkes be not neceſſarie to ſaluation:* is the right vvay to the gulfe of Hel and damnation.

And laſtly (vvhich is in it ſelf very plaine) that vve may ſee this Apoſtle did purpoſely thus commend vnto vs the neceſſitie of good vvorkes, and the inanity and inſufficiencie of onely faith, to correct the errour of ſuch as miſconſtrued S. Paules vvordes for the ſame: * the ſaid holy Doctor noteth that of purpoſe he tooke the very ſame example of Abraham, vvhom S. Paul ſaid to be iuſtified by faith, and declareth that he vvas iuſtified by good vvorkes, ſpecifying the good vvorke for vvhich he vvas iuſtified and bleſſed of God, to vvitte, his obedience and immolation of his onely ſonne. But hovv S. Paul ſaith that Abraham vvas iuſtified by faith, ſee the Annotations vpon that place. *Ro.* 4. *v.* 1. * *Li.* 83 *q.* 76.

Hereſies againſt good vvorkes.

22. *Faith did vvorke vvith.*] Some Heretikes hold, that good vvorkes are pernicious to ſaluation and iuſtification: other, that though they be not hurtful but required, yet they be no cauſes or vvorkers of ſaluation, much leſſe meritorious, but are as effectes and fruites iſſuing neceſſarily out of faith. Both vvhich fictions, falſhods, and flightes from the plaine truth of Gods vvord, are refuted by theſe vvordes, vvhen the Apoſtle ſaith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperator vvith vvorkes, and ſo both ioyntly concurring as cauſes and vvorkers of iuſtification: yea after vvard he maketh vvorkes the more principal cauſe, vvhen he reſembleth faith to the body, and vvorkes to the ſpirit or life of man.

Workes cõcurre vvith faith as cauſe of iuſtification.

23. *The freend of God.*] By this alſo an other falſe and friuolous euaſion of the Heretikes is ouertaken, vvhen they feine, that the Apoſtle here vvhen he ſaith, vvorkes do iuſtifie, meaneth that they ſhevv vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his vvorkes vvas made or truely called the freend of God, and therfore vvas not (as the Heretikes ſay) by his vvorkes approued iuſt before man onely.

Workes make vs iuſt in deede before God.

24. *Not by faith onely.*] This propoſition or ſpeache is directly oppoſite or contradictorie to that vvhich the Heretikes hold. For the Apoſtle ſaith, Man is iuſtified by good vvorkes, and not by faith only. but the Heretikes ſay, Man is not iuſtified by good vvorkes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames ſpeache and S. Paules. for though S. Paul ſay, man is iuſtified by faith, yet he neuer ſaith, by faith onely, nor euer meaneth by that faith vvhich is alone, but alvvaies by that faith vvhich vvorketh by charitie, * as he expoundeth him ſelf. Though concerning vvorkes alſo, there is a difference betwixt the firſt iuſtification, vvhereof S. Paul ſpecially ſpeaketh: and the ſecond iuſtification, vvhereof S. Iames doth more ſpecially treate. Of vvhich thing * els vvhere there is ynough ſaid. * *Gal.* 5.

The Proteſtants ſay, *by faith only*: S. Iames cleane contrarie, *Not by faith only.*

The fathers in deede vſe ſometimes this excluſiue, *ſola*, *only*: but in far other ſenſe then the Proteſtants. For ſome of them thereby exclude only the vvorkes of Moyſes law, againſt the Iewes: ſome, the vvorkes of nature and moral vertues vvithout the grace & knowledge of Chriſt, againſt the Gentiles: ſome, the neceſſitie of external good vvorkes vvhere the parties lacke time and meanes to doe them, as in the caſe of the penitent the theef: ſome, the falſe opinions, ſectes, and religions contrarie to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as vvil beleeue nothing but that they ſee or vnderſtand: ſome, the merite

* See the annot. vpon the epiſtle to the Romans *c.* 2. *v.* 13.

The manifold meaning of certaine fathers, vvhen they ſay, *Only faith.*

merite of vvorkes done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaicall vaunting of mans ovvne proper vvorkes and iuſtice, againſt ſuch as referre not their actions and good deedes to Gods grace. To theſe purpoſes the holy Doctors ſay ſometimes, that only faith ſaueth and ſerueth: but neuer (as the Proteſtants vvould haue it) to exclude from iuſtification and ſaluation, the cooperation of mans free vvil, diſpoſitions and preparations of our hartes by praiers, penance, and ſacraments, the vertues of hope and charitie, the purpoſe of vvel-vvorking and of the obſeruation of Gods commaundements: much leſſe, the vvorkes and merites of the children of God, proceding of grace and charitie, after they be iuſtified and are now in his fauour: vvhich are not only diſpoſitions and preparations to iuſtice, but the meritorious cauſe of greater iuſtice, and of ſaluation.

25. *Rahab.*] This Apoſtle alleageth the good vvorkes of Rahab by vvhich ſhe vvas iuſtified, and S. Paul (11 Hebr.) ſaith ſhe vvas iuſtified by faith. Vvhich are not contrarie one to the other. for both is true, that ſhe vvas ſaued by faith, as one ſaith: and that ſhe vvas ſaued by her vvorkes, as the other ſaith. But it vvere vutruely ſaid, that ſhe vvas ſaued either by onely faith, as the Heretikes ſay: or by onely good vvorkes, as no Catholike man euer ſaid. But becauſe ſome Ievves and Gentil Philoſophers did affirme: they, that they ſhould be ſaued by the vvorkes of Moyſes lavv: theſe, by their moral vvorkes: therfore S. Paul to the Romans diſputed ſpecially againſt both, prouing that no vvorkes done vvithout or before the faith of Chriſt, can ſerue to iuſtification or ſaluation.

S. Paul nameth faith, & S. Iames vvorkes, cauſes of iuſtification: but neither the one, faith only: nor the other, vvorkes only.

26. *Faith vvithout vvorkes is dead.*] S. Iames (as the Proteſtants feine) ſaith that faith vvithout good vvorkes is no faith, and that therfore it iuſtifieth not, becauſe it is no faith. for he ſaith that it is dead vvithout vvorkes, as the body is dead vvithout the ſoule, and therfore being dead hath no actiuity or efficacie to iuſtifie or ſaue. But it is a great difference, to ſay that the body is dead, and to ſay that it is no body. euen ſo it is the like difference, to ſay that faith vvithout vvorkes is dead, and to ſay that faith vvithout vvorkes is no faith. And if a dead body be notvvithſtanding a true body, then according to S. Iames compariſon here, a dead faith is notvvithſtanding a true faith, but yet not auailable to iuſtification, becauſe it is dead, that is, becauſe it is onely faith vvithout good vvorkes.

Faith vvithout vvorkes is a true faith, but not auailable: as the body vvithout the ſpirit is a true body, though it be dead.

And therfore it is a great knoppe deale in Heretikes, and a hard ſhift, to ſay that the faith of vvhich the Apoſtle diſputeth al this vvhile, is no true or properly called faith at all. It is the ſame faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the ſame vvhich is called the Catholike faith, and the ſame vvhich being formed & made aliue by charitie, iuſtifieth. Mary true it is, that it is not that ſpecial faith vvhich the Heretikes feine onely to iuſtifie, to vvit, vvhen a man doth firmely beleeue as an article of his faith, that him ſelf ſhal be ſaued. this ſpecial faith it is not vvhereof the Apoſtle here ſpeaketh. for neither he, nor S. Paul, nor any other ſacred vvriter in al the holy Scriptures euer ſpeake or knevve of any ſuch forged faith.

Vvhat faith the Apoſtle ſpeaketh of: & that he knevv no ſpecial faith.

CHAP. III.

Againſt proud Maiſters and authors of Sectes. 5 *Of the manifold ſinnes of the vnbridled tongue.* 13 *The difference betvviixt proud, contentious, and vvorldly vviſedom, and that vviſedom vvhich is heauenly, peaceable, modeſt, and ſo forth.*

Mat. 23, 8.

1 BE yee not* many maiſters my brethren, knovving that you receiue

Eccl. 14, 1. 19, 16.

2 the greater iudgement, † For in many things vve offend al.* If any man offend not in vvord: this is a perfect man. he is able alſo vvith bridle to

3 turne about the vvhole body. † And if vve put bittes into the mouthes of horſes that they may obey vs, vve

4 turne about al their body alſo. † And behold, the ſhippes, vvhereas they be great, and are driuen of ſtrong vvindes: yet are

are they turned about vvith a litle sterne whither the violẽce
of the director vvil. † So the tongue also is certes a litle mẽ- 5
ber, & [c]vaunteth great things. Behold hovv' much' fire what
a great vvood it kindleth? † And the tongue, is fire, a vvhole 6
vvorld of iniquitie. The tongue is set amoug our members,
vvhich defileth the vvhole bodie, & inflameth the vvheele of
our natiuitie, inflamed of hel. † For al nature of beastes & fou- 7
les and serpents & of the rest is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame, an vn- 8
quiet euil, ful of deadly poison. † By it vve blesse God & the 9
Father: & by it vve curse men vvhich are made after the simi-
litude of God. † Out of the self same mouth procedeth bles- 10
sing & cursing. These things must not be so done my brethrẽ.
† Doth the fountaine giue forth out of one hole svveete & 11
soure water? † Can, my brethren, the figge tree yeld grapes: 12
or the vine, figges? So neither' can the salt water yeld' sweete.
† Vvho is vvise and hath knowledge among you? Let him 13
shevv by good conuersation his vvorking in mildenesse of
vvisedom. † But if you haue bitter zeale, and there be con- 14
tentions in your hartes: glorie not and be not liers against
the truth. † for this is not [::] vvisedom descending from 15
aboue: but earthly, sensual, diuelish. † For vvhere zeale and 16
contention is: there is inconstancie, and euery peruerse
vvorke. † But the vvisedom that is from aboue, first certes is 17
chast: then peaceable, modest, suasible, cõsenting to the good,
ful of mercie and good fruites, not iudging, vvithout simu-
lation. † And the fruite of iustice, in peace is sovved, to them 18
that make peace.

[c] μεγαλαυχᾶ.

litle

can it yeld salt and svveete vvater.

[::] The difference betwixt the humane vvisedom, specially of heretikes: and the vvisedom of the Catholike Church & her children.

ANNOTATIONS
CHAP. III.

1. *Many maisters.*] He meaneth principally Sect-maisters that make them selues seueral Ringleaders in sundry sortes of new deuised doctrines: euery one arrogating to him self to be maister, and none so humble as to be a scholer, either to Gods Church and true Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdaine to be Luthers scholer, and Caluin to be the folower of Zuinglius.

Many maisters are many proud Sect-maisters.

CHAP. IIII.

By concupiscence and loue of this vvorld, vve are made enemies to God: but vve should rather humble vs to him, punishing our selues for our sinnes. 11 Against detraction, and rash iudging. 13 To remember alvvaies the vncertentie of our life.

FROM

1 FROM vvhence are vvarres & contentions among you? Are they not hereof? of your concupiſcences vvhich vvarre
2 in your members? † You couet: and haue not. you kil, & enuie: and can not obtaine. you contend and vvarre: and you haue not, becauſe you aſke not.
3 † You aſke, and receiue not: becauſe you aſke amiſſe: that you may conſume it on your cõcupiſ-
1. Io. 2, 15. 4 cences. † Aduouterers, know you not that the * frendſhip of this vvorld, is the enemie of God? Vvhoſoeuer therfore vvil be a frende of this vvorld: is made an enemie of God.
5 † Or do you thinke that the Scripture ſaieth in vaine: *To en-*
6 *uie doth the ſpirit couet vvhich dvvelleth in you?* † And :: giueth greater grace. For the which cauſe it ſaith, *God reſiſteth the proud, & giueth grace to the humble.*
Prou. 3, 35. 1 Pet. 5, 5.
7 † Be ſubiect therfore to God, but reſiſt the Deuil, and he
8 vvil flee from you. † c Approche to God, & he vvil approche to you. Cleanſe your handes, ye ſinners: and :: purifie your
9 hartes, ye double of minde. † Be miſerable, and mourne, & vveepe: let your laughter be turned into mourning: and ioy,
1 Pet. 5, 6. 10 into ſorovv. † * Be humbled in the ſight of our lord, and he
c μὴ κατα-λαλεῖτε ἀλλήλων 11 vvil exalt you. † c Detracte not one frõ an other my brethrẽ. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a
12 iudge. † For there is one lavv-maker, and iudge that can de-
Ro. 14, 4. 13 ſtroy and deliuer. † But thou, * vvhat art thou that iudgeſt thy neighbour?

Behold novv you that ſay, To day or to morovv vve vvil goe into that citie, and there certes vvil ſpend a yere, and
14 vvil traficke, and make our gaine. († vvho are ignorãt vvhat ſhal be on the morovv. For vvhat is your life? It is a vapour appearing for a litle vvhile, and aftervvard it ſhal vaniſh
15 avvay) † for that you ſhould ſay, :: If our Lord vvil: and,
16 If vve ſhal liue, vve vvil doe this or that. † But novv you reioyce in your arrogancies. Al ſuch reioycing, is vvicked.
17 † To one therfore knovving to doe good, and not doing it: to him it is ſinne.

a The boldnes of Hæretikes adding here the vvord *Scripture* to the text thus, *And the Scripture giueth greater grace.*

b Free vvil & mans owne endeuour neceſſarie in comming to God.

c He forbiddeth detractiõ, euil ſpeaking, ſlaundering.

:: Al promiſes and purpoſes of our worldly affaires are to be made vnder condition of Gods good liking & pleaſure: and it becommeth a Chriſtian man to haue vſually this forme of ſpeache in that caſe, *If God vvil, if God otherwiſe diſpoſe.*

ANNOTATION
CHAP. IIII.

Mans vvorking vvith Gods grace, is no derogation therevnto.

8. *Purifie your hartes.*] Man (vve see here) maketh him self cleane and purgeth his owne hart. Vvhich derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke vve deroga.e from Christs Passion, vvhen vve attribute such effects to our owne vvorkes, or to other secundarie helpes and causes.

CHAP. V.

By the damnatiõ to come vpon the vnmerciful riche, he exhorteth the persecuted to patience and by their ovvne revvard, and by examples. 12 Not to svveare at all in comon talke. 13 In affliction, to pray: in prosperitie, to sing: in sickenes, to call for the Priests, and that they pray ouer them and anoile them vvith oile: and that the sicke persons confesse their sinnes. 19 Finally, how meritorious it is, to conuert the erring vnto the right olike faith, or the sinner to amendment of life.

:: A feareful description of the miseries that shal befall in the next life to the vnmerciful couetous men.

GOE to novv ye riche men, vveepe, :: howling 1
in your miseries vvhich shal come to you. † Your 2
riches are corrupt: and your garmentes are eaten
of mothes. † Your gold and siluer is rusted: and 3
their rust shal be for a testimonie to you, and shal eate your
flesh as fire. You haue stored to your selues vvrath in the last
daies. † Behold the hire of the vvorkemen that haue rea- 4
ped your fields, vvhich is defrauded of you, crieth: and their
crie hath entred into the eares of the Lord of Sabboth. † You 5
haue made merie vpon the earth: and in riotousnes you haue
nourished your hartes in the day of slaughter. † You haue 6
presented, and slaine the iust one: and he resisted you not.

† Be patient therfore brethren, vntil the comming of our 7
Lord. Behold, the husband man expecteth the pretious fruite
of the earth: patiently bearing til he receiue the timely and
the latevvard. † Be you also patient, and confirme your 8
hartes: because the comming of our Lord is at hand.
† Grudge not brethren one against an other: that you be not 9
iudged. Behold, the iudge standeth before the gate. † Take 10
an example, brethren, of labour and patience, the prophetes:
vvhich spake in the name of our Lord. † Behold vve accoũt 11
them blessed that haue suffered. The sufferance of Iob
you haue heard, and the end of our Lord you haue seen, be-
cause our Lord is merciful and pitieful. † But before al things 12
my brethren, * svveare not, neither by heauen, nor by earth,
nor other othe whatsoeuer. But let your talke be, yea, yea: no,
no:

condemned

is at hand.

Mt. 5, 34

no: that you fall not vnder iudgement.

13 † Is any of you in heauineſſe? let him pray. Is he of a cheereful hart? let him ſing. † Is any man ſicke amõg you? "let him bring in the prieſtes of the Churche, and let them pray ouer him, *"anoiling him vvith oile in the name of our Lord. † and "the praier of faith "ſhal ſaue the ſicke: and our Lord "ſhal lift him vp: and if he be in ſinnes, "they ſhal be remitted him. † b" Confeſſe therfore your ſinnes one to an other: & pray one for an other that you may be ſaued. ¶ for the continual praier of a iuſt man auaileth much. † *Elias vvas a man like vnto vs paſſible: and vvith praier "he praied that it might not raine vpon the earth, and it rained not for three yeres and ſixe monethes. † And *he praied againe: and the heauen gaue raine, and the earth yelded her fruite. † My brethren, if any of you ſhal erre from the truth, & a man conuert him: † he muſt know that he vvhich maketh a ſinner to be conuerted from the errour of his vvay, "ſhal ſaue his ſoule from death, and :: couereth a multitude of ſinnes. ¶

13 The Epiſtle in a votiue Maſſe for the ſicke.

14 Mr.6,13

15

16 b The Epiſtle in *Maioribus Litanijs* on S. Markes day, and in the Rogation daies.

17 3 reg.17. Eccl.48. Lu.4,25

18 3.reg.18, 41.

b the heretikes tranſlate, *Acknowledge your ſinnes, &c.* So litle they can abide the very vvord of confeſſion.

:: He tha: hath the zeale of conuerting ſinners, procureth thereby mercie and remiſſion to him ſelf: vvhich is a ſingular grace.

ANNOTATIONS
CHAP. V.

4. *The hire.*] To vvithhold from the poore or labourer the hire or vvages that is due or promiſed to him for his ſeruice or vvorke done, is a great iniquitie, and one of thoſe fiue ſinnes vvhich in holy Vvrite be ſaid to call for vengeance at Gods hand, as vve ſee here. They be called in the Catechiſme, *Sinnes crying to heauen.* The other foure be, Murder, *Gen.* 18. v. 20. Vſurie, *Exod.* 22. v. 27. The ſinne againſt nature, *Gen.*18. v. 20. The oppreſſion and vexation of vvidovves, pupilles, ſtrangers, and ſuch like. *Ib. & Exod.* 3. v. 9.

The ſinnes crying to heauen.

12. *Sweare not.*] He forbiddeth not al othes, as the Anabaptiſts falſly ſay. for in iuſtice and iudgement vve may be by our lavvful Magiſtrate put to ſvveare, and may lavvfully take an othe, as alſo for the aduantaging of *any* neceſſarie truth vvhen time and place require. but the cuſtom of ſvvearing, and al vaine, light, and vnneceſſarie othes in our daily ſpeache do diſpleaſe God highly, and are here forbidden by the Apoſtle, as alſo by our Sauiour. *Mat.* 5.

Vvhat othes are lavvful, vvhat are not.

14. *Let him bring in the Priests.*] The Proteſtants for their ſpecial hatred of the holy order of Prieſthod, as els vvhere often, ſo here they corrupt the text euidently, tranſlating *Presbyteros*, elders. As though the Apoſtle had meant men of age, and not ſuch as vvere by holy office, Prieſts. S. Chryſoſtom vvho knevv the ſenſe and ſignification of the Greeke vvord according to the Eccleſiaſtical vſe and the vvhole Churches iudgement, better then any Proteſtant aliue, taketh it plainely for *Sacerdotes*, that is, Prieſts *li.* 3 *de Sacerdotio prope initium*. And if they confeſſe that it is a vvord of office vvith them alſo, though they call them Elders, and not Prieſts: then vve demaund vvhether the Apoſtle meane here men of that function vvhich they in their nevv Churches call Elders. If they ſay no, as they muſt needes (for Elders vvith them are not deputed ſpecially to publike praying or adminiſtration of the Sacraments, ſuch as the Apoſtle here require.h to be ſeen for) then they muſt needes graunt, that their Elders anſvver not to the function of thoſe vvhich in the nevv Teſtament are called *Presbyteri* in Greeke and Latin, and therfore both their tranſlation to be falſe and fraudulent, and alſo their naming of their nevv degrees or orders to be fond and incongruous.

Heretical tranſlation againſt Prieſthod.

Neither their *Elders* (ſo called) nor their Miniſters, can be thoſe vvhõ the Apoſtle here calleth, *Presbyteros.*

If they ſay their Miniſters be correſpondent to ſuch as vvere called *Presbyteri* in holy vvrite and in the Primitiue Church, and that they are the men vvhom the Apoſtle vvilleth to be called for to anoile

They haue no reaſon to call their Miniſters by that name.

anoile the ſicke & to pray for him, vvhy do they not then tranſlate *Presbyteros*, Miniſters? Which they might doe vvith as good reaſon, as call ſuch as they haue taken in ſteede of our Catholike Prieſts, Miniſters. Vvhich vvord being in large acception common to all that haue to doe about the celebration of diuine things, vvas neuer appropriated by the vſe either of Scripture or of the holy Church, to that higher function of publike adminiſtration of the Sacraments and Seruice, vvhich is Prieſthod: but to the order next vnder it, vvhich is Deaconſhip. And therfore if any ſhould be called Miniſters, their Deacons properly ſhould be ſo termed. And the Proteſtants haue no more reaſon to keepe the aſcient Greeke vvord of Deacon, appropriated to that office by the vſe of antiquity, then to keepe the vvord Prieſt, being made no leſſe peculiar to the ſtate of ſuch onely as miniſter the holy Sacraments, & offer the Sacrifice of the Altar. But theſe fellovves folovv neither Gods vvord, nor Eccleſiaſtical vſe, nor any reaſon, but mere phantaſie, noueltie, and hatred of Gods Church. And hovv litle they folovv any good rule or reaſon in theſe things may appeare by this, that here they auoid to tranſlate *Prieſts*, and yet in their Cómunion booke, in their order of viſiting the ſicke, they commonly name the Miniſter, *Prieſt*.

Their Deacós ſhould rather be called Miniſters.

They ſhould keepe the name Prieſt, as vvel as deacon.

14. *Anoiling vvith oile.*] Here is the Sacrament of extreme Vnction ſo plainely promulgated (for it vvas inſtituted, as al other Sacraments of the nevv Teſtament, by our Saulour Chriſt him ſelf, and, as Venerable Bede thinketh and other auncient vvriters, the anoiling of the ſicke vvith oile *Marc. 6.* pertaineth therevnto) that ſome Heretikes, for the euidence of this place alſo (as of the other for good vvorkes) deny the Epiſtle. Other (as the Caluiniſts) through their confidence of cunning ſhiftes and gloſes, confeſſing that S. Iames is the author, yet condemne the Church of God for vſing and taking it for a Sacrament. But vvhat diſhonour to God is it (vve pray them) that a Sacrament ſhould be inſtituted in the matter of oile, more then in the element of vvater? Vvhy may not grace & remiſſion of ſinnes be annexed to the one as vvel as to the other, vvithout derogation to God?

The Sacramẽt of EXTREME VNCTION.

The heretikes obiections againſt the ſaid Sacrament, anſvvered: and vvithal it is proued to be a Sacrament.

But they ſay, Sacraments endure for euer in the Church, this but for a ſeaſon in the Primitiue Church. Vvhat Scripture telleth them that this general and abſolute preſcription of the Apoſtle in this caſe, ſhould endure but for a ſeaſon? vvhen vvas it taken avvay, abrogated, or altered? They ſee the Church of God hath alvvaies vſed it vpon this vvarrant of the Apoſtle, vvho knevve Chriſts meaning and inſtitution of it better then theſe deceiued men, vvho make more of their ovvne fond gheſſes and cõiectures, grounded neither on Scripture nor vpon any circumſtance of the text, nor any one authentical author that euer vvrote, then of the expreſſe vvord of God. It vvas (ſay they) a miraculous practiſe of healing the ſicke, during onely in the Apoſtles time, and not long after. Vve aſke them vvhether Chriſt appointed any certaine creature or external element vnto the Apoſtles generally to vvorke miracles by. Him ſelf vſed ſometimes clay and ſpittle, ſometimes he ſent them that vvere diſeaſed, to vvaſh them ſelues in vvaters, but that he appointed any of thoſe or the like things for a general medicine or miraculous healing onely, that vve reade not, for in the beginning, for the better inducing of the people to faith and deuotion, Chriſt vvould haue miracles to be vvrought by ſundry of the Sacraments alſo. Vvhich miraculous vvorkes ceaſing, yet the Sacraments remaine ſtill vnto the vvorldes end.

Againe vve demaund, vvhether euer they read or heard that men vvere generally commaunded to ſeeke for their health by miraculous meanes. Thirdly, vvhether al Prieſts, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though ſome had, yet al theſe indifferently of vvhom the Apoſtle ſpeaketh, had not the gifts and many that vvere no Prieſts, had it, both men and vvomen, vvhich yet could not be called for, as Prieſts vvere in this caſe. And though the Apoſtle and others could both cure men and reuiue them againe, yet there vvas no ſuch general precept for ſicke or dead men, as this, to call for the Apoſtles to heale or reſtore them to life againe. Laſtly, had any external element or miraculous practiſe, vnles it vvere a Sacrament, the promiſſe of remiſſion of al kinde of actual ſinnes ioyned vnto it? or could S. Iames inſtitute ſuch a ceremonie him ſelf, that could ſaue both body and ſoule, by giuing health to the one, and grace and remiſſion to the other? At other times theſe contentious vvranglers raile at Gods Church, for annexing only the remiſſion of venial ſinnes to the element of vvater, made holy by the Prieſts bleſſing thereof in the name of Chriſt, and his vvord: and loe here they are driuen to hold that S. Iames preſcribed a miraculous oile or creature vvhich had much more povver and efficacie. Into theſe ſtraites are ſuch miſcreants brought that vvil not beleeue the expreſſe vvord of God, interpreted by the practiſe of Gods vniuerſal Church.

Remiſsion of ſinnes annexed to creatures.

Holy vvater.

Holy oile bleſſed by the Biſhop.

Venerable Bede in 9 Luc. ſaith thus. *It is deare that this myſterie was deliuered to the holy Church by the Apoſtles them ſelues, that the ſicke ſhould be anointed vvith oile conſecrated by the Biſhops bleſſing.* See for this, and for the aſſertion & vſe of this Sacrament, S. Innocentius *ep. 1 ad Decentium Eugubinum cap. 8. to. 1. Conc. & Lib. 2. de viſitatione infirmorum* in S. Auguſtine *cap. 4. Concil. Cabilonenſe 2. cap. 48. Conc. Wormatienſe cap. 72. to. 3. Conc. Aquiſgra. c. 8. Florentinum*, and other later Councels. S. Bernard in the life of Malachie *in fine*. This holy oile becauſe the faithful ſavv to haue ſuch vertue in the primitiue Church, diuers carried it home and occupied it in their infirmities, not vſing it in the Sacramental ſort vvhich the Apoſtle preſcribeth, as the Aduerſaries vnlearnedly obiect

The peoples deuotion tovvard ſuch hallowed creatures.

vnto

vnto vs: but as Christians nowv do (and then also did) concerning the vvater of Baptisme, vvhich they vsed to take home vvith them after it vvas hallowed, and to giue it their diseased to drinke

15. *The praier of faith.*] He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vvhen the partie is anoiled, vvhich no doubt are most auncient and Apostolike. Not that the vvord or praier alone should haue that great effect here mentioned, but ioyned vvith the foresaid vnction, as is plaine. The sacramẽtal vvordes.

15. *Shal saue.*] The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the terrours and tentations of the enemie, going about (specially in that extremitie of death) to driue men to desperation or distresse of minde and other damnable inconueniences. the vvhich effect is signified in the matter of this Sacrament specially. The three effects of this Sacrament.

15. *Shal lift him vp.*] Vvhen it shal be good for the saluation of the partie, or agreable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience ofte teacheth vs. Vvhich yet is not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vse of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

15. *They shal be remitted him.*] Vvhat sinnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it. this is the third effect. S. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not onely remit sinnes in baptisme, but aftervvard also, according to the saying of S. Iames, If any be sicke, let him bring in the Priests &c. l. i. 3 de Sacerd. prope initiũ.* Let the Protestats marke that he calleth *Presbyteros, sacerdotes*: that is, *Priests*, and maketh them the onely ministers of this Sacrament, and not elders or other lay men. By al vvhich you see this Sacrament of al other to be maruelous plainely set forth by the Apostle. Onely sicke men and (as * the Greeke vvord giueth) men very vveake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is praier, in such sort as vve see nowv vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemie by Heretikes vvould vvholy abolish. Priests (and not Elders) are the ministers of this sacrament.

* ἀσθενῶ

16. *Confesse therfore.*] It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it *he. 2 in Leuit.* & Venerable Bede vvriteth thus, *In this sentence* (saith he) *there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleeue to be saued by their daily praier. but the vncleannes of the greater leprosie let vs according to the lavv open to the Priest, and at his pleasure in vvhat maner and howv long time he shal commaund, let vs be carefal to be purified.* But the Protestants fleing from the very vvord confession in despite of the Sacrament, transtate thus, *Acknowledge your faultes one to an other* They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anoiling them, forgiuing them their sinnes, confession, and the like. *In hunc locum.* Confession

17. *He praied.*] The Scriptures to vvhich the Apostle alludeth, make no mẽtion of Elias praier. therfore he knevv it by tradition or reuelation. Vvhereby vve see that many things vnvvritten be of equal truth vvith the things vvritten. Truthes vnvvritten and knovven by tradition.

20. *Maketh to be conuerted.*] Here vve see the great reward of such as seeke to conuert Heretikes or other sinners from errour and vvickednes: and howv necessarie an office it is, specially for a Priest. Conuerting of soules

20. *Shal saue.*] Vve see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their praiers, preaching, correction, counsel, or othervvise. Yet the Heretikes are so foolish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation. Our saluation attributed to men, vvithout derogation to Christ.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.

OF S. Peter vve reade at large, both in the Goſpels, and in the Actes of the Apoſtles: and namely, that Chriſt deſigned him, and alſo made him his vicar (as S. Mathevv for that cauſe in the catalogue of the Apoſtles, calleth him Primus, the firſt, and all antiquitie Princeps Apoſtolorum, the Prince of the Apoſtles) and that he accordingly executed that office after Chriſtes departure, plating the Church firſt among the Ievves in Hieruſalem and in al that countrey and coaſtes about, as Chriſt alſo him ſelf before had preached to the Ievves alone. c. 10. v. 2.

But preaching at length to the Gentiles alſo, according to Chriſtes commiſſion (Mat. 28. v. 19.) and being novv come to Rome, the head citie of the Gentiles, from thence he vvriteth this Epiſtle to his Chriſtian Ievves having care of them in his abſence, no leſſe then vvhen he vvas preſent: and not to the Ievves that vvere at home, (belike becauſe they had S. Iames, or his ſucceſſor S. Simon Cleophæ, reſident vvith them) but * to them that vvere diſperſed in Pontus, Galatia, Cappadocia, and Bithynia. 1 Pet. 1.

And that he vvriteth it from Rome, him ſelf ſignifieth, ſaying: The Church that is in Babylon ſaluteth you. * Vvhere by Babylon he meaneth Rome, as al antiquitie doth interpret him: not, that he ſo calleth the Church of Rome, but the heathen ſtate of the Romane empire, vvhich then, and 300 yeres after, vnto the converſion of Conſtantinus the Emperour, did perſecute the elect Church of Rome, in ſo much that the firſt 33 Biſhops thereof vnto S. Silveſter, vvere al Martyrs. 1 Pet. 5.

* See the Annotation 1 Pet. 5. v. 13.

For the matter vvhereof he vvriteth, him ſelf doth ſignifie it in theſe vvordes: This Ioe the ſecond Epiſtle I vvrite to you, my deereſt, in vvhich (Epiſtles) I ſtirre vp by admonition, your ſincere minde, that you may be mindeful of thoſe vvordes &c. So he ſaith there of both together. And againe of the firſt to the ſame purpoſe, in an other place: I haue breefely vvritten, beſeeching and teſtifying that this is the true grace of God, vvherein you ſtand. For, there vvere at that time certaine Seducers (as * S. Auguſt. alſo hath told vs) vvho vvent about to teach Onely faith, as though good vvorkes vvere not neceſſarie, nor meritorious. there vvere alſo great perſecutions, to compel them vvith terrour to denie Chriſt & al his religiõ He therfore exhorteth thẽ accordingly, neither for perſecution neither by ſeduction to forſake it: though in the firſt, his exhortation is more principally againſt perſecution: and in the ſecond, more principally againſt ſeduction. The firſt epiſtle is noted to be very like to S. Paules epiſtle to the Epheſians, in vvordes alſo, and ſo thicke of Scriptures, as though he ſpake nothing els. 2 Pet. 3. 2 Pet. 3.

* See the Annotatiõ vpon S. Iames epiſtle c. 2. v. 21.

The time vvhen the firſt vvas vvritten, is vncertaine: the ſecond vvas vvritten a litle before his death, as is gathered by his vvordes in the ſame. c. 1. v. 14.

THE

THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their perſecutions (being newly by Baptiſme made the children of God) with the hope of their heauenly inheritance: 6 ſhewing how meritorious it is for them to be ſo conſtant in faith, 10 and confirming them therein with the authority of the Prophets and of the Holy Ghoſt. 15 Exhorting them to liue alſo accordingly in all holines, 21 conſidering the holines of God, the vprightnes of his iudgement, the price of their redemption by Chriſt, 22 and the vertue of the ſeede in them (Which is grace regenerative in Baptiſme) foretold by the Prophets alſo.

1 PETER an Apoſtle of IESVS Chriſt, to the electe ſtrangers of the diſper- The Epiſtle *In Cathedra S. Petri Rom.* Ian. 18.
2 ſion of Pontus, Galatia, Cappadocia, Aſia, and Bithynia, † according to the preſcience of God the Father, into ſanctification of the Spirit, vnto the obedience and ſprinkling of the bloud of IESVS Chriſt: Grace to you and peace be multiplied.

2 Cor. 1, 3. Eph. 1, 3. 3 † Bleſſed be God and the father of our Lord IESVS The Epiſtle for many martyrs.
Chriſt, vvho according to his great mercie hath regenerated
vs vnto a liuely hope, by the reſurrection of IESVS Chriſt
4 from the dead, † vnto an inheritance incorruptible, and in-
contaminate, and that can not fade, conſerued in the heauens
5 in you, † (vvho in the vertue of God are kept by faith
6 vnto ſaluatiō) ready to be reuealed in the laſt time. † wher-
in you ſhal reioyce, a litle novv if you muſt be made heauy
7 in diuerſe tentations: † that the probation of your faith
much more pretious then gold (vvhich is proued by the fire)
may be found vnto praiſe and glorie and honour in the re-
8 uelatiō of IESVS Chriſt: ¶ † vvhom hauing not ſeen, you
loue: in vvhom novv alſo not ſeing you beleeue: and be-
leeuing you reioyce vvith ioy vnſpeakable and glorified,
9 † receiuing the end of your faith, the ſaluation of your
ſoules

soules. † Of the vvhich saluation the Prophetes inquired & 10
searched, vvhich prophecied of the grace to come in you,
† searching vnto vvhich or vvhat maner of time the Spirit 11
of Christ in them did signifie: foretelling those passions that
are in Christ and the glories folovving: to vvhom it vvas re- 12
uealed, that not to thē selues, but to you they ministred those
things vvhich novv are told you by them that haue euange-
lized to you, the holy Ghost being sent from heauen, on
vvhom the Angels desire to looke.

† For the vvhich cause hauing the loines of your ∷ minde 13
girded, sober, trust perfectly in that grace vvhich is offered
you, in the reuelation of IESVS Christ, † as children of o- 14
bedience, not configurated to the former desires of your
ignorance: † but according to him that hath called you, the 15
Holy one, be you also in al conuersation holy: † because 16
it is vvritten: *You shal be holy, because I am holy.* † And if you in- 17
uocate the Father, him vvhich * vvithout acception of per-
sons iudgeth according to euery ones [c] vvorke: in feare con-
uerse ye the time of your peregrination. † Knovving that 18
* not vvith corruptible things, gold or siluer, you are redee-
med from your vaine conuersation of your fathers ∷ tradi-
tion: † but vvith the pretious bloud as it vvere of an im- 19
maculate and vnspotted lambe, Christ, † * foreknovven 20
in deede before the constitution of the vvorld, but mani-
fested in the last times for you, † vvhich by him are faithful 21
in God vvho raised him from the dead, and hath giuen him
glorie, that your faith and hope might be in God. † Making 22
your soules chaste in obedience of charitie, in the sincere
loue of the fraternitie from the hart loue ye one an other 23
earnestly: † borne againe not of corruptible seede, but in-
corruptible by the vvord of God vvho liueth and remai-
neth for euer. † For *al flesh is as grasse: and al the glorie thereof as the* 24
floure of grasse. the grasse is vvithered, and the floure thereof is fallen avvay.
† But the vvord of our Lord remaineth for euer, and this 25
is the vvord that is euangelized among you.

∷ Chastitie not onely of body but also of minde, is required. *S. Bede vpon this place.*

c God vvil iudge men according to euery ones vvorkes, and not by faith onely.

∷ He meaneth the errours of Gentility. or if he vvrite to the Iewes dispersed, he meaneth the yoke of the Law vvith the fond and heauy additiōs of their later Maisters, called *Deuterōses.* The rieretikes, to make it sound to the simple against the traditions of the Churche, corrupt the text thus *Which you haue receiued by tradition of the fathers.*

Leu. 11, 19. 20, 7 *Deu.* 10. *Ro.* 2. *Gal.* 2. 1 *Cor.* 6, 20. 7, 23 *Ro.* 16, 25. *Col.* 1, 26. *Tit.* 1, 2. *Esa.* 40, 6.

CHAP. II.

Novv

Now after their Baptisme, what must be their maner: 4 and being come to Christ, how happie they be above their incredulous brethren, according to the Scriptures also. 12 Wherupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subiects to higher Powers (how-soeuer some misconster Christian libertie) 14 and seruants to obey their Maisters. 19 And so, doing wel, though they suffer for it, it is very meritorious, 21 whereas Christ also not onely gaue them example, 24 but also by his death hath made them able to liue iustly.

1 PAYING avvay therfore al malice, and al guile, and ſimulations, and enuies, and al de-
2 tractions, † as infants euen novv borne, reaſonable, milke vvithout guile deſire ye,
3 that in it you may grovv vnto ſaluatiõ. † if yet you haue taſted that our Lord is ſvveete.
4 † Vnto vvhom approching, a liuing ſtone, of men in deede
5 reprobated, but of God elect and made honorable: † be ye alſo your ſelues ſuperedified as it vvere liuing ſtones, [a] ſpiritual houſes, a holy prieſthod, to offer [b] ſpiritual hoſtes, ac-
6 ceptable to God by IESVS Chriſt. † For the vvhich cauſe the Scripture conteineth, *Behold I put in Sion a principal corner ſtone*
7 *elect, pretious. and he that ſhal beleeue in him, ſhal not be confounded.* † To you therfore that beleeue, honour: but to them that beleeue not, *the ſtone vvhich the builders reiected, the ſame is made into the head of*
8 *the corner:* † and [*] a ſtone of offenſe, and a rocke of ſcandal, to them that ſtumble at the vvord, neither doe beleeue wher-
9 in alſo they are put. † But you are an [*] elect generation, a [c] kingly prieſthod, a holy nation, a people of purchaſe: that you may declare his vertues vvhich from darkeneſſe hath
10 called you into his maruelous light. † *Vvhich sometime not a people: but novv the people of God. Vvhich not hauing obtained mercie: but novv hauing obtained mercie.*

11 † My deereſt I beſeche you as ſtrangers & pilgrimes, [*] to
12 refraine your ſelues from carnal deſires which vvarre againſt the ſoule, † hauing your conuerſation good among the Gentiles: that in that vvherein they miſreport of you as of malefactors, by the good vvorkes conſidering you, [*] they
13 may glorifie God in the day of viſitation. † [*] Be ſubiect therfore to euery [::] humane [c] creature for God: vvhether it
14 be [*] to king, as excelling: † or to rulers as ſent by him to the
15 reuenge of malefactors, but to the praiſe of the good: † for ſo is the vvil of God, that doing vvel you may make the
16 ignorance of vnvviſe men to be dumme: † as free, & [*] not

The Epiſtle vpon Saturday in Eaſter weeke.

a ſpiritual houſe,

Eſ. 28, 16.

Pſ. 117. Mt. 21. Act. 4. Eſ. 8. Ro. 9, 33.

Exo. 19. Apoc. 1.

Oſe. 2. Ro. 9. Gal. 5, 16.

Mt. 5, 16 Ro. 13, 1.

c The Proteſtants can no more gather of this, that al Chriſtians be Prieſts: then, that al be kings: as is moſt plaine *Apocalyp. 1, 6.* and 5, 10. *Thou haſt made vs a kingdom (or kings) & prieſts.*

vvhereto alſo they are ordeined.

The Epiſtle vpõ the 3 Sunday after Eaſter.

:: So is the Greeke, but the Protest. in fauour of temporal lawes made againſt the Cath. religion, tranſlate it wery falſely thus, *to al maner ordinãce of mans* the ſelues boldly reiecting Eccleſiaſtical decrees as mẽs ordinances.

as hauing the freedom for a cloke of malice, but as the ſer-
c In this ſpeache is often commended the vnitie of al Chriſtians among them ſelues.
uants of God. † Honour al men. c Loue the fraternitie. Feare 17
God. Honour the king.

† Seruants be ſubiect in al feare to your maiſters, not only 18
to the good & modeſt, * but alſo to the vvaivvard. † For this 19
is thanke, if for cõſcience of God a man ſuſtaine ſorovves, ſuf-
fering vniuſtly. † For vvhat glorie is it: if ſinning, and buf- 20
feted you ſuffer? but if doing vvel you ſuſtaine patiently:
The Epiſtle vpõ the 2 Sunday after Eaſter.
this is thanke before God. † For vnto this are you called: 21
becauſe Chriſt alſo ſuffred for `vs', leauing `you' an example
that you may folovv his ſteppes. † *vvho did no ſinne, neither vvas* 22
guile found in his mouth. † vvho vvhen he vvas reuiled, c did not 23
reuile: vvhen he ſuffred, he threatened not: but deliuered him
ſelf to him that iudged him vniuſtly. † vvho him ſelf * bare 24
our ſinnes in his body vpon the tree: that dead to ſinnes, we
may liue to iuſtice. by vvhoſe ſtripes you are healed. † For 25
you vvere as ſheepe ſtraying: but you be conuerted novv
to the Paſtor and Biſhop of your ſoules. ✠

`you' vs Eſ. 53,9. c ὁν δὲ λοιδορούμενον Eſ. 53,4. Mt. 8,17

ANNOTATIONS
CHAP. II.

Spiritual hoſtes and Prieſts.
1. *Spiritual hoſtes.*] Here vve ſee, that as he ſpeaketh of ſpiritual hoſtes, vvhich euery Chriſtian man offereth, ſo he ſpeaketh not properly of prieſthod, vvhen he maketh al Prieſts, but of a ſpiritual prieſthod. Which ſpiritual prieſthod vvas alſo in al the Iewes: but the prieſthod (properly ſo called) vvas onely in the ſonnes of Aaron, and they offered the ſacrifices (properly ſo called) vvhich none beſides might offer.

Obedience to temporal princes.
13. *Be ſubiect.*] Not onely our Maiſter Chriſt, but the Apoſtles and al Chriſtians vvere euer charged by ſuch as thought to bring them in hatred vvith Princes, vvith diſobedience to kings and temporal Magiſtrates. therfore both * S. Paul and this Apoſtle do ſpecially vvarne the faithful, that they giue no occaſiõ by their ill demeanure to ſecular Princes, that the Heathen ſhould count them diſobedient or ſeditious vvorkers againſt the States of the vvorld. Ro. 13.

God inſtituted the Spiritual gouernemẽt in more excellẽt maner then the temporal.
13. *To euery humane creature.*] So he calleth the temporal Magiſtrate elected by the people, or holding their Soueraintie by birth & carnal propagation, ordained for the vvorldly vvealth, peace, and proſperitie of the ſubiects: to put a difference betvvixt that humane Superiority, and the ſpiritual Rulers and regiment, guiding and gouerning the people to an higher end, and inſtituted by God him ſelf immediatly. for Chriſt did expreſly conſtitute the forme of regiment vſed euer ſince in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apoſtles and Diſciples, giuing them their ſeueral authorities. Aftervvard * God guided the lot for choiſe of S. Matthias in Iudas place: and the Holy Ghoſt expreſly and namely ſeuered and choſe Paul and Barnabas vnto their Apoſtolical function: and generally the Apoſtle ſaith of al ſpiritual Rulers, *The holy Ghoſt hath placed you to rule the Church of God.* Act. 1. Act. 20.

And although al power be of God, and kings rule by him, yet that is no otherviſe, but by his ordinarie concurrence, and prouidence, vvhereby he procureth the earthly cõmodity or vvealth of men, by maintaining of due ſuperiority and ſubiection one tovvards an other, and by giuing power to the people and Commonvvealth to chooſe to them ſelues ſome kinde or forme of Regiment, vnder vvhich they be content to liue for their preſeruation in peace and tranquillity. But Spiritual ſuperiority is far more excellent, as in more excellent ſort depending, not of mans ordinance, election, or (as this Apoſtle ſpeaketh) creation, but of the Holy Ghoſt, vvho is alvvaies reſident in the Church (vvhich is Chriſts body myſtical, and therfore an other manner of Commonvvealth

monvvealth then the earthly) concurring in singular sort to the creation of al necessarie Officers
Eph. 4. in the said Church, euen to the vvorlds end, as S. Paul vvriteth to the Ephesians.

Lest therfore the people, being then in so precise sort alvvaies vvarned of the excellencie of
Hebr. 13. their Spiritual gouernours and of their obedience tovvard them, might neglect their duelies to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then: therfore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Christians, vvhom he calleth humane creatures.

13. *To the king as excelling.*] Some simple heretikes & others also not vnlearned, at the begiging, for lacke of better places, vvould haue proued by this, that the king vvas head of the Church, and aboue al Spiritual rulers: and to make it sound better that vvay, they falsely translated it, *To the king as to the chefe head.* in the Bible of the yeer 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius *ep. ad Smyrnenses*, vvhere he exhorteth them first to honour God, next the Bishop, & then the king.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrates vnder him.

This is an inuincible demōstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the newe Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. for they vvere bound in temporal things to obey the heathen being lavvful kings, to be subiect to them euen for conscience, to keepe their temporal lavves, to pay them tribute, to pray for them, and to doe al other natural duties: and more no scriptures binde vs to doe to Christian kinges.

Christiā Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

16. *Not as hauing.*] There vvere some Libertines in those daies, as there be nowe, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

Libertines.

18. *But also the vvaiward.*] The Vvicleffites and their folovvers in these daies, sometimes to moue the people vnto sedition, held and teach that maisters and magistrates lose their autoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Vvhich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expresly commaunded to obey euen the ill-conditioned. vvhich must be alvvaies vnderstood, if they commaund nothing against God, for then this rule is euer to be folovved. *Vve must obey God rather then men.* Act. 5, 29.

Deadly sinnes of Princes or Superiors exempt not the subiectes frō obedience, as Wicleffe held.

CHAP. III.

The dutie of vviues and husbands to eche other. 9 None to doe or speake euil by their persecutors, 15 but to answer them alvvaies vvith modestie, and specially vvith innocencie, after the example of Christ most innocent: vvhose body though they killed, yet his soule liued and preached aftervvard to the soules in Hel (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.

1 IN like maner also * let the vvomen be subiect to their husbandes: that if any beleeue
Eph. 5, 28. Col. 3, 18. not the vvord, by the conuersation of the
2 vvomen vvithout the vvord they may be
1 Tim. 2, 9. 3 vvonne, † considering your chast conuersation in feare. † Vvhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures:
4 † but the man of the hart that is hidden, in the incorruptibi-

Hovv vviues should behaue themselues tovvard their husbands.

Against the proud, curious and costly attire of vvomē, vvherein this il time of ours excedeth.

litie of a quiet and a modeſt ſpirit, vvhich is riche in the ſight of God. † For ſo ſometime the holy vvomen alſo that truſted in God, adorned them ſelues, ſubiect to their ovvne huſbandes. † As *Sara obeied Abraham, calling him lord: 5 6
Gen. 18.
cvvhoſe daughters you are, doing vvel, and not fearing any perturbation. † Huſbandes likevviſe, dvvelling vvith them 7
c Ie
Hovv huſbands ſhould behaue them ſelues tovvard their vviues.
according to knovvledge, as vnto the vveaker feminine veſſel imparting honour, as it vvere to the coheires alſo of the grace of life: that your praiers be not hindered.

† And `in fine' al of one minde, hauing compaſſion, louers 8
`in faith
of the fraternitie, merciful, modeſt, humble. † * not ren- 9
Pro. 17, 13. Mat. 5,44.
dering euil for euil, nor curſe for curſe: but contrariewiſe, bleſſing: for vnto this are you called, that you may by inheritãce poſſeſſe a benediction. † *For he that vvil loue life, and ſee good daies:* 10
Pſ. 33, 13
let him refraine his tong from euil, and his lippes that they ſpeake not guile. † *Let* 11
him decline from euil, and doe good: let him enquire peace, and folovv it; † *be-* 12
cauſe the eies of our Lord are vpon the iuſt, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things. † And vvho is 13
he that can hurt you, if you be emulators of good? † But* & 14
Mat. 5, 10.
if you ſuffer ought for iuſtice, bleſſed are ye. And the feare of them feare ye not, & be not troubled. † But ſanctifie our 15
Lord Chriſt in your hartes, ready alwaies to ſatiſfie euery one that aſketh you a reaſon of that hope vvhich is in you: † but 16
vvith modeſtie and feare, hauing a good conſcience: that in that vvhich they ſpeake il of you, they may be confounded vvhich calumniate your good conuerſation in Chriſt. † For 17
it is better to ſuffer as doing vvel (if the vvil of God vvil haue it ſo) then doing il.

The Epiſtle vpon friday in Eaſter vveeke.
† Becauſe Chriſt alſo died once for our ſinnes, the iuſt for 18
the vniuſt: that he might offer vs to God, mortified certes in fleſh, but quickened in ſpirit. † In the vvhich ſpirit comming 19
he preached "to' them' alſo that vvere in priſon: † vvhich 20
thoſe ſpirites
had been "incredulous ſometime, * vvhen they expected the patience of God in the daies of Noë, vvhen the arke vvas a building: in the vvhich, fevv, that is, * eight ſoules vvere ſaued by vvater. † Vvherevnto Baptiſme being" of the like forme 21
Gen. 6. Mat. 24 Gen. 7, 7
novv ſaueth `you' alſo: not the laying avvay of the filth of the fleſh, but "the examination of a good conſcience tovvard God by the reſurrection of Ieſvs Chriſt. † vvho is on the 22
' vs
right hand of God, + ſvvallovving death, that vve might be made heires of life euerlaſting: being gone into heauen, Angels and Potentates and Povvers ſubiected to him.

AN

ANNOTATIONS
CHAP. III.

19. *To them that were in prison.*] S. Auguſtine in his 99 Epiſtle *in principio*, confeſſeth this place to be exceding hard to vnderſtand, & to haue many difficulties vvhich he could neuer explicate to his ovvne ſatisfaction. Yet vnto Heretikes this and al other texts be eaſie, not doubting but that is the ſenſe vvhich them ſelues imagin, vvhatſoeuer other men deeme thereof. S. Auguſtine onely findeth him ſelf ſure of this, that Chriſts deſcending into Hel in ſoule after his death, is plainely proued hereby. Vvhich thing he declareth there, to be conformable to diuers other expreſſe vvordes of holy Vvrite, and namely to this ſame Apoſtles ſermon *Act.* 2. And at length he concludeth thus, *Quis ergo niſi infidelis negauerit fuiſſe apud inferos Chriſtum?* that is, *Therfore vvho but an infidel, vvil deny that Chriſt vvas in Hel?* Caluin thē (you ſee) vvith al his folovvers are infidels, vvho in ſteede of this deſcending of Chriſt in ſoule after his death, haue inuented an other deſperate kinde of Chriſts being in Hel, vvhē he vvas yet aliue on the Croſſe. *S.* Athanaſius alſo in his epiſtle cited by S. Epiphanius *hær.* 77 *in principio*, and in his booke *de Incarnatione Verbi propius initio*, S. Cyril *de recta fide ad Theodoſium*, Oecumenius, and diuers others vpon this place, preue Chriſts deſcending to Hel. As they likevviſe declare vpon the vvordes folovving, that he preached to the ſpirites or ſoules of mē deteined in Hel or in Priſon.

Chriſt in ſoule deſcēded vnto hel, vvhiles his body lay in the grave.

The Caluiniſts denying the ſame, are (by S. Auguſtines iudgement) infidels.

But vvhether this vvord *Priſon* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abrahams boſome, or ſome other place of temporal chaſtiſement: and, to vvhom he preached there, and vvho by his preaching or preſence there vvere deliuered, and vvho they vvere that are called, *Incredulous in the daies of Noë*: al theſe things S. Auguſtine calleth great profundities, confeſſing him ſelf to be vnable to reache vnto it: onely holding faſt and aſſured this article of our faith, that he deliuered none deputed to damnation in the lovveſt hel, and yet not doubting but that he releaſed diuers out of places of paines there. vvhich can not be out of any other place then Purgatorie. See the ſaid Epiſtle, vvhere alſo he inſinuateth other expoſitions for explication of the manifold difficulties of this hard text, vvhich vvere to long to reherſe, our ſpecial purpoſe being onely to note briefely the things that touche the controuerſies of this time.

Certaine difficulties whereof S. Auguſtine doubteth.

Purgatorie.

20. *Incredulous ſometime.*] They that take the former vvordes, of Chriſts deſcending to Hel, and deliuering certaine there detemed, do expound this, not of ſuch as died in their infidelitie or vvithout al faith in God, for ſuch vvere not deliuered: but either of ſome that once vvere incredulous, and aftervvard repented before their death: or rather and ſpecially of ſuch as othervviſe vvere faithful, but yet truſted not Noës preaching by his vvorke and vvord, that God vvould deſtroy the vvorld by vvater. Vvho yet being othervviſe good men, vvhen the matter came to paſſe, vvere ſorie for their errour, and died by the ſhoud corporally, but yet in ſtate of ſaluation, and being chaſtiſed for their fault in the next life, vvere deliuered by Chriſts deſcending thither. and not they onely, but al others in the like conditiō. For the Apoſtle giueth theſe of Noës time but for an example.

Vvhat vvere the incredulous perſons of vvhom the Apoſtle here ſpeaketh.

21. *Of the like forme.*] The vvater bearing vp the Arke from ſinking, and the perſons in it from drovvning, vvas a figure of Paptiſme, that likevviſe ſaueth the vvorthie receiuers from euerlaſting periſhing. *At Noë* (ſaith S. Auguſtine) *vvith his, vvas deliuered by the vvater and the vvood, ſo the familie of Chriſt by Baptiſme ſigned vvith Chriſts Paſſion on the Croſſe.* *Ibid. c.17.* *Li.* 12. *Cont. Fauſtum c.* 14. Againe he ſaith, that as the vvater ſaued none out of the Arke, but vvas rather their deſtruction: ſo the Sacrament of Paptiſme receiued out of the Catholike Church at Heretikes or Schiſmatikes hands, though it be the ſame vvater and Sacrament that the Catholike Church hath, yet profiteth none to ſaluation, but rather vvorketh their perdition. Vvhich yet is not meant in caſe of extreme neceſsitie, vvhen the partie ſhould die vvithout the ſaid Sacrament, except he tooke it at an Heretikes or Schiſmatikes hand. Neither is it meant in the caſe of infants, to vvhom the Sacrament is cauſe of ſaluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto ſuch to be baptized, be in no ſmall fault. S. Hierom to Damaſus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that vvere ſaued in the Arke: al other Schiſmatikes and Heretikes, to the reſt that vvere drovvned. *Ep.* 57.

Noës Arke & the vvater, a figure of chriſts Croſſe & Baptiſme.

Baptiſme receiued of Heretikes or Schiſmatikes, vvhen damnable, vvhen not.

21. *The examination of a good conſcience.*] The Apoſtle ſeemeth to allude here to the very forme of Catholike Baptiſme, conteining certaine interrogatories and ſolemne promiſes made of the articles of the Chriſtian faith, and of good life, and of renouncing Satan and al his pompes and vvorkes vvhich (no doubt) hovvſoeuer the Caluiniſts ſeeme of them, are the very Apoſtolike ceremonies vſed in the miniſtration of this Sacrament. *See S. Denys in fine Ec. hierarchiæ. S. Cyril li.* 12. *in Io. c.* 64. *S. Auguſtine ep.* 23. *S. Baſil de Sp. ſancto c.* 12 *and* 15. *S. Ambroſe de iis qui myſteriis initiantur c.* 2. 3. 4.

The ceremonies of Baptiſme, namely *Abrenuncio &c.*

CHAP. IIII.

That they arme themselues to sinne no more after Baptisme, against the temptations of the Heathen, considering that the generall end nerue approcheth. 8 Specially towards their owne Christians to shewe their charitie, hospitalitie, and grace, doing al to the glorie of God. 12 And as for being persecuted because they are Christians, to reioyce, considering the reward that they shal haue with Christ, and damnation that they annoid thereby.

CHRIST therfore hauing suffered in the flesh, be you also armed with the same cogitation. becauſe he that hath suffered in the flesh, hath ceased from sinnes: 1
† that now not after the desires of men, 2
but according to the will of God he liue the rest of his time in the flesh. † For the 3
time past sufficeth (to accomplish the will of the Gentiles) them that haue walked in riotousnes, desires, excesse of wine, banketings, potations, and vnlawful seruices of Idols.
† Wherein they maruel blaspheming, you not concurring 4
into the same confusion of riotousnes. † who shal render 5
account to him, which is ready to iudge the liuing and the dead. † For, for this cause also was ⁂ it euangelized to the 6
dead: that they may be iudged in deede according to men, in the flesh: but may liue according to God in the Spirit.
† And the end of al 'shal approche'. 7 *is at hand.*

† Be wise therfore: and watch in praiers. † But before 8
al things, hauing mutual charitie cõtinual among your selues: *Prou.10*
becauſe* charitie couereth the multitude of sinnes. †* Using 9 *Ro. 12, Heb.13.*
hospitalitie one towards an other without murmuring.
† * Euery one as he hath receiued grace, ministring the same 10 *Ro.12,6.*
one towards an other: as good dispensers of the manifold grace of God. † If any man speake, as the wordes of God. 11
if any man minister: as of the power, which God administreth. that in al things God may be honoured by IESVS Christ: ✠ to whom is glorie and empire for euer and euer. Amen.

† My deerest, thinke it not strange in the feruour which 12
is to you for a tẽtation, as though some new thing happened
to you: † but communicating with the passions of Christ, 13
be glad, that in the reuelation also of his glorie you may be glad reioycing. †* If you be reuiled in the name of Christ, 14 *Mt.5,11.*
you shal be blessed: because that which is of the honour, glorie,

⁂ It hath the same difficulty and sense that the other like wordes haue before, *Chap.3.* See the annotation there *v.* 19. and S. Aug. *ep.69.* & Oecumenius *vpon this place.*

The Epistle vpon Sunday next after the Ascension.

The Epistle for a Martyr.

glorie, and vertue of God, and the Spirit vvhich is his, ſhal
15 reſt vpon you. † But let none of you ſuffer as a murderer,
or a theefe, or a railer, or a coueter of other mens things.
16 † But if as a Chriſtian, let him not be aſhamed, but let him
Hier. 25, 29. 17 glorifie God in this name. † for* the time is "that iudge-
ment begin of the houſe of God. And if firſt of vs: vvhat
ſhal be the end of them that beleeue not the Goſpel of God?
Prou. 11, 31. 18 † And *"if the iuſt man ſhal ſcarſe be ſaued: where ſhal the
19 impious and ſinner appeare? † Therfore they alſo that ſuf-
fer according to the vvil of God, let them commend their
ſoules to the faithful creator, in good deedes. ℣

ANNOTATIONS
CHAP. IIII.

9. *Charitie couereth.*] Faith onely cannot iuſtifie, ſeeing that charitie alſo doth cauſe remiſsion of ſinnes. And ſaying charitie, he meaneth loue and charitable vvorkes tovvard our neighbours, vnto vvhich vvorkes of mercie the Scriptures do ſpecially attribute the force to extinguiſh al ſinnes. See S. Auguſtine *c. 69 Enchiridij and tract. 1. in ep. 1. Io. c. 1.* and venerable Bede *vpon this place.* And in the like ſenſe the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our ſinnes. *Prouerb. c. 10. Eccleſiaſtici 12. v. 2. Danielis c. 4. v. 24.*

Not only faith. Vvorkes of mercie.

17. *That iudgement begin.*] In this time of the new Teſtament, the faithful and al thoſe that meane to liue godly (ſpecially of the Clergie) muſt firſt and principally be ſubiect to Gods chaſtiſement and temporal afflictions, vvhich are here called iudgement. Vvhich the Apoſtle recordeth for the comfort and confirmation of the Catholike Chriſtians, vvho vvere at the time of the vvriting hereof, exceedingly perſecuted by the heathen Princes & people.

The better mē moſt afflicted in this life.

18. *If the iuſt.*] Not that a man dying iuſt and in the fauour of God, can afterward be in doubt of his ſaluation, or may be reiected of God: but that the iuſt being both in this life ſubiect to aſſaults, tentations, troubles, and dangers of falling from God and loſing their ſtate of iuſtice, & alſo oftentimes to make a ſtraite count, & to be temporally chaſtiſed in the next life, cannot be ſaued vvithout great vvatch, feare, and trembling, and much labouring and chaſtiſement. And this is far contrarie to the Proteſtants doctrine, that putteth no iuſtice but in faith alone, maketh none iuſt in deede and in truth, teacheth men to be ſo ſecure and aſſured of their ſaluation, that he that hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleeue ſtedfaſtly that he is one of the elect, he ſhal be as ſure of his ſaluation immediatly after his departure, as the beſt liuer in the vvorld.

The iuſt man him ſelf is hardly ſaued.

Againſt the vaine ſecuritie of only faith.

CHAP. V.

He exhorteth Prieſts to feede their flocke, onely for Gods ſake and reward of heauen, vvithout al lordlines. 5 the laie to obey: al to be humble one toVVards an other. & to be conſtant in the Catho. faith, conſidering it is not man, but that lion the Diuel that perſecuteth them, 9 as he doth the vvhole Church alſo, & that God vvil after a vvhile make them ſecure in heauen.

THE

The Epistle for S. Apollinaris Iul. 23.

THE" seniors therfore that are among 1
you, I beseche, my self a fellovv senior
vvith them and a vvitnesse of the pas-
sions of Christ, vvho am also partaker
of that glorie vvhich is to be reuealed
in time to come: † feede the flocke of 2
God vvhich is among you [c] prouiding
not by constrainte, but vvillingly ac-
cording to God: :: neither for filthie lucre sake, but volun-
tarily: † neither as" ouerruling" the Clergie, but made exam- 3
ples of the flocke from the hart. † And vvhen the prince of 4
pastors shal appeare, you shal receiue the incorruptible
" crovvne of glorie.

:: Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therfore much to be auoided.

The Epistle vpon the 3 Sũday after Pentecost.

† In like maner ye yong men be subiect to the seniors. 5
And do ye al insinuate humilitie one to an other, because
God resisteth the proude: and to the humble he giueth grace. † * Be ye 6
humbled therfore vnder the mightie hand of God, that he
may exalt you in the time of visitation: † * casting al your 7
carefulnes vpon him, because he hath care of you. † Be so- 8
ber and vvatch: because your aduersarie the Deuil as a roaring
lion goeth about, seeking vvhom he may deuoure. † vvhom 9
resist ye, strong in faith: knovving that the self same afflic-
tion is made to that your fraternitie vvhich is in the vvorld.
† But the God of al grace, vvhich hath called vs vnto his e- 10
ternal glorie in Christ IESVS, he vvil perfite you hauing suf-
fered a litle, and confirme, and stablish you. † To him be 11
glorie and empire for euer and euer. Amen. ¶

† By Syluanus a faithful brother to you, as I thinke, I 12
haue breefely vvritten: beseching and testifying that this is
the true grace of God, vvherein you stand. † The Church 13
saluteth you," that is in Babylon, coëlect: and Marke my
sonne. † * Salute one an other in a holy kisse. Grace be to 14
al you vvhich are in Christ IESVS. Amen.

[c] ἐπισκοποῦντες

Prou 3. Iac. 4. Iac. 4. Psa 54. Mt. 6, 25

Ro. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

ANNOTATIONS
CHAP. V.

Senior in the vulgar translation is often Priest or Bishop. *See Act. 15.*

1. *Seniors.*] Though the Latin, *Senior*, be not appropriated to holy order by vse of speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord *Presbyter*, vvhich the Apostle here vseth, is here also (as commonly in other places of the new Testament) a vvord of Ecclesiastical office, and not of age, and is as much to say as *Priest* or *Bishop*. For the Apostle him self being of that order, speaketh (as by his vvordes it is plaine) to such as had charge of soules, saying, *Feede the flocke of God vvhich is among you.*

Because

Becauſe vve folow the vulgar latin tranſlation, vve ſay *Seniors* and *Senior*: vvhereas othervviſe vve might and ſhould ſay according to the Greeke, *The Prieſts therfore I beſeech, my ſelf a fellovv-prieſt vvith them.* So doth S. Hierom read (*Proſbyteros compreſbyter*) and expound ep. 85. So tranſlateth Eraſmus, and Beza him ſelf.

3. *Overruling.*] Not ſuperiority, preeminence, ſoueraínty, or rule on the one ſide, nor obedience, ſubiection, and inferiority on the other ſide, be forebidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humility, meekenes, moderation are commended in Eccleſiaſtical Officers. the Greeke vvord here of ruling or ouerruling, being the ſame that our Sauiour vſeth in the Goſpel of the tyrannical rule of ſecular Heathen Princes, ſaying to his Apoſtles, that it ſhal not be ſo among them: according as here the prince of the Apoſtles teacheth his brethren the Eccleſiaſtical rulers.

κατακυριεύοντες. Mat. 20. v. 25.

Not Superioritie but tyrannie and lordlines is forbidden in the Clergie.

3. *The Clergie.*] Some of the Engliſh nevv tranſlations turne it corruptly, *Pariſhes*: others, *heritages*: both, to auoid the moſt knovven, true, and common vvord in al Chriſtian languages, to vvit, *Clergie*, a vvord, by vſe of al antiquity, & agreably to the holy Scriptures, made proper to the Spiritualty or Clergie. though in an other more vulgar acception it may agree to al Chriſts choſen heritage, as vvel of lay people as Prieſts. vvhich the Proteſtants had rather folovv, becauſe they vvill haue no difference betvvene the laity & the Clergie. But the holy fathers far othervviſe euen from the beginning. Vvhereof ſee S. Cyprian *ep.* 4. 5. 6. &c. And S. Hierom *ep.* 2 to Nepotianus *c.* 5. vvhere he interpreteth this vvord. *Therfore* (ſaith he) *Clericus*, that is, *a Clergie man, vvhich ſeruath the Church of Chriſt, let him firſt interprete his name, and the ſignification of the name being declared, let him endeuour to be that vvhich he is called.* If κλῆρος (Clerus) *in Greeke, be called in Latin, Sors, therfore are they called* Clerici, *that is, Clergie men, becauſe they are of the lot of our Lord, or becauſe our Lord him ſelf is the lot or portion of Clergie men &c.*

Heret. tranſlation.

The name of Clergie and Clerke.

Vvhich calling no doubt vvas taken out of the holy Scriptures, *Numer.* 18. and *Deutero.* 18. vvhere God is called the inheritance, lot, and portion of the Prieſts and Leuites: and novv vvhen men be made of the Clergie, they ſay, *Dominus pars hereditatis mea.* that is, *Our Lord is the portion of mine inheritance.* but ſpecially out of the nevv Teſtament. *Act.* 1, 17. 25. and 8, 21. Vvhere the lot or office of the Eccleſiaſtical miniſterie is called by this vvord κλῆρος, Clerus. See in Venerable Bede the cauſes vvhy this holy ſtate being ſeuered by name from the Laity, doth vveare alſo a crovvne on their head for diſtinction. *Lib.* 5. *hiſt. Angl. c.* 22.

κληρονομία. κλῆρος. μερὶς.

Prieſts crovvnes.

4. *Crovvne of glorie.*] As life euerlaſting ſhal be the revvard of al the iuſt, ſo the preachers & Paſtors that doe vvel, for their doing ſhal haue that revvard in a more excellēt degree, expreſſed here by theſe vvordes, *Crovvne of glorie.* according to the ſaying of Daniel c. 12. *They that ſleepe in the duſt of the earth, ſhal avvake, one ſort to life euerlaſting, others to euerlaſting rebuke. but ſuch as be learned, ſhal ſhine as the brightnes of the firmament: and ſuch as inſtruct many to iuſtice, ſhal be as ſtarres, during al eternitie.*

The heauenly crovvne of Doctors and preachers.

31. *That is in Babylon.*] The Proteſtants ſhevv thēm ſelues here (as in al places vvhere any controuerſie is, or that maketh againſt them) to be moſt vahoneſt and partial handlers of Gods vvord. The auncient fathers, namely S. Hierom *in Catalogo de ſcriptoribus Eccleſiaſticis, verbo Marcus*: Euſebius *li.* 2 *c.* 14 *hiſt. Oecumenius* vpon this place: and many moe agree, that Rome is meant by the vvord Babylon, here alſo as in the 16 and 17 of the Apocalypſe: ſaying plainely, that S. Peter vvrote this Epiſtle at Rome, vvhich is called Babylon for the reſemblance it had to Babylon that great citie in Chaldæa (vvhere the Ievves vvere captiues) for magnificence, Monarchie, reſort and confuſion of al peoples and tongues, and for that it vvas before Chriſt and long after, the ſeate of al Ethnike ſuperſtition & idolatrie, & the ſlaughter houſe of the Apoſtles & other Chriſtian men, the Heathen Emperours thē keeping their cheefe reſidēce there. See S. Leo *Ser.* 1 *in Nat. Petri & Pauli.*

S. Peter vvriteth from Babylon, that is, Rome.

Vvhy Rome vvas called Babylon.

This being moſt plaine, and cōſonant to that vvhich folovveth of S. Marke, vvhom al the Eccleſiaſtical hiſtories agree to haue been Peters ſcholer at Rome, and that he there vvrote his Goſpel: yet our Aduerſaries fearing hereby the ſequele of Peters or the Popes ſupremacie at Rome, deny that euer he vvas there, or that this Epiſtle vvas vvritten there, or that Babylon doth here ſignifie Rome: but they ſay that Peter vvrote this Epiſtle at Babylon in Chaldæa, though they neuer reade either in Scriptures or other holy or profane hiſtorie, that this Apoſtle vvas euer in that tovvne. but ſee their ſhameles partiality. here Babylon (ſay they) is not taken for Rome, becauſe it vvould folovv that Peter vvas at Rome & c. but in the Apocalypſe vvhere al euil is ſpoken of Babylon, there they vvill haue it ſignifie nothing els but Rome, and the Romane Church alſo, not (as the fathers interprete it) the temporal ſtate of the Heathen Empire there. So do they folovvin euery vvord no other thing but the aduantage of their ovvne hereſie. See the Annotation vpon the laſt of the Romans v. 16. and vpon the 17 of the Apocalypſe. v. 5.

The Proteſtants vvil haue Babylon to ſignifie Rome in other places but not here.

And as for their vvrangling vpon the ſupputation of the time of his going thither, and the number of yeres that he vvas there, & the diuerſitie that ſeemeth to be in the Eccleſiaſtical vvriters concerning the ſame, read B. Fiſher and other that ſubſtantially anſvver al ſuch cauils. And if ſuch contentious reaſoning might take place, vve ſhould hardly beleeue the principal things recorded either in Eccleſiaſtical hiſtories, or in the Scriptures them ſelues. Concerning the time of

The Proteſtants vvrāgle about the time of Peters being at Rome.

Christs fleing into Ægypt, of the comming of the Sages to adore him, yea of the yeres of his age, & time of his death, al ancient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal vve therfore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the historles that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainely, vvhen Dauid first came to Saul, and the like? doubt they vvhether the vvorld vas euer created, becauſe the count of the yeres is diuers? Do they not beleeue that Paradiſe euer vvas, becauſe no man knovveth vvhere it is? and ſuch other like things infinite to rehearſe? Vvhich vvhen they vvere done, vvere plaine and knovven things in the vvorld: and novv for vs to call them to an account, after ſo many yeres, ages, and vvorldes, is but ſophiſtication and plaine infidelitie. And this ſect of the Proteſtants ſtanding onely vpon deſtruction, and negatiues, & dealing vvith our religion euen as Iulian, Porphyrie, and Lucian did, it is an eaſie thing for them to beſtovv their time in picking of quarels.

Many things moſt true (euen in the Scriptures) are not agreed vpon concerning the time.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

Hovv much God hath done for them, making them Chriſtians: 5 and that they againe muſt doe their part, not hauing onely faith, but al other vertues alſo and good vvorkes, that ſo they may haue the more aſſurance to enter into the kingdom of heauen. 13 And that he is ſo careful to admoniſh them, knovving that his death is at hand, knovving alſo moſt certainely the comming of Chriſt by the vvitnes of the Father him ſelf, as alſo by the Prophets. Concerning vvhom he vvarneth them that they folovv not priuate ſpirites, but the holy Ghoſt (ſpeaking novv in the Church.)

SIMON PETER ſeruant and Apoſtle of IESVS Chriſt, to them that haue obtained equal faith vvith vs in the iuſtice of our God and Sauiour IESVS Chriſt. † Grace to you and peace be accompliſhed in the knovvledge of God and Chriſt IESVS our Lord: † as al things of his diuine povver vvhich pertaine to life and godlines, are giuen vs by the knovvledge of him vvhich hath called vs by his ovvne propre glorie and vertue, by vvhom he hath giuen vs moſt great and pretious promiſes: that by theſe you may be made

1 2 3

made partakers of the diuine nature, fleeing the corruption
5 of that concupiſcence vvhich is in the vvorld. † And you
employing al care, miniſter ye in your faith, vertue: and in
6 vertue, knovvledge: † and in knovvledge, abſtinence: and in
7 abſtinence, patience: and in patience, pietie: † and in pietie,
loue of the fraternitie: and in the loue of the fraternitie,
8 charitie. † For if theſe things be preſent vvith you, & abound:
they ſhal make you not vacant, nor vvithout fruite in the
9 knovvledge of our Lord IESVS Chriſt. † For he that hath
not theſe things ready, is blinde, and groping vvith his hād,
haning forgotten the purging of his old ſinnes.
10 † Vvherfore, brethren, labour the more that [a] by good
vvorkes you may make ſure your vocation and election. for,
11 doing theſe things, you ſhal not ſinne at any time. † For ſo
there ſhal be miniſtred to you aboundantly an entrance into
the euerlaſting kingdom of our Lord and Sauiour IESVS
12 Chriſt. † For the vvhich cauſe I wil begin to admoniſh you
alvvaies of theſe things: and you in deede knovving & be-
13 ing confirmed in the preſent truth. † But I thinke it meete
as long as I am in this tabernacle, to ſtirre you vp by admo-
14 nition: † being certaine that the laying avvay of my taberna-
cle is at hand, according as our Lord IESVS Chriſt alſo ſigni-
15 fied to me. † And I vvil doe my diligence, you to haue often
[a] after my deceaſe alſo, that you may keepe a memorie of
theſe things.

16 † For, not hauing folovved vnlearned fables, haue vve
preſci-ence made the povver and `preſence' of our Lord IESVS Chriſt
knovven to you: but [c] made beholders of his greateneſſe.
Mt.17,5 17 † For, * he receiuing from God his father honour and glorie,
this maner of voice comming dovvne to him from the mag-
nifical glorie, *This is my beloued ſonne in vvhom I haue pleaſed my ſelf,*
18 *heare him.* † And this voice vve heard brought from heauen,
19 vvhen vve vvere vvith him in the :: holy mounte. † And we
haue the prophetical vvord more ſure: vvhich you doe vvel
attending vnto, as to a candel ſhining in a darke place, vntil
the day davvne, and the day ſtarre ariſe in your hartes: †
20 † vnderſtanding this firſt that no prophecie of ſcripture is
2 Tim 3, 17. 21 made by [a] priuate interpretation. † For, * not by mans vvil
vvas prophecie brought at any time: but the holy men of
God ſpake, inſpired vvith the holy Ghoſt.

The Epiſtle in the *Tranſiguration* of our Lord, *Aug.6.*

c By this it is plaine, that either Iohn, Iames, or Peter muſt be the author of this epiſtle. for theſe three onely vvere preſent at the Trāsfiguration. *Mat.17,1.*

:: You ſee that places are made holy by Chriſts preſence, & that al places be not alike holy. See *Annot. Act.7, 33.*

ANNOTATIONS
CHAP. I.

10. *By good vvorkes.*] Here vve ſee, that Gods eternal predeſtination and election conſiſteth vvith good vvorkes: yea that the certainty and effect thereof is procured by mans free vvill and good vvorkes, and that our vvel doing is a meane for vs to attaine to the effect of Gods predeſtination, that is, to life euerlaſting. and therfore it is a deſperate folly and a great ſigne of reprobate perſons, to ſay, If I be predeſtinate, doe vvhat I vvil, I ſhal be ſaued. Nay, the Apoſtle ſaith, If thou hope to be one of the predeſtinate (for knovv it thou canſt not) do vvel, that thou maiſt be the more aſſured to attaine to that thou hopeſt: or, make it ſure by good vvorkes. The Proteſtats in ſuch caſes not much liking theſe vvordes, *by good vvorkes*, though the latin haue it vniuerſally, and ſome Greeke copies alſo, as Beza confeſſeth, leaue them out in their tranſlations, by their vvonted pollicie.

Good vvorkes muſt concurre vvith Gods predeſtination to the effecte thereof.

15. *After my deceaſe alſo.*] Theſe vvordes though they may be eaſily altered by cõſtruction into diuers ſenſes not vntrue, yet the correſpondẽce of the partes of the ſentẽce going before and folovving, giue moſt plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, ſo after his death (vvhich he knew ſhould be ſhortly) he vvould not faile to endeuour that they might be mindeful of the ſame. Signifying that his care ouer them ſhould not ceaſe by death, & that by his interceſſion before God after his departure, he vvould doe the ſame thing for them, that he did before in his life by teaching and preaching. This is the ſenſe that the * Greeke ſcholies ſpeake of, and this is moſt proper to the text, and conſonant to the old vſe of this Apoſtle and other Apoſtolike Sainctes and fathers of the primitiue Church.

The heretikes (according to their cuſtom) exclude this ſenſe altogether by their falſe tranſlation.

διὰ τῶν μελλόντων ἐγγίειν.

Oecum. in hunc loc. Gagn.

S. Clement in his Epiſtle to S. Iames our Lordes brother, vvitneſſeth, that S. Peter encouraging him to take after his deceaſe the charge of the Apoſtolike Romane See, promiſed that after his departure he vvould not ceaſe to pray for him & his flocke, thereby to eaſe him of his Paſtoral burden. *To. 1 Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great one of his ſucceſſors in the ſaid See, often attributeth the good adminiſtration and gouernement thereof to S. Peters praiers and aſsiſtance: namely in theſe goodly vvordes *Ser. 3 in anniverſ. die aſſumpt. ad Pontif. We are much bound* (ſaith he) *to giue thankes to our Lord and Redeemer Ieſus Chriſt, that hath giuen ſo great power to him vvhom he made the Prince of the vvhole Church: that if in our time alſo any thing be done vvel & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernement, to vvhom it vvas ſaid*, And thou being conuerted, confirme thy brethren: *and to vvhom our Lord after his reſurrection ſaid thriſe*, I feede my ſheepe. *Which vvorde alſo vvithout doubt the godly Paſtor doth execute, confirming vs vvith his exhortations, and not ceaſing to pray for vs, that vve be ouercome vvith no tentation. &c.*

S. Peters Paſtoral care & protection of the Church after his death.

Luc. 22. Io. 21.

Yea it vvas a common thing in the primitiue Church among the auncient Chriſtians, and alvvales ſince among the faithful, to make couenant in their life time, that vvhether of them vvent to heauen before the other, he ſhould pray for his frende and fellovv yet aliue. See the Eccleſiaſtical hiſtorie of the holy virgin and Martyr Potamiæna, promiſing at the houre of her Martyrdom, that after her death ſhe vvould procure mercie of God to Baſilides one of the ſouldiars that ledde her to execution, and ſo ſhe did. *Euſeb. li. 6. c. 4.* Alſo S. Cyprian *ep. 57 in fine. Let vs*, (ſaith he) *pray mutually one for an other, and vvhether of vs twoe ſhal by Gods clemencie be firſt called for, let his loue continue, and his praier not ceaſe for his brethren and ſiſters in the vvorld.* So ſaid this holy Martyr at that time vvhen Chriſtiãs vvere ſo far from Caluinisme (vvhich abhorreth the praiers of Sainctes & praying to them) that to be ſure, they bargained before hãd to haue the martyrs & other Sainctes to pray for them. The ſame S. Cyprian alſo in his booke *De diſciplina & habitu virginum, in fine*, after a godly exhortation made to the holy Virgins or Nonnes in his time, ſpeaketh thus vnto them: *Tantum tunc memento noſtri, cum inceperit in vobis virginitas honorari.* that is, *Onely then haue vs in remembrance, vvhen your virginitie ſhal begin to be honoured.* that is, after their departure. Vvhere he inſinuateth the vſe of the Catholike Church in keeping the feſtiual daies and other duelties tovvard the holy Virgins in heauen. S. Hierom alſo in the ſame manner ſpeaketh to Heliodorus, ſaying, that vvhen he is once in heauen, then he vvil pray for him that exhorted and incited him to the bleſſed ſtate of the Monaſtical life. *Ep. 1. c. 2.*

The Sainctes in heauen pray for the liuing.

Feaſtes of holy Virgins.

And ſo doth he ſpeake to the vertuous matrone Paula after her death, deſiring her to pray for him in his old age, affirming that ſhe ſhal the more eaſily obtaine, the neerer ſhe is novv ioyned to Chriſt in heauen. *in Epitaph. Paula in fine.* It vvere to long to report, hovv S. Auguſtine deſireth to be holpen by S. Cyprians praiers (then and long before a ſainct in heauen) to the vnderſtanding of the truth concerning the peace and regiment of the Church. *li. 5 de Bapt. cont. Donatiſtas c. 17.* And in an other place the ſame holy Doctor alleageth the ſaid S. Cyprian ſaying, that great num-

Inuocation of Sainctes.

bers

bers of our parents, brethren, children, frendes, and other, expect vs in great solicitude and carefulnes of our saluation, being sure of their ovvne. *li. 1 de pradest. Sanctorum* c. 14. S. Gregorie Nazianzene in his orations of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth hovv they pray for the people. vvhich tvvo Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see hovv holy Ephrem (*in orat. de laud. S. Deipara*) praied to our B. Ladie vvith the same termes of *Aduocatt, Hope, Reconciliatrix*, that the faithful yet vse, and the Protestants can not abide. S. Basil *ho. de 40 Martyribus in fine*. S. Athanasius *Ser. in Euang. de S. Deipara in fine*. S. Hilarie *in Psal.* 124. S. Chrysostom *ho. 66 ad po. Antiochenum in fine*. Theodorete *de curat. Gracorum affectuum li. 8 in fine*. Finally al the fathers are ful of these things: vvho better knevv the meaning of the Scripture and the sense of the Holy Ghost, then these nevv interpreters doe.

20. *Priuate.*] The Scriptures can not be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit vvherevvith they vvere vvritten, vvhich is resident in the Church. Priuate phantastical interpretations.

CHAP. II.

As not onely Prophets, but also false-prophets vvere in the old Testament, so novv likevvise there shal be Maisters of Heresie, to the damnation of them selues, and of their folovvers. 4 And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers vvith the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetousnes, their maner of seducing, and the persons seduced, 20 for vvhom it had been lesse damnable, if they had neuer been Christians.

1 BVT there vvere also false-prophets
in the people, as also in you there
1 Tim. 4. Iude. * shal be lying maisters vvhich shal
bring in sectes of perdition, & denie
him that hath bought them, [c] the
Lord: bringing vpon them selues
2 speedie perdition. † And :: many
shal folovv their riotousnesses, by
vvhom the vvay of truth shal be
3 blasphemed. † and in auarice shal they [c] vvith feined
vvordes make merchandise of you. vnto vvhom the iudge-
ment novv long since ceaseth not: and their perdition slum-
4 bereth not. † For if God spared not Angels sinning: but
with the ropes of Hel being dravven dovvne into Hel deli-
uered them to be tormented, that they should be reserued
5 vnto iudgemēt: † & he spared not the original vvorld, but
Gen. 7. * kept the eight, Noë, the preacher of iustice, bringing in the
Gen. 19. 6 deluge vpon the vvorld of the impious. † And * bringing
the cities of the Sodomites and of the Gomorrheites into
ashes, he damned them vvith subuersion, putting an example
Gen. 19, 16. 7 of them that shal doe impiously: † and * deliuered iust Lot
oppressed by the iniurie and luxurious conuersation of the

:: Heretikes (of whom he prophecieth here) do gaine scholers, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.

c Al the sweete wordes of heretikes, speaking much of the vvord of the Lord, the Gospel, IESVS CHRIST &c. are but termes of art to bie and sel poore mens soules.

abominable men. † for in ſight and * hearing he vvas iuſt: 8
dvvelling vvith them vvho from day to day vexed the iuſt
ſoule vvith vniuſt vvorkes.

† Our Lord knovveth to deliuer the godly from tenta- 9
tion, but to reſerue the vniuſt vnto the day of iudgement to
be tormented: † and eſpecially them vvhich vvalke after 10
the fleſh in concupiſcence of vncleanneſſe, and cõtemne do-
minion, bold, ſelf-pleaſers: they [a] feare not to bring in ſectes,
blaſpheming. † Vvhereas Angels being greater in ſtrength 11
and povver, beare not the execrable iudgemẽt * againſt them.
† But theſe men as vnreaſonable beaſtes, naturally tending 12
to the ſnare and into deſtruction, [a] in thoſe things vvhich
they know not, blaſpheming, ſhal periſh in their corruption,
† receiuing the revvard of iniuſtice, eſteeming for a pleaſure 13
the delightes of a day: [b] coinquinations and ſpottes, flovving
in delicacies, in their feaſtings rioting vvith you, † hauing 14
eies ful of adulterie and inceſſant ſinne: alluring vnſtable
ſoules, hauing their hart exerciſed vvith auarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Boſor, vvhich loued
the revvard of iniquitie, † but * had a checke of his mad- 16
neſſe. the dumme beaſt vnder the yoke, ſpeaking vvith mans
voice, prohibited the foliſhnes of the prophet.

† Theſe are fountaines vvithout vvater, and cloudes, toſ- 17
ſed vvith vvhirlevvindes, to vvhom the miſt of darkeneſſe is
reſerued. † For, ſpeaking the proud things of vanitie, they 18
allure in the deſires of fleſhly riotouſnes, thoſe that eſcape a
litle, vvhich conuerſe in errour, † [a] promiſing them liber- 19
tie, vvhereas them ſelues are the ſlaues of corruption. for
* vvherevvith a man is ouercome: of that he is the ſlaue alſo.
† For if fleeing from the coinquinations of the vvorld in 20
the knovvledge of our Lord and Sauiour IESVS Chriſt, they
againe intangled vvith the ſame be ouercome: * the later
things are become vnto them vvorſe then the former. † For 21
it vvas better for them not to knovv the vvay of iuſtice,
then after the knovvledge, to turne backe from that holy cõ-
maundement vvhich vvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The ſovve vvaſhed [c] into her vval-
lovving in the mire.

The ſpecial properties of heretikes.

[a] So heretikes blaſpheme the higheſt myſteries of our faith through ignorance.

[a] Vvho euer promiſed more libertie to their folowers then Luther, Caluin, & the like, taking away penance, faſting, continencie or chaſtitie, keeping of vowes, neceſſitie of good vvorkes (becauſe faith doeth al) obedience to Eccleſiaſtical paſtors and Coũcels, and ſuch like?

* from our Lord

b coinquinationes & macula,

Nu. 22, 23.

Io. 8, 34. Ro. 6, 16

Mt. 12, 45.

Pro. 26, 11.

c εἰς κύλισμα

CHAP.

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shal come, and denie Domesday. 5 Whose vaine argument he confuteth, and giueth the reason of Gods so long patience, 10 exhorting to al holines of life in respect of that terrible day. 16 Finally giuing warning of such as misinterprete S. Paules Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.

1 THIS loe the second epistle I write to
c in quibus 2 you my deerest, c in which I stirre vp by admonition your sincere minde: † that you may be mindeful of those wordes which I told you before from the holy Prophetes, and of your Apostles, of the precepte of our Lord and Sauiour.
2 Tim. 3, 1. Iude, 18. 3 † Knowing this first, that * in the last daies shal come mock-
4 kers in deceit, walking according to their owne concupis-
4 cences, † saying, Where is his promise or his cōming? For
5 since the time that the fathers slept, al things do so perseuere from the beginning of creature. for they are wilfully ignorant of this, that the heauens were before, & the earth, out of water, and through water, consisting by the word of God:
6 † by the which, that world then, being ouerflowed with
7 water perished. † But the heauens which now are, & the earth, are by the same word kept in store, reserued to fire vnto the day of iudgemēt & of the perdition of the impious men.
Ps. 89, 4 8 † But this one thing be not ignorāt of, my deerest, that * one day with our Lord is as a thousand yeres, & a thousand yeres
9 as one day. † Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, * not willing that
Exec. 33. 1 Tim. 2. Mt. 24. 1 Thes. 5. Apoc. 3. 10 any perish, but that al returne to penance? † And * the day of our Lord shal come as a theefe in the which the heauens shal passe with great violence, but the elementes shal be resolued with heate, and the earth and the workes which are in it, shal be burnt.
11 † Therfore whereas al these thinges are to be dissolued: what maner of men ought you to be in holy conuersations
12 and godlinesses, † expecting and hasting vnto the cōming of the day of our Lord, by which the heauens burning shal be resolued, and the elementes shal melt with the heate of
Esa. 65, 17. Apo. 21, 1. 13 fire? † But we expect * newe heauens and a newe earth ac-

cording

cording to his promiſes, in vvhich iuſtice inhabiteth.

† For the vvhich cauſe my deereſt, expecting theſe things, 14
labour earneſtly to be found immaculate and vnſpotted to
him in peace: † and * the longanimitie of our Lord, do ye 15 *Ro.2, 4.
account ſaluation, as alſo our moſt deere brother Paul accor-
ding to the vviſdom giuen him hath vvritten to you: † as al- 16
ſo in al epiſtles, ſpeaking in them of theſe things, in the
vvhich are" certaine things hard to be vnderſtoode, vvhich
the vnlearned and vnſtable depraue, as alſo the reſt of the
Scriptures, to their ovvne perdition. † You therfore brethrē, 17
foreknovving, take heede leſt ledde aſide by the errour of
the vnwiſe you fal away from your owne ſtedfaſtnes. † but 18
grovv in grace and in knovvledge of our Lord and ſauiour
IESVS Chriſt. To him be glorie both novv and vnto the
day of eternitie. Amen.

ANNOTATIONS
CHAP. III.

The heretical proud ſpirit of priuate interpretation of Scriptures.

16. *Certaine things hard.*] This is a plaine text to conuince the Proteſtants, vvho (as al heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnderſtand, and therfore may be not onely read ſafely, but alſo expounded boldly of al the people, as vvel vnlearned as learned: and conſequently euery one by him ſelf and his priuate ſpirit, vvithout reſpect of the expoſitions of the learned fathers, or expectation of the Churches, their Paſtors and Prelates iudgment, may determine and make choiſe of ſuch ſenſe as him ſelf liketh or thinketh agreable. For this is partly their ſaying, partly the neceſſarie ſequele of their foliſh opinion, vvhich admitteth nothing but the bare Scriptures. And Luther ſaid that the Scriptures vvere more plaine then al the fathers commentaries: and ſo al to be ſuperfluous but the Bible. *Prafat aſſert. art. damnat.*

Againſt al vvhich Diueliſh & ſeditious arrogācie, tending to make the people eſteeme themſelues learned or ſufficient vvithout their Paſtors and ſpiritual rulers helpe, to guide them ſelues in al matters of doctrine & doubtes in religion: the holy Apoſtle here telleth and forevvarneth the faithful, that the Scriptures be ful of difficultie, & ſpecially S. Paules epiſtles of al other partes of holy vvrite, and that ignorant men ad vnſtable or phātaſtical fellovves puffed to & fro vvith euery blaſt of doctrine and hæreſie, abuſe, peruert, and miſconſter them to their ovvne damnation. And * S. Auguſtine ſaith, that the ſpecial difficulty in S. Paules epiſtles, vvhich ignorant and euil men do ſo peruert and vvhich S. Peter meaneth, is his hard ſpeache and much commendation of that faith vvhich he ſaith doth iuſtifie. vvhich the ignorant euen from the Apoſtles time, and much more novv, haue and do ſo miſconſter, as though he had meant that onely faith vvithout good vvorkes could iuſtifie or ſaue a man. Againſt vvhich vvicked collection and abuſe of S. Paules vvordes, the ſaid father ſaith, al theſe Canonical or Catholike epiſtles vvere vvritten.

The Scriptures be hard, namely S. Paules epiſtles, ſpecially vvhere he ſpeaketh of iuſtificatiō by faith.

* *De fid. & op. c. 14*

The Proteſtants idle diſtinctiō betvvene difficultie in the Epiſtles and difficultie in the things.

But the Hæretikes here to ſhift of the matter, and to creepe out after their faſhion, anſvver, that S. Peter ſaith not, S. Paules epiſtles be hard, but that many things in them are hard. Vvhich may be to the Catholikes an example of their ſophiſtical euaſions from the euidence of Gods vvord. As though it vvere not al one to ſay, *Such an author or vvriter is hard*: and, *There be many things in that vvriter hard to be vnderſtood.* For, vvhether it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation, vocation of the Gentiles, and iuſtifying faith: or vvhether his manner of ſtile and vvriting be obſcure: al proue that his epiſtles be hard, and other Scriptures alſo: becauſe

S. Peter

S. Peter here affirmeth that by reason of the difficulties in them, vvhether in the ſtyle, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his vvritings, as alſo other Scriptures, to their ovvne damnation. Vvhereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for vvilde vvitted fellovves, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantaſie, meeting vvith hard places of S. Paules epiſtles or other Scriptures, breede Hæreſies.

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of vvriting and enditing thereof, is high and hard, and purpoſely by Gods prouidence appointed to be vvritten in ſuch ſort, ſee S. Auguſtine li. 2 de doct. Chriſt. c. 6. and ep. 119. S. Ambroſe ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho alſo (ep. 65. c. 1.) ſaith, that in his old age vvhen he ſhould rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderſtanding of the Scriptures, and confeſſeth vvith great thankes to the ſaid Didymus, that he learned of him that vvhich before he knevve not. Dauid ſaith, *Giue me vnderſtanding, and I vvil ſearche thy lavv.* The Eunuch in the Actes ſaid, Hovv can I vnderſtand vvith out an interpreter? The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the ſcriptures, could not vnderſtand them. The holy Doctors by continual ſtudie, vvatching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine cõfeſſing in the foreſaid epiſtle 119. c. 21. that there vvere many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre. and hovv could ſuch great vviſe learned men be deceiued in reading and expounding the Scriptures, if they vvere not hard? and if they vvere hard to them, hovv are they eaſie to theſe nevv maiſters the Hæretikes? finally, vvhy do they vvrite ſo many nevv gloſſes, ſcholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat ſtumbled al the old heretikes & the nevv, Arius, Macedonius, Vigilantius, Neſtorius, Eutyches, Berengarius, Vvicleffe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their ovvne damnation.

Pſ. 118. Act. 8. Luc. 24. v. 45.

The Greeke copies, haue both, ſome ἐν οἷς, *in vvhich things:* ſome ἐν αἷς, *in vvhich epiſtles.*

Not only the matter, but the ſtyle of the Scriptures is hard.

THE ARGVMENT OF S. IOHNS THREE EPISTLES.

* Higinus ep. 1. to. 1. Cõcil. Auguſt. li. 2. Euang. quæſt. q. 39.

*F S. Iohn vvas ſaid in the Argument before his Goſpel. Novv herefolovv his three Epiſtles: one to al Catholikes (though *ſome auncients do cal it, Ad Parthos:) the other tvvo being very ſhort, vnto a certaine Ladie, & to one Gaius. The effect of al is, to vvitnes vnto them the certaintie of the Catholike faith, and to exhort them to continue ſtill in it: alſo to loue the Catholike Church. and ſo, neither to become heretikes, nor Schiſmatikes: but rather to auoid al ſuch, as the forerunners of Antichriſt, and to remember, that Catholikes neede not to goe to ſchole to any ſuch Maſters, hauing at home in the Catholike Church, the doctrine of the holy Ghoſt him ſelf, vvho vvas giuen to the Church viſibly in the beginning, to leade her into al truth, and to continue vvith her for euer. Therfore he ſaith:*

1. Ioh. 2. v. 24. That vvhich you haue heard from the beginning, let it abide in you. *Likevviſe a litle after. v. 27. and ep. 2. v. 6.* This is the commaundement, that as you haue heard from the beginning, you vvalke in the ſame, becauſe many ſeducers are gone out into the vvorld. *and v. 8. & 9.*

And not only thus in general, but alſo in particular he expreſſeth the pointes vvhich the heretikes did then call in queſtion. Some vvere about Chriſt him ſelf. for they denied that IESVS *is Chriſt, that he is the very ſonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And againſt ſuch is vvas that he vvrote his Goſpel alſo, as he there ſignifieth. Ioh. 20. v. 31. Other pointes are about our iuſtification, againſt onely faith, and for good vvorkes, as alſo S. Aug. noted, vvhoſe vvordes vvere cited before. Hervpon he ſaith:* If vve ſay vve haue ſocietie vvith God, and vvalke in darkenes, vve lie. *Ep. 1. c. 1. Againe,* He that ſaith he knovveth God, and keepeth not his commaundements, is a lier. *Againe,* This is the charitie of God, that vve keepe his cõmaundements, and his commaundements are not heauie. *Finally,* Children let no man ſeduce you, he that doth iuſtice, is iuſt, euen as he is iuſt. *Ep. 1. c. 3. v. 7. 8. 9. likevviſe c. 2. v. 29. and in deede in all the three Epiſtles through out, he doth inculcate good vvorkes and keeping the commaundements, againſt the hereſie of only faith.* De fid. & op. c. 14.

2. Ioh. 2 & 3.

THE

THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

Good cause there is to beleue the Apoſtles preaching. 5 And this is one point of their preaching, that to haue participation vvith God, vve muſt not only beleeue, but alſo abſtaine from al mortal ſinne, 8 though vve al ſinne venially.

1 THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue ſeen vvith our eies, vvhich vve haue looked vpon, and our handes haue handled of the vvord of life:
2 († and the life vvas manifeſted; and vve haue ſeen, and do teſtifie, and declare vnto you the life eternal vvhich
3 vvas vvith the Father, and hath appeared to vs) † that vvhich vve haue ſeen and haue heard, vve declare vnto you, that you alſo may haue ſocietie vvith vs, and our ſocietie may be vvith the Father and vvith his Sonne IESVS Chriſt.
4 † And theſe things vve vvrite to you, that you may reioyce, and your ioy may be ful.
5 † And this is the annuntiation vvhich vve haue heard of
Io.8, 12. him, and declare vnto you, That * God is light, and in him
6 there is no darkeneſſe. † If vve ſhal ſay that we haue ſocietie vvith him, and vvalke in darkeneſſe: vve lie, and do not the
7 truth. † But if we vvalke in the light, as he alſo is in the light: vve haue ſocietie one tovvard an other, and * the bloud of
Heb. 9. *1 Pet. 1.* *Apo. 1.* 8 IESVS Chriſt his ſonne cleanſeth vs from al ſinne. † * If vve ſhal ſay that vve haue no ſinne, vve ſeduce our ſelues,
3 Reg. 8,46. *2 Par. 6, 36.* 9 and the truth is not in vs. † If vve confeſſe our ſinnes: he is faithful & iuſt, for to forgiue vs our ſinnes, and to cleanſe vs

from al iniquitie. † If vve shal say that vve haue not sin- 10
ned: vve make him a lier, and his vvord is not in vs.

ANNOTATIONS
CHAP. I.

No saluatiō but in the Societie of the Church.

3. *You may haue societie.*] S. Iohn shevveth manifestly, that vvhosoeuer desire to be partakers vvith God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, vvhich the Disciples receiued of the Truth it self, conuersant vvith them in flesh. So saith Venerable Bede vpon this place. Vvhereby vve see there is no societie vvith God in sectes or schismes, nor any vvhere but in the vnitie, fellovvship, and communion of that Church vvhich can proue it self to descend from the Apostles.

Many meanes & instruments of remitting sinne, but al by the force & merite of Christs bloud applied by them.

7. *The bloud of Iesus.*] Vvhether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainely attribute remissiō to euery of these) yet none of al these do othervvise remit, but in the force, by the merite & vertue of Christs bloud: these being but the appointed meanes & instruments by vvhich Christ vvil haue his holy bloud to vvorke effectually in vs. vvhich meanes vvhosoeuer contemneth, deprieueth him self of the cōmoditie of Christs ovvne bloud, & continueth still in sinne and vncleanneſſe, vaunt he him self neuer so much of Christs death. Vvhich point let the Protestants marke vvel, and cease to beguile their poore deceiued folovvers, persuading them, that the Catholikes derogate from Christs bloud, or seeke remission othervvise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy bloud vnto them.

Al remission of sinnes is by the Passiō of Christ though by secūdarie meanes also.

7. *From al sinne.*] From original and actual, venial and mortal, *a culpa & pœna*, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passion doth not onely remit in Baptisme the sinnes before committed, but al other aftervvard also done by frailtie: yet so, if vve vse for the remission of them, such meanes as be requisite and as Christ hath appointed, vvhereof he reckeneth some. *Bede vpon this place.* See S. Augustine also vpon this place *to.* 9. and S. Hierome *li.* 2 *con.. Pelag. c.* 3.

Some sinnes venial.

A man may be truely iust, notvvithstanding venial sinnes.

8. *That vve haue no sinne.*] Vve gather by these vvordes and the former, that there be tvvo sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, vvhich is found euen in those that vvalke in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truely called the sonnes of God, and so iust in deede, though vve be not vvithou. al sinnes, euery one of vs, as vvel iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Pater noster, Forgiue vs our debtes.* Therfore S. Augustine *li. de natura & grat. c.* 36. reckeneth vp al the holy Patriarches, Prophets, and renovvmed iust persons, to haue been sinners, euen vvhen they vvere in grace and iustice: excepting alvvaies our B. Ladie, *de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quæstionem. of vvhom,* saith he, *for the honour of our Lord, vvhen vve talke of sinnes, I vvil haue no question.* And Pelagius asking vvhat sinnes Abel & such iust men did commit, * S. Augustine ansvvereth, that they might laugh sometime immoderately, or iest to much, or couet somevvhat intēperatly, or plucke fruite ouer greedily, or in eating take somevvhat more then aftervvard vvas vvel digested, or haue their intention in time of praier somevvhat distracted, and such like. thus in sense S. Augustine. Vvhereby vve may learne vvhich be venial sinnes, that consist vvith true iustice & * can not alvvaies be auoided euen of holy men in this life. In the booke *de fide ad Petrum c.* 41. are excepted from this common rule of sinners, the children vvhich be nevvely baptized and haue not yet vse of reason to sinne either mortally or venially.

S. Augustine excepteth our B. Ladie from sinners.

Examples of venial sinnes.

* *c.* 38.

* *de dono perseuerāt. c.* 2.

CHAP. II.

If any sinne mortally, he must not dispaire. 3 To knovv God rightly, is not to beleeue onley, but to keepe his commaundements: 7 and that this is no nevv doctrine, but the very primitiue, though a nevv life it is. 9 Therfore he that beleeueth must also loue his brethren: 12 and that men must not loue the vvorld, but doe that vvhich God vvilleth. 18 Many are gone out of the Church and become Seduers, al the ministers of Antichrist: but true Christians must continue in their old faith, considering the revvard, and that they needs not goe to schole to any Heretike, the Holy Ghost himself being the scholemaster of the Church. 29 he doth earnestly inculcate iustice and good vvorkes.

MY

1 My litle children, these things I vvrite
to you, " that you sinne not. But & if
any man shal sinne, vve haue " an ᶜ ad-
ο παρά-κλητον uocate vvith the Father, IESVS Christ
2 the iust: † and he is the propitiation
for our sinnes: and not for ours only,
but also " for the vvhole vvorldes.
3 † And in this vve know that vve haue
4 knovven him, if vve obserue his commaundements. † " He
that saith he knovveth him, and keepeth not his cõmaunde-
5 ments: is a lier and the truth is not in him: † But he that kee-
peth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knovv that vve be in him. † He that
saith he abideth in him: ought euen as he walked, him self al-
so to vvalke.
7 † My deerest, I vvrite not a nevv cõmaundement to you,
but an old cõmmaundemẽt vvhich you had from the begin-
ning. The old cõmaundement is the vvord vvhich you haue
Io.13,34 8 heard. † Againe * a nevv commaundement vvrite I to you,
15,12. vvhich thing is true both in him and in you: because the
9 darkenesse is passed, and the true light novv shineth. † He
that saith he is in the light, and hateth his brother: is in the
1 Io.3, 10 darkenesse euen vntil novv. † * He that loueth his brother,
14. 11 abideth in the light, and scandal is not in him. † But he that
hateth his brother: is in the darkenesse, and vvalketh in the
darkenesse, and knovveth not vvhither he goeth, because the
darkenes hath blinded his eies.
12 † I vvrite vnto you litle children, because your sinnes are
13 forgiuen you for his name. † I vvrite vnto you fathers, be-
cause you haue knovven him vvhich is from the beginning.
I vvrite vnto you yong men, because you haue ouercome the
14 vvicked one. † I vvrite to you infantes, because you haue
knovven the Father. I vvrite vnto you yong men, because
you are strong, and the vvord of God abideth in you, & you
15 haue ouercome the vvicked one. † Loue not the vvorld, nor
those things vvhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † because ⁘ al
that is in the vvorld, is the concupiscence of the flesh, & the
concupiscence of the eies, and the pride of life, vvhich is not
17 of the Father, but is of the vvorld. † And the vvorld passeth

⁘ Hovv al sinne & tentation procede of these three, see S. Thomas Summe, 1. 2. quæst. 77. art. 5.

and the concupiſcence thereof. But he that doeth the vvil of God, abideth for euer.

† Litle children, it is the laſt houre, & as you haue heard, 18 that [c] Antichriſt commeth: now there are become [*] many antichriſtes: vvhereby vve knovv, that it is the laſt houre.

† [*] They vvent out from vs: but [*] they [::] vvere not of vs. for 19 if they had been of vs, they vvould ſurely haue remained with vs: but [*] that they may be manifeſt that they are not al of vs. † But you haue [c] the vnction from the Holy one, and 20 [*] knovv al things. † I haue not vvritten to you as to them 21 that knovv not the truth, but as to them that knovv it: and that no lie is of the truth. † Vvho is a lier, but he vvhich 22 denieth that IESVS is not Chriſt? This is Antichriſt vvhich denieth the Father and the Sonne. † Euery one that denieth 23 the Sonne, neither hath he the Father. He that confeſſeth the Sonne, hath the Father alſo. † You, that vvhich you haue 24 [::] heard from the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you alſo ſhal abide in the Sonne & the Father. † And this is the pro- 25 mis vvhich he promiſed vs, life euerlaſting.

† Theſe things haue I vvritten to you concerning them 26 that ſeduce you. † And you, the vnction vvhich you haue 27 receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide [c] in him. † And now litle children abide in 28 him: that vvhen he ſhal appeare, vve may haue confidence, and not be cõfounded of him in his cõming. † If you know 29 that he is iuſt, know ye that euery one alſo [::] vvhich doeth iuſtice, is borne of him.

[*] They vvere of vs for the time, that is, of and in the Church: otherwiſe they could not haue gone out. but they vvere not of the cõſtãt ſort, or of the elect & predeſtinat: for then they had taried within, or returned before their death.

[::] Keepe that firmely & conſtantly vvhich you haue heard euen from the beginning, by the mouth of the Apoſtles: & not that only vvhich you haue receiued by vvriting.

[::] Vve ſee it is Apoſtolical doctrine, that men may do or vvorke iuſtice, and that ſo doing they be iuſt by their vvorkes proceding of Gods grace, & not by faith or imputation onely.

[c] ὁ ἀντίχριστος

[c] χρίσμα. Chriſma. vvhereof Chriſt & Chriſtiãs

[c] or, in it.

ANNOTATIONS
CHAP. II.

1. *That you ſinne not.*] S. Iohn (ſaith V. Bede vpon this place) is not contrarie to him ſelf, in that he ſeeketh here to make them vvithout ſinne, vvhom he ſaid in the laſt chapter could not be vvithout al ſinnes. but in the former place he vvarned vs only of our frailety, that vve ſhould not arrogate to our ſelues perfect innocencie: here he prouoketh vs to vvatchfulnes and diligence in reſiſting and auoiding ſinnes, ſpecially the greater, vvhich by Gods grace may more eaſily be repelled.

[*] Hovv Chriſt is our only Aduocate.

1. *An aduocate.*] The calling and office of an Aduocate, is in many things proper to Chriſt, and in euery condition more ſingularly and excellently agreing to him then to any Angel, Sainct, or creature liuing. though theſe alſo be rightly and truely ſo called, & that not onely vvithout al derogation, but much to the honour of Chriſts aduocation. To him

him ſoly and onely it agreeth to procure vs mercie before Gods face, by the general ranſom, price, & paiment of his bloud for our deliverie, as is ſaid in the ſentence folovving, *And he is the propitiation for our ſinnes, and not for ours onely, but for the vvhole vvorld.* In vvhich ſort he is our onely aduocate, becauſe he is our onely redeemer. and herevpon he alone immediatly, by and through him ſelf, and vvithout the aide or aſſiſtance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our cauſes before God our iudge, & ſo procureth our pardon, vvhich is the higheſt degree of aduocation that can be.

How Angels, Sainctſ, & men aliue are our aduocates.

Al vvhich notvvithſtanding, yet the Angels, and Sainctſ, and our ſellovves aliue, may and do pray for vs, and in that they deale vvith God by interceſſion to procure mercie for vs, may iuſtly be called our aduocates: not ſo as Chriſt is, vvho demaundeth al things immediatly by his ovvne merites, but as ſecondary interceſſors, vvho neuer aſke nor obtaine any thing for vs, but *per Chriſtum Dominum noſtrum*, by and through Chriſt our common Lord, Aduocate, and Redeemer of mankinde. And behold hovv S. Auguſtine (*tract. 1 in ep. 1o.* vpon theſe very vvordes) preuented the Heretikes cauillations. *Sed dicit aliquis &c. But ſome man vvil ſay, Do not the Sainctſ then pray for vs? do not Biſhops then or Prelates and Paſtors pray for the people? Yes*, ſaith he: *Marke the Scriptures, and you ſhal finde that the Apoſtles praied for the people, and againe deſired the people to pray for them, and ſo the head praieth for al, and the members one for an other.* And likevviſe (leſt the Heretikes ſhould ſay, there is a difference betvvixt the liuing and the dead in this caſe) thus the ſame holy father vvriteth vpon the 85 Pſalme in fine. *Our Lord Ieſus Chriſt doth yet make interceſſion for vs, al the Martyrs that be vvith him, pray for vs: neither vvil their interceſſion ceaſe, til vve ceaſe our gronings.*

Sainctes in heauen pray for vs.

In this ſenſe therfore vvhoſoeuer praieth for vs, either aliue or dead, is our aduocate. as S Auguſtine (*ep. 59 to Paulinus circa med.*) calleth Biſhops, the peoples aduocates, vvhen they giue them their benediction or bleſſing. So doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenæus, that you may ſee ſuch ſpeaches be no nevv inuentions of the later ages, but Apoſtolical. *The obedient Virgin* MARIE (ſaith he) *is made the aduocate of the diſobedient virgin Eue.* And to confound the Proteſtãts plainely, in that they thinke or pretend that the aduocation or patronage of Sainctſ ſhould be iniurious to Chriſt, remẽber that * our Sauiour acknovvledgeth Angels to be deputed for the protection (vvhich is nothing els but aduocation) of infants before the face of God, beſides the plaine examples in the old Teſtament *Gen. 48. v. 16. Tob. 5. v. 27. & 6. 12. v. 12. Dan. 10.* And this not onely the Catholike Church, but the very Engliſh Proteſtants them ſelues in their ſeruice booke and in the Collect of Michelmas day, profeſſe, and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their yonger brethren the Puritanes.

Iren. li. 3. c. 33. & li. 5 poſt med.

D. Hiero. in Mat. c. 18.

The B. virgin is our aduocate.

Angels are our protectors.

2. *For the vvhole vvorld.*) S. Auguſtine gathereth hereof againſt the Donatiſtes, and al other Heretikes, that vvould driue the Church into corners or ſome certaine countries, from the vniverſalitie of al Nations (vvhereof it vvas named by the Apoſtles, Catholike) that the true religion, and Church, and conſequently the effect of Chriſts propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Auguſtine vpon this place *to. 9. tract. 1 in ep. 1o.*

The Catholike Church is the only true Church.

4. *He that ſaith he knovveth.*] To knovv God here, ſignifieth (as it doth often in the Scriptures) to loue, that is, as in the laſt chapter, to be in ſocietie vvith him, and to haue familiar and experimental knovvledge of his graces. If any vaunt them ſelues thus to knovv God, and yet keepe not his commaundements, he is a lier, as al Caluiniſtes and Lutherans, that profeſſe them ſelues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor poſſibly can keepe his commaundements.

Not only faith

18. *Many antichriſts.*] *The holy Apoſtle S Iohn* (ſaith S. Cyprian) *did not put a difference betvvixt one hereſie or ſchiſme and an other, nor meant any ſort that ſpecially ſeparated them ſelues, but generally called al vvithout exception*, antichriſtes, *that vvere aduerſaries to the Church, or vvere gone out from the ſame.* And a litle after, *It is euident that al be here called antichriſtes, that haue ſeuered them ſelues from the charitie and vnitie of the Catholike Church.* So vvriteth he *ep. 76. nu. 1 ad Magnum.* Vvhereby vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precurſors of that one and ſpecial Antichriſt, vvhich is to come at the laſt end of the vvorld, & vvhich is called here immediatly before, *ὁ ἀντίχριστος*, *that ſimiliar and ſingular Antichriſt.*

Al Heretikes are antichriſts the forerũners of the great Antichriſt.

19. *They vvent out from vs.*] An euident note and marke, vvhereby to conuince al Heretikes and falſe teachers, to vvit, that being once of the common Catholike Chriſtian fellovvſhip, they forſooke it, and vvent out from the ſame. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Neſtorius, Eutyches, Luther, Caluin, and the like, vvere of the common ſocietie of al vs that be Chriſtian Catholikes, they vvent out from vs vvhom they ſavv to liue in vnitie of faith and religion together, and made them ſelues nevv conuenticles, therfore they vvere (as the Apoſtle here ſhevveth) antichriſtes, and vve and al that abide in the auncient fellovvſhip of Chriſtian religion, that vvent not out of their fellovvſhip, in vvhich vve neuer vvere, nor out of any other ſocietie of knovven Chriſtians, can not be Schiſmatikes or Heretikes, but muſt needes be true Chriſtian Catholike men. Let our aduerſaries tel vs, out of vvhat Church

The marke of al heretikes is, their going out of the Catholike ſocietie.

The Catholikes can not be proued to haue gone out.

Church vve euer departed, vvhen, and vvhere, and vnder vvhat persons it vvas that vve reuolted, as vve can tel them the yere, the places, the Ringleaders of their reuolt.

19. *They vvere not of vs.*] He meaneth not, that Heretikes vvere not, or could not be in or of the Church, before they vvent out or fel into their hereſie or ſchiſme: but partly that many of them vvhich aftervvard fall out, though they vvere before vvith the reſt, and partakers of al the Sacraments vvith other their fellovves, yet in deede vvere of naughtie life and conſcience vvhen they vvere vvithin, and ſo being rather as il humors and ſuperfluous excrements, then true and liuely partes of the body, after a ſort may be ſaid not to haue been of the body at al. So S. Auguſtine expoundeth theſe vvordes in his commentarie vpon this place. *tract.* 3. but els vvhere, more agreably as it ſeemeth, that the Apoſtle meaneth, that ſuch as vvil not tarie in the Church, but finally forſake it to the end, in the preſcience of God, and in reſpect of the ſmall benefite they ſhal haue by their temporal ſmal abode there, be not of or in the Church, though according to this preſent ſtate, they are truely members thereof. *Li. de corrept. & gr. c.* 9 & *de dono perſeuer. c.* 8.

Hovv Heretikes are of the Church, before they fall.

By hereſies conſtat Catholikes are knovven.

19. *That they may be manifeſt*] God permitteth hereſie to be, that ſuch as be permanent, conſtant, and choſen members and children of the Catholike Church, onely knovven to God before, may novv alſo be made manifeſt to the vvorld, by their conſtant remaining in the CHVRCH, vvhen the vvinde and blaſt of euery hereſie or tentation driueth out the other light and vnſtable perſons.

Euery good Catholike is ſufficiently taught by the Church to ſaluation.

20. *Knovv al things.*] They that abide in the vnitie of Chriſtes Church, haue *the vnction*, that is, the Holy Ghoſt, vvho teacheth al truth. not that euery member or man thereof hath al knovvledge in him ſelf perſonally, but that euery one vvhich is of that happie ſocietie to vvhich Chriſt promiſed and gaue the Holy Ghoſt, is partaker of al other mens giftes and graces in the ſame holy Spirit, to his ſaluation. Neither neede any to ſeeke truth at Heretikes handes or others that be gone out, vvhen it is vvithin them ſelues and onely vvithin them ſelues in Gods Church. *If thou loue vnitie* (ſaith S. Auguſtine) *for thou alſo hath he, vvhoſoeuer hath any thing in it. take avvay enuie, it is thine vvhich I haue, it is mine vvhich thou haſt. &c.* Tract. 32 in Euang. Ioan.

CHAP. III.

It is not for the ſonnes of God, to ſinne mortally, but for the ſonnes of the Diuel, vvhereby they are knovven one from an other, & not by onely faith. 11 *True faith is, that vve alſo loue our brethren, giuing both our life and ſubſtance for them.* 19 *Such vnfeined loue may haue great confidence before God.* 23 *becauſe the keeping of his cõmandements doth much pleaſe him, vvhich conſiſt in faith and charitie.*

SEe vvhat maner of charitie the Father hath gi- 1
uẽ vs, that vve ſhould be named and be :: the
ſonnes of God. For this cauſe the World doth
not knovv vs, becauſe it hath not knovven
him. † My deereſt, novv vve are the ſonnes 2
of God: & it hath not yet appeared vvhat We
ſhal be. Vve know that whẽ he ſhal appeare, we ſhal be like
to him: becauſe vve ſhal [c] ſee him as he is. † And euery one 3
that hath this hope in him, :: ſanctifieth him ſelf, as he alſo is
holy. † Euery one that committeth ſinne, committeth alſo 4
iniquitie: and [d] ſinne is iniquitie. † And * you knovv that he 5 *Eſ.53,4.*
appeared to take away our ſinnes: * and ſinne in him there is 1 *Pet.2,*
none. † Euery one that abideth in him, [e] ſinneth not: and 6 *24.*
euery one that ſinneth, hath not ſeen him, nor knovven him.
† Litle children, let no mã ſeduce you. [f] He that doeth iuſtice, 7
is iuſt: euen as he alſo is iuſt. †* He that committeth ſinne, 8 *Io.8,44*
is of

:: Not by nature, as Chriſt is: but by grace and adoption.

c Hovv we ſhal ſee God, & be like vnto him in the next life, ſee S. Auguſtine *ep.* 811.112. *& li.*22. *de ciuit. Dei c.* 29.

:: This teacheth vs that mã ſanctifieth him ſelf by his free wil working together with Gods grace. S. Auguſtine *vpon this place.*

is of the deuil: becauſe the deuil "ſinneth from the beginning. For this, appeared the Sonne of God, that he might diſſolue
9 the vvorkes of the deuil. † Euery one that is borne of God, committeth not ſinne: becauſe his ſeede abideth in him, and
10 he can not ſinne becauſe he is borne of God. † In this are the children of God manifeſt, and the children of the deuil. Euery one that is not iuſt, is not of God, and he that loueth not
11 his brother. † becauſe this is the annuntiation, vvhich you haue heard from the beginning, * That you loue one an
Io.13.15 *Gen.4,8* 12 other. † Not as * Cain, vvho vvas of the vvicked, and killed his brother. And for vvhat cauſe killed he him? Becauſe his vvorkes vvere vvicked: but his brothers, iuſt.

The Epiſtle for S. Polycarpus, Ian. 26.

13 † Maruel not brethren, if the vvorld hate you. † Vve
14 knovv that vve are tranſlated from death to life, becauſe vve loue the brethren. He that loueth not, abideth in death.

The Epiſtle vpon the 2 Sũday after Pentecoſt.

15 † Vvhoſoeuer hateth his brother: is a murderer. And you knovv that no murderer hath life euerlaſting abiding in him
Io.15,13 16 ſelf. † * In this vve haue knovven the charitie of God, becauſe he hath yelded his life for vs: and vve ought to yeld
1.2,15. 17 our liues for the brethren. ¶ † * He that ſhal haue the ſubſtance of the vvorld, and ſhal :: ſee his brother haue neede, and ſhal ſhut his bovvels from him: hovv doth the charitie of God abide in him?

:: Euery man is bound to giue almes according to his abilitie, when he ſeeth his brother in great neceſſitie.

18 † My litle children, let vs not loue in vvord, nor in tongue,
19 but in deede and truth. ¶ † in this vve knovv that vve are of the truth: and in his ſight vve ſhal perſuade our hartes.
20 † For if our hart do reprehend vs: God is greater then our
21 hart, and knovveth al thinges. † My deereſt, if our hart do
22 not reprehend vs, vve haue confidence tovvard God. † and
Mat.21. *Io. 14.* *1 Io. 5.* * vvhatſoeuer vve ſhal aſke, "vve ſhal receiue of him: becauſe vve keepe his commaundementes, and doe thoſe
Io.17,3. *13,34.* *Io. 14, 23.* 23 thinges vvhich are pleaſing before him. † And * this is his commaundement, that vve beleeue in the name of his ſonne IESVS Chriſt: and :: loue one an other, as he hath giuen
24 cõmaundement vnto vs. † And * he that keepeth his commaundementes, abideth in him, and he in him. And in this vve knovv that he abideth in vs, by the Spirit vvhich he hath giuen vs.

" Leſt any ma ſhould thinke by the wordes next before, onely faith in Chriſt to be commaunded or to pleaſe God, he addeth to faith the cõfirmãtiõ of charitie or loue of our neighbour.

ANNOTATIONS
CHAP. III.

4. *Sinne is iniquitie*] Iniquitie is not taken here for vvickednes, as it is commonly vſed both in Latin and in our language, as is plaine by the Greeke vvord ἀνομία, ſignifying nothing els but a ſvvarving or declining from the ſtraight line of the lavv of God or nature. So that the Apoſtle meaneth, that euery ſinne is an obliquitie or defect from the rule of the lavv: but not contrarie, that euery ſuch ſvvarving from the lavv, ſhould be properly a ſinne, as the Heretikes do vntruely gather, to proue that concupiſcence remaining after Baptiſme is a very ſinne, though vve neuer giue our conſent vnto it. And though in the 5 chapter folovving verſ. 17. the Apoſtle turne the ſpeache, affirming euery iniquitie to be a ſinne, yet there the Greeke vvord is not the ſame as before, ἀνομία, but ἀδικία. by vvhich it is plaine that there he meaneth by *iniquitie*, mans actual and proper tranſgreſſion vvhich muſt needes be a ſinne. See S. Auguſtine *cont. Iulian. li.* 5 *c.* 3. S. Ambr. *li. de Apologia Dauid c.* 13.

Concupiſcence remaining after Baptiſme is no ſinne, vvithout conſent.

6. *Sinneth not.*] Iouinian & Pelagius falſely (as Heretikes vſe to doe) argued vpon theſe vvordes, and thoſe that folovv verſ. 9: the one, that the baptized could ſinne no more: the other, that no man being or remaining iuſt could ſinne. But among many good ſenſes giuen of this place, this ſeemeth moſt agreable, that the Apoſtle ſhould ſay, that mortal ſinne doth not conſiſt together vvith the grace of God, & therfore can not be committed by a man continuing the ſonne of God.

Heretical expoſition of Scriptures.

No man in grace ſinneth mortally.

and ſo is the like ſpeache in the 9 verſe folovving to be taken. See S. Hierom *li.* 2 *cont. Iouinianum c.* 1.

7. *He that doeth iuſtice.*] He doth inculcate this often, that mans true iuſtice or righteouſnes conſiſteth in doing or vvorking iuſtice, and that ſo he is iuſt, and biddeth them not to be ſeduced by Heretikes, in this point.

True iuſtice.

8. *Sinneth from the beginning.*] The Diuel vvas created holy and in grace, and not in ſinne: but he fel of his ovvne free vvil from God. Therfore theſe vvordes, *from the beginning*, may be interpreted thus, from the beginning of ſinne, and ſo the Apoſtle vvil ſay, The Diuel committed the firſt ſinne. So S. Auguſtine *li.* 11 *de ciu. Dei c.* 15 expounded it. The moſt ſimple meaning ſeemeth to be, that he ſinned from the beginning of the vvorld, not taking the beginning precisely for the firſt inſtant or moment of the creation, but ſtraight vpon the beginning, as it muſt needes alſo be taken in S. Iohns Goſpel c. 8, 44.

How the Diuel ſinned from the beginning.

Not only faith.

22. *Vve ſhal receiue, becauſe.*] Let the Proteſtants be aſhamed to ſay, that vve obtaine al of God by onely faith, the Apoſtle here attributing it to the keeping of Gods commaundements. Note here alſo that Gods commaundements are not impoſſible to be kept, but vvell then, and are novv obſerued of good men.

CHAP. IIII.

Vve may not beleeue al that boaſt of the ſpirit, but trie them. Vvhether they teach Catholike articles of the faith (namely the incarnation of Chriſt:) vvhether their doctrine be not vvorldly, and them ſelues diſobedient hearers of the Apoſtles. 7 Vve muſt loue one an other, conſidering the exceding loue of God in ſending his ſonne to ſaue vs. 17 An argument of perfect charitie is, if vve haue nothing in our conſcience to feare in the day of Iudgement. 19 And an argument that vve loue God is, if vve loue our brethren.

MY decreſt, "beleeue not euery ſpirit, but 1
" proue the ſpirites if they be of God:
becauſe many falſe prophetes are gone
out into the vvorld † In this is the ſpi- 2
rit of God knovven. " euery ſpirit that
confeſſeth IESVS Chriſt to haue come
in fleſh, is of God: † and euery ſpirit 3
"that diſſolueth IESVS, is not of God: and this is [c] antichriſt,
of vvhom you haue heard that he commeth, and novv he is
in

c τὸ τοῦ ἀντιχρι-στου

4 in the vvorld. † You are of God, litle children, and haue
ouercome him. becauſe greater is he that is in you, then he
5 that is in the vvorld. † They are of the vvorld: therfore of
6 the vvorld they ſpeake, and the vvorld heareth them. † Vve
Io.8.47 are of God. * He that knovveth God, heareth vs. he that is
10,27. not of God, heareth vs not. "in this vve knovv the ſpirit of
truth, and the ſpirit of errour.
7 † My deereſt, let vs loue one an other: becauſe charitie is of
God. And euery one that loueth, is borne of God, & knovv-
8 eth God. † He that loueth not, knovveth not God: becauſe
Io.3,16. 9 God is charitie. †* In this hath the charitie of God appeared
in vs, becauſe God hath ſent his only-begotten ſonne into the
10 vvorld, that vve may liue by him. † In this is charitie: not
as though vve haue loued him, but becauſe he hath loued
vs, and ſent his ſonne a propitiation for our ſinnes.
11 † My deereſt, if God hath ſo loued vs: vve alſo ought to
Io.1,18. 12 loue one an other. † * God :: no man hath ſeen at any time.
1 Tim. If vve loue one an other, God abideth in vs, and his charitie
6,16. 13 in vs is perfited. † In this vve knovv that vve abide in him,
14 and he in vs: becauſe he of his Spirit hath giuen to vs. † And
vve haue ſeen, and doe teſtifie, that the Father hath ſent his
15 Sonne the Sauiour of the vvorld. † Vvhoſoeuer ſhal con-
feſſe that IESVS is the Sonne of God, God abideth in him,
16 and he in God. † And vve haue knovven and haue beleeued
the charitie, vvhich God hath in vs. God is charitie: and he
17 that abideth in charitie, abideth in God, and God in him. † In
this is charitie perfited vvith vs, "that vve may haue confi-
dence in the day of iudgement: becauſe as he is, vve alſo are
18 in the vvorld. †"Feare is not in charitie: but perfect charitie
caſteth out feare, becauſe feare hath painefulnes. and he that
19 feareth, is not perfect in charitie. † Let vs therfore loue God,
20 becauſe God firſt hath loued vs. † If any man ſhal ſay, that
I loue God: and hateth his brother, he is a lier. For he that
loueth not his brother vvhom he ſeeth: God vvhom he ſeeth
Io.13,34 21 not, hovv can he loue? † * And this commaundement vve
15,12. haue from God: that he vvhich loueth God, loue alſo his
brother. H

The Epiſtle vpon the firſt Sunday after Pentecoſt. ✠

:: No man in this life, nor with corporal eies, cá ſee the proper eſſence or ſubſtáce of the Deitie. *See S. Auguſt. ad Paulin. de vidēdo Deo. ep. 112.*

ANNOTATIONS
CHAP. IIII.

Heretical boasting of the spirit.

1. *Beleeue not euery spirit.*] That is, Receiue not euery doctrine of such as boast themselues to haue the spirit. For there be many false prophets, that is to say, Hæretikes, which shal goe out of the Church, and chalenge the spirit, and vaunt of Gods word, Scripture, and Gospel, vvhich in deede be seducers.

The Church only, not euery priuate man, hath to proue and discerne spirites.

1. *Proue the spirites.*] It is not meant by this place, as the Protestants vvould haue it, that euery particular person should of him self examine, trie, or iudge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would euery one to discerne these diuersities of spirites, by taking knovvledge of them to vvhom God hath giuen the gift of discerning spirites and doctrines (vvhich S. Paul expresly saith is giuen but to some, and not to euery one, 1 *Cor.* 12.) and by obeying the Church of God, to whom Christ hath giuen *the Spirit of truth. And this is onely the sure way to proue the spirites *Io.* 14, 16. and doctrines of these daies. And al they that would bring vs from our Pastors and the Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleefe. as Caluin doth, who vpon this place saith, that priuate men may examine the general Councels doctrines.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or heretike.

2. *Euery spirit that confesseth.*] The Apostle speaketh according to that time, and for that part of Christian doctrine which then vvas specially to be confessed, taught, & maintained against certaine vvicked Hæretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ IESVS. The Apostle therfore giueth the faithful people this token to knovv the true teachers of those daies from the false. Not that this marke vvould serue for al times, or in case of al other false doctrines, but that it vvas then a necessarie note. As if a good Catholike vvriter, Pastor, or parents would vvarne al theirs, now in these daies, to giue eare onely to such teachers as acknowledge Christ our Sauiour to be really present, and sacrificed in the B. Masse, & that al such are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt much more novv in al Hæretikes, al being precursors of that great Antichrist vvhich shal come tovvards the later end.

Many old heresies that dissolued Christ.

3. *That dissolueth.*] To dissolue, loose, or separate IESVS a sunder, vvas proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich vve may see that the common Greeke copies be not euer authentical, and that our old approued translation may not alvvaies be examined by the Greeke that novv is, vvhich the Protestants onely folovv: but that it is to be presupposed, vvhen our old Latin text disagreeth plainely from the Greeke, that in old time either al or the more approued Greeke reading was otherwise, and that often the said Greeke was corrupted then or since by Heretikes or otherwise. For of the Greekes, S. Irenæus *li.* 3. *c.* 18: among the Latin fathers, S. Augustine *tract.* 6. *in fine*, S. Leo *ep.* 10. *c.* 5, and Venerable Bede did reade as we doe. and this reading maketh more against the said Hieretikes, then that vvhich the common Greeke novv hath, to vvit, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God*, vvhich is also in effect said before vers. 2. And that therfore it vvas corrupted and altered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreable to *li.* 7. *c.* 32. this purpose. *Nastorius* (saith he) *being eloquent by nature*, vvhich is often in Heretikes, *accounted him self therfore learned, & disdained to study the old interpreters, counting him self better then them all: being ignorant that in S. Iohns Catholike epistle the old* (Greeke) *copies had*, EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD. So saith he, adding moreouer that such as vvould separate the diuinitie from the, dispensation of Christs humanitie, tooke out of the old copies this sense. for vvhich the old expositours noted that these which would loose IESVS, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

The Greeke text corrupted by old heretikes.

A sure marke of true or false teachers.

6. *In this vve knovv.*] This is the most sure & general marke to knovv the true spirites and prophets from the false: that those vvhich be of God, vvil heare and obey their Apostles and lavvful pastors succeding the Apostles, and submit them selues to the Church of God: the other, that be not of God, vvil not heare either Apostle, pastor, or Church, but be their ovvne iudges.

Against the Protestants specious faith and

17. *That vve may haue confidence.*] Confidence called in Latin *Fiducia*, is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that vve are bound to beleeue, as the Protestants falsely teach;

teach: but it is onely a hope wel corroborated, confirmed, and ſtrengthened vpon the promiſes and grace of God, and the parties merites. And the vvordes both folowing & going before, proue alſo euidently againſt the Proteſtants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehenſion of Chriſts merites by faith, or vpon his grace and mercie, but alſo vpon our conformitie to Chriſt in this life, in charitie and good vvorkes. And that is the doctrine of S. Peter vvhen he ſaid, *Labour, that by good vvorkes you may make ſure your vocation and election.* and S. Paules meaning, vvhen he ſaid, *I haue fought a good fight, there is laid vp for me a vvreathe of iuſtice, vvhich our Lord vvil render to me in that day, a iuſt iudge.*

presumptuous ſecuritie of ſaluation.

2. Pet. 1. 10. 2. Tim. 4. 7.

18. *Feare is not in charitie.*] The Heretikes very falſly vnderſtand this place ſo, that Chriſtian godly men ought to haue no doubt, miſtruſt, or feare of hel and damnation. Vvhich is moſt euidently againſt the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Feare him* (ſaith our Sauiour Mat. 10) *that can caſt body and ſoul into hel.* And Pſal. 118. *Pearce my fleſh vvith thy feare.* Vvhich feare of Gods iudgements cauſed S. Paul & al good men to chaſtiſe their bodies, leſt they ſhould be reprobate and damned. And the vviſe man for this cauſe affirmeth him to be happie, *that is euer fearful.* And holy Iob ſaith, *I feared al my vvorkes.* And the Apoſtle, *Vvith feare and trembling vvorke your ſaluation.* Vvhich kinde of feare is euen in the iuſteſt men and moſt ful of charitie, conſiſting wel with the ſame vertue, and is called *Filialis timor*, becauſe it is ſuch as the good childe ought to haue toward his father.

The feare of God in iuſt men, cõſiſteth with charitie.

1 Cor. 9. Prou. 28. Iob 9. Phil. 2.

But there is a kinde of feare vvhich ſtandeth not with charitie, and is cleane againſt hope alſo, that vvhich bringeth ſuch perplexitie and anxietie of conſcience, that it inducth a man to miſtruſt or deſpaire of Gods mercies. That ſeruile feare alſo vvhich maketh a man often to leaue ſinning and to doe the external vvorkes of iuſtice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not il in it ſelf, but very profitable, as that vvhich helpeth toward the loue of God, yet it ſtandeth not with charitie neither, but is daily more and more leſſened, and at length quite driuen out by charitie. Of theſe kinde of feares then the Apoſtle ſpeaketh, and (as ſome expound) of the feare of men alſo, of vvhich our Sauiour ſaith, *Feare not them that kil the body.*

Vvhat feare agreeth not with charitie.

Seruile feare is not il.

Mat. 10.

CHAP. V.

They that loue God, muſt loue his natural ſonne IESVS, *and his ſonnes by adoption, and keepe his commaundements, vvhich to the regenerate are light.* 4 *But not, vnles they continue in the Catholike faith, namely of this article, that* IESVS *is the ſonne of God, and therfore able to giue vs life euerlaſting,* 14 *and al our petitions,* 16 *and our praiers for al our brethren that ſinne not vnto death, dying in their mortal ſinnes by impenitence. Laſt of al, he vvarneth them not to communicate vvith Idols.*

1 WHOSOEVER beleeueth that IESVS is Chriſt, is borne of God. And euery one that loueth him vvhich begat: loueth him alſo vvhich vvas borne
2 of him. † In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keepe his com-
3 maundementes. † For this is the charitie of God, that vve keepe his commaundementes: *and "his commaundementes
Mat. 11. 30. 4 are not heauy. † Becauſe al that is borne of God, ouercommeth the vvorld. and this is the victorie vvhich ouercom-
1 Cor. 15. 57. 5 meth the vvorld, our faith. † Vvho is he* that ouercõmeth the vvorld, but he that beleeueth that IESVS is the ſonne of
6 God? † This is he that came by vvater and bloud IESVS Chriſt: not in vvater only, but in vvater and bloud. And it is

The Epiſtle vpon *Dominica in albis* or Low Sunday.

the Spirit vvhich testifieth, that Christ is the truth.

† For there be "three vvhich giue testimonie in heauen, the 7
Father, the Vvord, and the Holy Ghost. and these three be
one. † And there be three vvhich giue testimonie in earth: 8
the spirit, vvater, and bloud.` and these three be one'. † If vve 9
receiue the testimonie of men, the testimonie of God is grea-
ter. because this is the testimonie of God vvhich is greater,
that he hath testified of his sonne. † * He that beleeueth in 10 Io.3,36.
the sonne of God, hath the testimonie of God in him self. ¶
He that beleeueth not the Sōne, maketh him a lier: because he
beleeueth not in the testimonie vvhich God hath testified of
his sonne. † And this is the testimonie, that God hath giuen 11
vs life euerlasting. And this life is in his sonne. † He that 12
hath the Sonne, hath life. he that hath not the sonne of
God, hath not life.

† These thinges I vvrite to you, that you may knovv that 13
you haue eternal life which beleeue in the name of the sonne
of God. † And this is the confidence which vve haue toward 14
him: that, * vvhatsoeuer vve shal aske according to his vvill, Mt.7,7. 21,22.
he heareth vs. † And [c] vve knovv that he heareth vs vvhat- 15 1 Io.3, 22.
soeuer vve shal aske: vve knovv that vve haue the petitions
vvhich vve request of him.

c or, *if vve knovv*

† He that knoweth his brother to sinne a sinne not to 16
death, let him aske, and life shal be giuen him, sinning not to
death. There is "a sinne to death: "for that I say not that any
man aske. † Al [c] iniquitie, is sinne. And there is a sinne `to 17
death'. † Vve know that euery one vvhich is borne of God, 18
sinneth not: but the generation of God preserueth him, and
the vvicked one toucheth him not. † Vve knovv that vve 19
are of God, and the vvhole vvorld is set in vvickednesse.
† And vve knovv that the sonne of God commeth: and he 20
* hath giuen vs vnderstanding, that vve may knovv the true Luc.24, 45.
God, & may be in his true sonne. This is the true God, & life
euerlasting. † My litle children, keepe your selues " from 21
Idols. Amen.

c ἀδικία *not to death.*

ἀπὸ τῶν εἰδώλων.

ANNOTATIONS
CHAP. V.

The cōmaundements possible to be kept.

3. *His commaundements are not heauie.*] Hovv can the Protestants say that Gods commaundements can not possibly be fulfilled or kept in this life, seing the Apostle saith, *they be not heauie:* and Christ saith, *his yoke is suvete, and his burden light?* See for the ful vnderstanding of this place. Mat.11. S.Aug v.30.

S. Auguſtine *de perfectione iuſtitiæ c.10.* The Heretikes in fauour of their foreſaid errour, rather tranſlate, *His commaundements are not* * *grieuous*: then. *are not heauie.* * *læues*

Heret. tranſlation.

7. *Three which giue teſtimonie.*] An expreſſe place for the diſtinction of three perſons, & the vnitie of nature and eſſence in the B. Trinitie: againſt the Arians and other like Heretikes, vvho haue in diuers ages found them ſelues ſo preſſed vvith theſe plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Proteſtants handle thoſe textes that make againſt them. But becauſe vve are not novv troubled vvith Arianiſme ſo much as vvith Cahuiniſme, vve neede not ſtand vpon the varietie of readings or expoſitions of this paſſage. See S. Hierom in his epiſtle put before the 7 Canonical or Catholike Epiſtles.

Three perſons & one ſubſtãce in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. *A ſinne to death.*] A ſinne to death is an other thing then a mortal ſinne. for it is that mortal ſinne onely, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. *I affirme* (ſaith S. Auguſtine de correp. & grat. c. 12) *that a ſinne to death is to leaue faith vvorking by charitie euen til death.* So likevviſe in the vvordes before, *a ſinne not to death*, is not that vvhich vve call a venial ſinne, but any that a man committeth and continueth not therin til death.

Vvhat is a ſinne to death.

16. *For that I ſay not.*] If the ſinne to death vvhereof he ſpeaketh, be the ſinne vvherein a man dieth vvithout repentance, according to S. Auguſtines vvordes before rehearſed: then the praier vvhich he ſpeaketh of, muſt needes be praier for the dead, becauſe he ſpeaketh of praying, or not praying, for them that died in deadly ſinne, exhorting vs to pray, and encouraging vs to doe it vvith confidence to be heard, if vve pray, for them that departed this life not in deadly ſinne: and contrarivviſe in maner diſſuading & diſcouraging vs from praying for ſuch as continued in vvickednes euen til their liues end. And S. Auguſtine ſetteth dovvne the Churches practiſe agreable to the Apoſtles meaning, li. 21 c. 24 de Ciuit. Dei. *If there be any* (ſaith he) *that perſiſt til death in impenitence of hart, doth the Church nevv pray for them, that is, for the ſoules of them that ſo are departed?* So ſaith he. And this is the cauſe, that *Concilium Bracharenſe primum cap.* 34 forbiddeth to pray for ſuch as die in deſperation, or kil them ſelues: and the reaſon, vvhy the Church forbeareth to pray for Heretikes that die in their hereſie, or mainteine hereſie vnto death and by their death.

Praier for the dead.

Some of the dead may not be praied for.

And that the place is moſt properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any ſinner yet liuing, nor for the remiſſion of any ſinne in this life: al ſinnes (of vvhat ſort ſoeuer) being pardonable, ſo long as the committers of them be in caſe and ſtate to repent: as they be, ſo long as they be in this vvorld. And vve ſee that the Church praieth, and is often heard, for Heretikes, Ievves, Turkes, Apoſtataes, and vvhat other infidels or il men ſoeuer, during their liues. And it is great blaſphemie that the Caluiniſtes vtter vpon this place: to vvit, that Apoſtaſie and certaine other ſinnes of the reprobate, cannot be forgiuen at al in this life. Vvhich they hold, onely to auoid the ſequele of praying for the dead vpon theſe vvordes of S. Iohn, beſides that they muſt take vpon them preſumptuouſly, to know and diſcerne of Gods ſecretes, vvho be reprobate, and vvho be not, and according to that, pray for ſome, and not for otherſome. al vvhich is moſt vvicked and abſurd preſumption.

It is proued that the Apoſtle ſpeaketh of praying for the dead.

The Caluiniſts blaſphemie, to auoid this ſenſe of the Apoſtle.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Ievves, and vvarned that he ſhould not be heard, Chap. 7. 11, 14: there is great difference. firſt, he had a reuelation by the vvordes of God, that they vvould continue in their vvickednes, as vve haue not of any certaine perſon, vvhereof S. Iohn here ſpeaketh. ſecondly, Ieremie vvas not forbidden to pray for the remiſſion of their ſinnes, nor had denial to be heard therein for any mans particular caſe, vvhereof the Apoſtle here ſpeaketh: but he vvas told that they ſhould not eſcape the temporal puniſhment and affliction vvhich he had deſigned for them, and that he vvould not heare him therein.

21. *From idols.*] It is ſo knovven a treacherie of Heretikes to trãſlate *idola* images (as here and in a number of places, ſpecially of the Engliſh Bible printed the yere 1562) that vve neede not much to ſtand vpon it. As this alſo is ſeen to al the vvorld, that they doe it of purpoſe to ſeduce the poore ignorant people, and to make them thinke, that vvhatſoeuer in the Scriptures is ſpoken againſt the idols of the Gentiles (vvhich the Prophet calleth *Simulachra Gentium*) is meant of pictures, ſacred images, & holy memories of Chriſt and his Saincts. Againſt ſuch ſeducers the ſecond ſacred Counſel of Nice, called the ſeuenth Synode, decreeth thus Act. 4. pag. 122. *Quicunque ſententias ſacræ ſcripturæ de idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt q. Chriſtiani adorant imagines vt Deos, anathema.* that is, *Anathema to al them that bring the ſentences of holy Scripture touching Idols, againſt the venerable images. Anathema to them that call the venerable images, idols. Anathema to them that ſay, Chriſtians adore images as gods.*

Heret. tranſlation againſt ſacred images.

Pſal. 113.

Edit. Colõ. an. 1567.

The 2 Councel of Nice pronoũceth anathema, that is, a curſe againſt the Caluiniſts.

Novv in their later tranſlations the Heretikes perceiuing that the vvorld ſeeth their vnhoneſt dealing, corrected them ſelues in ſome places, and in this place haue put, *idols*, in the text: but to giue the people a vvatchvvord that the Churches images are to be compriſed in the vvord,

idols,

idols, * they haue put, *images*, in the margent. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that, howſoeuer the origine or etymologie of the vvord, *idol*, may be taken in the Greeke, yet both the vvordes and the things be in truth and by the vſe of al tonges, far differing. The great dragon that the Babylonians adored (*Dan.* 14) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or els vvhere, as Cæſars face vpon the coine that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of Scripture thus, *Vvhoſe idol is this ſuperſcription?* nor call the Queenes image, the idol of the Queene: nor Chriſt, the idol of his father: nor vvoman, the idol of the man: nor man, the idol of God. al vvhich in ſcripture be named images for al that, and be ſo in deede, and not idols. vvhich conuinceth, that the Heretikes be falſe & corrupt tranſlatours in this place and other the like, confounding theſe tvvo vvordes as if they vvere al one.

The great difference of idol & image.

* The Bible of the yere 1577.

But as for the hauing of images or purtraites of holy things, not onely in priuate houſes, but alſo in Churches, God him ſelf doth vvarrant vs, vvho * cõmaunded euen the Ievves them ſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpecial precept of not hauing, making, or vvorſhipping of idols) to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that vvas in the Temple, & about the Arke. yea and in reſpect of vvhich ſacred images partly, they did (as S. Hierom ſaith *ep.* 17 *c.* 3) ſo great reuerence to the holy place called *Sancta ſanctorum*. If they then vvere vvarranted and commaunded to make and haue in ſo great reuerẽce the images of mere ſpirites or Angels, vvhoſe natural ſhape could not be expreſſed: howv much more may vve Chriſtians haue and reuerence the images of Chriſt, his Mother, the Apoſtles, and other Saincts, being men, vvhoſe ſhape may be expreſſed? So doth the ſaid Nicene Councel argue againſt the Heretikes vvhich at that time vvere the Aduerſaries of images.

Sacred images in Churches, by Gods owne vvarrant.

* *Exod.* 25.

The 2 Councel of Nice vvas gathered againſt Imagebreakers.

And note here, that eight hundred yeres agoe, they vvere ſtraight counted Heretikes, that began to ſpeake againſt images, and that Councel vvas called purpoſely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vſe of ſacred images. vvhich began euen in our Sauiours time or litle after, vvhen good religious folke for loue and reuerence made his image, namely the vvoman that he healed of the blouddy fluxe. vvhich image vvas alſo approued by miracles, as the Eccleſiaſtical hiſtorie telleth, and namely Euſebius *Eccl. hiſt. li.* 7 *c.* 14. * vvho alſo vvitneſſeth that the images of Peter and Paul vvere in his daies. as you may ſee alſo in S. Auguſtine (*li. d. conſenſ. Euangeliſt. c.* 10) that their pictures commonly ſtoode together in Rome. euen as at this day. Of our Ladies image ſee S. Gregorie *li.* 7 *ep.* 5. *indict.* 2 *ad Ianuar. & ep* 53. In vvhom alſo (*li.* 7. *ep.* 109) you may ſee the true vſe of images, & that they are the bookes of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe & increaſe their deuotion, in al Catholike Churches: yea the Lutherans them ſelues reteine them ſtill. S. Damaſcene vvrote three bookes in defeaſe of ſacred images againſt the foreſaid Heretikes.

* *Loco citato.*

The antiquitie of holy images.

The vſe and fruite of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her ſonnes for continuing in the old faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reward of their vvorkes in the day of iudgement: and to loue the true beleeuers, but vvith Heretikes to haue no ſocietie: expreſſing alſo the points then in controuerſie.

THE Senior to the lady Elect and her 1
children, vvhom I loue in truth, and
not I onely, but alſo al that haue know-
en the truth, † for the truth vvhich 2
abideth in vs, and ſhal be vvith vs for
euer. † Grace be vvith you, mercie, 3
peace from God the Father, and from
Chriſt IESVS the ſonne of the Father
in truth, and charitie.

† I vvas

4 † I vvas exceding glad, becauſe I haue found of thy chil-
dren vvalking in truth, as vve haue receiued commaunde-
5 ment of the Father. † And novv I beſeeche thee Lady, not as
vvriting a nevv commaundement to thee, but that vvhich
Io.15,12. vve haue had "from the beginning, * that vve loue one an
1 Io.3, 6 other. † And this is charitie, that vve vvalke according to
11. his commaundements. For this is the commaundement, that
as you haue heard from the beginning, you walke in the ſame:
7 † becauſe many ſeducers are gone out into the vvorld, which
do not confeſſe IESVS Chriſt to haue come into fleſh: this
is a ſeducer and an antichriſt.
8 † Looke to your ſelues, that you loſe not the thinges
vvhich you haue vvrought: but that you may receiue a ful
9 ::revvard. † Euery one that c reuolteth, and perſiſteth not in
in the doctrine of Chriſt: hath not God. He that perſiſteth in
the doctrine: the ſame hath both the Father, and the Sonne.
Ro. 16, 10 † If *any man come to you, and bring not "this doctrine:
17. "receiue him not into the houſe, "nor ſay, *God ſaue you*, vnto
11 him. † For he that ſaith vnto him, *God ſaue you*, communi-
cateth vvith his vvicked vvorkes.
12 † Having moe thinges to vvrite vnto you: I vvould not
by paper and inke: for I hope that I ſhal be vvith you, and
13 ſpeake mouth to mouth: that your ioy may be ful. † The
children of thy ſiſter electe ſalute thee.

:: Revvard for keeping faſt the Catholike faith.

c To goe backe or reuolt from the receiued truth and doctrine Apoſtolical, is damnable.

ANNOT.

6. From the beginning.] This is the rule of a Chriſtian Catholike man, to vvalke in that faith and vvorſhip of God vvhich he hath receiued from the beginning. Vvhich is that vvhich vve novv call according to the Scriptures, *the tradition of the Apoſtles*: that vvhich is come to vs from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So ſhal a faithful man auoid ſeducers that riſe vp in euery age, teaching nevv doctrine.

To hold faſt the old receiued faith.

10. *This doctrine.*] The Apoſtles, and true Paſtors their lavvful ſucceſſors, and the Church of God in holy Councel, vſe to ſet dovvne the true doctrine in thoſe pointes vvhich Heretikes call into controuerſie. Vvhich being once done and declared to the faithful, they neede no other marke or deſcription to knovv an Heretike or falſe teacher by, but that he commeth vvith an other doctrine then that vvhich is ſet dovvne to them. Neither can the Heretikes ſhift them ſelues, as novv a daies they vvould doe, ſaying, O let vs firſt be grouud Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apoſtles rule. Many a good honeſt ſhepheard knovveth a vvoolfe, that can not define him. but the Apoſtle ſaith, If he bring not this ſet doctrine, he is a ſeducer. So holy Church ſaith novv, Chriſt is really in the B. Sacrament, vnder forme of bread and vvine &c. If therfore he bring not this doctrine, he is a ſeducer, and an Heretike: and vve muſt auoide him, vvhether in his ovvne definitions and cenſures he ſeeme to him ſelf an Heretike or no.

To bring vvilfully an other doctrine then the Catholike Church ſetteth dovvne, is alvvaies a marke of ſeducers and Heretikes.

10. *Receiue him not.*] Though in ſuch times and places vvhere the communitie or moſt part be infected, neceſſitie often forceth the faithful to converſe vvith ſuch in vvorldly affaires, to ſalute them, to eate and ſpeake vvith them, and the Church by decree of Councel, for the more quietnes of timorous conſciences prouideth, that they incurre not excommunication or other cenſures for communicating in vvorldly affaires vvith any in this kinde, except they be by name excommunicated

Vvhen & vvherein to cõuerſe with Heretikes, is tolerable: vvhen.

,vhen & whe-rein, it is dam-nable.

cated or declared to be Heretikes: yet euen in vvorldly conuerſatiõ and ſeculer actes of our life, vve muſt auoid them as much as vve may, becauſe their familiaritie is many vvaies contagious and noiſome to good men, namely to the ſimple: but in matter of religion, in praying, reading their bookes, hearing their ſermons, preſence at their ſeruice, partaking of their Sacraments, and al other communicating vvith them in ſpiritual things, it is a great damnable ſinne to deale vvith them.

S. Iohn vvould not be in one bath with Cerinthus the Heretike.

10. *Nor ſay, God ſaue you.*] S. Irenæus (*li.* 3 *c.* 3.) reporteth a notable ſtorie of this holy Apoſtle touching this point, out of S. Polycarpus, vvhich is this. *There be ſome* (ſaith he) *that haue heard Polycarpe ſay, that vvhen Iohn the diſciple of our Lord vvas going to Epheſus, into a bath, to vvaſh him ſelf, and ſavv Cerinthus the Heratike vvithin the ſame, he ſodenly ſkipt out, ſaying that he feared leſt the bath ſhould fall, becauſe Cerinthus the enemie of truth vvas vvithin.* So ſaith he of S. Iohn, and addeth alſo a like vvorthie example of S. Polycarpe him ſelf: vvho on a time meeting Marcion the Heretike, and the ſaid Marcion calling vpon him, and aſking him vvhether he knevv him not: *Yes,* quoth Polycarpe, *I knovv thee for Satans ſonne and heire. So great feare* (ſaith S. Irenæus) *had the Apoſtles and their diſciples to communicate in vvord onely, vvith ſuch as vvere adulterers or corrupters of the truth. as S. Paul alſo vvarned, vvhen he ſaid, A man that is an Heretike, after the firſt and ſecond admonition auoid.* So far Irenæus. If then, to ſpeake vvith them or ſalute them, is ſo earneſtly to be auoided according to this Apoſtles example & doctrine: vvhat a ſinne is it to flatter them, to ſerue them, to marie vvith them, and ſo forth?

The like zeale of S. Polycarpe, and other Apoſtolike men in not communicating with Heretikes.

Tit. 3.

THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for ſuſteining or ſuccouring true preachers, 9 noting Diotrepes for the contrarie, and praiſing Demetrius.

THE Seniour to Gaius the deereſt, whom I loue in truth. 1

† My deereſt, concerning al thinges I make my praier that thou proceede proſperouſly, and fare vvel, as thy ſoule doth proſperouſly. † I vvas exceding glad 2 3 vvhen the brethren came, and gaue teſtimonie to thy truth, euen as thou vvalkeſt in truth. † Greater `thanke' haue I not of them, then that I may heare my children do vvalke in truth. † My deereſt, thou doeſt faithfully vvhatſoeuer thou vvorkeſt on the brethren, :: and that vpon ſtrangers. † they haue rendred teſtimonie to thy charitie in the ſight of the Church: vvhõ, thou ſhalt doe vvel, bringing on their vvay in maner vvorthie of God. † For, for his name did they depart, taking nothing of 4 5 6 7

pleaſure χαρὰν, χάριν

:: A great grace to be beneficial to ſtrangers, ſpecially to them that be of our Catholike faith and ſuffer for the ſame.

8 of the Gentiles. † We therfore ought to receiue ſuch : that
• we may be coadiutors of the truth.
9 † I had written perhaps to the Church: but he that
loueth to beare [b] primacie among them, Diótrepes, doth not
10 receiue vs. † For this cauſe, if I come, [c] I will aduertiſe his
ἐ commonebo. ὑπομνήσω workes which he doeth: with malicious wordes chatting againſt vs. and as though theſe thinges ſuffiſe him not: neither him ſelf doth receiue the brethren, and them that do re-
11 ceiue, he prohibiteth, and caſteth out of the Church. † My deereſt, do not imitate euil, but that which is good. He that doeth wel, is of God: he that doeth il, hath not ſeen God.
12 † To Demetrius teſtimonie is giuen of al, and of the truth it ſelf, yea and we giue teſtimonie: and thou knowweſt that our teſtimonie is true.
13 † I had many thinges to write vnto thee: but I would
14 not by inke and penne write to thee. † But I hope forthwith to ſee thee, and we will ſpeake mouth to mouth. Peace be to thee. The freendes ſalute thee. Salute the freendes by name.

b It ſeemeth (ſaith S. Bede) he was an Arch-heretike or proud Sect-maiſter.

c That is, *I will rebuke them and make them knowen to be wicked.* Bede.

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

IN the Goſpel theſe are called Fratres Ieſu, the brethren of Ieſus: Iames and Ioſeph, and Simon, and Iude. Theyr father is called Alphæus, vvhere Iames is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioſeph. Vvhich Marie in an other place being called Maria Cleophæ, vve perceiue their father vvas named both Alphæus and alſo Cleophas. And that this Cleophas vvas brother to Ioſeph our Ladies huſband, * Hegeſippus telleth vs. Therfore becauſe Ioſeph vvas called the father of Chriſt, his brothers children, vvere called the brethren, that is (according to the cuſtom of the ſcripture alſo) the kinſmen of our Lord: and not becauſe they vvere the children of Ioſeph him ſelf by an other vvife, much leſſe (as Heluidius the heretike did blaſpheme) by our B Ladie the perpetual virgin MARIE. Howbeit ſome good authors ſay, that their mother Marie vvas the natural ſiſter of our Ladie, and that therfore they are called, Fratres Domini, the brethren of our Lord.

Mat. 13. Mat. 10. Mat. 11. Ioh. 19. * Euſeb. hiſt. li. 3. c. 10.

Howſoeuer that be, three of them are reckened amõg the 12. Apoſtles, Iames, and Simon Cananæus, and Iude. Yea and that they vvere ſomevvhat more then Apoſtles, though leſſe then Peter, S. Paul ſignifieth, vvhere he ſaith ſpeaking of him ſelf and Barnabas: As alſo the other Apoſtles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

Luc. 6. Mat. 10.

And as S. Luke calleth this Iude, Iude of Iames, ſo he calleth him ſelf in this Epiſtle of his, Iude the ſeruant of Ieſus Chriſt, and the brother of Iames. S. Mathevv and S. Marke do call him Thaddæus, as Lebbæus alſo in the Greeke. His feaſt and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

Mat. 10. Mar. 3.

His Epiſtle is an Inuectiue againſt al heretikes (as it vvere a Commentarie of 2 Pet. 2.) and namely (as * S. Aug. hath told vs) againſt thoſe, vvhich miſconſtred S. Paules Epiſtles and held Only faith, vvhom he calleth therfore, Men that tranſferre or peruert the grace of God into rioteuſnes, v. 4. exhorting Catholikes to be conſtant and vnmouable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For heretikes (ſaith he) ſegregate them ſelues from the Church and from her faith. v. 19.

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THE

THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorteth them to ſtand to their old faith, ſhewing them by examples, that it is damnable not to continue and be conſtant: 8 inueighing againſt the lecherie, blaſphemie, apoſtaſie, banketing of the heretikes, 14 and that their damnation was long foretold. 17 Catholikes therfore to be vnmouable, to reproue the obſtinate, to recouer al not deſperate, to confirme the vveake, and to liue them ſelues vertuouſly and vvithout mortal ſinne, vvhich by Gods grace they may doe.

1 IVDE the ſeruant of IESVS Chriſt, and
brother of Iames: to them that are in
God the Father beloued, and in IESVS
2 Chriſt preſerued, and called. † Mercie to
you, and peace and charitie be accom-
pliſhed.
3 † My deereſt, taking al care to vvrite vn-
to you of your common ſaluation, I thought it neceſſarie to
vvrite vnto you: beſeeching you to contend for the faith
4 once deliuered to the ſainctes. † For there are certaine men
ſecretely entred in (vvhich vvere long ago preſcribed vnto
this iudgement) impious, transferring the grace of our God
:: into riotouſnes, and denying the onely Dominator, and
2 Pet. 2. 5 our Lord IESVS Chriſt. † * But I vvil admoniſh you, that
once knovv al things, that [c] IESVS, ſauing the people out
Nu. 14, 37. of the land of Ægipt, * ſecondly deſtroied them vvhich be-
6 leeued not. † But the Angels vvhich kept not their princi-
palitie, but forſooke their owne habitation, he hath reſerued
vnder darkeneſſe in eternal bondes vnto the iudgment of the
Gen. 19. c *afornicate.* 7 great day. † As * Sodom and Gomorrhe, and the cities ad
ioyning in like maner hauing [c] fornicated, and going after
other fleſh, vvere made an example, ſuſtaining the paine of
8 eternal fire. † In like maner theſe alſo defile the fleſh, and ::
deſpiſe dominion, & blaſpheme maieſtie. † Vvhen Michael
the Archangel, diſputing vvith the Diuel, made altercation

:: Diuers Heretikes abuſe the libertie of Chriſtes grace and Goſpel, to the fulfilling of their carnal luſtes and cõcupiſcẽces.

c This is our Sauiour, not Ioſue, as S. Hierom noteth ep. 17. ſer Abac. c. 1. v. 18.

:: Such be heretikes, that wil not be ſubiect to any ſuperior, or that

refuſe to obey the lawes either of Spiritual or Temporal rulers.in vvhich kinde (ſpecially in blaſpheming the ſupreme Spiritual Magiſtrate) the Proteſtants do paſſe.

"for the body of Moyſes: he durſt not inferre iudgment of blaſphemie, but ſaid, Our Lord `commaund' thee. † But 10 *rebuke*
theſe, vvhat things ſo euer certes they are ignorant of, "they blaſpheme: and vvhat things ſo euer naturally, as dumme beaſtes, they knovv, in thoſe they are corrupted.

† Vvo vnto them,` vvhich' haue gone in the vvay of 11 *`becauſe*
*"Cain: and vvith the errour of * Balaam, haue for revvard *they*
povvred out them ſelues, and haue periſhed in the contra- *Gen.4,8*
diction of Corè. † Theſe are in their bankets, ſpottes, 12 *Nu. 22.*
feaſting together vvithout feare, feeding them ſelues, cloudes *Nu.16.*
vvithout vvater vvhich are caried about of vvindes, trees of autumne, vnfruiteful, tvviſe dead, plucked vp by the rootes,
† raging vvaues of the ſea, foming out their ovvne confu- 13
ſions, vvandering ſtarres: to vvhom the ſtorme of darkeneſſe is reſerued for euer. † And of theſe prophecied Enoch, the ſe- 14
uenth from Adam, ſaying, Behold our Lord is come in his holy thouſandes, † to doe iudgement againſt al, and to re- 15
proue al the impious, of al the vvorkes of their impietie vvherby they haue done impiouſly, and of al the hard thinges vvhich impious ſinners haue ſpoken againſt him. † Theſe 16
are murmurers, ful of complaintes, vvalking according to their ovvne deſires, and their mouth ſpeaketh pride, admiring perſons for gaine ſake.

† But you my deereſt, be mindeful of the vvordes vvhich 17
haue been ſpoken before by the Apoſtles of our Lord IESVS Chriſt, † vvho told you, *that in the laſt time ſhal come 18 *1 Tim. 4*
mockers, according to their ovvne deſires vvalking in impie- *2 Tim.3.*
ties. † "Theſe are they vvhich ſegregate them ſelues, ſen- 19 *2 Pet. 3.*
ſual, hauing not the Spirit. † But you my deereſt, building 20
your ſelues vpon `our' moſt holy faith, in the holy Ghoſt, *your*
praying, † keepe your ſelues in the loue of God, expecting the 21
mercie of our Lord IESVS Chriſt vnto life euerlaſting.
† And theſe certes reproue being iudged: † but them ſaue, 22
pulling out of the fire. And on other haue mercie in feare: 23
hating alſo that vvhich is carnal, the ſpotted cote.

† And to him that is able to preſerue you vvithout ſinne, 24
and to ſette you immaculate before the ſight of his glorie in exultation in the comming of our Lord IESVS Chriſt, † to 25
the onely God our Sauiour by IESVS Chriſt our Lord be glorie and magnificẽce, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

ANNO.

ANNOT.

9. *For the body of Moyſes.*] Vvhen, vvhy, or hovv this altercation or combat was betwene S. Michael and the Diuel about Moyſes body, no man can declare. only this vve ſee that many truthes and ſtories vvere kept in the mouthes and hartes of the faithful, that vvere not vvritten in Scriptures canonical, as this vvas among the Ievves.

Truthes vnwritten, and knoweu by tradition.

10. *They blaſphéme.*] He ſpeaketh of Heretikes, vvho being ignorant in Gods myſteries and the diuine doctrine of his Church, vvhen they can not reproue the things, then they fall to execrations, irriſions, and blaſphemies againſt the Prieſts, Church, and Sacraments, and vvhatſoeuer is godly.

Ignorãce maketh Heretikes blaſpheme.

11. *Cain, Balaam, Corè.*] The Apoſtle vvould haue Heretikes ſpecially to be knowen by the reſemblance they haue, firſt to Cain, in that for enuy that his brothers ſeruice and ſacrifice was accepted and his reiected, ſlevve his ſaid brother, and was a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their reſemblance to Balaam, vvho for money was induced to curſe Gods people, as couetouſnes is commonly the cauſe that firſt maketh Heretikes and falſe Prophets. Vvherevpon S. Auguſtine ſaith, *He is an Heretike that for temporal commodities ſake either coineth or folovveth nevv opinions. S. Auguſt. li. de Vtil. cred. cap.* 1. And laſtly by the reſemblance they haue vvith the auncient and notorious Schiſmatike Corè, and his companions, vvho forſooke the ordinarie Prieſthod appointed by God, and vvould needes doe ſacrifice them ſelues vvithout lavvful calling.

Heretikes reſembled to Cain, Balaam, and Corè.

Such in deede be al Heretikes, and ſuch be al their ſacraments, ſeruice, and offices in their Church, as Cores vvere in his ſchiſmatical tabernacles. And as pride vvas the cauſe of his reuolting from the obedience of Moyſes and Aaron his Prieſts and true Gouernours: ſo is intolerable pride the cauſe of al Heretikes forſaking their lavvful Paſtors and Rulers, and namely of forſaking Chriſtes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De conſid. li. 2. cap.* 8. To al ſuch forſakers the Apoſtle here giueth the curſe and *Va* due to the ſaid three, Cain, Balaam, and Corè, and telleth them that the ſtorme of darkenes and eternal damnation is prouided for them: moſt liuely deſcribing al Heretikes (as in ſome vve to our vvoe haue experience by their maners in our daies) in al this paſſage euen to the end of the epiſtle.

19. *Theſe are they vvhich ſegregate themſelues.*] The conditions of Heretikes in the later daies, that is, euer ſince Chriſts time, not of theſe onely of our age. For there vvere many that forſooke Gods Church and *ſegregated themſelues* from the fellovvſhip of the faithful euen in the primitiue Church: that vve may the leſſe maruel at theſe mens ſegregating themſelues, and going out from the reſt into ſeueral ſectes, vvhich S. Auguſtine therfore calleth *Segregations.*

Al Heretikes ſegregate themſelues.

THE

THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

THAT vvhich the old Teſtament foretold of Chriſt him ſelf, the Apoſtles could report the fulfilling thereof in the nevv Teſtament, by vvay of an hiſtorie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: becauſe in their time it did but beginne: being to continue long after them, euen to the end of the vvorld, and then at length to be glorified, as Chriſt her Spouſe alreadie is. Hereupon God vvould haue S. Luke to report in the Actes of the Apoſtles, the ſtorie of the Churches beginning. and for the reſt of it to the end, (that vve might receiue this beneſite alſo by the Apoſtles handes) he vvould S. Iohn to tell vs of it in this booke by vvay of a prophecie.

Hier. ad Paulin. Of vvhich booke S. Hierome ſaith: The Apocalypſe of S. Iohn hath as many ſacraments or myſteries, as vvordes. Yea more then that, In euery vvord there are hid manifold and ſundrie ſenſes. Therfore it is very litle that can here be noted, in reſpect. Yet to giue the good Catholike (vvhoſe comfort is here) ſome litle helpe, the booke may be deuided into fiue partes.

Ca. 1. 2. 3. The firſt (after the Proeme) conteineth ſeuen Epiſtles from Chriſt novv in glorie, to ſeuen Churches of Aſia, or (for, theſe he maketh al one) to the ſeuen Biſhops of thoſe Churches: meaning not to thoſe only, but to al his Churches & Biſhops throughout the vvorld: ſaying therefore in euery one of them, to al in general: He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches. As alſo in euery one he exhorteth vs to fight manfully (in this ſpiritual vvarfare of ours againſt ſinne) for the victorie, and in euery one accordingly promiſeth vs a revvard in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Vvhere this is much to be noted, and feared, that among ſo many, he reproueth ſomevvhat in al, ſaue only in tvvo, vvhich are the ſecond & the ſixt. In the beginning alſo of euery one, he taketh ſome peece out of the apparition going before, to frame thereof his ſtyle agreably to the matter of eche Epiſtle. 1 part.

Ca. 4. to the 8. After this admonition to Paſtors and their flockes: the ſecond part folovveth, vvherein the Church and vvhole courſe thereof from the beginning to the end, is expreſſed in the opening of a booke in Gods hand, and the ſeuen ſeales thereof, by Chriſt. for the vvhich, he ſeeth praiſe ſung novv in heauen and earth, not only to the Godhead, as before, but alſo (after a nevv manner) to Chriſt according to his Manhod. And here, vvhen he is come to the opening of the laſt ſeale, ſignifying Domeſday, he letteth that matter alone for a vvhile, and to ſpeake more Ca. 9. to the 12. fully yet of the ſaid courſe of the Church, he bringeth in an other pagent (as it vvere) of ſeuen Angels vvith ſeuen Trumpets. The effect of both the Seales & Trumpets, is this: That the Church beginning and proceeding, there ſhould be raiſed againſt it, cruel perſecutions, and peſtilent hereſies: and at length after al hereſies, a certaine moſt blaſphemous Apoſtaſie, being the next preparatine to the 2

comming of Antichriſt: After al which, Antichriſt him ſelf in perſon ſhal appeare in the time of the ſixt ſeale, and ſixt trumpet, perſecuting and ſeducing (for the ſhort time of his reigne) more then al before him. The Church notwithſtanding ſhal ſtill continue, and wade through al, becauſe Chriſt her Spouſe is ſtronger then al theſe aduerſaries. who alſo ſtraight after the ſaid ſixt time, ſhal in the ſeuenth, come in maieſtie and iudge al.

3 Of the which iudgement, differring yet a while to ſpeake at large, he doth first in the third part intreate more fully of the Deuils working by Antichriſt and his companie againſt the Church, that the iuſtice of Chriſt afterward in iudging, may be more manifeſt. C. 12.13.14.

4 At length therefore in the fourth part he commeth to the ſeuen laſt plagues, the ſeuenth of them conteining the final damnation of the whole multitude, ſocietie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Goſpel and firſt Epiſtle of this ſame S. Iohn (as alſo in the other Scriptures commonly) is often called Mundus, the world. and here he calleth it partly, Meretricem, a whore or harlot, becauſe with her concupiſcence ſhe entiſeth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, becauſe it maketh warre againſt Hieruſalem the Citie of God, and laboureth to hold Gods people captiue in ſinne, as it was ſhadowed in Nabuchodonoſor & his Babyloniãs, leading and holding the Iewes with their Hieruſalem, in captiuitie, vntil Cyrus (in figure of Chriſt) deliuered them. But whether al theſe ſeuen plagues ſhould be vnderſtood (as the ſeuenth) of Domeſday it ſelf, it is hard to define. More like it is, that the firſt ſixe are to goe before Domeſday: but whether corporally and literally, (ſo as Moyſes plagued Egypt) or rather ſpiritually, it is more hard to define. Yet it ſeemeth more eaſie, to vnderſtand them corporally, as alſo the plagues wherewith Elias and his fellow ſhal in the time of Antichriſt plague the wicked (which peraduenture ſhal be the ſame laſt plagues) whereof we reade in this booke c.11. v. 6. But not content to haue deſcribed thus the damnation of the whole adulterous & bloudy ſocietie, he doth alſo expreſly report of their three grãd Captaines damnation, which are theſe, Antichriſt, and his Falſeprophet, and the Deuil him ſelf the author of al this miſchiefe. C. 15. to the 21. 1 Io. 2. Apoc. 17.

5 Finally, on the other ſide, in the fifth part he reporteth the vnſpeakeable and euerlaſting glorie, that the Church after al this ſuffering, ſhal by Chriſt her glorious Spouſe be aſſumpted vnto. And ſo he concludeth the booke. C. 21.22.

The Church readeth this booke at Martins frō the 3 Sūday after Easter vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The 1 part. Seuen epistles to the Churches.

1. S. Iohn being banished in the ile Patmos, is commaunded to write to the seuen Churches of Asia (signified by the seuen candlesticks) that which he sawe vpon a Sunday, round about the Sonne of man: 13 whose maner of apparition is described.

The Epistle vpon Michelmas day Septemb. 29, & on the Apparition of S. Michael Mai. 8.

THE "Apocalypse of IESVS Christ 1
vvhich God gaue him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, † vvho hath giuen testimonie to 2
the vvord of God, and the testimonie of IESVS Christ, vvhat things soeuer he hath seen. † Blessed is he that readeth and heareth the 3
wordes of this prophecie: and :: keepeth those thinges vvhich be vvritten in it. for the time is nigh.

:: There be many (specially novv a daies) that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the things prescribed and taught therein, according to our Sauiours saying (Luc. 11.) Blessed are they that heare the vvord of God, and keepe it.

† Iohn " to the seuen churches vvhich are in Asia. Grace to 4
you and peace from * him that is, and that vvas, and that shal come, and " from the seuen spirites vvhich are in the sight of his throne, † and from IESVS Christ vvho is the faithful 5
vvitnes, the * first-borne of the dead, & the prince of the kings of the earth, vvho hath loued vs, and * vvashed vs from our sinnes in his bloud, ⊣ † and hath made vs * " a kingdom and 6
priestes to God and his father, to him be glorie and empire for euer and euer. Amen. † Behold he commeth vvith the 7
cloudes, and euery eie shal see him, and * they that pricked him. And al the tribes of the earth shal bevvaile them selues vpon him. yea, Amen. † * I am Alpha and O mega, the be- 8
ginning and end, saith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

Exo. 3, 14.
Col. 1.
Heb. 9.
1 Pet. 1.
1 Pet. 2.
Zach. 12.
Esa. 44.
Apo. 22, 13.

† I Iohn

9 † I Iohn your brother and partaker in tribulation, and
the kingdom, and patience in Christ IESVS, vvas in ∷ the
Iland, vvhich is called Patmos, for the vvord of God and the
10 testimonie of IESVS. † I vvas [c] in spirit [n] on the Domi-
nical day, and heard behind me a great voice as it vvere of a
11 trompet † saying, That vvhich thou seest, vvrite in a booke:
and send to the seuen churches vvhich are in Asia, to Ephe-
sus, and Smyrna, and Pergamus, and Thiatîra, and Sardis, and
12 Philadelphia, and Laodicia. † [b] And I turned, to see the voice
that spake vvith me. And being turned I savv seuen candle-
13 stickes of gold: † & in the middes of the seuen candlestickes
of gold, one ∷ like to the Sonne of man, [n] vested in a [c] priestly
garment to the foote, and girded about neere to the pappes
14 vvith a girdle of gold. † and his head and heares vvere
vvhite, as vvhite vvool, & as snovv, and his eies as the flame
15 of fire. † and his feete like to latten, as in a burning fornace.
16 and his voice as the voice of many vvaters: † and he had
in his right hand seuen starres. and from his mouth proce-
ded a sharpe tvvo edged svvord: and his face, as the sunne
17 shineth in his vertue. † And vvhen I had seene him, I fel at
his feete as dead. And he put his right hand vpon me, saying,
18 Feare not. * I am the first and the last, † and aliue, and vvas
dead, and behold I am liuing for euer and euer, and haue the
19 keies of death and of hel. † Vvrite therefore the thinges
vvhich thou hast seene, and that are, and that must be done
20 after these. † The sacrament of the seuen starres, vvhich
thou hast seene in my right hand, and the seuen candlestickes
of Gold. [n] the seuen starres, are [n] the angels of the seuen
churches. and ∷ the seuen candlestickes, are the seuen
churches.

c podére Sap. 18, 24.

Esa. 41, 4.44,6.

∷ Banished thither for religion by Nero, or rather by Domitian, almost 60 yeres after Christes Ascensiō.

c I had a visiō, and not with my corporal eies, but in spirit I beheld the similitudes of the thinges folovving.

b The 1 GENERAL VISION of the 7 according to S. Ambrose.

∷ It seemeth not to be Christ him self, but an Angel bearing Christes person, & vsing diuers speaches proper to Christ.

∷ S. Irenæus alluding to this saith, *The Church euery vvhere preacheth the truth, and this is the seuenfold candlesticke, bearing the light of Christ* &c. Li. 5. aduers. hær.

ANNOTATIONS
CHAP. I.

1. APOCALYPSE.] Of the Apocalypse thus vvriteth the auncient father Denys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 20 hist. Eccl. *Of this booke* (saith he) *this is my opinion, that the matter thereof is far more profound then my vvit can reache vnto, and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceeding mystical and maruelous, vvhich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reprouing that vvhich I vnderstand not, but therfore I admire vvith reuerēce, because my vvit can not attaine to it.* Againe S. Augustine saith, *that in the Apocalypse many things are obscurely spoken, to exercise the minds of the reader: and yet some fevv things left euident, that through them a man may vvith labour searche out the rest. specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vtter the same things diuers vvaies.* li. 20 de Ciuit. Dei c. 17. &

An admonition to the reader concerning the difficultie of this booke

vvhich vve let dovvne here in the beginning, to vvarne the good Chriſtian reader, to be humble and vviſe in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderſtand, that vve vvil in our Annotations, accordi.g to our former trade and purpoſe, onely or cheefely note vnto the ſtudious, ſuch places as may be vſed by Catholikes, or abuſed by Heretikes, in the controuerſies of this time, and ſome other alſo that haue ſpecial matter of edification, and that as breefely as may be, for that the volume grovveth great.

Numbers myſtical.

4. *To the 7 Churches.*] That certaine numbers may be obſerued as ſignificatiue and myſtical, it is plaine by many places of holy Scripture, and by the auncient Doctors ſpecial noting of the ſame to many purpoſes. Vvhereby vve ſee the raſhnes of our Aduerſaries, in condemning generally al religious reſpect of certaine numbers in our praiers, faſtes, or actions. Namely the number of *Seuen*, is myſtical, and prophetical, perfect, and vvhich (as S. Auguſtine ſaith.) the Church knovveth by the Scriptures, to be ſpecially dedicated to the Holy Ghoſt: and to appertaine to ſpiritual mundation, as in the Prophets appointing of Naaman to vvaſh ſeuen times in Iordan, and

The number of Seuen myſtical: ſpecially in this booke.

the ſprinkling of the bloud ſeuen times againſt the tabernacle. *li. 4 quæſt. in numer. q.* 33. See *li. 5. c. 5 de Gen. ad lit. & li. 5 queſt in Deuter. q.* 42. Al theſe viſions ſtand vpon Seuens. ſeuen Churches, ſeuen Angels, ſeuen ſtarres, ſeuen ſpirites, ſeuen candleſtickes, ſeuen lampes, ſeuen trumpets, ſeuen vials, ſeuen hornes of the Lambe, ſeuen hilles, ſeuen thunders, ſeuen heades of the Dragon, ſignifying the Diuel: ſeuen of the beaſt that is Antichriſt: ſeuen of the beaſt that the harlot rid vpon: finally the number alſo of the viſions is ſpecially marked to be ſeuen, in this booke. and euery time that this number is vſed in this prophecie, it hath a myſterie & a more large meaning, then the nature of that number is preciſely and vulgarly taken for. As vvhen he vvriteth to ſeuen Churches, it is to be vnderſtood of al the Churches in the vvorld: as the ſeuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and ſo forth in the reſt, becauſe the number of *Seuen*, hath the perfection of vniuerſalitie in it. as S. Auguſtine ſaith *li. 5 quæſt. in Deuter. q.* 42.

Grace & peace from God & the holy Angels.

4. *From the 7 ſpirites,*] The Holy Ghoſt may be here meant, and ſo called for his ſeuenfold giftes and graces, as ſome expoſitours thinke. but it ſeemeth more probable that he ſpeaketh of the holy Angels, by comparing this to the like in the 5 Chapter folovving: vvhere he ſeemeth to call theſe, the ſeuen ſpirites ſent into al the vvorld, as S. Paul to the Hebrues (c. 1, 14) ſpeaketh of Angels. and ſo the Proteſtants take it in their cõmentaries: vvhich vve note, becauſe therevpon they muſt needes confeſſe that the Apoſtle here giueth or vviſheth grace and peace, not from God onely, but alſo from his Angels: though that benediction commeth one vvay of God, and an other vvay of his Angels or Sainctes, being but his creatures. And ſo they may learne, that the faithful

God and our Ladie ſaue vs, and the like.

often ioyning in one ſpeache, *God and our Lady, our Lord and any of his Sainctes*, to helpe vs or bleſſe vs, is not ſuperſtitious, but an Apoſtolical ſpeache. and ſo the Patriarch ſaid (Gen. 48. *v.* 16.) *The Angel that deliuereth me from al euils, bleſſe theſe children.* See the Annot. *Act.* 15, 28.

Hovv al Chriſtians be both kings & Prieſts.

6. *A kingdom and Prieſts.*] As al that truely ſerue God, and haue the dominion and ſuperioritie ouer their concupiſcences and vvhatſoeuer vvould induce them to ſinne, be kings: ſo al that employ their vvorkes and them ſelues to ſerue God & offer al their actions as an acceptable ſacrifice to him, be prieſts. Neuertheleſſe, as if any man vvould therevpon affirme that there ought to be no other earthly povvers or kings to gouerne in vvorldly affaires ouer Chriſtians, he vvere a ſeditious Heretike, euen ſo are they that vpon this or the like places vvhere al Chriſtians be called prieſts in a ſpiritual ſort, vvould therfore inferre, that euery one is in proper ſignification a Prieſt, or that al be Prieſts alike, or that there ought to be none but ſuch ſpiritual prieſts. for it is the ſeditious voice of Core, ſaying to Moyſes and Aaron, *Let it ſuffice you, that al the multitude is of holy ones, and the Lord is in them. Vvhy are you extolled ouer the people of the Lord?* Num. 16.

Differenee of holy daies and vvorkedaies.

10. *On the Dominical day.*] Many notable pointes may be marked here. firſt, that euen in the Apoſtles time there vvere daies deputed to the ſeruice of God, and ſo made holy and different, though not by nature, yet by vſe and benediction, from other profane or (as vve call them) vvorke-daies.

Sunday made holiday by the Apoſtles & the Churches authoritie.

Secondly, that the Apoſtles and faithful abrogated the Sabboth vvhich vvas the ſeuenth day, and made holy day for it, the next day folovving, being the eight day in count from the creation: and that vvithout al Scriptures, or cõmaundement of Chriſt that vve reade of, yea (vvhich is more) not onely othervviſe then vvas by the Lavv obſerued, but plainely otherviſe then vvas preſcribed by God him ſelf in the ſecond commaundement, yea and otherviſe then he ordained in the firſt creatiõ, vvhen he ſanctified preciſely the Sabboth day, & not the day folovving. Such great povver did Chriſt leaue to his Church, and for ſuch cauſes gaue he the holy Ghoſt to be reſident in it, to guide it into al truthes, euen ſuch as in the Scriptures are not expreſſed. And if the Church had authoritie & inſpiration from God, to make Sunday (being a vvorke-day before) an euerlaſting holy day: and the Saturday, that before vvas holy day, novv a common vvorkeday: vvhy may not the ſame Church preſcribe & appoint the other holy feaſts of Eaſter, Vvhitſuntide, Chriſtmas, and the reſt for the ſame vvarrant ſhe hath for the one, that ſhe hath for the other.

Other feaſtes ordained by the Church.

As Saturday vvas in memorie of the creation, ſo Sunday of Chriſts reſurrection.

Thirdly, it is to be noted that the cauſe of this change vvas, for that novv vve Chriſtians eſteeming more our redemption, then our firſt creation, haue the holy day vvhich vvas before for the

the remembrance of Gods accompliſhment of the creation of things, nowe for the memorie of the accompliſhment of our redemption. Which therfore is kept vpon that day on which our Lord roſe from life to death, which was the day after the Sabboth, being called by the Iewes, *vna* or *prima Sabbathi*, *the firſt of* or *after the Sabboth*. *Mat* 28. *Act*. 20. 1 *Cor*. 16. Fourthly, it is to be marked, that this holy day by the Apoſtles tradition alſo, was named *Dominicus dies*, *our Lordes day*, or, *the Dominike*, which is alſo an old Eccleſiaſtical word in our language. for the name Sunday is a heatheniſh calling, as al other of the weeke daies be in our language: lone impoſed after the names of planets, as in the Romans time: ſome by the name of certaine Idols that the Saxons did worſhip, & to which they dedicated their daies before they were Chriſtians. Which names the Church vſeth not, but hath appointed to call the firſt day, *the Dominike*, after the Apoſtle here: the other by the name of *Feries*, vntil the laſt of the weeke, which ſhe calleth by the old name, *Sabboth*, becauſe that was of God, and not by impoſition of the heathen. See the marginal Annotation *Luc*. 14, 1.

The Church vſeth not the Heatheniſh names of daies: but *Dies Dominicus*, *feria*, *Sabbatum*.

Laſtly obſerue, that God reuealeth ſuch great things to Prophets, rather vpon holy daies, and in times of contemplation, ſacrifice, and praier, then on other profane daies. and therfore as S. Peter (*Act*. 10) had a reuelation at the ſixt houre of praier, and Zacharie (*Luc*. 1) at the houre of incenſe, and Cornelius (*Act*. 10) when he was at his praiers the ninthe houre, ſo here S. Iohn noteth that he had al theſe marueious viſions vpon a Sunday.

God giueth greater grace at holy times of praier & faſting.

13. *Veſted in a Prieſtly garment*.] He appeared in a long garment or veſtment proper vnto Prieſts (for ſo the word, *podares*, doth ſignifie, as *Sap*. 18, 24) and that was moſt agreable for him that repreſented the perſon of Chriſt the high Prieſt, and appeared to Iohn being a moſt holy Prieſt, and who is ſpecially noted in the Eccleſiaſtical hiſtorie for his Prieſtly garment called, *petalon* or *lamina*. *Euſeb. li*. 3 *hiſt. Eccl. c*. 25. *& li*. 5 *c* 23.

Prieſtly garments

10. *The ſeuen ſtarres*.] The Biſhops are the ſtarres of the Church, as the Churches them ſelues are the golden candleſtickes of the world: no doubt to ſignifie, that Chriſt preſerueth the truth onely in and by the lawful Biſhops and Catholike Church, and that Chriſts truth is not to be ſought for, in corners or conuenticles of Heretikes, but at the Biſhops handes, and * vpon the candleſticke which ſhineth to al in the houſe.

The true religiō manifeſt as the light on a candleſticke.

Mat. 5, 15

20. *The Angels of the Churches*.] The whole Church of Chriſt hath S. Michael for her keeper and Protector, and therfore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their ſpecial Angels Protectors, as we ſee in the 10 Chapter of Daniel: ſo much more the particular Churches of Chriſtēdom. See S. Hierom *in* 34 *Ezech*. But of thoſe Angels it is not here meant, as is manifeſt. And therfore Angels here muſt needes ſignifie the Prieſts or Biſhops ſpecially of the Churches here, and in them, al the gouernours of the whole & of euery particular Church of Chriſtendom. They are called Angels, for that they are Gods meſſengers to vs, interpreters of his will, our keepers and directors in religion, our interceſſors, the cariers and offerers of our praiers to him, and mediators vnto him vnder Chriſt, and for theſe cauſes and for their great dignitie they are here and in * other places of Scripture called Angels.

Angels Protectors.

Biſhops & Prieſts are called Angels.

Malach. 2, 7.

CHAP. II.

He is commaunded to write diuers things to the churches of Epheſus, Smyrna, Pergamus, and Thyatira: praiſing them that had not admitted the doctrine of the Heretikes called Nicolaits, 22 *and calling others by threates vnto penance:* 36 *and promiſing reward to him that manfully ouercommeth.*

1 AND :: to the Angel of the Church of Epheſus write, Thus ſaith he which * holdeth the ſeuen ſtarres in his right hand, which walketh in the middes of the ſeuen 2 candleſtickes of gold, † I know * thy workes and labour, and thy patience: and that thou canſt not beare euil men, and haſt tried them which ſay them ſelues to be Apoſtles, and are not, and haſt found 3 them liars: † and thou haſt patience, and haſt borne for my

:: That which before he willed him to write to the church, he now willeth to be written to the Angels or Biſhops of the ſame onely. where we ſee, it is al one, to the Church, and to the head or gouernour therof.

name, and haſt not fainted. † But I haue againſt thee a fevv 4
thinges, bicauſe :: thou haſt left thy firſt charitie. † Be minde- 5
ful therfore from vvhence thou art fallen: and doe pe-
nance, and doe the firſt vvoikes. But if not: I come to thee,
and " vvil moue thy candleſticke out of his place, vnleſſe
thou doe penance. † but this thou haſt, " becauſe thou ha- 6
teſt the factes "of the Nicolaïtes, vvhich I alſo hate. † He that 7
hath an eare, let him heare vvhat the Spirit ſaith to the
Churches, To him that ouercommeth, I vvil giue to eate of
the tree of life, vvhich is in the Paradiſe of my God.

† And to the Angel of the Church of Smyrna vvrite, 8
Thus ſaith * the firſt and the laſt, vvho vvas dead, and liueth, *Apoc. 1, 17.
† I knovv thy tribulation and thy :: pouertie, but thou art 9
riche: and thou art blaſphemed of them that ſay them ſelues
to be Ievves and are not, but are the ſynagogue of Satan.
† Feare none of theſe thinges vvhich thou ſhalt ſuffer. 10
Behold the Deuil vvil ſend ſome of you into priſon that you
may be tried: and you ſhal haue tribulation ten daies. Be thou
faithful vntil death: and I vvil giue thee :: the crovvne of life.
† He that hath an eare, let him heare vvhat the Spirit ſaith 11
to the Churches, He that ſhal ouercome, ſhal not be hurt of
the :: ſecond death.

† And to the Angel of the Church of Pergamus vvrite, 12
Thus ſaith he that hath the ſharpe tvvo edged ſvvord, † I 13
knovv vvhere thou dvvelleſt, vvhere the ſeate of Satan is:
and thou holdeſt my name, and haſt not denied my faith.
And in thoſe daies Antipas my faithful vvitneſſe, vvho vvas
ſlaine among you, :: vvhere Satan dvvelleth. † But I haue 14
againſt thee a fevv thinges: becauſe thou haſt there, them
that hold the doctrine of Balaam, vvho taught Balac * to *Nu. 24, 14. 25, 2.
caſt a ſcandal before the children of Iſrael, to eate and com-
mit fornication: † ſo haſt thou alſo them that hold the 15
doctrine of the Nicolaïtes. † In like maner doe penance. if 16
not: I vvil come to thee quickly, and vvil fight againſt them
vvith the ſvvord of my mouth. † He that hath an eare, let 17
him heare vvhat the Spirit ſaith to the Churches, To him
that ouercōmeth I vvil giue the hidden manna, and vvil giue
him a vvhite c counter: and in the counter, a nevv name Writ-
ten, vvhich no man knovveth, but he that receiueth it. c *ſigna calculi*

† And to the Angel of the Church of Thyatira vvrite, 18
Thus ſaith the Sonne of God, vvhich hath eies as a flame of
fire,

:: By this vve ſee is plainely refuted that vvhich ſome Hereſikes hold, that a man once in grace or charitie can neuer fall from it.

:: This Church repreſenteth the ſtate of them that are ſpoiled of their goodes, empriſoned, & manifoldly afflicted for the catholike faith.

:: The ſingular revvard of Martyrdom.

:: The death of the body is the firſt death: the death of the ſoule, the ſecōd. vvhich Martyrs are fureſt to eſcape of al men.

:: The ſpecial reſidence of Satan is vvhere the faithful are perſecuted for Chriſtes truth. vvhere not to deny the Cath. faith for feare, is much here commended.

19 fire, and his feete like to latten. † I knovv thy ∷ vvorkes,
and faith, and thy charitie, and ministerie, and thy patience
20 and thy last vvorkes moe then the former. † But I haue
against thee a fevv thinges: because thou permittest "the
vvoman * Iezabel, vvho calleth her self a propheteſſe, to
teache, and to seduce my seruantes, to fornicate, and to eate
21 of thinges sacrificed to idols. † And I gaue her a time that
she might do penance: and " she vvil not repent from her
22 fornication. † Behold I vvil cast her into a bedde: and " they
that commit aduoutrie vvith her, shal be in very great tri-
23 bulation, vnlesse they do penance from their vvorkes: † and
her children I vvil kil vnto death, and al the Churches shal
knovv * that I am he that searcheth the reines and hartes,
and I vvil giue to euery one of you ∷ according to his
24 vvorkes. † But I say to you the rest vvhich are at Thyatira,
vvhosoeuer haue not this doctrine, vvhich haue not knowen
the ` depth ' of Satan, as they say, I vvil not cast vpon you an
25 other vveight. † Yet that vvhich you haue, hold til I come.
26 † And he that shal ouercome and keepe my vvorkes vnto
27 the end: " I vvil giue him povver ouer the nations, † and
* he shal rule them vvith a rod of yron, and as the vessel of a
28 potter shal they be broken, † ∷ as I also haue receiued of
29 my father: and I vvil giue him the morning starre. † He that
hath an eare, let him heare vvhat the Spirit saith to the
Churches.

3 Reg. 18.

1 Reg. 16.

Ps. 7, 10 Ier. 11, 20.

` depthes

Ps. 2, 9.

∷ None of these are any thing vvorth vvithout the other.

∷ Vvho seeth not here that good vvorkes deserue alutiō, as il workes damnation: and that it is not faith alone that God revvardeth but that faith vvhich vvorketh by charitie?

∷ This great priuilege of Saincts riseth of the povver and preeminence of Christ, vvhich his father gaue him according to his humanitie, and therfore to deny it to Saincts, is to deny it to Christ him self.

ANNOTATIONS
CHAP. II.

1. *Holdeth the seuen.*] Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, and to vvalke in the middes of them: no doubt to vphold and preserue them and to guide them in al truth.

Christs care of his Church.

2. *Thy vvorkes, labour, patience &c.*] Things required in a Bishop. first, good vvorkes, and great patience in tribulation. next, zeale and sharpe discipline tovvard offenders is here cōmended in them. thirdly, vvisedom & diligence in trial of false Apostles and preachers comming in sheepe-skinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes.

Special vertues required in a Bishop.

5. *Vvil moue.*] Note that the cause vvhy God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken avvay our golden candlesticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorkes of charitie vvhich our first Bishops and Church vvere notable and renovvmed for.

Sinne is the cause that God taketh the Cath. faith from coūtries.

6. *Because thou hatest.*] Vve see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and conditions, euen as God hateth them. for vvhich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saueth them from perishing.

Zeale against Heretikes.

of

Nicolaites the firſt Heretikes ſo called, as a paterne of Arians, Lutherans, and the like: peculiar callings.

6. *Of the Nicolaites.*] Heretikes haue their callings of certaine perſons, as is noted at large *Act.* 11, 26. Theſe had their name of Nicolas, one of the 7 firſt Deacons that vvere choſen *Act.* 6. Vvho is thought to haue taught communitie of vvomẽ or vviues, and that it vvas lavvful to eate of meates offered to idols. Vvhich later point is ſuch a thing, as if one ſhould hold it lavvful to receiue the bread or vvine of the nevv Communion, vvhich is a kinde of *Idolothyta*, that is, *idolatrous meates*. For though ſuch creatures be good by creation, yet they be made execrable by profane bleſſings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him ſelf to thoſe Heretikes, it is a very paterne and marke vnto the faithful for euer, vvhat kinde of men they ſhould be, that ſhould be called after the like ſort, Arians, Macedonians, Neſtorians, Lutherans, Zuinglians, &c. See S. Hierom *com. Lucifer. in fine.*

Balaam ouercomming Gods people by perſuaſion of lecherie and bellicheere, vvas a type of Heretikes.

14. *To caſt a ſcandal.*] Ioſephus vvriteth that vvhen Balaam could not curſe Gods people, nor othervviſe anoy them, he taught Balac a vvay hovv to ouerthrovv them: to vvit, by preſenting vnto them their Heathen vvomen very beautiful, and delicate diſhes of meate offered to Bel-phegor: that ſo being tempted they might fall to heathenish maners and diſpleaſe God. To vvhich craftie counſel of Balaam the Apoſtle reſembleth Heretikes fraude, vvho by offering of libertie of meate, vvomen, Church goodes, breache of vovves, and ſuch other licentious alluements, cauſe many moe to fall, then by their preaching. *Ioſ. li. 4. Antiq. c. 6.* *2 Pet. 2, 15* *Iuda v. 11.*

Zeale againſt Heretikes.

20. *The vvoman Iezabel.*] He vvarneth Biſhops to be zelous and ſtout againſt falſe Prophets and Heretikes of vvhat ſort ſoeuer, by alluding couertly to the example of holy Elias that in zeale killed 450 falſe prophets of Iezabel, and ſpared not Achab nor Iezabel them ſelues, but told them to their faces that they troubled Iſrael, that is, the faithful people of God. And vvhether there vvere any ſuch great vvoman then, a ſtutherer and promotour of the Nicolaites, vvhom the Prophete ſhould here meane, it is hard to ſay. *3 Reg. 18.*

Achab and Iezabel.

Free vvil. God is not author of euil.

21. *She vvil not repent.*] See free vvil here moſt plainely, and that God is not the proper cauſe of obduration or impenitence, but man him ſelf onely. Our Lord giueth ſinners ſo long life, ſpecially to expect their amendment: but Iezabel (to vvhom the Apoſtle here alludeth) vvould neuer repent.

They that communicate vvith Heretikes, ſhal be dãned vvith them

22. *They that cõmit aduoutrie vvith her.*] Such as communicate vvith Heretikes, ſhal be damned (alas) vvith them. for, not onely ſuch as vvere in their hartes, of Iezabels religion, or invvardly beleeued in Baal, but ſuch as externally for feare vvorſhipped him (vvhich the Scriptures call, bovving of their knees to Baal) are culpable. as novv many bovv their knees to the Communion, that bovv not their hartes. *3 Reg. 19. v. 18. Ro. 11.*

Saincts alſo are Patrones, not only Angels.

26. *I vvil giue him povver.*] Obſerue that not onely Angels haue povver and regiment ouer Countries vnder God, but novv for the honour of Chriſts humane nature, and for his miniſterie in the vvorld, the Saincts deceaſed alſo, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe vvith our affaires in the vvorld. Vvhich is againſt the Heretikes of theſe daies, that to take avvay our praiers to Saincts, vvould ſpoile them of many ſoueraine dignities, vvherein the Scriptures make them equal vvith Angels.

CHAP. III.

He is commaunded to vvrite to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatening, but praiſing the reſt, and promiſing reward to him that ouercommeth: 15 deteſting alſo the cold indifferent Chriſtian. 20 He ſaith that God knocketh at the doore of mens hartes by offering his grace, for to enter in to him that vvil open vnto him by conſent of free vvil.

AND to the Angel of the Church of Sardis, 1 write, Thus ſaith he that hath the ſeuẽ Spirites of God, and the ſeuen ſtarres, I know thy vvorkes, that thou haſt the name that thou liueſt, and thou art dead. † Be vigi- 2 lant, and confirme the reſt of the things vvhich vvere to die. For I finde not thy vvorkes ful before my God. † Haue in 3 minde therfore in vvhat maner thou haſt receiued and heard: and

and keepe, and doe penance. If therfore thou vvatch not,* I
1 Thes. 5, 2. 2 Pet. 3, 10. Apo. 16, 15. vvil come to thee as a theefe, & thou ſhalt not knovv vvhat
4 houre I vvil come to thee. † But thou haſt a fevv names in
Sardis, [c] vvhich haue not defiled their garments: and they
ſhal vvalke vvith me in vvhites, becauſe they :: are vvorthy.
5 † "He that ſhal ouercome, ſhal thus be veſted in vvhite gar-
mentes, and I vvil not put his name out of the booke of life,
and I vvil confeſſe his name before my father, and before his
6 Angels. † He that hath an eare, let him heare vvhat the Spi-
rit ſaieth to the Churches.

c Such as haue not cõmitted deadly ſinne after baptiſme.

:: Note that there is in mã a vvorthineſſe of the ioyes of heauen, by holy life. & this is a cõmõ ſpeache in holy Scripture, that man is worthy of God, of heauẽ, of ſaluatiõ.

7 † And to the Angel of the Church of Philadelphia
vvrite, Thus ſaith the Holy one and the True one, he that
Eſa. 22, 22. hath the* key of Dauid: he that openeth, and no man ſhut-
8 teth: ſhutteth, and no man openeth. † I know thy vvorkes.
Behold I haue giuen before thee a doore opened vvhich no
man can ſhut: becauſe thou haſt a litle povver, and haſt kept
9 my vvord, and haſt not denied my name. † Behold I vvil
giue of the ſynagogue of Satan, vvhich ſay they be Ievves,
and are not, but doe lie. Behold I vvil make them come and
"adore before thy feete. and they ſhal knovv that I haue
10 loued thee. † becauſe thou haſt kept the vvord of my pa-
tience, and I vvil keepe thee from the houre of tentation,
vvhich ſhal come vpon the vvhole vvorld to tempt the inha-
11 bitants on the earth. † Behold I come quickely: hold that
12 vvhich thou haſt, "that no man take thy crovvne. † He
that ſhal ouercome, I vvil make him a piller in the temple of
my God: and he ſhal goe out no more: and I vvil vvrite
vpon him the name of my God, and the name of the citie of
my God, nevv Hieruſalem vvhich deſcendeth out of heauen
13 from my God, and my nevy name. † He that hath an eare,
let him heare vvhat the Spirit ſaith to the Churches.

14 † And to the Angel of the Church of Laodicia vvrite,
ὁ ἀμὴν Eccleſiaſtici 24, 9. 14. Thus ſaith [c] Amen, the faithful and true vvitneſſe,* vvhich is
15 the beginning of the creature of God. † I knovv thy
vvorkes, that thou art neither colde, nor hote. I vvould thou
16 vvere colde, or hote. † But becauſe thou art "lukevvarme,
and neither cold nor hote, I vvil begin to vomite thee out
17 of my mouth. † Becauſe thou ſaieſt, That I am riche, and en-
riched, and lacke nothing: and knovveſt not that thou art a
miſer, and miſerable, and poore, and blinde, and naked.
18 † I counſel thee to bye of me gold fire-tried, that thou maieſt

be made riche: and maieſt be clothed in vvhite garmentes, that the confuſion of thy nakednes appeare not: and vvith eie-ſalue anoint thine eies, that thou maieſt ſee. † I, * vvhom I loue, do rebuke and chaſtiſe. Be zelous therfore and doe penance. † Behold I ſtand at the doore and :: knocke. if any man ſhal heare my voice, and open the gate, I vvil enter in to him, and vvil ſuppe vvith him, and he vvith me. † He that ſhal ouercome, I vvil giue vnto him to ſitte vvith me in my throne: as I alſo haue ouercome, and haue ſitten vvith my father in his throne. † He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches.

19 20 21 22

*Prou. 3, 12. Heb. 12, 6.

:: God firſt calleth vpó man and knocketh at the doore of his hart: that is to ſay, offereth his grace. and it lieth in man to giue cõſent by free wil holpen alſo by his grace.

ANNOTATIONS
CHAP. III.

Doing vvel in reſpect of revvard.

5. *He that ſhal ouercome.*] In al theſe ſpeaches to diuers Biſhops and their Churches, he continually encourageth them to conſtancie in faith and good life, by ſetting before their eies the revvard of the next life. And yet the Caluiniſts vvould haue no man do good in reſpect of ſuch revvard.

Adoration of creatures, called Dulia.

9. *Adore before thy feete.*] You ſee this vvord of adoration is in Scriptures vſed for vvorſhip of creatures alſo, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpõ the 19 & 22 Chapter concerning the Apoſtles proſtration before the Angel. And the Aduerſaries euaſion, ſaying that the adoration vvas of God onely: and that, *before the feete* of the partie, ſignifieth nothing els but, *in his preſence*, is falſe and againſt the phraſe of Scriptures. as 4 *Reg.* 4. vvhere the Sunamite adored Eliſæus, falling dovvne before his feete. and 4 *Reg.* 2. the ſonnes of the Prophets adored him in the ſame ſort. and here this adoration can not be meant but of the Biſhop or Angel of Philadelphia, becauſe he promiſeth this honour as a revvard, and as an effecte of his loue tovvardes him, ſaying, *And they ſhal knovv that I haue loued thee.* And that vvhich he ſaith in the 22 Chapter, *I fel dovvne to adore before the feete of the Angel*: the very ſame he expreſſeth thus in the 19 Chapter, *I fel before his feete to adore him*: making it al one, to adore before his feete, and to adore him.

Perſeuerance in good & continuing to the end.

11. *That no man take thy crovvne.*] That is, his crovvne of euerlaſting life and glorie, if he perſeuere not to the end in faith & good vvorkes: othervviſe an other ſhal enter into his place, as Mathias did both to the dignitie of the Apoſtleſhip, & to the heauenly crovvne due for the vvel vſing and executing of the ſame funcõn: vvhich Iudas might and ſhould haue had, if he had perſeuered to the end. and as the Gentiles came into the grace and place of the Ievves. Other difficulties concerning this kinde of ſpeache are reſolued in Schoolemen, and are not here to be ſtoode vpon.

Neuters or indifferents in religion.

16. *Lukevvarme.*] Zeale and feruour is commendable, ſpecially in Gods cauſe: and the Neuters that be neither hote nor cold, are to Chriſt and his Church burdenous and lothſome, as lukevvarme vvater is to a mans ſtomake, prouoking him to vomite. and therfore he threateneth to void vp ſuch Neuters out of his mouth.

CHAP. IIII.

The 2 part. firſt, the booke with 7 ſeales: ſecõdly, 7 Angels with trumpets.

1. *A doore being open in heauen, he favv one ſitting in a throne, 4 and round about him foure and tvventie ſeniors ſitting, 6 and the foure beaſtes here deſcribed, 9 vvhich vvith the 24 ſeniors continually glorified him that ſate in the throne.*

AFTER

THE 2 VISION. In which is representeđ vnto vs the glorie and maieſtie of God in heauen, and the inceſſant honour & praiſes of al Angels and Saincts aſsiſting him. Vvhich is reſembled in the daily honour done to him by al orders and ſortes of holy men in the Church militant alſo.

1 AFTER theſe thinges I looked, and behold a doore open in heauen, and the firſt voice which I heard, vvas as it vvere of a trompet ſpeaking vvith me, ſaying, Come vp hither, and I vvil ſhevv thee the thinges vvhich muſt
2 be done quickly after theſe. † Immediatly I vvas in ſpirit: and behold there vvas a ſeate ſette in heauen, and vpon the
3 ſeate one ſitting. † And he that ſate, vvas like in ſight, to the Iaſper ſtone, and the Sardine: and there vvas a raine-bovv
4 round about the ſeate, like to the ſight of an Emeraud. † And round about the ſeate, foure and tvventie ſeates: and vpon the thrones, foure and twentie ſeniors ſitting, clothed about in vvhite garmentes, and on their heades crovvnes of gold.
5 † And from the throne proceeded lightenings, and voices, and thunders: and ſeuen lampes burning before the throne,
6 vvhich are the ſeuen Spirites of God. † And in the ſight of the ſeate, as it vvere a ſea of glaſſe like to cryſtall: and in the middes of the ſeate and round about the ſeate :: foure beaſtes
7 ful of eies before and behind. † And the firſt beaſt, like to a lion: and the ſecond beaſt, like to a calfe: and the third beaſt, hauing the face as it vvere of a man: and the fourth beaſt, like
8 to an egle flying. † And the foure beaſtes, euery one of them had ſixe vvinges round about: and vvithin they are ful of eies. and they had no reſt day and night, ſaying, *Holy, Holy, Holy, Lord God omnipotent,* vvhich vvas, and vvhich is, and vvhich
Eſ.6,3.
9 ſhal come. † And vvhen thoſe beaſtes gaue glorie and honour and benediction to him that ſitteth vpon the throne,
10 that liueth for euer and euer: † the foure and tvventie ſeniors fel dovvne before him that ſitteth in the throne, and adored him that liueth for euer and euer, and caſt their
11 crovvnes before the throne, ſaying, † Thou art vvorthie O Lord our God to receiue glorie and honour and povver: becauſe thou haſt created al thinges, and for thy vvil they vvere and haue been created.

:: Theſe foure beaſtes, and the like deſcribed *Ezech.* 1. by the iudgement of the holy Doctors ſignifie the 4 Euangeliſtes, and in them al true preachers. the man, Mathevv: the lió, Marke: the calfe, Luke: the egle, Iohn: See the cauſes hereof in the Summe of the 4 Euangeliſt. *pag.* 1. *S. Grego. in* 1 *Ezech.*

ANNOTATIONS
CHAP. IIII.

8. *Holy, holy, holy.*] This vvord is thriſe repeated here, and *Eſa.* 6: and to the imitation therof, in the ſeruice of the holy Church, at *Te Deum*, and at Maſſe, ſpecially in the Preface next before the great myſteries, for the honour of the three perſons in the B. Trinitie, and that the Church militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho alſo are preſent

The *Sanctus* thriſe repeated.

at the conſecration, and doe ſeruice there to our common Lord and Maiſter. as S. Chryſoſtom vvriteth *li. 6 de Sacerdotio.* and *ho. 1. de verb. Eſa. to. 1.* The Greekes call it, the hymne *Triſagion*, that is, *Thriſe holy.*

CHAP. V.

4 S. Iohn vveeping, becauſe no man could open the booke ſealed vvith ſeuen ſeales: 6 the Lambe that vvas ſlaine, opened it: vvhich being done, 9 the foure beaſtes and foure and tvventie ſeniors, vvith an innumerable multitude of Angels & al creatures, did glorifie him exadingly.

THE 3 VISION. a S. Gregorie taketh it to be the booke of holy Scripture. *li. 4. Dialog. c. 42.*

:: He ſpeaketh not of the damned in Hel, of vvhom there could be no queſtion: but of the faithful in Abrahams boſome, & in Purgatorie.

c So did Iacob (*Gen. 49*) call Chriſt, for his kingly fortitude in ſubduing the vvorld vnto him.

b The Epiſtle vpon al-Hallovves eue.

:: So Chriſt is called for that he is the immaculate heſt or ſacrifice for our ſinnes.

:: This maketh againſt the Caluiniſtes vvho are not cõtent to ſay that vve merite not, but that Chriſt merited not for him ſelf. Calu. *Philip. 2. v. 9.*

† The Epiſtle in a vvriue Maſſe of the holy Angels.

AND I ſavv in the right hand of him that 1
ſate vpon the throne, a :: booke vvritten
vvithin and vvithout, ſealed vvith ſeuen
ſeales. † And I ſavv a ſtrong Angel, prea- 2
ching vvith a loude voice, Vvho is vvor-
thie to opẽ the booke, & to looſe the ſea-
les thereof? † And no man vvas able nei- 3
ther in heauen nor in earth, nor :: vnder the earth, to open the
booke, nor looke on it. † And I vvept much becauſe no 4
man vvas found vvorthie to open the booke, nor to ſee it.
† And one of the ſeniors ſaid to me, Vveepe not: behold 5
c the * lion of the tribe of Iuda, the roote of Dauid, hath *Gen. 49, 9.*
vvonne, to open the booke, and to looſe the ſeuen ſeales
thereof.

† b And I ſavv, and behold in the middes of the throne and 6
of the foure beaſtes and in the middes of the ſeniors, :: a
Lambe ſtanding as it were ſlaine, hauing ſeuen hornes & ſeuen
eies: vvhich are the ſeuen ſpirites of God, ſent into al the
earth. † And he came, and receiued the booke out of the 7
right hand of him that ſate in the throne. † And vvhen he 8
had opened the booke, the foure beaſtes and the foure and
tvventie ſeniors fel before the Lambe, hauing euery one
harpes, and golden vials ful of odours, vvhich are [n] the praiers
of ſainctes: † and they ſang a nevv canticle, ſaying, Thou 9
art vvorthie o Lord to take the booke, and to open the ſeales
thereof: :: becauſe thou vvaſt ſlaine, and haſt redeemed vs to
God in thy bloud out of euery tribe and tonge and people
and nation, † and * haſt made vs to our God [o] a kingdom 10 *1 Pet. 2.*
and prieſtes, and vve ſhal reigne vpon the earth. *kinges*

† And I looked, and heard the voice of many Angels 11
round about the throne, and of the beaſtes & of the ſeniors:
and the number of them vvas * thouſandes of thouſandes, *Dan. 7. 10.*

† ſaying

12 † saying vvith a loud voice, The Lambe that vvas slaine, is
`riches vvorthie to receiue povver, and `diuinitie, and vvisedom, &
13 strength, and honour, and glorie, and benediction. ℣ † And
"euery creature that is in heauen, and vpon the earth, and vn-
der the earth, and that are in the sea, and that are therein: al
Apoc. 4, 11. did I heare saying, * To him that sitteth in the throne, & :: to
the Lambe, benediction and honour and glorie and povver
14 for euer and euer. † And the foure beastes said, Amen. And
the foure and tvventie seniors fel on their faces: and adored
him that liueth for euer and euer. ℍ

:: Al the said creatures are bound to giue honour, not onely to God, but to Christ as man, and our redeemer: & so they here doe.

ANNOTATIONS
CHAP. V.

8. *The praiers of Saincts.*] Hereby it is plaine that the Saincts in heauen offer vp the praiers of faithful and holy persons in earth (called here saincts, and in Scripture often) vnto Christ. And among so many diuine & vnsearcheable mysteries set dovvne vvithout exposition, it pleased God yet, that the Apostle him self should open this one point vnto vs, that these odours be the laudes and praiers of the faithful, ascending and offered vp to God as incense, by the Saincts in heauen. that so the Protestants may haue no excuse of their errour, That the Saincts haue no knovvledge of our affaires or desires.

The Saincts in heauen offer our praiers to God.

10. *A kingdom and priests.*] To serue God and subdue vices and sinnes, is to reigne or to be a king spiritually, likevvise to offer vnto him the sacrifices of good vvorkes, is to be a priest after a sort: though neither the one nor the other in proper speache. See the Annotation before Chap. 1. v. 6.

Spiritual kings and Priests.

13. *Euery creature.*] He meaneth the creatures in heauen, as Angels and Saincts. the holy persons in earth, and those that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not speake in this case:) lastly, of the peoples in Ilands (here called the seas vvhich the Prophets vse often to name seuerally, vvhen they foretel the spreading of Christs glorie through the vvorld. as Esa. c. 49. *Heare ye Ilandes and you people a far of. &c.*

Limbus Patrum and Purgatorie.

CHAP. VI.

1 Foure seales of the seuen being opened, there folovv diuerse effects against the earth. 9 vvhen the fifth seale vvas opened, the soules of martyrs desire that the iudgement may be hastened: 12 and at the opening of the sixt, there are signes ſ horrvvd of the iudgement to come.

1 AND I savv that the Lambe had opened
2 one of the seuen seales, and I heard one of
the foure beastes, saying, as it vvere the
voice of thunder, Come, and see. † And
I savv: And behold a vvhite horse, and he
that sate vpon him had a bovv, and there
vvas a crovvne giuen him, and he vvent forth conquering
that he might conquer.

† And vvhen he had opened the ſecond ſeale, I heard the 3
ſecond beaſt, ſaying, Come, & ſee. † And there vvent forth an 4
other horſe, redde: and he that ſate thereon, to him it vvas gi-
uen that he ſhould take peace from the earth, and that they
ſhould kil one an other, and a great ſvvord vvas giuen to
him.

† And vvhen he had opened the third ſeale, I heard the 5
third beaſt, ſaying, Come, and ſee. And behold a blacke horſe,
and he that ſate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beaſtes
ſaying: Tvvo poundes of vvheate for a penie, and thriſe tvvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vvhen he had opened the fourth ſeale, I heard a 7
voice of the fourth beaſt, ſaying, Come, & ſee. † And behold 8
a pale horſe: and he that ſate vpon him, his name vvas death,
and hel folovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith ſvvord, vvith fa-
mine, and vvith death, and vvith beaſtes of the earth.

† And vvhen he had opened the fifth ſeale: I ſavv " vnder 9
the altar the ſoules of them that vvere ſlaine for the vvord of
God, and for the teſtimonie vvhich they had. † " and they 10
cried vvith a loude voice, ſaying, Hovv long Lord, holy &
true, iudgeſt thou not and ' reuengeſt thou not our bloud
of them that dvvel on the earth? † And vvhite ſtoles vvere 11
giuen, to euery one of them :: one: and it vvas ſaid to them,
that they ſhould reſt yet a litle time, "til their fellovv-ſeruãtes
be complete, and their brethren, that are to be ſlaine euen as
they.

† And I ſavv, vvhen he had opened the ſixt ſeale, and ' be- 12
hold there vvas made a great earth-quake, and the ſunne be-
came blacke as it vvere ſacke cloth of heare: and the vvhole
moone became as bloud: † and the ſtarres from heauen fel 13
vpõ the earth, as the figge tree caſteth her greene figges when
it is ſhaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the ſtrong, and euery
bond-man, and free-man * hid them ſelues in the dennes and
the rockes of mountaines. † And they ſay to the moun- 16
taines

:: This one ſtole ſignifieth the glorie or bliſſe of the ſoule onely, but at the day of iudgement they ſhal haue it doubled by adding the glorie of their body alſo.

' The tribulation that ſhal fall in the time of Antichriſt.

*Oſee.*10. *Lu.* 23, 30. taines and the rockes: * Fall vpon vs, and hide vs from the face of him that ſitteth vpon the throne, and from the wrath
17 of the Lambe: † becauſe the great day of their wrath is come, and vvho ſhal be able to ſtand?

ANNOTATIONS
CHAP. VI.

9. *Vnder the altar.*] Chriſt as man (no doubt) is this altar, vnder vvhich the ſoules of al Martyrs liue in heauen, expecting their bodies, as Chriſt their head hath his body there already. And for correſpondence to their place or ſtate in heauen, the Church laieth commonly their bodies alſo or relikes neere or vnder the altars, vvhere our Sauiours body is offered in the holy Maſſe: and hath a ſpecial prouiſo that no altars be erected or conſecrated vvithout ſome part of a Saincts body or relikes. *Conc. African. can.* 50. *Carthag.* 3. *can.* 16. See S. Hierom *cont. vigilant. c.* 3. S. Auguſtine *de ciuit. li.* 8. *c.* 27. S. Gregorie *li.* 3. *ep.* 30. *li.* 7. *ep.* 32. *li.* 2. *ep.* 58. Vvhervnto the Prophet ſeemeth here to allude, making their ſoules alſo to haue their being in heauen, as it vvere vnder the altar. But for this purpoſe note vvel the vvordes of S. Auguſtine (or vvhat other auncient vvriter ſoeuer vvas the author thereof) *Ser.* 11 *de Sanctis. Vnder the altar* (ſaith he) *of God I ſavv the ſoules of the ſlaine. What is more reuerent or honorable, then to reſt vnder that altar on vvhich ſacrifice is done to God, and in vvhich our Lord is the Prieſt: as it is vvritten, Thou art a Prieſt according to the order of Melchiſedec? Rightly do the ſoules of the iuſt reſt vnder the altar, becauſe vpon the altar our Lordes body is offered. neither vvithout cauſe do the iuſt there call for reuenge of their bloud, vvhere alſo the bloud of Chriſt is ſhed for ſinners.* and many other goodly vvordes to that purpoſe.

Conſecration of altars vvith Saincts relikes.

This place alſo the vvicked heretike Vigilantius (as S. Hierom vvriting againſt him vvitneſſeth c. 2) abuſed to proue, that the ſoules of Martyrs and other Saincts vvere included in ſome certaine place, that they could not be preſent at their bodies and monuments (vvhere Chriſtian people vſed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be vvhere they liſt, or vvhere men pray vnto them. To vvhich the holy doctor anſvvereth at large, that they be vvhereſoeuer Chriſt is according to his humanitie: for vnder that altar they be. Part of his vvordes be theſe, that you may ſee hovv this bleſſed father refuted in that Heretike the Caluiniſtes ſo long before they vvere borne. *Doeſt thou* (ſaith he) *preſcribe lavves to God? Doeſt thou ſetter the Apoſtles, that they may be kept in priſon til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They folovv the*
Apoc. 14. *Lambe vvhither ſoeuer he goeth. If the Lambe be in euery place, then they that be vvith the Lambe, muſt be euery vvhere. And if the diuel and vvicked ſpirites gadding abrode in the vvorld vvith paſſing celeritie, be preſent euery vvhere: ſhal holy Martyrs after the ſhedding of their bloud, be kept cloſe vnder an altar, that they can not ſtirre out from thence?* So anſvvereth this learned doctor.

Saincts be preſent at their tombes and relikes.

The Caluiniſtes hereſie concerning the Saincts confuted by S. Hierom long agoe.

Vvhich miſliketh our Caluiniſtes ſo much, that they charge him of great errour, in that he ſaith, Chriſt according to his humanitie is euery vvhere, as though he vvere an Vbiquetarie Proteſtant. Vvhere, if they had any iudgement, they might perceiue that he meaneth not, that Chriſt or his Saincts ſhould be perſonally preſent at once in euery place alike, as God is: but that their motion, ſpeede, and agilitie to be vvhere they liſt, is incomparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that folovv of the Diuel and his miniſters: vvhō he affirmeth to be euery vvhere no other vviſe but by their exceding celeritie of being and vvorking miſcheeſe novv in one place, novv in an other, and that in a moment. For though they be ſpirites, yet are they not euery vvhere at once according to their eſſence.
Iob. 1. And for our nevv Diuines it vvere a hard thing to determine, hovv long Satan (that told our Lord he had circuited the earth) vvas in his iourney, and in the particular conſideration and tentation of Iob: and hovv many men he aſſaulted in that his one circuite. No, no. ſuch curious companions knovv nothing, nor beleeue nothing, but that they ſee vvith corporal eies, and teach nothing but the vvay to infidelitie.

They vnlearnedly accuſe S. Hierom as an Vbiquiſte.

Hovv S. Hierō faith, Chriſt & his Saincts are euery vvhere.

10. *And they cried.*] S. Hierom alſo againſt the ſaid Vigilantius reporteth, that he vſed an argument againſt the praiers of Saincts out of this place, for that theſe Martyrs cried for reuēnge, and could not obtaine. But vve vvil report his vvordes, that you may ſee how like one heretike is to an other, theſe of our daies to thoſe of old. *Thou ſaieſt in thy bookes* (ſaith S. Hierom c. 3.) *that vvhiles vve be alive, one of vs may pray for an other: but after vve be dead, no mans praier ſhal be heard for an other: ſpecially ſeing the Martyrs of king reuenge of their bloud, could not obtaine.* So ſaid the Heretike. Againſt vvhich the holy Doctor maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth:

That Saincts pray for vs, S. Hierom proueth againſt the Heretike Vigilantius.

earth: and that they ſhal be much ſooner heard of God, then vvhen they vvere in the vvorld.

But for the Heretikes argument framed out of theſe vvordes of the Apocalypſe thus, *Theſe Martyrs did not obtaine, ergo Saincts do not pray for vs*: it vvas ſo friuolous, and the antecedent ſo manifeſtly falſe, that he vouchſaued not to ſtand about it. For it is plaine that the Martyrs here vvere heard, and that their petition ſhould be fulfilled in time appointed by God (vvherevnto they did and do alvvaies conforme them ſelues:) for it vvas ſaid vnto them, *That they ſhould reſt yet a litle time, til &c.* And that Martyrs praiers be heard in this caſe, our Sauiour teſtifieth Luc 18 ſaying, *And vvil not God reuenge his elect that cry to him day and night? I ſay to you, he vvil quickly reuenge them.* And if God do not heare the Saincts ſometime nor graunt their requeſtes, is it therfore conſequent that they do not or may not pray? Then Chriſt him ſelf ſhould not haue praied his father to remoue the bitter cuppe of death from him, becauſe that petition vvas not graunted.

How Martyrs crie for reuenge.

10. *Reuengeſt thou not?*] They do not deſire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the perſecutors of his Church and Saincts, that vvil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that ſo they might attaine the perfect crovvne of glorie promiſed vnto them, both in body and ſoule: vvhich is to deſire the reſurrection of their bodies, vvhich then ſhal triumph perfectly and fully ouer the perſecutors that ſo cruelly handled the bodies of the elect, vvhich ſhal then appeare glorious to the enemies cõfuſion.

11. *Til their fellovv ſeruantes be complete.*] There is a certaine number that God hath ordained to die for the teſtimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIST our cheefe Martyr, and til that number be accompliſhed, the general condemnation of the vvicked perſecutors ſhal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be puniſhed, 3 they are commaunded to ſaue them that are ſigned in their foreheads: 4 vvhich are deſcribed and numbered both of the Ievves and Gentiles, bleſſing God. 13 Of them that vvere clothed in vvhite ſtoles or long robes.

AFTER theſe things I ſavv foure Angels ſtãding 1
vpon the foure corners of the earth, holding the
foure vvindes of the earth that they ſhould not
blovv vpon the land, nor vpon the ſea, nor on
any tree. † [b] And I ſavv an other Angel aſcending from the 2
riſing of the ſunne, hauing the ſigne of the liuing God: & he
cried vvith a lõud voice to the foure Angels, to vvhom it
vvas giuen to hurt the earth and the ſea, † ſaying, Hurt not 3
the earth and the ſea, nor the trees, til vve ſigne the ſeruants
of our God in their foreheades.

† And I heard the number of them that vvere ſigned, an 4
hundred fourtie foure thouſand vvere ſigned, [c] of euery tribe
of the children of Iſraël. † Of the tribe of Iuda, tvvelue 5
thouſand ſigned. Of the tribe of Ruben, tvvelue thouſand ſigned. Of the tribe of Gad, tvvelue thouſand ſigned. † Of the 6
tribe of Aſer, tvvelue thouſand ſigned. Of the tribe of Nephthali, tvvelue thouſand ſigned. Of the tribe of Manaſſes, tvvelue

b The Epiſtle vpon All hallovves day.

11 It is an alluſion to the ſigne of the Croſſe vvhich the faithful beare in their foreheads, to ſhevv they be not aſhamed of Chriſt. S. *Auguſt. traict.* 43. *in Io.*

c Of al the tribes put together, ſo many, 144000.

He ſignifieth by theſe thouſands and the multitude folowing

7 tvvelue thouſand ſigned. † Of the tribe of Simeon, tvvelue thouſand ſigned. Of the tribe of Leui, tvvelue thouſand ſigned. 8 Of the tribe of Iſſachar, tvvelue thouſand ſigned. † Of the tribe of Zabulon, tvvelue thouſand ſigned. Of the tribe of Ioſeph, tvvelue thouſand ſigned. Of the tribe of Beniamin, tvvelue thouſand ſigned.

a The elect of the Iewes, to be in a certaine number: the elect of the Gentiles to be innumerable.

9 † After theſe things I ſavv c a great multitude vvhich no man could number, of al nations, and tribes, and peoples, & tonges: ſtanding before the throne, and in the ſight of the Lambe, clothed in vvhite robes, and :: palmes in their hands: 10 † And they cried vvith a lovvd voice, ſaying, Saluation to our God vvhich ſitteth vpon the throne, and to the Lambe. 11 † and al the Angels ſtoode in the circuite of the throne and of the ſeniors and of the foure beaſtes: and they fel in the 12 ſight of the throne vpon their faces, and adored God, † ſaying, Amen. Benediction, and glorie, and vviſedom, & thākesgiuing, honour and povver, and ſtrength to our God for euer and euer. Amen. ℍ

c The elect of the Gentiles.

:: Boughes of the palme tree be tokens of triumph and victorie.

13 † And one of the ſeniors anſvvered, & ſaid to me, Theſe that are clothed in the vvhite robes, vvho be they? & vvhence 14 came they? † And I ſaid to him, My Lord thou knovveſt. And he ſaid to me, Theſe are they vvhich are come out of great tribulation, and haue vvaſhed their robes, and made 15 them vvhite in the bloud of the Lambe. † therfore they are before the throne of God, and they ſerue him day and night in his temple: and he that ſitteth in the throne, ſhal dvvel 16 ouer them. † * they ſhal no more hunger nor thirſt, neither ſhal the ſunne fall vpon them, nor any heate. † becauſe 17 the Lambe vvhich is in the middes of the throne, ſhal rule them, and ſhal conduct them to the liuing fountaines of vvaters, and *God vvil vvipe avvay al teares from their eies. ℍ

The Epiſtle for many Martyrs.

The glorie of Martyrs.

Eſa. 49. 10.

Eſ. 25, 8. Apo. 21, 4.

CHAP. VIII.

1 The ſeuenth ſeale being opened, there appeare Angels vvith trompets: 5 and vvhen an other Angel povvred out fire taken from the altar, vpon the earth, there folovv diuers tempeſtes. 7 In like maner, vvhiles foure Angels of the ſeuen ſound their trompets, there fall ſundrie plagues.

THE 4 VISION.

AND vvhen he had opened the ſeuenth 1
ſeale, there vvas made ſilence in heauen,
as it vvere halfe an houre. † And I ſavv 2
ſeuen Angels ſtanding in the ſight of
God: and there vvere giuen to them
ſeuen trompets. † And an other Angel 3
came, and ſtoode :: before the altar, ha-
uing a golden cenſar: and there vvere giuen to him many in-
cenſes, that he ſhould giue of the praiers of al ſainctes vpon
the altar of gold, vvhich is before the throne of God. † And 4
the ſmoke of the incēſes c of the praiers of the ſainctes aſcen-
ded from the hand of the Angel before God. † And the An- 5
gel rooke the cenſar, and filled it of the fire of the altar, and
caſt it on the earth, and there vvere made thunders & voices
and lightenings, and a great earthquake. † And the ſeuē An- 6
gels vvhich had the ſeuen trompets, prepared them ſelues to
ſound vvith the trompet.

† And the firſt Angel ſounded vvith the trompet, and 7
there vvas made haile and fire, mingled in bloud, and it vvas
caſt on the earth, & the third part of the earth was burnt, & the
third part of trees vvas burnt, and al greene graſſe vvas burnt.

† And the ſecond Angel ſounded vvith the trompet: and 8
as it vvere a great mountaine burning vvith fire, vvas caſt
into the ſea, and the third part of the ſea vvas made bloud:
† and the third part of thoſe creatures died, vvhich had liues 9
in the ſea, and the third part of the ſhippes periſhed.

† And the third Angel ſounded vvith the trompet, and a 10
great ſtarre fel from heauen, burning as it vvere a torche, and
it fel on the third part of the floudes, and on the fountaines
of vvaters: † and the name of the ſtarre is called vvormevvod. 11
and the third part of the vvaters was made into Worme Wod:
and many men died of the vvaters, becauſe they vvere made
bitter.

† And the fourth Angel ſounded vvith the trompet, and 12
the third part of the ſunne vvas ſmitten, and the third part of
the moone, and the third part of the ſtarres, ſo that the third
part of them vvas darkened, and of the day there ſhined not
the third part, and of the night in like maner. † And I looked, 13
and heard the voice of one egle flying through the middes
of heauen, ſaying vvith a loud voice, Vvo, vvo, vvo to the in-
habiters

:: The Prieſt ſtanding at the altar praying & offering for the people in the time of the high myſteries, Chriſt him ſelf alſo being preſent vpon the altar, is a figure of this thing, & therevnto he alludeth.

c If this be S. Michael or any Angel, and not Chriſt him ſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24 Elders did chap. 5. for this vvord, *Sainctes*, is taken here for the holy perſons on earth, as often in the Scripture: though it be not againſt the Scriptures, that the inferior Sainct or Angel in heauē ſhould offer their praiers to God by their ſuperiors there. But hereby vve cōclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Sainctes offer our praiers to God, as alſo it is plaine of Raphael *Tob.* 12, 12.

habiters on the earth: becauſe of the reſt of the voices of the three Angels vvhich vvere to ſound vvith the trompet.

CHAP. IX.

The fifth Angel ſounding the trompet, a ſtarre falleth. 3 The iſſuing forth of locuſtes from the ſmoke of the deepe pitte to vexe men, 7 and the deſcription of them. 13 The ſixt Angel ſounding, foure Angels are let looſe, 18 vvhich vvith a great trompe of horſemen do murder the third part of men.

1 AND the fifth Angel ſounded vvith the trompet, and I ſavv :: a ſtarre to haue fallen from heauen vpon the earth, and there vvas giuen to him the
2 key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth: and the ſmoke of the pitte aſcended, as the ſmoke of a great fornace: and the ſunne vvas darkened & the aier vvith the ſmoke of the pitte.
3 † And from the ſmoke of the pitte there iſſued forth [c] locuſtes into the earth. and povver vvas giuen to them, as the ſcor-
4 pions of the earth haue povver: † and it vvas commaunded them that they ſhould not hurt the graſſe of the earth [d] nor any greene thing, nor any tree: but onely men vvhich haue
5 not the ſigne of God in their foreheads. † and it vvas giuen vnto them that they ſhould not kil them: but that they ſhould be tormented fiue monethes: and their tormentes as
6 the tormentes of a ſcorpion vvhen he ſtriketh a man. † And *in thoſe daies men ſhal ſeeke for death, and ſhal not finde it: and they ſhal deſire to die, & death ſhal flee from them.

Apoc. 6, 16.

7 † And the ſimilitudes of the locuſtes, like to horſes [e] prepared into battel: and vpō their heades as it vvere crovvnes like
8 to gold: & their faces as the faces of men. † And they had heare
9 as the heare of vvomen: & their teeth vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horſes
10 running into battel. † and they had tailes like to ſcorpions, and ſtinges vvere in their tailes: and their povver vvas to
11 hurt men fiue monethes. † and they had ouer them a king, the Angel of the bottomles depth, vvhoſe name in Hebrevv is *Abaddon*, and in Greeke *Apollyon*: in Latin hauing the name
12 *Exterminans*. † One vvoe is gone, & behold two vvoes come yet after theſe.
13 † And the ſixt Angel ſounded vvith the trompet: and I

Most vnderſtand al this of Heretikes.

:: The fall of an Arch heretike, as Arius, Luther, Caluin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned hereſies buried before in the depth.

[c] Innumerable pety heretikes folowing their Maiſters after the opening & the ſmoke of the bottomleſſe pit.

The cheefe Maiſter of heretikes.

אבדון ἀπολλύων, In Engliſh, *Deſtroier.*

heard one voice from the foure hornes of the golden altar,
vvhich is before the eies of God, † saying to the sixt Angel 14
which had the trōpet, Loose the foure Angels which are boūd
in the great riuer Euphrates. † And the foure Angels vvere 15
loosed, vvho vvere prepared for an houre, and a day and a
moneth and a yere: that they might kil the third part of men.
† And the number of the armie of horsemen vvas tvventie 16
thousand times ten thousand. And I heard the nūber of them.
† And so I savv the horses in the vision: & they that sate vpō 17
them, had habbergiōs of fire and of hyacinth and brimstone.
& the heades of the horses were as it were the heads of lions:
& from their mouth procedeth fire, & smoke, and brimstone.
† And by these three plagues vvas slaine the third part of 18
men, , of the fire and of the smoke and of the brimstone,
vvhich proceded from their mouth. † For the povver of the 19
horses is in their mouth, and in their tailes. for, their tailes be
like to serpents, hauing heads: and in these they hurt.
† [c] And the rest of men vvhich vvere not slaine vvith 20
these plagues, neither [::] haue done penance from the
vvorkes of their hands, not to adore Deuils and [1] Idols of
gold and siluer and brasse and stone and vvood, vvhich nei-
ther can see, nor heare, nor vvalke, † & haue not done penāce 21
from their murders, nor from their sorceries, nor from their
fornication, nor from their theftes.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

:: This phrase being the like both in greeke and latin, signifieth such sorowful & penal repentance as causeth a man to forsake his former sinnes and depart from them.

οὐ μετενόησαν ἐκ τῶν ἔργων. See the same phrase. c. 2, 21, 22. & Act. [illegible] v. 22.

ANNOTATIONS
CHAP. IX.

Vvho are seduced by Heretikes.

4. *Nor any greene thing.*] The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should othervvise haue perished for all life, and him that is reprobate, that hath neither the signe of the Crosse (vvhich is Gods marke) in the foreuead of his body, nor the note of election in his soule.

The manifold hypocrisie of Heretikes.

7. *Prepared into battel.*] Heretikes being euer ready to contend, do pretend victorie, and counterfeit gold: in shape as men, as smothe and delicate as vvomen, their tongues and pennes ful of gall and venim: their hartes obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion. but they endure for a litle season.

Heret. translation.

20. *Idols of gold.*] Here againe the nevv Translatours abuse the people, for *idols* saying *images*: the place being plainely against he pourtraites of the Heathen Gods, vvhich are here and in the Psalme 95 called, *damonia, Diuels.*

CHAP. X.

An other strong Angel crying out, 1 seuen thunders do speake. 6 The Angel swareth that there shal be time no more, but at the voice of the seuenth Angel the mysterie shal be fully accomplished, 9 He giueth Iohn a booke to deuoure.

AND

1 AND I savv an other Angel, strong, descending from heauen, clothed vvith a cloude, and a raine-bovv on his head, and his face vvas as the sunne, and his feete as 'a piller' of fire.
2 † and he had in his hand a litle booke opened: and he put his right foote vpon the sea, and his left vpon the
3 land. † and he cried vvith a loude voice, as vvhen a lion roareth. And vvhen he had cried, the seuen thunders spake
4 their voices. † And vvhen the seuen thunders had spoken their voices, I vvas about to vvrite: and I heard a voice from heauen saying to me: Signe the things vvhich the seuen thunders haue spoken: and ∷ vvrite them not.
5 † And * the Angel vvhich I savv standing vpon the sea
6 and vpon the land, [c] lifted vp his hand to heauen, † and he svvare by him that liueth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things
7 vvhich are in it: That there shal be time no more: † but in the daies of the voice of the seuenth Angel, vvhen the trompet shal beginne to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruantes the Prophetes.
8 † And I heard a voice from heauen againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land.
9 † And I vvent to the Angel, saying vnto him, that he should giue me the booke. And he said to me, * Take the booke, and
[c] deuoure it: and it shal make thy belly to be bitter, but in
10 thy mouth it shal be ∷ svveete as it vvere honie. † And I tooke the booke of the hand of the Angel, and deuoured it: & it vvas in my mouth as it vvere honie, svveete. and vvhen
11 I had deuoured it, my bellie vvas made bitter, † and he said to me, Thou must againe prophecie to Nations, and peoples, and tonges, and many kinges.

'pillers

Dan. 12, 7.

Exec. 3, 1

CHRIST the valiant Angel is here described.

∷ Many great mysteries and truthes are to be preserued in the Church, vvhich for causes knovven to Gods prouidence are not to be vvritten in the booke of holy Scripture.

c This vvas the maner of taking an othe by the true God. as Deut. 32.

c By earnest studie and meditation.

∷ Svveete in the reading, but in fulfilling, somevvhat bitter, because it cōmaūdeth workes of penance and suffering of tribulatiōs.

CHAP. XI.

S. Iohn measuring the Temple, 3 heareth of tvvo vvitnesses that shal preache: 7 vvhom the beast cōming vp from the sea shal kil. 12 but they rising againe ascend into heauen, 13 and seuen thousand persons are slaine vvith an earthquake: 15 and at the sound of the seuenth Angel, the foure and tvventie seniors giue praise and thankes to God.

AND there vvas giuen me a reede like vnto a rodde: and it vvas ſaid to me, Ariſe, and meaſure the temple of God, and the altar, and them that adore in it. † but the court vvhich is vvithout the temple, caſt forth, & meaſure not that: becauſe it is giuen to the Gentiles, & they ſhal treade vnder foote the holy citie :: two and fourtie monethes: † and I vvil giue to" my tvvo vvitneſſes, and they ſhal prophecie a thouſand tvvo hundred ſixtie daies, clothed vvith ſacke-clothes. † Theſe are the two oliue trees and the tvvo candleſtickes that ſtand in the ſight of the Lord of the earth. † And if any man vvil hurt them, fire ſhal come forth out of their mouthes, and ſhal deuoure their enemies. and if any man vvil hurt them: ſo muſt he be ſlaine. † Theſe haue power to ſhut heauen, that it raine not in the daies of their prophecie: and they haue povver ouer the vvaters to turne them into bloud, and to ſtrike the earth vvith al plague as often as they vvil. 1 2 3 4 5 6

:: Three yeres and a halfe. vvhich is the time of Antichriſts reigne and perſecution.

† And vvhen they ſhal haue finiſhed their teſtimonie: the :: beaſt vvhich aſcended from the depth, ſhal make vvarre againſt them, and ſhal ouercome them, and kil them. † And their bodies ſhal lie in the ſtreates of the c great citie, vvhich is called ſpiritually Sodom and Ægypt, vvhere their Lord alſo vvas crucified. † And there ſhal of tribes, and peoples, and tonges, and Gentiles, ſee their bodies for three daies and a halfe: and they ſhal not ſuffer their bodies to be laid in monuments. † and the inhabitants of the earth :: ſhal be glad vpon them, and make merie: and ſhal ſend giftes one to an other, becauſe theſe tvvo prophets tormented them that dvvelt vpon the earth. † And after three daies and a halfe, the ſpirit of life from God entred into them. And they ſtoode vpon their feete, and great feare fel vpon them that savv them. † And they heard a loud voice from heauen ſaying to them, Come vp hither. And they vvent vp into heauen in a cloude: and their enemies ſavv them. † And in that houre there vvas made a great earthquake: and the tenth part of the citie fel: and there vvere ſlaine in the earthquake names of men ſeuen thouſand: and the reſt vvere caſt into a feare, and gaue glorie to the God of heauen. 7 8 9 10 11 12 13

:: The great Antichriſt.

c He meaneth Hieruſalem, named Sodom and Ægypt for the imitatiõ of thé in wicked-nes. So that we ſee his cheefe reigne ſhal be there, though his tyrannie may extend to al places of the vvorld.

:: The wicked reioyce, vvhen holy men are executed by the tyrants of the vvorld, becauſe their life and doctrine are burdenous vnto them.

† The ſecond vvoe is gone: and behold the third vvoe vvil come quickly. † And the ſeuenth Angel ſounded with a trompet 14 15

a trompet: and there vvere made loude voices in heauen
saying, :: The kingdom of this vvorld is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.

:: The kingdō of this world vsurped before by Satan & Antichrist, shal aftervvard be Christes for euer.

16 † And the foure and tvventie seniours vvhich sitte on
their seates in the sight of God, fel on their faces, and adored
17 God, † saying: Vve thanke thee Lord God omnipotent,
vvhich art, and vvhich vvast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.
18 † And the Gentiles vvere angrie, and thy vvrath is come, and
the time of the dead, to be iudged, and :: to render revvard to thy seruants the prophets and saincts, and to them that feare thy name, litle and great, and to destroy them that haue corrupted the earth.

:: To repay the hire or wages (for so both the Greeke vvord and the latin signifie) due to holy men, prouch against the protestārs, that they did truely merite the same in this life.

19 † And the temple of God vvas opened in heauen: and
the arke of his testament vvas seen in his temple, and there vvere made lightenings, and voices, and an earthquake and greate haile.

ANNOTATIONS
CHAP. XI.

3. *My tvvo vvitnesses*] Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the later day, *it is a most notorious knovven thing* (to vse S. Augustines vvordes) *in the mouthes and hartes of faithful men.* See *li.* 20 *de Ciuit. Dei c.* 29. *Tract.* 4 *in Ioan.* and both of Enoch and Elias, *l ib.* 1 *de pec. merit. c.* 3. So the rest of the Latin Doctors. as S. Hierom *ad Pamach. ep.* 61 *c.* 11. *& in Psal.* 20. S. Ambrose *in Psal.* 45. S. Hilarie 20 *can. in Mat.* Prosper *li. vltimo de Promiss. ionibus c.* 13. S Gregorie *li.* 14 *Moral. c.* 11. *& ho.* 12 *in Ezech.* Beda *in* 9 *Marci.* The Greeke fathers also, as S. Chrysostom *ho.* 48 *in Mat. & ho.* 4 *in* 2 *Thessal. & ho.* 21 *in Genes. & ho.* 22 *in ep. ad Hebr.* Theophylacte and Oecumenius *in* 17 *Matthei.* S. Damascene *li.* 4 *de Orthodoxa fide c.* 27.

Enoch & Elias yet aliue, shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Eccles. 44.16. vvhere it is plainely said of Enoch, that *he is translated into Paradise*, as al our Latin exemplars do reade. and of Elias, that he vvas taken vp aliue, it is euident 4 *Reg.* 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. *li.* 5 *in initio. Dicunt Presbyteri* (saith he) *qui sunt Apostolorum Discipuli.* So *say the Priests or Auncients that are the scholers of the Apostles.* See S. Iustine *q.* 85 *ad orthodoxos.* Finally, that they shal returne into the companie of men in the end of the vvorld, to preache against Antichrist, and to inuite both Ievves and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hereof. *Malac.* 4. *Eccles.* 44,16. 48,10. *Mat.* 17,11. See also Hyppolytus booke *of Antichrist and the end of the vvorld.* Al vvhich being vvel considered, the Heretikes are to contentious and incredulous, to discredite the same, as they commonly doe.

CHAP. XII.

4 *The great dragon (the Diuel) vvatching the vvoman that brought forth a man childe, to deuoure it. God tooke avvay the childe to him self, and fed the vvoman in the desert.* 7 *Michael fighting vvith the dragon ouercometh him.* 13 *Vvho being throvvn dovvne to the earth, persecuteth the vvomā & her seede.*

And

The Dragons incredulous & perſecuting multitude, and Antichriſt the cheefe head thereof.

:: This is properly & principally ſpoken of the Church: and by alluſion, of our B. Lady alſo.

:: The ſpirites that fall from their firſt ſtate into Apoſtaſie vvith him and by his meanes.

c The Diuels endeuour againſt the Churches children, and ſpecially our B. Ladies onely ſonne the head of the reſt.

:: Vvhen the Angels or vve haue the victorie, vve muſt knovv it is by the bloud of Chriſt, and ſo al is referred alvvaies to him.

AND a great ſigne appeared in heauen: 1
:: a vvoman clothed vvith the ſunne, and the moone vnder her feete, & on her head a crovvne of tvvelue ſtarres: † & being 2
with childe, ſhe cried alſo traueling, and is in anguiſh to be deliuered. † And there 3
vvas ſeen an other ſigne in heauen, and behold c a great red dragon hauing ſeué heades, & ten hornes: and on his heades ſeuen diademes, † & his taile drevv :: the 4
third part of the ſtarres of heauen, and caſt them to the earth, and the dragon ſtoode before the vvoman vvhich vvas ready to be deliuered: that vvhen ſhe ſhould be deliuered, he might c deuoure her ſonne. † And ſhe brought forth a man 5
childe, vvho vvas *to gouerne al nations in an yron rodde: & her ſonne vvas taken vp to God and to his throne, † & " the 6
vvoman fled into the vvilderneſſe where ſhe had a place prepared of God, that there they might feede her a thouſand tvvo hundred ſixtie daies.

† And there vvas made " a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon fought and his Angels: † and they preuailed not, neither 8
vvas their place found any more in heauen. † And that great 9
dragon vvas caſt forth, the old ſerpent, vvhich is called the Deuil and Satan, vvhich ſeduceth the vvhole vvorld: and he vvas caſt into the earth, & his Angels vvere throvven downe vvith him. † And I heard a great voice in heauen ſaying: 10
Novv is there made ſaluation and force, and the kingdom of our God, and the povver of his Chriſt: becauſe the accuſer of our brethren is caſt forth, vvho accuſed them before the
ſight of our God day and night. † And :: they ouercame 11
him by the bloud of the Lambe, and by the vvord of their teſtimonie, and they loued not their liues euen vnto death.
† Therfore reioyce ô heauens, and you that dvvel therein. 12
Vvo to the earth and to the ſea, becauſe the Diuel is deſcẽded to you, hauing great vvrath, knovving that he hath a litle time.

† And after the dragon ſavv that he vvas throvven into 13
the earth, he perſecuted the vvomã vvhich brought forth the man-childe: † and there vvere giuen to the vvoman tvvo 14
vvinges of a great egle, that ſhee might flie into the deſert

vnto

c The great Diuel Lucifer.

Pſ 2, 9. Apoc. 2, 27.

vnto her place, vvhere ſhe is nouriſhed for a time & times,
15 & halfe a time, from the face of the ſerpent. † And the ſerpent caſt out of his mouth after the vvoman, vvater as it vvere a floud: that he might make her to be caried avvay vvith the
16 floud. † And the earth holpe the vvoman, and the earth opened her mouth, and ſvvallovved vp the floud vvhich the
17 dragon caſt out of his mouth. † And the dragon vvas angrie againſt the vvoman: and vvent to make battel vvith the reſt of her ſeede, vvhich keepe the commaundements of God,
18 and haue the teſtimonie of IESVS Chriſt. † And he ſtood vpon the ſand of the ſea.

: This often inſinuatiõ that Antichriſts reigne ſhal be but three yeres & a halfe (Dan. 7,25. Apoc. 11, 2. 3. & in this chap. v. 6. c. 13, 5.) proueth that the heretikes be exceedingly blinded vvith malice, that hold the Pope to be Antichriſt, who hath ruled ſo many ages.

ANNOTATIONS
CHAP. XII.

6. *The vvoman fled.*] This great perſecution that the Church ſhal flee from, is in the time of Antichriſt, and ſhal endure but three yeres and a halfe, as is noted v. 14 in the margent. In vvhich time for al that, ſhe ſhal not vvant our Lordes protection, nor true Paſtors, nor be ſo ſecrete, but al faithful men ſhal knovv and folovv her: much leſſe ſhal ſhe decay, erre in faith, or degenerate and folovv Antichriſt, as Heretikes do vvickedly feine. As the Church Catholike novv in England in this time of perſecution, becauſe it hath no publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknovven to the faithful that folovv it, nor the enemies that perſecute it: as the hidde company that the proteſtants talke of, vvas for ſome vvorldes together, neither knovven to their frendes nor foes, becauſe there vvas in deede none ſuch for many ages together. And this is true, if vve take this flight for a very corporal retiring into vvildernes. Vvhere in deede it may be, and is of moſt expounded, to be a ſpiritual flight, by forſaking the ioyes and ſolaces of the vvorld, and giuing her ſelf to contemplation and penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very vvel ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this vvildernes of the vvorld, by al the forerunners and miniſters of Antichriſt, Tyrants and Heretikes.

The Church ſhal flee as to a deſert in Antichriſts time, but not decay or be vnknowen, no not for ſo ſhort a time.

7. *A great battel.*] In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvas ſometime of the Ievves Synagogue *Dan.* 10, 21) and his Angels, and the Deuil and his miniſters. The perfect victorie ouer vvhom, ſhal be at the iudgement. Marke here alſo the cauſe vvhy S. Michael is commonly painted fighting vvith a dragon.

S. Michael fighting vvith the dragon.

15. *To be caried avvay.*] By great perſecution he vvould drav vv her, that is, her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At vvhoſe conſtancie he bring the more offended, vvorketh malicious attempts in aſſaulting the frailer ſort, vvho are here ſignified by *the reſt of her ſeede that keepe the commaundements*, but are not ſo perfect as the former.

Antichriſts attempts to draw from the true faith.

CHAP. XIII.

1 *A beaſt riſing vp out of the ſea, hauing ſeuen heades and ten hornes & ten diademes.*
5 *blaſphemeth God, 7 and vvarreth againſt the Saincts & deſtroyeth them.*
11 *And an other beaſt riſing out of the earth vvith tvvo hornes, vvas altogether for the ſore-ſaid beaſt, conſtraining men to make and adore the image thereof, and to haue the character of his name.*

AND I ſavv " a beaſt comming vp from the ſea, hauing ſeuen heades, and ten hornes, & vpon his hornes ten diademes, and vpon his heades names of blaſphemie. † And the beaſt vvhich I ſavv, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver. † And I ſavv one of his heades as it vvere ſlaine to death: and the vvound of his death vvas cured. And al the earth vvas :: in admiration after the beaſt. † And they adored the dragon vvhich gaue povver to the beaſt: and they adored the beaſt, ſaying, Vvho is like to the beaſt: and vvho ſhal be able to fight vvith it? † And there was giuen to it a mouth ſpeaking great things and blaſphemies: and povver vvas giuen to it to vvorke tvvo and fourtie monethes. † And he opened his mouth vnto blaſphemies tovvard God, :: to blaſpheme his name, and his tabernacle, and thoſe that dvvel in heauen. † And it vvas giuē vnto him " to make battail vvith the ſainctes, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation, † and al that inhabite the earth, adored it, * vvhoſe names be not written in the booke of life of the Lambe, vvhich vvas ſlaine from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that ſhal leade into captiuitie, goeth into captiuitie: * he that ſhal kil in the ſvvord, he muſt be killed vvith the ſvvord. here is the patience and the faith of ſainctes.

† And I ſavv : an other beaſt cōming vp from the earth: and he had tvvo hornes, like to a lambe, & he ſpake as a dragon. † And al the povver of the former beaſt he did in his ſight: and he made the earth and the inhabitants therein, to adore the firſt beaſt, vvhoſe vvound of death vvas cured. † And he did many ſignes, ſo that he made alſo fire to come dovvne from heauen vnto the earth in the ſight of men. † And he ſeduceth the inhabitants on the earth through the ſignes vvhich vvere giuē him to doe in the ſight of the beaſt, ſaying to them that dwel on the earth, that they ſhould make " the image of the beaſt vvhich hath the ſtroke of the ſword, and liued. † And it vvas giuen him to giue ſpirit to the image of the beaſt, and that the image of the beaſt ſhould ſpeake: and

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Apoc. 3. 5

Gen. 9. 6 Mt. 26. 52.

:: They that now folow the ſimpleſt & groſſeſt heretikes that euer were without ſeeing miracles, vvould then much more folow this great ſeducer working miracles.

:: No heretike euer liker Antichriſt, thē theſe in our daies, ſpecially in blaſphemies againſt Gods Church, Sacraments, Saincts, miniſters, and al ſacred thinges.

: An other falſe prophet inferior to Antichriſt, ſhal vvorke vvonders alſo, but al referred to the honour of his maiſter Antichriſt. So doth Caluin & other Arch-heretikes peruert the world to the honour of Antichriſt, and " to do their ſcholers alſo for the honour of them.

and ſhould make, that vvhoſoeuer ſhal not adore the image
16 of the beaſt, be ſlaine. † And he ſhal make al, litle & great,
and rich, and poore, and free-men, and bond-men, to haue a
17 character in their right hand, or in their foreheads. † and
that no man may bie or ſel, but he that hath "the character, or
18 the name of the beaſt, or the number of his name. † Here
is vviſdom. He that hath vnderſtanding," let him count the
number of the beaſt. For" it is the number of a man: &" the
number of him is ſixe hundred ſixtie ſixe.

ANNOTATIONS
CHAP. XIII.

1. *A beaſt comming vp.*] This beaſt is the vniuerſal companie of the vvicked, vvhoſe head is Antichriſt: & the ſame is called (*Apoc.* 17) the vvhoore of Babylon. The 7 heades be expounded (*Apoc.* 17) ſeuen kings: fiue before Chriſt, one preſent, and one to come. The 10 hornes be alſo there expounded to be 10 kings that ſhal reigne a ſhort vvhile after Antichriſt. This dragon is the Diuel, by vvhoſe povver the vvhoore or beaſt or Antichriſt vvorketh. for in the vvordes folovving (v. 3 & 4) Antichriſt is called the beaſt, to vvhom the dragon, that is, the Deuil giueth that povver of feined miracles. and as vve adore God for giuing povver to Chriſt and his ſolovvers, ſo they ſhal adore the Deuil for aſſiſting Antichriſt and giuing him povver. Many myſteries expounded.

7. *To make battel vvith the ſainctſ.*] He ſhal kil the ſainctſ then liuing, Elias and Enoch, and infinite moe that profeſſe Chriſt, vvhereby vve muſt learne, not to maruel vvhen vve ſee the vvicked perſecute and preuaile againſt the iuſt, in this life. Then ſhal his great perſecution and crueltie trie the ſainctſ patience, as his vvonderful meanes to ſeduce ſhal trie the ſtedfaſtnes of their faith, vvhich is ſignified by theſe vvordes folovving, *Here is the patience and the faith of ſainctſ.* And vvhen it is ſaid, *They adored the beaſt, vvhoſe names are not vvritten in the booke of life of the Lambe,* it giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutions, that they are of Gods elect, and their names vvritten in the booke of life. Great perſecution by Antichriſt and his miniſters. Their bleſſednes that continue cõſtant.

14. *The image of the beaſt.*] They that novv refuſe to vvorſhip Chriſts image, vvould then vvorſhip Antichriſts. And vve may note here, that as the making or honouring of this image vvas not againſt the honour of Antichriſt, but vvholy for it, as alſo the image erected of Nabuchodonoſor, and the vvorſhip thereof vvas altogether for the honour of him, ſo is the vvorſhip of Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin. The honour of Chriſts image is for the honour of Chriſt.

17. *The character or the name.*] As belike for the peruerſe imitation of Chriſt, vvhoſe image (ſpecially as on the Roode or crucifixe) he ſeeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he likevviſe vvil force al his to haue an other marke, to aboliſh the ſigne of Chriſt. By the like emulation alſo and vvicked oppoſition he vvil haue his name and the letters thereof to be ſacred, and to be vvorne in mens cappes, or vvritten in ſolemne places, and to be vvorſhipped, as the name of IESVS is and ought to be among Chriſtian men. And as the ineffable name of God vvas among the Ievves expreſſed by a certaine number of 4 characters (therfore called *Tetragrámmaton*) ſo it ſeemeth the Apoſtle alludeth here to the number of Antichriſts name. Antichriſts triple honour againſt the honour of Chriſt.

יהוה

And here it is much to be noted, that the Proteſtants plucking dovvne the image of Chriſt out of al Churches, & his ſigne of the croſſe from mens foreheads, and taking avvay the honour and reuerence of the name IESVS, doe make roome for Antichriſts image, & marke, and name. And vvhen Chriſts images and enſignes or armes ſhal be abeliſhed, and the Idol of Antichriſt ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolation vvhich vvas foretold by Daniel and our Sauiour. The Proteſtãts by aboliſhing of Chriſtes image, & croſſe and irreuerẽce to the name IESVS make a ready vvay to the honour of Antichriſt.

18. *Let him count.*] Though God vvould not haue it manifeſt before hand to the vvorld, vvho in particular this Antichriſt ſhould be: yet it pleaſed him to giue ſuch tokens of him, that vvhen he commeth, the faithful may eaſily take notice of him, according as it is vvritten of the euent of other prophecies concerning our Sauiour. *That vvhen it is come to paſſe, you may beleeue.* In the meane time vve muſt take heede that vve iudge not ouer raſhly of Gods ſecretes, the holy vvrite, Antichriſts name ſecrete.

Ioh. 14, 29.

here ſignifying, that it is a point of high vnderſtanding, illuminated extraordinarily by Gods ſpirit, to recken right and diſcipher truely before hand, Antichriſts name and perſon.

18. *It is the number of a man.*] A man he muſt be, and not a Diuel or ſpirit, as here it is cleere, and by S. Paul 2 *Theſſal.* 2. vvhere he is called, *the man of ſinne.* Againe, he muſt be one particular perſon, & not a nũber, a ſucceſſion, or vvhole order of any degree of men: becauſe his proper name, and the particular number, and the characters thereof be (though obſcurely) inſinuated. Vvnich reprooueth the vvicked vanitie of Heretikes, that vvould haue Chriſts ovvne Vicars, the ſucceſſors of his cheefe Apoſtle, yea the vvhole order of them for many ages together, to be this Antichriſt. Vvho by his deſcription here and in the ſaid Epiſtle to the Theſſalonians, muſt be one ſpecial man, and of a particular proper name, as our Lord IESVS is. And vvhoſoeuer he be, theſe Proteſtants vndoubtedly are his precurſors. for as they make his vvay by ridding avvay Chriſts images, croſſe, and name, ſo they exceedingly promote the matter by taking avvay Chriſts cheefe miniſter, that al may be plaine for Antichriſt.

Antichriſt ſhal be one ſpecial man, and of a peculiar name.

The Pope can not be Antichriſt.

If the Pope had been Antichriſt, and had been reuealed nov v a good many yeres ſithence, as theſe fellovves ſay he is to them, then the number of this name vvould agree to him, and the propheçie being novv fulfilled, it vvould euidently appeare that he bare the name and number here noted. for (no doubt) vvhen he commeth, this count of the letters or number of his name vvhich before is ſo hard to knovv, vvil be eaſie. for he vvill ſet vp his name in euery place, euẽ as the faithful men do novv aduance IESVS. And vvhat name proper or appellatiue of al or any of the Popes do they finde to agree vvith this number, notvvithſtanding they boaſt that they haue found the vvhole order and euery of them theſe thouſand yeres to be Antichriſt, and the reſt before euen from S. Peter, forevvorkers tovvard his kingdom?

Al framing of letters to expreſſe Antichriſts name, is vncertaine.

13 *The number 666.*] Foraſmuch as the auncient expoſitors and other do thinke (for certaine knowledge thereof no mortal mã can haue vvithout an expreſſe reuelatiõ) that his name cõſiſteth of ſo many, & ſuch letters in Greeke, as according to their maner of numbering by the Alphabete make 666, and foraſmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in *Latinos* and *Teitan*, Hippolytus in *ἀρνοῦμαι*, *Iren. li. 5 in fine.* Aretas in *Lampetiẽ*, & ſome of this age in *Ludérum*, vvhich vvas Luthers name in the Almain tõgue:) therfore vve ſee there can be no certaintie, and euery one frameth and applieth the letters to his ovvne purpoſe. and moſt abſurd folly it is of the Heretikes, to applie the vvord, *Latinos*, to the Pope: neither the vvhole order in common, nor euer any particular Pope being ſo called. and S. Irenæus the firſt that obſerued it in that vvord, applied it to the Empire and ſtate of the Romane Emperour, vvhich then vvas Heathen, and not to the Pope of his daies or after him: and yet preferred the vvord, *Teitan*, as more agreeable, vvith this admonition, that it vvere a very perilous and preſumptuous thing to define any certaintie before hand, of that number and name. And truely vvhatſoeuer the Proteſtants preſume herein of the Pope, vve may boldly diſcharge Luther of that dignitie. He is vndoubtedly one of Antichriſts precurſors, but not Antichriſt himſelf.

CHAP. XIIII.

1 Virgins follovv the Lambe vvhitherſoeuer, ſinging a nevv canticle. 6 One Angel Euangelizeth the Goſpel: 8 an other Angel telleth the fall of Babylon: 9 the third declareth their torments that haue adored the beaſt. Moreouer tvvo hauing ſickles, 15 one of them is commaunded to reape dovvne the corne, 18 the other to gather the grapes in vintage, vvhich are troden in the lake of Gods vvrath.

The Epiſtle vpõ S. Innocents day in Chriſtmas.

AND I looked, & behold :: a Lãbe ſtoode vpon 1
mount Sion, and vvith him an hundred fourtie foure thouſand hauing his name, and the name of his Father vvritten in their forcheads.
† And I heard a voice from heauen, as the 2
voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. † And they ſang as it vvere a nevv ſong before the 3
ſeate and before the foure beaſtes, and the ſeniors, and no man

:: Chriſt, and the ſame number of elect that were ſigned chap. 7.

learne μαθεῖν,

man could say the song, but those hundred fourtie foure
4 thousand, that were bought from the earth. † These are they which were not defiled with women. For they are :: virgins. These follow the Lambe whithersoeuer he shal goe. These were bought from among men, c the first fruites
5 to God and the Lambe: † and in their mouth there was found no lie. for they are without spot before the throne of God. ¶

6 † And I saw an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euāgelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, &
7 tōge, & people: † saying with a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

Psal. 145. Act. 14.

8 † And an other Angel followed, saying, * Fallen fallen is that great :: Babylon, which of the wine of the wrath of her fornication made al nations to drinke.

Esa. 21. Ier. 51. Apoc. 18.

9 † And the third Angel followed them, saying with a loud voice, If any man adore the beast and his image, and re-
10 ceiue the character in his forehead, or in his hand: † :: he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cuppe of his wrath, and shal be tormented with fire & brimstone in the sight of the
11 holy Angels and before the sight of the Lambe. † and the smoke of their tormentes shal ascend for euer & euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.
12 † Here is the patience of saincts, which :: keepe the commaundementes of God and the faith of IESVS.

13 †b And I heard a voice from heauen, saying to me, Write, Blessed are the dead which die in our Lord. * from hence forth now, saith the Spirit, that they rest from their labours. for their workes follow them.

14 † And I saw, and behold a white cloude: and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

15 † And an other Angel came forth from the temple, crying with a loud voice to him that sate vpon the cloude, * Thrust in thy sickle, and reape, because the houre is come to reape,

Ioel 3. Mat. 13.

:: One state of life more excellēt then an other. and virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymne out of this place, *Quocunque pergu, virgines sequuntur &c.*

c This the Church applieth to the holy Innocents that died first for Christ.

:: The citie of the diuel, which is the vniuersal societie of the wicked misbeleuers & il liuers in the world.

:: The great damnatiō that shal follow them that forsake Christ & the Church, & worship Antichrist or his image.

:: Faith is not ynough to saluatiō, without fulfilling of Gods cōmaūdements.

b The Epistle in a daily Masse for the dead.

for the harueſt of the earth is drie. † And he that ſate vpon 16
the cloude, thruſt his ſickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heauē, him ſelf alſo hauing a ſharpe ſickle. † And 18
an other Angel came forth from the altar, vvhich had povver
ouer the fire: and he cried vvith a loud voice to him that
had the ſharpe ſickle, ſaying, Thruſt in thy ſharpe ſickle, and
gather the cluſters of the vineyard of the earth: becauſe the
grapes thereof be ripe. † And the Angel thruſt his ſharpe 19
ſickle into the earth, and gathered the vineyard of the earth,
& caſt it into the great [c] preſſe of the vvrath of God: † and 20
the preſſe vvas troden vvithout the citie, and bloud came
forth out of the preſſe, vp to the horſe bridles, for a thou-
ſand ſixe hundred furlongs.

[c] λακκὸν *lacu. fat, trough, lake.*

ANNOTATIONS
CHAP. XIIII.

13. *From hence forth novv.*] This being ſpecially ſpoken of Martyrs (as not onely S. Auguſtine ſeemeth to take it, but the Caluiniſts them ſelues, tranſlating, *in domino, for our Lords cauſe*) the Proteſtants haue no reaſon to vſe the place againſt Purgatorie or praier for the departed, ſeeing the Catholike Church and al her children confeſſe, that al Martyrs are ſtraight after their death, in bliſſe, and neede no praiers. Vvhereof this is S Auguſtines knovven ſentence, *He doth iniurie to the Martyr, that praieth for the Martyr. Ser.* 17 *de verb. Apoſt. c.* 1. and againe to this purpoſe he vvriteth thus moſt excellently tract. 84 in Ioan. *We keepe not a memorie of Martyrs as our Lords table, as vve doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.* Beza.

Praying for the dead, and vnto Saincts, at the altar.

But if vve take the vvordes generally for al deceaſed in ſtate of grace, as it may be alſo, then vve ſay that euen ſuch, though they be in Purgatorie and Gods chaſtiſement in the next life, and neede our praiers, yet (according to the foreſaid vvordes of S. Auguſtine) *do reſt in peace*, being diſcharged from the labours, afflictions, and perſecutions of this vvorld, and (vvhich is more) from the daily dangers of ſinne and damnation, and put into infallible ſecuritie of eternal ioy vvith vnſpeakable comfort of conſcience, and ſuch in deede are more happie and bleſſed then any liuing, vvho yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. Vvherby vve ſee that theſe vvordes, *from hence forth they ſhal reſt from their labours*, may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt Purgatorie. Laſtly, this aduerbe, *á modo*, in Latin, as in the Greeke ἀπάρτι, doth not properly ſignifie, from this preſent time forvvard, as though the Apoſtle had ſaid, that after their death and ſo forvvard they are happie: but it noteth and ioyneth the time paſt (together vvith the time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts Aſcenſion, vvhen he firſt entring into heauen opened it for others, goe not to *Limbus Patrum*, as they vvere vvont before Chriſts time, but are in caſe to goe ſtraight to bliſſe, except the impediment be in them ſelues. Therfore they are here called bleſſed, that die novv in this ſtate of grace & of the nevv Teſtament, in compariſon of the old faithful and good perſons.

The place abuſed againſt Purgatorie, anſvvered.

ἀπάρτι *á modo* Photius in Lexico.

THE 4 PART
Of the 7 laſt plagues & final damnatiō of the vvicked.

CHAP. XV.

2 They that had novv ouercome the beaſt and his image and the number of his name, do glorifie God. 6 To ſeuen Angels hauing the ſeuen laſt plagues, are giuen ſeuen veſſels full of the vvrath of God.

AND

1 AND I ſavv an other ſigne in heauen great and maruelous : ſeuen Angels hauing the ſeuen laſt plagues. Becauſe in them the wrath of God is con-
2 ſummate. † And I ſavv as it vvere [c] a ſea of glaſſe mingled vvith fire, and them that ouercame the beaſt and his image and the number of his name, ſtanding vpon the ſea of
3 glaſſe, hauing the harpes of God: † and ſinging [::] the ſong of Moyſes the ſeruant of God, and the ſong of the Lambe, ſaying, Great and maruelous are thy vvorkes Lord God om-
4 nipotent : iuſt and true are thy vvaies King of the [`] vvorldes'. † Vvho ſhal not feare thee o Lord, and magnifie thy name? becauſe thou only art holy, becauſe al nations ſhal come, & adore in thy ſight, becauſe thy iudgements be manifeſt.

The tribulations about the day of iudgement.

[c] Baptiſme.

[::] The ſong of Moyſes and Chriſt, is the new Teſtamẽt and the old.

[`] Saincts

5 † And after theſe things I looked, and behold the temple
6 of the tabernacle of teſtimonie was opened in heauen: † and there iſſued forth the ſeuen Angels, hauing the ſeuen plagues, from the temple : reueſted vvith cleane and vvhite [`] ſtone', &
7 girded about the breaſtes vvith girdles of gold. † And one of the foure beaſtes, gaue to the ſeuen Angels ſeuen vials of gold ful of the vvrath of the God that liueth for euer and euer.
8 † And the temple vvas filled vvith ſmoke at the maieſtie of God, and at his povver : and no man could enter into the temple, til the ſeuen plagues of the ſeuen Angels vvere conſummate.

THE FIFTH VISION.

[`] linen λίνον λίθον.

CHAP. XVI.

Vpon the pouring out of the ſeuen cuppes of Gods vvrath, on the land, the ſea, the fountaines, the ſeat of the beaſt, Euphrates and the aire : there ariſe ſundrie plagues in the vvorld.

1 AND I heard a great voice out of the temple, ſaying to the ſeuen Angels : Goe, and
2 poure out the ſeuen vials of the vvrath of God vpon the earth. † And the firſt vvent, and poured out his vial vpon the earth, and there vvas made a cruel and very ſore vvound vpon men that had the character of the beaſt: and vpon them that adored the image thereof.
3 † And the ſecond Angel poured out his vial vpon the ſea, and there vvas made bloud as it vvere of one dead : and

euery

euery liuing ſoul died in the ſea.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters: and there vvas made bloud. † And 5
I heard the Angel of the vvaters, ſaying: Thou art iuſt ô Lord,
vvhich art, and vvhich vvaſt, the holy one, becauſe thou haſt
iudged theſe things: † :: becauſe they haue ſhed the bloud 6
of the Saincts and Prophets, & thou haſt giuen them bloud
to drinke. for they are vvorthie. † And I heard an other, 7
ſaying: Yea Lord God omnipotent, true and iuſt are thy
iudgements.

† And the fourth Angel poured out his vial vpon the 8
ſunne, and it vvas giuen vnto him to afflict men vvith heate
and fire: † and men boiled vvith great heate, and :: blaſ- 9
phemed the name of God hauing povver ouer theſe plagues,
neither did they penance to giue him glorie.

† And the fift Angel poured out his vial vpon the ſeate 10
of the beaſt: and his kingdom vvas made darke, and they to-
gether did eate their tonges for paine: † & they blaſphemed 11
the God of heauen becauſe of their paines and vvoundes, &
[c] did not penance from their vvorkes.

† And the ſixt Angel poured out his vial vpon that 12
great riuer Euphrates: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the riſing of the
ſunne.

† And I ſavv from the mouth :: of the dragon, and from 13
the mouth of the beaſt, and from the mouth of the falſe-
prophet `three' vncleane ſpirites in maner of frogges. † For 14
they are the ſpirites of Deuils vvorking ſignes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
*I come as a theefe: Bleſſed is he that vvatcheth, & keepeth
his garments, that he* vvalke not naked, and they ſee his
turpitude. † And he ſhal gather them into a place vvhich 16
in Hebrevv is called [c] *Armagedon*.

† And the ſeuenth Angel poured out his vial vpon the 17
aire, and there came forth a loud voice out of the temple
from the throne, ſaying: It is done. † And there vvere made 18
lightninges, and voices, and thunders, and a great earthquake
vvas made, ſuch an one as neuer hath been ſince men vvere
vpon the earth, ſuch an earthquake, ſo great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

:: The great reuenge that God vvil doe at the later day vpon the perſecutors of his Saincts.

:: The deſperate and damned perſons ſhal blaſpheme God perpetually. vvhich ſhal be ſuch onely as do not repent in this life.

c See chap. 9. v. 20 in the margent.

:: The dragon, is the Diuel: the beaſt, Antichriſt, or the ſocietie whereof he is head: the falſe-prophet, either Antichriſt him ſelf, or the companie of Hereſikes and ſeducers that folovv him.

c *The hil of theeues*, by S. Hieroms interpretation.

:: The citie or cómonvveal-th of the vvicked deuided into three partes: into infidels, Heretikes, and euil Catho-

`iſſuc forth three

Apoc. 3. 2 Cor. 5. 3.

Gentiles fel. And Babylon the great came into memorie
Ier. 25, 15. before God,* to giue her the cuppe of vvine of the indigna-
20 tion of his vvrath. † And euery Iland fled, and mountaines
21 vvere not found. † And great haile like a talent came downe from heauen vpon men: and men blaſphemed God for the plague of the haile: becauſe it vvas made exceding great.

likes. This citie is here called Babylō, vvhereof ſee the Annotat. vpon the next chapter v. 5.

CHAP. XVII.

The harlot Babylon clothed vvith diuers ornaments, 6 and drunken of the bloud of Martyrs, ſitteth vpon a beaſt that hath ſeuen heades and ten hornes: 7 al vvhich things the Angel expoundeth.

1 AND there came one of the ſeuen Angels vvhich had the ſeuen vials, & ſpake vvith me, ſaying, Come, I vvil ſhevv thee:: the
2 damnation of the great harlot, vvhich ſitteth vpon c many vvaters, † vvith vvhom the kings of the earth haue forni-
3 cated, and they vvhich inhabite the earth haue been drunke of the vvine of her vvhoredom. † And he tooke me avvay in ſpirit into the deſert. And I ſavv a wo-
4 mā ſitting vpon a ſcarlet coloured beaſt, ful of names of blaſphemie, hauing ſeuen heades, and ten hornes. † And the vvoman vvas clothed round about vvith purple and ſcarlet, and gilted vvith gold, and pretious ſtone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines
5 of her fornication. † And in her forehead a name vvritten, "*Myſterie:*" Babylon the great, mother of the fornications and
6 the abominations of the earth. † And I ſavv the vvoman "drunken of the bloud of the Saincts, and of the bloud of the martyrs of IESVS. And I marueled vvhen I had ſeen her,
7 vvith great admiration. † And the Angel ſaid to me, Vvhy doeſt thou maruel? I vvil tel thee the myſterie of the vvoman, and of the beaſt that carieth her, which hath the ſeuen heades and the ten hornes.

:: The final damnation of the vvhole companie of the reprobate, called here the great vvhoore.

c These many vvaters are many peoples. v. 15.

8 † The beaſt vvhich thou ſavveſt, :: vvas, and is not, and ſhal come vp out of the bottomeles depth, and goe into deſtruction: and the inhabitants on the earth (vvhoſe names are not vvritten in the booke of life from the making of the vvorld) ſhal maruel, ſeeing the beaſt that vvas, and is

:: It ſignifieth the ſhort reigne of Antichriſt, vvho is the cheefe horne or head of the beaſt.

not. † And here is vnderſtanding, that hath vviſedom. 9
The ſeuen heades: are " ſeuen hilles, vpon vvhich the
vvoman ſitteth, and they are ſeuen kings. † Fiue are fallen, 10
one is, and an other is not yet come: & vvhen he ſhal come,
he muſt tarie a ſhort time. † And the beaſt vvhich vvas, & 11
is not: " the ſame alſo is the eight, and is of the ſeuen, & goeth
into deſtruction. † And the ten hornes vvhich thou ſavveſt: 12
:: Some expound it of ten ſmal kingdoms, into which the Romane Empire ſhal be deuided, vvhich ſhal al ſerue Antichriſt both in his life and a litle after.
are :: ten kings, vvhich haue not yet receiued kingdom, but
ſhal' receiue povver as kings one houre after the beaſt.
† Theſe haue one counſel and force: and their povver they 13
ſhal deliuer to the beaſt. † Theſe ſhal fight vvith the Lambe, 14
and the Lambe ſhal ouercome them, becauſe * he is Lord of
lordes, and King of kinges, & they that are vvith him, called,
and elect, and faithful. † And he ſaid to me, The vvaters 15
vvhich thou ſavveſt vvhere the harlot ſitteth: are peoples,
and nations, and tonges. † And the ten hornes vvhich thou 16
:: Not forcing or moving any to folow Antichriſt, but by his iuſt iudgement, & for puniſhment of their ſinnes, permitting the to beleeue and conſent to him.
ſavveſt in the beaſt: theſe ſhal hate the harlot, and ſhal make
her deſolate and naked, and ſhal eate her fleſh, and her they
ſhal burne vvith fire. † for :: God hath giuen into their 17
hartes, to doe that vvhich pleaſeth him: that they giue their
kingdom to the beaſt, til the vvordes of God be cõſummate.
† And the vvoman vvhich thou ſavveſt: is " the great citie, 18
vvhich hath kingdom ouer the kinges of the earth.

doe

1 Tim. 6. 15. Apo. 19, 16.

ANNOTATIONS
CHAP. XVII.

The Proteſtãts here vvil needs haue Babylõ to be Rome, but not in S. Peters epiſtle.

5. *Babylon.*] In the end of S. Peters firſt Epiſtle, vvhere the Apoſtle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome: the Proteſtants vvil not in any vviſe haue it ſo, becauſe they vvould not be driuen to confeſſe that Peter euer vvas at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and citie of Antichriſt, they vvil needes haue Rome to be this Babylon, this great vvhore, and this purple harlot. for ſuch fellovves, in the expoſition of holy Scripture, be leadde onely by their preiudicate opinions and hereſies, to vvhich they drav al things vvithout al indifferencie and ſinceritie.

By Babylon (according to al the fathers) is ſignified, partly the vvhole ſocietie of the vvicked, partly the citie of Rome, only in reſpect of the terrene &

But S. Auguſtine, Aretas, and other vvriters, moſt commonly expound it, neither of Babylon it ſelf a citie of Chaldæa or Ægypt, nor of Rome, or any one citie, vvhich may be ſo callĕd ſpiritually, as Hieruſalem before chap. 11 is named ſpiritual Sodom and Ægypt: but of the general ſocietie of the impious, & of thoſe that preferre the terrene kingdõ and cõmoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet forth in S. Ambroſe name, vvriteth thus: *This great vvhoore ſometime ſignifieth Rome, ſpecially vvhich as that time vvhen the Apoſtle vvrote this, did perſecute the Church of God. but othervviſe it ſignifieth the vvhole citie of the Diuel, that is, the vniuerſal corps of the reprobate.* Tertullian alſo taketh it for Rome, thus. *Babylon* (ſaith he) *in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroier of the ſainctes.* Vvhich is plainely ſpoken of that citie, vvhen it vvas heathen, the head of the terrene dominion of the vvorld, the perſecutor of the Apoſtles and their ſucceſſors, the ſeate of Nero, Domitian, and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and falſe

Tertull. lib. aduerſ. Iudæos.

falſe vvorſhip of the Pagan gods. Then vvas it Babylon, vvhen S. Iohn vvrote this, and then vvas Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principal place (vvhereſoeuer it be) that Antichriſt ſhal reigne in, about the later end of the vvorld.

heathenish ſtate of them that perſecuted the Church

Novv to apply that to the Romane Church and Apoſtolike See, either novv or then, vvhich vvas ſpoken onely of the terrene ſtate of that citie, as it vvas the ſeate of the Emperour, and not of Peter, vvhen it did ſtea aboue 30 Popes Chriſts Vicars, one after an other, & endeuoured to deſtroy the vvhole Church: that is moſt blaſphemous and fooliſh.

The Church of Rome is neuer called Babylon.

The Church in Rome vvas one thing, & Babylon in Rome an other thing. Peter ſate in Rome, and Nero ſate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich diſtinction the Heretikes might haue learned by S. Peter him ſelf *ep. 1. chap. 5.* vvriting thus, *The Church ſalateth you, that is in Babylon, coelect.* So that the Church and the very choſen Church vvas in Rome, vvhen Rome vvas Babylon. vvhereby it is plaine that, vvhether Babylon or the great vvhoore do here ſignifie Rome or no, yet it can not ſignifie the Church of Rome: vvhich is novv, and euer vvas, differing from the terrene Empire of the ſame. And if, as in the beginning of the Church, Nero and the reſt of the perſecuting Emperours (vvhich vvere figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhal haue his ſeate there, as it may vvel be (though others thinke that Hieruſalem rather ſhal be his principal citie:) yet euen then ſhal neither the Church of Rome, nor the Pope of Rome be Antichriſt, but ſhal be perſecuted by Antichriſt, and driuen out of Rome, if it be poſſible. for, to Chriſts Vicar and the Romane Church he vvil beare as much good vvil as the Proteſtants novv doe, and he ſhal haue more povver to perſecute him and the Church, then they haue.

S. Hierom *epiſt. 17. c. 7.* to Marcella, to dravv her out of the citie of Rome to the holy land, vvarning her of the manifold allurements to ſinne and ill life, that be in ſo great and populous a citie, alludeth at length to theſe vvordes of the Apocalypſe, and maketh it to be Babylon, and the purple vvhoore. but ſtraight vvay, leſt ſome naughtie perſon might thinke he meant that of the Church of Rome, vvhich he ſpake of the ſocietie of the vvicked only, he addeth: *There in there in deede the holy Church, there are the triumphant monuments of the Apoſtles and Martyrs, there is the true confeſſion of Chriſt, there is the faith praiſed of the Apoſtle, and Gentilitie trodden vnder foote, the name of Chriſtian daily aduancing it ſelf on high.* Vvhereby you ſee that vvhatſoeuer may be ſpoken or interpreted of Rome, out of this vvord Babylō, it is not meant of the Church of Rome, but of the terrene ſtate, in ſo much that the ſaid holy Doctor (*li. 2 aduerſ. Iouinian. c. 19.*) ſignifieth, that the holines of the Church there, hath vviped avvay the blaſphemie vvritten in the forehead of her former iniquitie. But of the difference of the old ſtate and dominion of the Heathen there, for vvhich it is reſembled to Antichriſt, and the Prieſtly ſtate vvhich novv it hath, reade a notable place in S. Leo *ſerm. 1 in natali Petri & Pauli.* Re. 1.

Myſterie.

5. *Myſterie.*] S. Paul calleth this ſecrete and cloſe vvorking of abomination, the myſterie of Iniquitie. 2. *Theſſal.* 2. and it is called a litle after in this chapter verſ. 7. *the Sacrament* (or myſterie) of the vvoman, and it is alſo the marke of reprobation and damnation.

This woman ſignifieth al perſecutors of ſaincts.

6. *Drunken of the bloud.*] It is plaine that this vvoman ſignifieth the vvhole corps of al the perſecutors that haue and ſhal ſhede ſo much bloud of the iuſt: of the Prophets, Apoſtles, and other Martyrs from the beginning of the vvorld to the end. The Proteſtants ſolitihly expound it of Rome, for that there they put Heretikes to death, and allovv of their puniſhment in other countries: but their bloud is not called the bloud of ſaincts, no more then the bloud of theeues, mankillers, and other malefactors: for the ſheding of vvhich by order of iuſtice, no Commonvvealth ſhal anſvver.

Putting heretikes to death, is not to ſhede the bloud of ſaincts.

7. *Seuen hilles.*] The Angel him ſelf here expoundeth theſe 7 hilles to be al one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvith malice againſt the Church of Rome, are ſo madde to take them for the ſeuen hilles literally, vpon vvhich in old time Rome did ſtand: that ſo they might make the vnlearned beleeue that Rome is the ſeate of Antichriſt. But if they had any conſideration, they might marke that the Prophets viſions here are moſt of them by Seuens, vvhether he talke of heads, hornes, candleſticks, Churches, kings, hilles, or other thinges: and that he alluded not to the hilles, becauſe they vvere iuſt ſeuen, but that *Seuen* is a myſtical number, as ſometime *Ten* is, ſignifying vniuerſally al of that ſort vvhereof he ſpeaketh. as, that the ſeuen heads, hilles, or kingdoms (vvhich are here al one) ſhould be al the kingdoms of the vvorld that perſecute the Chriſtians: being heads and mountaines for their height in dignitie aboue others. And ſome take it, that there vvere ſeuen ſpecial Empires, kingdoms, or States, that vvere or ſhal be the greateſt perſecutors of Gods people. as of Ægypt, Chanaan, Babylon, the Perſians, and Greekes, vvhich be fiue. ſixtly of the Romane Empire vvhich once perſecuted moſt of al other, and vvhich (as the Apoſtle here ſaith) *yet is*, or ſtandeth. but the ſeueſth, then vvhen S. Iohn vvrote this, vvas not come, neither is yet come in our daies: vvhich is Antichriſts ſtate, vvhich ſhal not come ſo long as the Empire of Rome ſtandeth, as S. Paul did Prophecie. 2 *Theſſal.* 2.

The Proteſtants madneſs in expounding the 7 hilles, of Rome: the Angel himſelf expounding it otherwiſe.

11. *The ſame is the eight.*] The beaſt it ſelf being the congregation of al theſe vvicked perſecutors, though it conſiſt of the foreſaid ſeuen, yet for that the malice of al is complete in it, may be

Vvhat is eight [illegible]

called the eight. Or, Antichriſt him ſelf, though he be one of the ſeuen, yet for his extraordinarie vvickednes ſhal be counted the odde perſecutor, or the accompliſhment of al other, & therfore is named the eight. Some take this beaſt called the eight, to be the Diuel.

18. *The great citie.*] If it be meant of any one citie, and not of the vniuerſal ſocietie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuerſal fellovvſhip of the faithful is called the citie of God) it is moſt like to be old Rome, as ſome of the Greekes expound it, from the time of the firſt Emperours, til Conſtantines daies, vvho made an end of the perſecution, for by the authoritie of the old Romane Empire, Chriſt vvas put to death firſt, and aftervvard the tvvo cheefe Apoſtles, & the Popes their ſucceſſors, and infinite Catholike men through out the vvorld, by leſſer kings vvhich then vvere ſubiect to Rome. Al vvhich Antichriſtian perſecutions ceaſed, vvhen Conſtantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhod and ſpiritual rule of the Church. Howbeit the more probable ſenſe is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypſe in S. Auguſtine, declareth.

The double interpretation of Babylon.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the vvhich, 9 the kings, 16 and marchants of the earth that ſometime did cleaue vnto her, ſhal mourne bitterly: 20 but heauen, and the Apoſtles and Prophets ſhal reioyce.

AND after theſe things I ſavv an other Angel cõ- 1
ming dovvne from heauen, hauing great povver:
& the earth vvas illuminated of his glorie. † And 2
he cried out in force, ſaying, * Fallen fallen is Ba-
bylon the great: and it is become the habitation of Deuils,
and [c] the cuſtodie of euery vncleane ſpirit, and the cuſtodie
of euery vncleane and hateful bird: † becauſe al nations 3
haue drunke of the vvine of the vvrath of her fornication:
and the kings of the earth haue fornicated vvith her: and
the marchantes of the earth vvere made riche by the vertue
of her delicacies.

† And I heard an other voice from heauen, ſaying, Goe 4
out from her my people: that you be not partakers of her
ſinnes, and receiue not of her plagues. † Becauſe her ſinnes 5
are come euen to heauen, and God hath remembred her ini-
quities. † Render to her as ſhe alſo hath rendred to you: & 6
double ye double according to her vvorkes: In the cuppe
vvherin ſhe hath mingled, mingle ye double vnto her. † As 7
much as ſhe hath glorified her ſelf, & hath been in delicacies,
:: ſo much giue her torment and mourning: becauſe ſhe ſaith
in her hart, * I ſit a queene, & Widow I am not, and mourning
I ſhal not ſee. † Therfore in one day ſhal her plagues come, 8
death, and mourning, and famine, and vvith fire ſhe ſhal be
burnt: becauſe God is ſtrong that ſhal iudge her.

† And

Apo. 14, 8.

[c] φυλακὴ

Eſ 47, 8

:: The meaſure of paines & damnation, according to the wicked pleaſures or vnlawful delices of this life. Which is a ſore ſentence for ſuch people as turne their whole life to luſt and riot.

9 ‡ And :: the kings of the earth, vvhich haue fornicated vvith her, & haue liued in delicacies, ſhal vveepe, & bevvaile them ſelues vpon her, vvhen they ſhal ſee the ſmoke of her
10 burning: † ſtanding farre of for the feare of her tormentes, ſaying, Vvo, vvo, that great citie Babylon, that ſtrong citie: becauſe in one houre is thy iudgement come.
11 † And the marchãtes of the earth ſhall vveepe, & mourne vpon her: becauſe no man ſhal bye their merchandiſe any
12 more, † merchandiſe of gold and ſiluer and precious ſtone, and of pearle, and fine linnen, and purple, and ſilke, & ſcarlet, and al Thyne vvood, and al veſſels of yuorie, and al veſſels of
13 precious ſtone and of braſſe and yron and marble, † and cynamon, and of odours, and ointement, and frankeincenſe, and vvine, and oile, and floure, & vvheate, and beaſtes, & ſheepe,
14 and horſes, and chariotes, & ſlaues, and ſoules of men. † And the apples of the deſire of thy ſoul are departed from thee, & al fat and goodly thinges are periſhed from thee, and they
15 ſhal no more finde them. † The marchantes of theſe things vvhich are made riche, ſhal ſtand farre from her for feare of
16 her tormẽtes, vveeping and mourning, † & ſaying, Vvo, vvo, that great citie, vvhich vvas clothed vvith ſilke, and purple, and ſcarlet, and vvas gilted vvith gold, and pretious ſtone, &
17 pearles: † becauſe in one houre are ſo great riches made deſolate: and euery gouernour, and euery one that ſaileth into the lake, and the ſhipmen, and they that vvorke in the ſea,
18 ſtoode a farre of, † and cried ſeeing the place of her burning, ſaying, Vvhat other is like to this great citie?
19 † And they threvv duſt vpon their heades, and cried vveeping and mourning, ſaying: Vvo, vvo, that great citie, in the vvhich al vvere made riche, that had ſhippes in the ſea, of her prices: becauſe in one houre ſhe is deſolate.
20 † ‹ Reioyce ouer her, heauen, and ye holy Apoſtles and Prophetes: becauſe God hath iudged your iudgement of her.
21 † And one ſtrong Angel tooke vp as it vvere a great mil-
Ier. 51. 63. ſtone, and threvv it into the ſea, ſaying, * Vvith this violence ſhal :: Babylon that great citie be throwen, and ſhal novv be
22 found no more. † And the voice of harpers, & of Muſicians, and of them that ſing on ſhalme and trompet, ſhal no more be heard in thee, & euery artificer of euery art ſhal be found no more in thee, and the noiſe of the mill ſhal no more be
23 heard in thee, † and the light of the lampe ſhal no more

:: Kings and Marchants are moſt encombered, dangered and drovvned in the pleaſures of this vvorld: vvhoſe vvhole life & traficke is (if they be not exceeding vertuous) to finde varietie of earthly pleaſures. Vvho ſeing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & damnation eternal, then ſhal houle & vveepe to late.

‹ The Angels and al Saincts ſhal reioyce and laude god to ſee the wicked confounded, and Gods iuſtice executed vpon their oppreſſors & perſecutors. and this is that vvhich the Martyrs praied for, chap. 6.

:: By this it ſeemeth cleere that the Apoſtle meaneth not any one citie, but the vniuerſal companie of the reprobate, vvhich ſhal periſh in the day of iudgement: the old prophets alſo naming the vvhole nũber of Gods enemies myſtically, Babylon. as Ierem. 51.

ſhine in thee, and the voice of the bridegrome and the bride ſhal no more be heard in thee: becauſe thy marchantes were the princes of the earth, becauſe al nations haue erred in thine inchauntments. † And in her is found the bloud of the Pro- 24
phets and Sainctes, and of al that vvere ſlaine in the earth.

CHAP. XIX.

The Saincts glorifying God for the iudgement pronounced vpon the harlot, 7 the mariage of the Lambe is prepared. 10 The Angel refuſeth to be adored of S. Iohn. 11 There appeareth one (vvho is the Word of God, and the King of kings and Lord of lords) ſitting on a horſe, vvith a great armie, and fighting againſt the beaſt and the kings of the earth and their armies: 17 the birdes of the aire being in the meane time called to deuoure their fleſh.

The Epiſtle for many martyrs.

ALLELVIA

AFTER theſes things I heard as it vvere the 1
voice of many multitudes in heauen ſaying, *Allelu-ia.* Praiſe, and glorie, and povver is to our God: † becauſe true & iuſt are his iudge- 2
mentes which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his ſeruants, of her handes. † And :: a- 3
gaine they ſaid, *Allelu-ia.* And her ſmoke aſcendeth for euer and euer. † And the foure and tvventie ſeniors fel 4
downe, and the foure beaſtes, & adored God ſitting vpon the throne, ſaying: "*Amen, Allelu-ia.* † And a voice came out from 5
the throne, ſaying: Say praiſe to our God al ye his ſeruantes: and you that feare him, litle and great. † And I heard as it 6
vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, ſaying, *Allelu-ia:* becauſe our Lord God the omnipotent hath reigned. † Let 7
vs be glad and reioyce, and giue glorie to him: becauſe :: the mariage of the Lambe is come, and his vvife hath prepared her ſelf. † And it vvas giuen to her that ſhe clothe her- 8
ſelf vvith ſilke glittering and vvhite. For the ſilke are "the iuſtifications of Sainctes.

:: This often repeating of *Allelu ia* in times of reioycing, the Church doth folow in her ſeruice.

:: At this day ſhal the whole Church of the elect be finally & perfectly for euer ioyned vnto Chriſt in mariage inſeparable.

† And he ſaid to me, Vvrite, * Bleſſed be they that are 9
called to the :: ſupper of the mariage of the Lambe. † And he ſaid to me, Theſe vvordes of God, be true. † "And* I fel 10
before his feete, to adore him. And he ſaith to me, See thou doe not: I am thy fellovv-ſeruant, and of thy brethren that haue

:: That is the feaſt of eternal life prepared for his ſpouſe the Church.

Mat. 22. Lu. 14.

Apoc. 22. 9.

haue the teſtimonie of IESVS. Adore God. For the teſtimonie of IESVS, is the ſpirit of prophecie.

11 † And I ſavv heauen opened, and behold a vvhite horſe: and he that ſate vpon him, vvas called Faithful and True, and
12 vvith iuſtice he iudgeth & fighteth. † And his eies as a flame of fire, and on his head many diademes. hauing a name vvri-
13 ten, vvhich no man knovveth but him ſelf. † * And he vvas clothed vvith a garment ſprinkled vvith bloud: & his name
14 is called, [c] THE VVORD OF GOD. † And the hoſtes that are in heauen folovved him on vvhite horſes clothed in
15 vvhite and pure ſilke. † And out of his mouth procedeth a ſharpe ſvvord: that in it he may ſtrike the Gentiles. And * he ſhal rule them in a rod of yron: and he treadeth the vvine
16 preſſe of the furie of the vvrath of God omnipotent. † And he hath in his garment and in his thigh vvritten, *:: KING OF KINGES AND LORD OF LORDES.

17 † And I ſavv one Angel ſtanding in the ſunne, & he cried vvith a loud voice ſaying to al the birdes that did flie by the middes of heauen, Come and aſſemble together to the
18 great ſupper of God: † that you may eate the fleſh of kings, and the fleſh of tribunes, and the fleſh of valiants, and the fleſh of horſes & of them that ſit on them, & the fleſh of al freemen and bondmen, and of litle and great.

19 † And I ſavv the beaſt and the kings of the earth, & their armies gathered to make vvarre vvith him that ſate vpon the
20 horſe and vvith his armie. † And the beaſt vvas apprehēded, and vvith him the falſe-prophet: vvhich vvrought ſignes before him, vvherevvith he ſeduced them that tooke the character of the beaſt, and that adored his image. Theſe tvvo were caſt aliue into the poole of fire burning alſo with brimſtone.
21 † And the reſt vvere ſlaine by the ſvvord of him that ſitteth vpon the horſe, vvhich procedeth out of his mouth: and al the birdes vvere filled vvith their fleſh.

Eſ. 63, 1.

Apoc. 2, 27.

Apo. 17, 14.

[c] The ſecond perſon in Trinitie, the Sonne or the Vvord of God, vvhich vvas made fleſh. Io. 1.

:: Euen according to his humanitie alſo.

ANNOTATIONS
CHAP. XIX.

4. *Amen. Alleluia.*] Theſe tvvo Hebrue vvordes (as other els vvhere) both in the Greeke & Latin texte are kept religiouſly, & not tranſlated, vnles it be once or tvviſe in the Pſalmes. Yea and the Proteſtants them ſelues keepe them in the text of their Engliſh Teſtaments in many places. and maruel it is vvhy they vſe them not in al places, but ſometimes turne, *Amen*, into, *verely*, vvhereof ſee the Annotation *Ioan.* 8. v. 34: and in their Seruice booke they tranſlate, *Alleluia*, into,

אָמֵן הַלְלוּיָהּ

Amen, Alleluia, not tranſlated.

into, *Praiſe ye the Lord.* as though *Alleluia* had not as good a grace in the ſame: of ſeruing God, (vvhere it is in deede properly vſed) as it hath in the text of the Scripture.

Alleluia often vſed in the Church, ſpecially in Eaſter time.

The Church Catholike doth often and ſpecially vſe this ſacred vvord, to ioyne vvith the Church triumphant, conſiſting of Angels and Sainctes, vvho here are ſaid to laude and praiſe God vvith great reioycing, by this vvord *Alleluia*, and by often repetition thereof: as the Catholike Church alſo vſeth, namely in Eaſter time euen til Vvhit-ſontide, for the ioy of Chriſts reſurrection, vvhich (as S. Auguſtine declareth *ep. ad Ianuarium*) vvas the general vſe of the Primitiue Church, making a greater myſterie and matter of it, then our Proteſtants novv do. At other times of the yere alſo he ſaith it vvas ſung in ſome Churches, but not in al. and S. Hierom numbereth it among the hereſies of Vigilantius, That *Alleluia* could not be ſung but at Eaſter. *Epiſt. ad Ian. c. 17. & c. 25. Aduerſ. Vigilant. c. 1.*

It ſignifieth more then (as the Proteſtants tráſlate it) *praiſe ye the Lord.*

The truth is, by the vſe of the Scriptures it hath more in it then, *Praiſe ye the Lord*, ſignifying vvith laude, glorifying, and praiſing of God, a great reioycing vvithal, mirth, and exultation of hart in the ſingers thereof. and that is the cauſe vvhy the holy Church ſaith, *Laus tibi Domine, Praiſe be to thee o Lord*, in Lent and times of penance and mourning, but not *Alleluia*. vvhich (as S. Auguſtine alſo declareth) is a terme of ſignification and myſterie, ioyned vvith that time, and then vſed ſpecially in the Church of God, vvhen ſhe repreſenteth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done ſpecially at Eaſter, by the ioyful celebrating of Chriſts glorious Reſurrection and Aſcenſion, after the penal time of Lent vvhich repreſenteth the miſerie of this life. See S. Auguſtine *Ser. 1. & 5. c. 9. & 6. c. 9 de Diuerſis te.* 10 and his enarration vpon the 148 Pſalme. for in the titles and endes of diuerſe holy Pſalmes this *Alleluia* is ful of myſterie & ſacred ſignification. Vvhere vve muſt aſke the Proteſtants, vvhy they haue left it out altogether, being in the Hebrue, ſaying neither *Alleluia*, nor, *Praiſe ye the Lord*, in the Bible 1577: & that nine times in the ſixe laſt Pſalmes.

Falſe tranſlation.

Amen and *Alleluia* ſhould not be tranſlated into vulgar tongues.

Moreouer the ſaid holy Doctor (*li. 2 de doct. Chriſt. c. 11*) affirmeth that *Amen* & *Alleluia* be not tranſlated into any other language, *propter ſanctiorem authoritatem*, for the more ſacred authoritie of the vvordes ſo remaining. and *ep.* 178. he ſaith that it is not lavvful to tranſlate them. *Nam ſciendum eſt &c. for it is to be knovven* (ſaith he) *that al nations do ſing Amen* and *Alleluia in the Hebrue vvordes, vvhich neither the Latine man nor the Barbarous may tranſlate into his ovvne language.* See S. Hierom alſo *epiſt.* 137. And namely for our Nation, S. Gregorie vvil beare vs vvitnes that our countrie receiued the vvord *Alleluia* vvith their Chriſtianitie, ſaying thus *li. 27 Moral. c. 6. Lingua Britannia quæ nihil aliud nouerat quàm barbarum frendere, iamdudum in Diuinis laudibus Hebraum cœpit reſonare Alleluia.* that is, *The Britan tongue, vvhich knevv nothing ol but to mutter barbarouſly, hath begone of late in Gods diuine lauder and praiſes to ſound the Hebrue Alleluia.* And for Iurie, S. Hierom *ep.* 17. *c.* 7 vvriteth, that the huſbandmen at the plough ſang *Alleluia*, vvhich vvas not then their vulgar ſpeache. Yea he ſaith that in Monaſteries the ſinging of *Alleluia* vvas in ſtede of a bel to call them together *ad Collectam. in Epitaph. Paulæ c* 10.

All nations in the Primitiue Church ſang *Amen* and *Alleluia.*

The Proteſtáts profane this vvord by tranſlating it, and diminiſh the ſignification thereof.

This vvord is a ſacred, Chriſtian, myſtical, and Angelical ſong. and yet in the nevv ſeruice booke it is turned into, *Praiſe ye the Lord*, and *Alleluia* is quite gone, becauſe they liſt neither to agree vvith the Church of God, nor vvith the vſe of holy Scriptures, no nor vvith their ovvne tranſlations. but no maruel, that they can not ſing *the ſong of our Lord* and of Angels *in a ſtrange countrie*, that is, out of the Catholike Church, in the captiuitie of ſchiſme & hereſie. Laſtly, vve might aſke them vvhether it be al one to ſay *Mat. 21, Hoſanna, &, Saue vs vve beſeeche thee!* vvhereas Hoſanna is vvithal a vvord of exceding congratulation and ioy vvhich they expreſſed tovvard our Sauiour. euen ſo *Alleluia* hath an other maner of ſenſe and ſignification in it, then can be expreſſed by, *Praiſe ye the Lord.* *Pſal. 136.*

Iuſtificatiõs are good vvorkes, not as the effectes of faith iuſtifying, but becauſe them ſelues alſo with faith iuſtifie a man.

8. Iuſtificationes of Sainctes. Here the Heretikes in their tranſlations could not alter the vvord *iuſtifications* into *ordinances*, or *conſtitutions*, as they did falſely in the firſt of S. Luke, vvhereof ſee the Annotatiõ there verſ. 6. but they are forced to ſay in Latin, *iuſtificationes*, as Beza: and in Engliſh, *righteouſnes*, (for *iuſtifications* they vvil not ſay in any caſe for feare of inconuenience.) yea and they can not deny but theſe iuſtifications be the good vvorkes of ſainctes. but vvhere * they make this gloſe, that they be ſo called, becauſe they are the fruites or effect of faith and of the iuſtice vvhich vve haue by onely faith, it is moſt euidently falſe, & againſt the very text, and nature of the vvord. for there is no cauſe vvhy any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. ſo that, *iuſtificationes*, be the vertues of faith, hope, charitie, and good deedes, iuſtifying or making a man iuſt, and not effectes of iuſtification. neither faith onely, but they al together be the very ornaments and invvard garments, beauty, and iuſtice of the ſoule, as here it is euident. Beza.

S. Iohns adoring of the Angel, explicated againſt the Proteſtãts abuſing the ſame.

10. *And I fel.*) The Proteſtants abuſe this place, and the example of the Angels forbidding Iohn to adore him being but his fellovv ſeruant, and appointing him to adore God, againſt al honour, reuerence, and adoration of Angels, Sainctes, or other ſanctified creatures, teaching that no religious vvorſhip ought to be done vnto them. But in truth it maketh for no ſuch purpoſe, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. *S. Auguſt. de vera relig. cap. vltimo.* And vvhen the Aduerſaries replie that ſo great an Apoſtle, as Iohn vvas, could not be ignorant of that point, nor vvould haue giuen diuine honour vnto an Angel (for ſo he had been an Idolater) and therfore that he vvas not repre-

reprehended for that, but for doing any religious reuerence or other honour vvhatſoeuer to his fellovv-ſeruant: vve anſvver that by the like reaſon, S. Iohn being ſo great an Apoſtle, if this later kinde of reuerence had been vnlavvful and to be reprehended, as the Proteſtants hold it is no leſſe then the other, could not haue been ignorant thereof, nor vvould haue done it. The Proteſtãts are refelled by their ovvne reaſon.

Therfore they might much better haue learned of S. Auguſtine (*q. 61 in Geneſ.*) hovv this facte of S. Iohn vvas corrected by the Angel, and vvherein the errour vvas. In effect it is thus, That the Angel being ſo glorious and ful of maieſtie, preſenting Chriſts perſon, and in his name vſing diuers vvordes proper to God, as, *I am the firſt and the laſt, and aliue and vvas dead*, and ſuch like, might vvel be taken of S. Iohn, by errour of his perſon, to be Chriſt him ſelf, and that the Apoſtle preſuming him to be ſo in deede, adored him vvith Diuine honour: vvhich the Angel correcting, told him he vvas not God, but one of his fellovves, and therfore that he ſhould not ſo adore him, but God. Thus then vve ſee, Iohn vvas neither ſo ignorant, to thinke that any vndue honour might be giuen to any creature: nor ſo il, to commit idolatrie by doing vndue vvorſhip to any Angel in heauen: and therfore vvas not culpable at al in his facte, but onely erred materially (as the Scholemen call it) that is, by miſtaking one for an other, thinking that vvhich vvas an Angel, to haue been our Lord: becauſe he knevve that our Lord him ſelf is alſo * called an Angel, and hath often appeared in the viſions of the faithful. *Apoc. 1. 2.* S. Iohn erred only in the perſon, miſtaking the Angel to be Chriſt him ſelf, and ſo adoring him as God. *Eſa. 9 in Greec. Malac. 3.*

And the like is to be thought of the Angel appearing in the 22 of the Apocalypſe, vvhether it vvere the ſame or an other. for that alſo did ſo appeare, that Iohn could not tell vvhether it vvere Chriſt him ſelf or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they ſay) commit idolatrie, nor ſinne at al herein, knovving al dueties of a Chriſtian man, no leſſe then an Angel of heauen, being alſo in as great honour vvith God, yea and in more then many Angels. Vvhich perhaps may be the cauſe (and conſequently an other explication of this place) that the Angel knovving his great graces and merites before God, vvould not accept any vvorſhip or ſubmiſſion at his handes, though Iohn againe of like humilitie did it, as alſo immediately after-vvard chap. 22. vvhich belike he vvould not haue done, if he had been preciſely aduiſed by the Angel but a moment before, of errour & vnduetifulnes in the facte. Hovvſoeuer that be, this is euident, that this the Angels refuſing of adoration, taketh not avvay the due reuerence and reſpect vve ought to haue to Angels or other ſanctified perſons and creatures. and ſo theſe vvordes, *See thou doe it not*, ſignifie rather an earneſt refuſal, then any ſignification of crime to be committed thereby. S. Iohn ſinned not in this adoration. An other explication of this place.

And maruel it is that the Proteſtants making them ſelues ſo ſure of the true ſenſe of euery doubtful place by conference of other Scriptures, folow not here the conference and comparing of Scriptures that them ſelues ſo much or onely require. Vve vvil giue them occaſion and a methode ſo to doe, thus. He that doubteth of this place, findeth out three things of queſtion, vvhich muſt be tried by other Scriptures. The firſt, vvhether there ought to be or may be any religious reuerence or honour done to any creatures, taking the vvord religion or religious vvorſhip not for that ſpecial honour vvhich is properly and onely due to God, as S. Auguſtine ſometimes vſeth it, but for reuerence due to any thing that is holy by ſanctification or application to the ſeruice of God. The ſecond thing is, vvhether by vſe of Scriptures, that honour be called *adoration* in latin, or by a vvord equiualent in other languages, Hebrue, Greeke, or Engliſh. Laſtly, vvhether vve may by the Scriptures fall downe proſtrate before the things, or at the feete of the perſons that vve ſo adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courteſie, I thinke the Proteſtants vvil not ſtand vvith vs: though in deede, their arguments make as much againſt the one as the other. The Proteſtãts by conference of Scriptures might finde religious adoratiõ of creatures. Three points herein examined and proued by Scriptures. *Aug. de vera relig. c. 55.* השתחוה προσκυνεῖν.

But for religious vvorſhip of creatures (vvhich vve ſpeake of) let them ſee in the Scriptures both old and nevv: firſt, vvhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of propoſition, the Sabboth, and al their holies, vvere not reuerenced by al ſignes of deuotion and religion: vvhether the Sacraments of Chriſt, the Prieſts of our Lord, the Prophets of God, the Goſpel, Scriptures, the name of IESVS, ſuch like (vvhich be by vſe, ſignification, or ſanctification made holy) are not novv to be reuerenced: and they ſhal finde al theſe things to haue been reuerenced of al the faithful, vvithout any diſhonour of God, and much to his honour. Secondly, that this reuerence is named *adoration* in the Scriptures, theſe ſpeaches do proue *Pſ. 98. Adore ye his footeſtoole, becauſe it is holy*, and *Hebr. 11. He adored the toppe of his rod.* Thirdly, that the Scriptures alſo vvarrant vs (as the nature of the vvord adoratiõ giueth in al three tonges) to bowe downe our bodies, to fall flat on the ground at the preſence of ſuch thinges, and at the feete of holy perſons, ſpecially Angels, as Iohn doth here, theſe examples proue. Abraham adored the Angels that appeared to him, Moyſes alſo the Angel that ſhewed him ſelf out of the buſh, vvho vvere creatures, though they repreſented Gods perſon, as this Angel here did, that ſpake to S. Iohn. Balaam adored the Angel that ſtoode before him vvith a ſvvord drawen. Num. 22. Ioſuè adored falling flat downe before

1 Religious vvorſhip of creatures. *Pſ. 5. 137. Dan. 6. 3 Reg. 8. Ioſ. 7. Pſ. 98. 131.*

2 The ſame is called adoration.

3 Falling proſtrat before the perſons or things adored. *Gen. 18. Exod. 3. Ioſue 5.* Adoring of Angels.

before the feete of the Angel, calling him his Lord, knowing by the Angels owne teſtimonie, that it vvas but an Angel. V vho refuſed it not, but required yet more reuerence, commaunding him to plucke of his ſhoes, becauſe the ground vvas holy, no doubt ſo made by the preſence onely of the Angel.

Adoring of Prophets and holy perſons.

Yea not onely to Angels, but euen to great Prophets this deuotion vvas done, as to Daniel by Nabuchodonoſor, vvho fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refuſed not, becauſe they vvere done to God rather then to him, as S. Hierom defendeth the ſame againſt Porphyrie, vvho charged Daniel vvith intolerable pride therein, and the ſaid holy doctor alleageth the fact of Alexander the great, that did the like to * Ioiadas the high prieſt of the Ievves. Hovvſoeuer that be (for of the ſacrifice there mentioned there may be ſome doubt, vvhich the Church doth alvvaies immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: vvhere they perceiuing that the double grace and ſpirit of Elias vvas giuen to him, fel flat dovvne at his feete and adored. So did* the Sunamite. to omit that Achior adored Iudith, falling at her feete, as a vvoman bleſſed of God, and infinite other places. Dan. 2. * or, Iaddus. 4 Reg. 4. Iudith. 13.

Al vvhich thinges, by comparing the Scriptures, our Aduerſaries ſhould haue found to be lavvfully done to men, and Angels, and ſoueraine holy creatures. Vvhereby they might conuince them ſelues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for cauſes might refuſe euen that vvhich S. Iohn did lawfully vnto him, as S. Peter did refuſe the honour giuen him by Cornelius, according to S. Chryſoſtoms opinion. *ho.* 23 *in c* 10 *Act.* yea euen in the third chapter of this booke (if our Aduerſaries vvould looke no further) they might ſee vvhere this Angel prophecieth & promiſeth that the Ievves ſhould fall dovvne before the feete of the Angel of Philadelphia and adore. See the Annot. there.

CHAP. XX.

An Angel caſteth the dragon (or diuel) bound, into the depth for a thouſand yeres, in vvhich the ſoules of martyrs in the firſt reſurrection ſhal reigne vvith Chriſt. 7 After vvhich yeres, Satan being let looſe, ſhal raiſe Gog and Magog, an innumerable armie, againſt the beloued citie: 9 but a fire from heauen ſhal deſtroy them. 12 Then bookes are opened, and he that ſitteth vpon the throne, iudgeth al the dead according to their vvorkes.

See in S. Auguſtine (*li.* 20. *de Ciuit. c.* 7. 8. *& ſeq.*) the expoſition of this chapter.

AND I ſavv an Angel deſcending from hea- 1
uen, hauing the key of the bottomles depth, and a great chaine in his hand. † And 2
he apprehended the dragon the old ſerpent, vvhich is the Deuil and Satan, and "bound him for a thouſand yeres. † and he threvv 3
him into the depth, and ſhut him vp, and ſealed ouer him, that he ſeduce no more the nations, til the thouſand yeres be conſummate. and after theſe thinges he muſt be looſed a litle time.

:: *Quid in millenario numero niſi ad proferendam nouam ſobolem perfecta vniuerſitas praſcita generationis exprimitur? hinc per Ioannem dicitur, Et regnabunt cũ illo mille annis, quia regnum ſanctæ Eccleſiæ, vniuerſitatis perfectione ſolidatur. D. Gregor. li.* 9. *Moral. c.* 1.

† And" I ſavv ſeates: and they ſate vpon them, & iudge- 4
ment vvas giuen them, "and the ſoules of the beheaded for the teſtimonie of IESVS, and for the vvord of God, and that adored not the beaſt, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned vvith Chriſt :: a thouſand yeres. † "The reſt of the dead 5
liued not, til the thouſand yeres be conſummate. "This is

the

6 the firſt reſurrection. † Bleſſed and holy is he that hath part in the firſt reſurrection. in theſe the ſecond death hath not povver: but "they ſhal be prieſtes of God and of Chriſt: and ſhal reigne vvith him a thouſand yeres.

7 † And vvhen the thouſand yeres ſhal be conſummate, "Satan ſhal be looſed out of his priſon, and ſhal goe forth, and ſeduce :: the nations that are vpon the foure corners of the earth, * Gog, and Magog, and ſhal gather them into bat-

8 tel, the number of vvhom is as the ſand of the ſea. † And they aſcended vpon the bredth of the earth, and compaſſed

9 "the campe of the Saincts, and the beloued citie. † And "there came dovvne fire from God out of heauen, and de-

10 uoured them: † and the Deuil vvhich ſeduced them, vvas caſt into the poole of fire and brimſtone, vvhere both the beaſt and the falſe-prophet ſhal be tormented day and night for euer and euer.

11 † And I ſavv a great vvhite throne, and one ſitting vpon it, from vvhoſe ſight :: earth and heauen fled, and there vvas

12 no place found for them. † And I ſavv the dead, great and litle, ſtanding in the ſight of the throne, and [c] bookes vvere opened: and *"an other booke vvas opened, vvhich is of life: and the dead vvere iudged of thoſe thinges vvhich were

13 vvritten in the bookes according to their vvorkes. † and the ſea gaue the dead that vvere in it, and death and hel gaue their dead that vvere in them, and it vvas iudged of euery one ac-

14 cording to their vvorkes. † And hel and death vvere caſt

15 into the poole of fire. This is the ſecond death. † And :: he that vvas not found vvritten in the booke of life, vvas caſt into the poole of fire.

Ezec. 38, 14. 39, 2.

Apoc. 3, 5. 21, 27.

:: S. Auguſtine thinketh that theſe do not ſignifie any certaine natiõs but al that ſhal then be ioyned vvith the Diuel and Antichriſt againſt the Church. *li.* 20. *de Ciuit. c.* 11. See S. Hierom *in Ezech. li.* 11.

THE 6 VISION.

:: They ſhal then be new, not the ſubſtãce, but the ſhape chãged. 2 *Pet.* 3. See S. Auguſtine. *li.* 20. *de Ciuit. c.* 14.

c The bookes of mens conſciẽces, where it ſhal plainely be read vvhat euery mans life hath been.

:: Such as doe no good vvorkes, if they haue age and time to doe them, are not found in the booke of life.

ANNOTATIONS
CHAP. XX.

2. *Bound him.*] Chriſt by his Paſſion hath abridged the povver of the Deuil for a thouſand yeres, that is, the vvhole time of the nevv Teſtament, vntil Antichriſts time, vvhen he ſhal be looſed againe, that is, be permitted to deceiue the vvorld, but for a ſhort time only, to vvit, three yeres and a halfe.

4. *I ſavv ſeates.*] S. Auguſtine (*li.* 20 *de Ciuit. Dei c.* 9) taketh this to be ſpoken, *not of the laſt iudgement, but of the Seas or Conſiſtories of Biſhops and Prelates, and of the Prelates them ſelues, by vvhom the Church is nevv governed. As the iudgement here giuen, can be taken no otherviſe better, then of that vvhich vvas ſaid by our Sauiour* Mat. 18. *What ſoeuer you binde in earth, ſhal be bound in heauen. and therfore the Apoſtle ſaith, What haue I to doe to iudge of them that are vvithout?* Biſhops conſiſtories & iudicial power.

1. Cor. 5.

4. *And the ſoules.*] *He meaneth* (ſaith S. Auguſtine in the place alleaged) *the ſoules of Martyrs, that they ſhal in the meane time, during theſe thouſand yeres, vvhich is the time of the Church militant, be in heauen vvithout their bodies, and reigne vvith Chriſt. for, the ſoules* (ſaith he) *of the godly departed, are* During a thouſand yeres (that is the time of

this militant Church) ſaints reigne vvith Chriſt in ſoule only.

not ſeparated from the Church, vvhich is euen novv the kingdom of Chriſt. for els there ſhould be kept no memorie of them at the altar of God in the communicating of the body of Chriſt: neither ſhould it auaile to haſten to Baptiſme in the perils of death, for feare of ending our life vvithout it: nor to haſten to be reconciled, if vve fortune for penance or of il conſcience to be ſeparated from the ſame body. And vvhy are al theſe things done, but for that the faithful departed alſo be members of the Church? And though for an example the Martyrs be onely named here, yet it is meant of others alſo that die in the ſtate of grace.

The reſt are dead and damned in ſoule, during the ſame time.

5. *The reſt lined not.*] The reſt vvhich are not of the happie number aforeſaid, but liued and died in ſinne, reigne not vvith Chriſt in their ſoules during this time of the nevv Teſtament, but are dead in ſoule ſpiritually, and in body naturally, til the day of iudgement. *S. Auguſt. ibidem.*

The firſt reſurrection, of the ſoule only.

3. *This is the firſt reſurrection.*] As there be tvvo regenerations, one by faith, vvhich is novv in Baptiſme: and an other according to the fleſh, vvhen at the later day the body ſhal be made immortal and incorruptible: ſo there are tvvo reſurrections, the one novv of the ſoules to ſaluation vvhen they die in grace, vvhich is called the firſt, the other of the bodies at the later day. S. Auguſt. li. 20 *de Ciuit. c.* 6.

Prieſts, ſome proprely ſo called, ſome vnproprely.

6. *They ſhal be Prieſts.*] *It is not ſpoken* (ſaith S. Auguſtine li. 20 de Ciuit. c. 10) *of Biſhops and Prieſts onely, vvhich are properly novv in the Church called Prieſts: but as vve call al Chriſtians for the myſtical Chriſme or ointment, ſo al, Prieſts, becauſe they are the members of one Prieſt, of vvhom the Apoſtle Peter ſaith, A holy people, a kingly Prieſthod.* Vvhich vvordes be notable for their learning that thinke there be none properly called Prieſts novv in the nevv Teſtament, no othervviſe then al Chriſtian men and vvomen, and a confuſion to them that therfore haue turned the name Prieſts into Miniſters. 1 Pet. 2.

The binding and looſing of Satan, explicated by S. Auguſtine.

7. *Satan ſhal be looſed.*] In the vvhole 8 chapter of the ſaid 20 booke *de Ciuitate Dei* in S. Auguſtine, is a notable commentarie of theſe vvordes. Vvhere firſt he declareth, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: prouing that vvhether he be bound or looſe, he can neuer ſeduce the ſame. *The ſame*, ſaith he, *ſhal be the ſtate of the Church at that time vvhen the Diuel is to be looſed, euen as ſince it vvas inſtituted. the ſame hath it been & ſhal be at al time in her children that ſuccede eche other by birth & death.* And a litle after. *This I thought vvas therfore to be mentioned, leſt any man ſhould thinke, that during the litle time vvherein the Diuel ſhal be looſed, the Church ſhal not be vpon the earth, he either not finding it here vvhen he ſhal be let looſe, or conſuming it vvhen he ſhal by al meanes perſecute the ſame.* Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exerciſe al his force or fraude in tentations: as to be looſed, is to be ſuffered by God for a ſmall time, that is, for three yeres and a halfe, to practiſe and proue al his povver and artes of tentations againſt the Church and her children, and yet not to preuaile againſt them. Thirdly this Doctor ſheweth by vvhat great mercie our Lord hath tied Satan and abridged his povver during the vvhole millenarie or thouſand yeres, vvhich is al the time of the nevv Teſtament vntil then: & vvith vvhat vviſedom he permitteth him to breake looſe that litle time of three yeres and ſixe moneths, tovvard the later day, vvhich ſhal be the reigne of Antichriſt. Laſtly he ſhevveth vvhat kinde of men ſhal be moſt ſubiect to the Diuels ſeductiõ, (euen ſuch as novv by tentation of Heretikes goe out of the Church) and vvho ſhal auoid it.

The ſhort reigne of Antichriſt.

Millenary or Chiliaſta.

By al vvhich vve may confute diuers falſe expoſitiõs of old & late Hererikes. firſt, the aſcient ſect of the Millenaries, that grounded vpon theſe thouſand yeres named by the Prophet, this hereſie, that there ſhould be ſo many yeres after the reſurrectiõ of our bodies, in vvhich vve ſhould reigne vvith Chriſt in this vvorld, in our bodies, in al delires and pleaſures corporal, of meates, drinkes, and ſuch like, vvhich they called the firſt reſurrection. of vvhich hereſie Cerinthus vvas the author. *Epiph. har. 77 in fine. Hiero. Comment. in c. 19 Mat. Auguſt. har. 8 ad Quodvult Deum.* Euſebius alſo (*li. 3 hiſtoria c.* 33) ſhevveth that ſome principal men vvere in part (though after a more honeſt maner cõcerning thoſe corporal delicacies) of the ſame opinion, by miſconſtruction of theſe vvordes of S. Iohn. Vvhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen ſo great clerkes did erre, and that there is no ſecuritie but in that ſenſe vvhich the Church alloveth of.

The Scriptures hard.

By S. Auguſtines foreſaid explication, is euidently deduced againſt the Proteſtãts, that the Church can not erre, and that the Pope can not poſſibly be Antichriſt.

The late Heretikes alſo by the ſaid S. Auguſtines vvordes are fully refuted, affirming not only that the Church may be ſeduced in that great perſecution of the Diuels looſing, but that it hath been ſeduced euen a great peece of this time vvhen the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blaſphemie) that the cheefe gouernour of the Church is Antichriſt himſelf, and the very Church vnder him, the vvhoore of Babylon: and that this Antichriſt, (vvhich the Scriptures in ſo many places. and here plainely by S. Auguſtines expoſition, teſtifie, ſhal reigne but a ſmall time, and that tovvard the laſt iudgement,) hath been reuealed long tith:nce, to be the Pope himſelf, Chriſts ovvne Vicar, and that he hath perſecuted the Saincts of their ſecte for thete thouſand yeres at the leaſt. Vvhich is no more but to make the Diuel to be looſe, and Antichriſt to reigne the vvhole thouſand yeres, or the moſt part thereof that is, almoſt the vvhole time of the Churches ſtate in the nevv Teſtament (vvhich is againſt this and other Scriptures euidently appointing that to be the time of the Diuels binding) leaſt is to make Antichriſt and the Diuel vveaker tovvard the day of iudgement then

before

before, and the truth better to be knowen, and the faith more common, the neerer we come to the same iudgement: which is expresly * against the Gospel and this prophecie of S. Iohn. An invincible demōstration.

Mat. 24. Luc. 18, 8.

We see that the sectes of Luther, Caluin, and other, be more spred through the world then they were euer before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? or how can it be otherwise, but these Sect-Maisters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichristes: and them selues and their sectes to be true, that come so neere the time of the Diuels loosing and seduction & of the personal reigne of Antichrist?

8. *The campe of the Saincts.*] S. Augustine in the said 20 booke de Ciuit. Dei cap. 11. *It is not,* saith he, *to be taken that the persecuters shal gather to any place, as though the campe of the saincts or the beloued citie should be but in one place, which in deede are no other thing but the Church of Christ spred through the whole world. And therfore whersoeuer the Church shal then be (which shal be in al Nations euen them, for so much is insinuated by this latitude of the earth here specified) there shal the tents of saincts be, and the beloued citie of God, and there shal she be besieged by al her enemies, which shal be in euery countrie where she is, in most cruel and forcible sort.* So writeth this profound holy Doctor. Whereby we see, that, as now the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, shal be assaulted as now the forsaid are, and much more, for that the general persecution of the whole, shal be greater then the particular persecution of any Churches in the world. The campe of Saincts is the Catho. Church through the world. As now Heretikes in particular countries, so Antichrist shal persecute the Churches of al nations.

9. *There came downe a fire.*] It is not meant of the fire of Hel (saith S. Augustine *ib. c.* 12) into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God will send from heauen, to giue succourse to the Saincts of the Church that then shal fight against the wicked: or, the very feruent and burning zeale of religion and Gods honour, which God will kindle in the hartes of the faithful, to be constant against al the forces of that great persecution. What is meant by fire from heauen.

12. *An other booke.*] This is the booke of Gods knowledge or predestination, wherein that which before was hid to the world, shal be opened, and wherein the true record of euery mans workes shal be contained, and they haue their iudgemēt diuersly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned. The booke of euery mans Workes, opened in the day of iudgement.

CHAP. XXI.

THE 5 PART.

The final glorificatiō of the Church.

Heauen and earth being made newe, S. Iohn seeth the newe citie Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the wicked thrust into the poole of fire. 12 The wall and gates and foundations of the citie are described and measured: 18 al which are gold and cristal, pretious stones and pearles.

Esa. 65, 17. 66, 22. 2 Pet. 3, 13.

1 AND, I saw a newe heauen and a newe earth. for * the first heauen, and the first earth was gone, &

2 the sea now is not. † And I Iohn saw [c] the holy citie Hierusalem newe descending from heauen,

3 prepared of God, as a bride adorned for her husband. † And I heard a loud voice from the throne saying: Behold :: the tabernacle of God with men, and he will dwel with them. And they shal be his people: and he God with them shal be

Es. 25. 8. Apoc. 7, 17.

4 their God. † and * God shal [c] wipe away al teares from their eies: and death shal be no more. nor mourning, nor crying, neither shal there be sorow any more, [b] which first thinges are gone.

The Epistle vpon the dedication of a Church.

[c] The Church triumphant.

:: This tabernacle is Christ according to his humanitie.

* This happie day shal make an end of al the miseries of this mortalitie.

[b] *because the*

† And he that ſate in the throne, ſaid: * Behold I make 5 al thinges nevv. ⊣ And he ſaid to me: Vvrite, becauſe theſe vvordes be moſt faithful and true. † And he ſaid to me: It is 6 done, * I am Alpha and O mega: the beginning and the end. To him that thirſteth I vvil giue of the fountaine of the water of life, gratis. † He that ſhal ouercome, ∷ ſhal poſſeſſe 7 theſe thinges, and I vvil be his God: and he ſhal be my ſonne. † But [c] to the feareful, and incredulous, and execrable, and 8 murderers, and fornicators, and ſorcerers, and Idolaters, and al liers, their part ſhal be in the poole burning vvith fire and brimſtone, vvhich is the ſecond death.

Eſa. 43, 19.

Apoc. 1, 8.22,13.

∷ He that hath the victorie againſt ſinne in the Church militant, ſhal haue his revvard in the triumphant.

c Al that commit mortal ſinnes and repent not, ſhal be damned.

THE 7 AND LAST VISION.

† And there came one of the ſeuen Angels that had the 9 vials ful of the ſeuen laſt plagues, and ſpake vvith me, ſaying: Come, & I vvil ſhevv thee the bride, the vviſe of the Lambe. † And he tooke me vp in ſpirit vnto a mountaine great and 10 high: and he ſhevved me the holy citie Hieruſalem deſcending out of heauen from God, † ∷ hauing the glorie of God. 11 and the light thereof like to a pretious ſtone, as it vvere to the iaſper ſtone, euen as cryſtal. † And it had a vvall great and 12 high, hauing tvvelue gates, and in the gates tvvelue Angels, & names written thereon, vvhich are [c] the names of the tvvelue tribes of the children of Iſraël. † On the Eaſt, three gates: 13 and on the North, three gates: and on the South, three gates: and on the Vveſt, three gates. † And the vvall of the citie 14 hauing tvvelue foundations: and in them, tvvelue names, of the tvvelue Apoſtles of the Lambe.

∷ The glorie of the Church triumphant.

c The names of the Patriarches and Apoſtles honorable and glorious in the triumphant Church.

† And he that ſpake vvith me, had a meaſure of a reede, of 15 gold, to meaſure the citie and the gates thereof, and the vvall. † And ∷ the citie is ſituated quadrangle-vviſe, and the length 16 thereof is as great as alſo the bredth: and he meaſured the citie vvith the reede for tvvelue thouſand furlonges, & the length and height and bredth thereof be equal. † And he meaſured 17 the vvall thereof of an hundred fourtie foure cubites, the meaſure of a man vvhich is of an Angel. † And the building 18 of the vvall therof vvas of iaſper ſtone: but the citie it ſelf pure gold, like to pure glaſſe. † And the foundations of the 19 vvall of the citie, vvere adorned vvith al pretious ſtone. The firſt foundation, the iaſper: the ſecond, the ſaphire: the third, the calcedónius: the fourth, the emerauld: † the fifth, the ſar- 20 donix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the eight, the beryllus: the ninthe, the topázius: the tenth, the chryſo-

∷ See S. Hierom ep. 17. touching this deſcription of the heauenly Hieruſalem, vvhich is the Church triũphãt, teaching that theſe things muſt be taken ſpiritually, not carnally.

chryſóprafus: the eleuenth, the hyacinthe: the tvvelfth, the
21 amethyſte. † And the twelue gates: there are twelue pearles, one to euery one: & euery gate vvas of one ſeueral pearle. & the ſtreate of the citie pure gold, as it vvere trāſpárent glaſſe.
22 † And :: temple I ſavv not therein. for our Lord the God om-
Eſa. 60, 19, 23 nipotent is the temple thereof, and the Lambe. † And * the citie needeth not ſunne nor moone, to ſhine in it. for the glorie of God hath illuminated it, and the Lambe is the lampe
Eſ. 60, 3. 24 thereof. † And * the Gentiles ſhal vvalke in the light of it: and the kinges of the earth ſhal bring their glorie and ho-
Eſa. 60, 11. 25 nour into it. † And * the gates thereof ſhal not be ſhut by
26 day: for there ſhal be no night there. † And they ſhal bring
27 the glorie and honour of nations into it. † There ſhal :: not enter into it any polluted thing, nor that doeth abomination
Apo. 20, 12. and maketh lie, but * they that are vvritten in the booke of life of the Lambe.

:: Al external ſacrifice which now is neceſſarie dutie of the faithful, ſhal then ceaſe and therfore there ſhal neede no material temple.

:: None not perfectly cleanſed of their ſinnes, can enter into this heauenly Hierusalem.

ANNOTATION
CHAP. XXI.

18. *Pure gold.*] S. Gregorie (*li.* 18. *Moral. c.* 28.) ſaith, the heauenly ſtate is reſembled to gold, pretious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering of the glorious bodies: vvhere one mans body, conſcience, and cogitations are repreſented to an other, as corporal things in this life are ſeen through cryſtal or glaſſe.

The ſtate of glorified bodies.

CHAP. XXII.

The tree of life being vvatered vvith liuing vvater, yeldeth fruites euery moneth. 3 There is neither curſe nor night in the citie. 6 The Angel thas ſhevved Iohn al theſe things, refuſeth to be adored of him. 14 He telleth him that the iuſt ſhal enter into the citie, but the reſt ſhal be caſt forth. 18 Laſtly, he proteſteth and threateneth againſt them that ſhal preſume to adde to this prophecie, or take avvay from the ſame.

vvater of life,

1 AND he ſhevved me a riuer of ` liuing water', cleere as cryſtal, proceding from the ſeate of
2 God and of the Lambe. † In the middes of the ſtreate thereof, and on both ſides of the riuer, :: the tree of life, yelding tvvelue fruites, rendring his fruite euery moneth, and the leaues of the tree
3 for the curing of the Gentiles. † And no curſe ſhal be any more: and the ſeate of God and of the Lambe ſhal be in it,
4 and his ſeruantes ſhal ſerue him. † And they ſhal ſee his face:
Apo. 21. Eſa. 60. 5 and his name in their foreheads. † And * night ſhal be

:: Chriſt is our tree of life: in the Church, by the B. Sacrament: & in heauen, by his viſible preſence and influence of life euerlaſting both to our bodies and ſoules: of vvhō Salomon ſaith, *The tree of life to al that apprehend him. Prou.* 3.

no

no more: and they ſhal not neede the light of lampe, nor the light of the ſunne, becauſe our Lord God doth illuminate them, and they ſhal reigne for euer and euer. † And he ſaid 6
THE CONCLVSION. to me, Theſe vvordes are moſt faithful and true. And our Lord the God of the ſpirites of the prophetes, ſent his Angel to ſhevv his ſeruantes thoſe thinges vvhich muſt be done quickly. † And behold I come quickly. Bleſſed is he that 7 keepeth the vvordes of the prophecie of this booke.

† And I Iohn vvhich haue heard, and ſeen theſe thinges. 8
:: You ſee it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expreſſed as in the 19 chap. *See the annotatiõ there v.* 10.

And * after I had heard and ſeen, I fel dovvne :: to adore before the feete of the Angel vvhich ſhevved me theſe thinges: *Apo.* 19, 10.
† and he ſaid to me, See thou doe not, for I am thy fellow-ſeruant, and of thy brethren the prophetes, and of them that 9
keepe the vvordes of this booke. Adore God. † And he ſaith 10
to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. † "He that hurteth, let him hurt yet: 11
and he that is in filth, let him be filthie yet: and he that is iuſt, c let him be iuſtified yet: and let the holy be ſanctified yet. † Behold I come quickly, and my revvard is vvith me, 12
c Man by Gods grace & doing good workes, doth increaſe his iuſtice.

* to render to euery man :: according to his vvorkes, † I am 13 *Ro.* 2, 6. *Apo.* 22, 6. 1, 8.
* Alpha and O mega, the firſt and the laſt, the beginning and
:: Heauen is the reward, hire, & repaiment for good workes, in al the Scriptures. yet the aduerſaries wil not ſee it.

the end. † Bleſſed are they that vvaſh their ſtoles: that their 14
povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithout are dogges and ſorcerers, and 15
the vnchaſt, and murderers, and ſeruers of Idols, & euery one that loueth and maketh a lie.

† I IESVS haue ſent mine Angel, to teſtifie to you theſe 16
thinges in the Churches. I am the roote and ſtocke of Dauid, the bright and morning ſtarre. † And the Spirit & the bride 17
ſay, Come. And he that heareth, let him ſay, Come. And * he *Eſ.* 55, 1.
that thirſteth, let him come: and he that vvil, let him take the vvater of life gratis.

† For I teſtifie to euery one hearing the vvordes of the 18
prophecie of this booke, "If any mã ſhal adde to theſe things, God ſhal adde vpon him the plagues vvritten in this booke. † And if any man ſhal diminiſh of the vvordes of the booke 19
of this prophecie: God ſhal take avvay his part out of the booke of life, and out of the holy citie, and of theſe thinges that be vvritten in this booke. † ſaith he that giueth teſti- 20
monie of theſe things. Yea I come quickely: Amen. * Come

Lord

21 LORD IESVS. † The grace of our Lord IESVS Christ be vvith you al. Amen.

ANNOTATIONS
CHAP. XXII.

11. *He that hurteth.*] It is not an exhortation, but a commination or threatening, that how far soeuer the vvicked increase in naughtines, God hath prouided answerable punishment for them.

18. *If any man shal adde.*] The author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. *He maketh not this protestation against the expositours of his prophecie, but against Heretikes, for the expositour doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the moral or spiritual sense. He curseth therfore Heretikes, that vsed to adde somevvhat of their ovvne that vvas false, and to take avvay other things that vvere contrarie to their heresies.* So saith this auncient vvriter. And this vvas the propertie of them in al ages, and so is it of ours novv, as vve haue noted through the vvhole Bible, and as vve haue in sundrie places set forth to the sight of al indifferent readers, in the nevv Testament. that al the vvorld may see that the Apostles curse is fallen vpon them, and may bevvare of them.

The curse against adding or diminishing, is against Heretikes, not Catholike expositours.

20. *Come Lord Iesu.*] And novv ô Lord Christ, most iust and merciful, vve thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, vve crie also vnto thy Maiestie vvith tenderneſſe of our hartes vnspeakable, COME LORD IESVS QVICKLY, and iudge betvvixt vs and our Aduersaries, and in the meane time giue patience, comfort, and constancie to al that suffer for thy name, and trust in thee. ô Lord God our onely helper and protector, tarie not long. AMEN.

A breefe petitiō vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes & Protestants.

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Zeale against heretikes. See *Heretikes*. in Gods cause. 706. nu. 16. pag. 741. nu. 9. Zeale in religion, counted of worldly men, madnes. 93. See *Neuters*. Zeale and feruor to heare and folovv Christ. 106. Zeale of sauing soules. 150. 182 and 183 marg. 529 marg. 544 m. 651 marg. Zeale against sinne. 433 mar. The madde zeale of heretikes. 342 m.

THE EXPLICATION OF CERTAINE VVORDES IN THIS TRANSLATION, NOT FAMILIAR to the vulgar reader, vvhich might not conueniently be vttered other wise.

Abstracted, Dravven avvay. pag. 642.
Acquisition, Getting, purchasing. pag 514.
Aduent, The comming. pag 69.
Adulterating, Corrupting. See pag. 475. 476.
Agnition, knovvledge or acknovvledging. p. 506.
Allegoria, a Mystical speache, more then the bare letter. pag. 505. See the Annot. p. 508.
Amen, expounded pag. 244.
Anathema, expounded p. 405.
Archisynagogus, expounded pag. 59.
Assist. pag. 135, signifieth the Angels standing and attéding, alvvaies readie to doe their ministerie.
Assumption, p. 105, Christs departure out of this vvorld by his death and Ascension.
Azymes, Vnleauened bread. p. 75

C

Calumniate, By this vvord is signified violent oppression by vvord or deede. pag. 143.
Catechizeth, and, *Catechized*. p. 510. He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, and are therfore called often in the Annotations, *Catechumens*.
Character, a marke or stampe. pag. 723.
Commessations, Immoderate bankets, and belly cheere, vvith wanton riotousnes. p. 509.
Condigne, comparable. p. 400.
Contristate. This vvord signifieth to make heauie and sad. pag 519.
Cooperate, signifieth vvorking vvith others, p. 401. likevvise *Cooperation*, *Cooperatours*.
Corbana, expounded pag. 80.

D

Depositum. p. 582. See the Annot. pag. 584. It may signifie also, Gods graces giuen vs to keepe, pa. 587. v. 12 ibid. See the Annot.
Didrachme, expounded pag. 49.

Dominical day, Sunday. See Annot. p. 701. 702.
Donaries, gifters offered to God for his Temple, &c. 199.

E

Euacuated from Christ, that is, Made voide and hauing no part vvith him. p. 503.
The scandal of the crosse *euacuated*, that is, made voide, cleane taken away. ibidem.
Euangelize, signifieth such preaching of good tidinges, as cōcerneth the Gospel. *See the preface*.
Eunuch, [illegible]lded men
Euro-aquilo, A north-eastvvinde. p. 368.
Exinanited, abased excedingly. p. 528.

G

Gratis, an vsual vvord to signifie, for nothing, freely, for Godamercie, vvithout desert.

H

Holocauste, a kinde of sacrifice vvhere *al vvas burnt* in the honour of God. p. 625.
Hostes, sacrifices. p. 445.

I

Inuocated, called vpon, praied vnto. p. 316. Hereof vve say, *Inuocation of Saincts*, and to inuocate.
Issue, good euent. pag. 445.
Iustice, taken in the nevv Testament, not as it is cōtrarie to vvrong or iniurie, but for that qualitie vvhereof a man is iust and iustified. p. 391.

N

Neophyte, expounded p. 569.

P

Paraclete, expounded pag. 260.
Parasceue, the Ievves Sabboth, eue, Good friday. p. 130. v. 43. *See the Preface*.
Pasche, Easter, and the Paschal lambe. p. 201.
Pentecost, vvhitsuntide, &c. the space of fiftie daies.
Prefinition, A determination before. p. 517.
Prepuce, expounded pag. 387.
Prescience, foreknovvledge. p. 294.
Preuaricatour, transgressor: and *preuarication*, trāsgression. p. 336. 337.
Loaues of *Proposition*, so called, because they vvere proposed and set vpon the table in the Temple, before God. pag. 31.

R

Repropitiate the sinnes. pag. 605. that is, make a reconciliation for them.
Resolution, the separation of the body and the soule, the departing out of this life. p. 592.
Resuscitate the grace, that is, Raise, quicken, renew and reuiue the grace vvhich othervvise languisheth and decaieth. pag. 586.

S

Sabbātisme, A time of resting and ceasing from labours. pag. 607.
Sacrament, for mysterie p. 513.
Sancta Sanctorum, The holies of holies, that is, the inmost and holiest place of the Ievves Temple, as it vvere the Chauncel. pag. 621.
Superedified, *Builded vpon* Christ the principal stone pag. 657.

T

Tetrarch, Gouernour or Prince of the 4 part of a countrie. p. 38.
Thrones, an higher order of Angels. p. 537.

V

Victims, Sacrifices. p. 308.

The faultes correcte thus.

Pag.		Reade
8	1 *Cor.* 7.	2 *Cor.* 7.
38	Tetrach,	Tetrarch.
42	fifth vveeke,	first vveeke.
78	If the Sacrament,	In the Sacrament.
148	*Matth.* 9,	*Matth.* 19.
188	Scandale,	Scandals.
204	*Ignat. ep.* 5.	*ep.* 7. Ibid. in 3 copies the Greeke set amis.
213	*li.* 39 *de consens.*	*li.* 3.
215	Eighteth yere,	Eighth.
238	Transubstantion,	Transubstantiation.
409	Cathec, 17.	Catech. 18.
440	Continencie,	Incontinencie.
446	ἃ εὐλογοῦμεν	ἃ εὐλογοῦμεν.
449	Is it not novv,	It is not novv.
552	Beguile v,	Beguile vs.
576	*Eusebius li.* 5. *c.* 2,	*Theodorete*.

LAVS DEO.

