UNDERINKED PASSAGES

The following passages are difficult or impossible to read due to underinking in the original. A later printing was consulted for the correct text as provided below.

Adobe Acrobat PDF page page 29 (unnumbered in original), right margin, uppermost note:

The manner of this translation, and what hath been observed therein.

Book page 125, PDF page 161, Mark xiii:30:

... before the cock crow twice,...

Book page 145, PDF page 181, Luke xiv:10, left marginal notes:

Deu. 6, 13
10, 20.

Ὡθερεύ-σεις.
Psal. 90, 11.

Book page 187, PDF page 223, last 6 lines of annotation paragraph to verse 23:

55. *Saw the monument.*) These good women of great devotion observed the Sepulcher for the honor of the holy body. Whereupon the devotion of faithful folk watching and visiting on Good Friday and Easter eve the sepulcher made in every Church for memory of our Lord’s burial, is exceeding good and godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

Book page 212, PDF page 248, left margin note opposite verse 39:

As he shall be Anathema (saith S. Aug.) which preacheth that Christ neither suffered nor rose again, . . .

Book page 521, PDF page 557, Ephesians, Ch. 5, lowest right marginal note:

It is much to be noted that in the first [then continued on next page]

Book page 631, PDF page 667, Hebrews XI, lowest right marginal note:

The Protestants that deny we may or ought to do good in respect or for reward in Heaven, are hereby confuted.

Book page 731, PDF page 767, Apocalypse XVII Annotations, lowest right marginal note:

What is the eighth[h] beast.
ENGLISH RECUSANT LITERATURE
1558–1640

Selected and Edited by
D. M. ROGERS

Volume 267

The New Testament
of Jesus Christ
1582
The New Testament
of Jesus Christ
1582

The Scolar Press
1975
NOTE

Reproduced (original size) from a copy in Cambridge University Library, by permission of the Syndics. Uneven inking on page 118 of this copy has rendered part of the text illegible: the marginal note in the top left-hand corner reads: ‘Whereby it is evident that more is required then only faith.’

The Rhemes New Testament is named after the ancient archiepiscopal city (Reims, Rheims) in N. E. France where it was published in 1582. Fourteen years earlier, in 1568, William Allen, the future Cardinal, had opened a house of studies for Englishmen within the newly-founded University of Doway, in the Spanish Netherlands. Staffed by a group of eminent scholars who, forfeiting their posts and careers in Oxford and Cambridge, had chosen exile rather than accept the new Elizabethan state Church, Allen’s Doway College was founded to prepare a cadre of trained and learned English Catholic priests for the Church in England when (as they hoped) Catholicism should be restored. By 1574 Allen had begun to send some of his priests back to England to minister to those who clung to the old faith. Such was the flow of recruits to train for the priesthood that in 1578 he opened another seminary, the English College in Rome. That same year a local upsurge of Calvinism drove the first English College from Doway. It took temporary refuge on French soil, at Rhemes, and it was there, about 16 October 1578, as the College Diary recorded, that Gregory Martin ‘started an English version of the Bible’. Three years and six months later the same Diary recorded the publication of the New Testament, which for the time being was all that the chronic poverty of the exiles enabled them to print.

The need to publish this translation had distant historic origins. Because of Lollardy, the bishops prohibited unauthorized vernacular versions of any portions of the Bible to be read in England, a country where both literacy and the vernacular itself developed later and more slowly than in neighbouring countries. One important effect was that the religious upheavals of the sixteenth century found England without any accepted Catholic version of the Bible in the language of the common people. The prolongation of those upheavals for a further fifty years faced Allen in 1582 with still no Catholic alternative to set against a series of Protestant versions which, whatever their literary merits, were, in his eyes and those of his Catholic contemporaries, contaminated by deliberate and tendentious mistranslations and omissions, introduced to ‘prove’ the doctrines propagated by the Reformers.

In training his new priests, Allen prescribed a full course of Biblical studies, including Greek and Hebrew. But though their studies were learned, they needed also the ability to preach in English to their less educated flock at home, and to answer in public and in private the texts quoted by their opponents in support of the new doctrines. Therefore for pastoral, doctrinal and not least devotional reasons, the printing of an approved Catholic translation of the Scriptures in English, with annotations to help the reader
to the true meanings of the text, had long been sorely needed.

Gregory Martin, whom Allen chose for the task, abandoned a brilliant career at Oxford when he fled in 1570 to Doway and began teaching at the English College. He was a master of Greek and Hebrew and so could have translated from the original tongues had he chosen. A deep reverence for the traditional Bible of Latin Christendom, and a belief, not altogether ill-founded, that its text was purer and better authenticated than, for example, Erasmus's Greek, probably underlay the decision to make as faithful a rendering as possible of the Vulgate, interpreted (as the title-page proclaims) in the light of the Greek. His resolve to stay close to the phrases and even where required to the vocabulary and syntax of an original which his Church had recently pronounced to be inspired and free from error, obviously determined Martin's style. To the taunts of adversaries that he translated 'of purpose to darken the sense', he had already answered in his preface that the meanings of Scripture were indeed deep and often difficult, and not, as the Reformers maintained, for every casual reader to interpret. Orthodoxy, even at the expense of easiness of expression, was his aim, but has earned him reproaches from critics more concerned with literary graces.

Martin's fine preface deserves most careful reading; it foretells the strictures which critics have since reiterated endlessly, that he disfigures and obscures his text with untranslated words, with Latinisms and neologisms. He gives sound reasons (which modern translators ought to ponder) for choosing these rather than 'some usual English words that express them not'. It was Gregory Martin's misfortune, and ours too, that his version was never given a fair chance of acceptance, for in English — then as now a free, unlegislated language ready to assimilate elements of all it encounters — the only test of what is English is its acceptance into common speech. What prevented its acceptance was a deliberate campaign of vilification and physical suppression. From the first, Martin's translation was a proscribed book. For two centuries copies were searched for, seized and burnt; by every means this version was kept from the eyes of all but a learned few who read only to condemn it on theological grounds. How different were the fortunes of the Authorized Version. Though nowadays recognized to be in a language already partly archaic in its own day, its official backing no less than its intrinsic qualities carried it through edition after edition and into every home, to be read and re-read until its phraseology became part of the mental habits of the ordinary Englishman.

Yet the attempt to suppress Martin's translation never wholly succeeded. His version, afterwards modified, as was natural, to suit the altered vocabulary of later centuries, continued as the standard and well-loved Bible of his English co-religionists down to our own lifetime. More than that, recent scholarship has uncarried the long-concealed debt of the Authorized Version itself to the Rheims New Testament. That debt was large-scale and almost wholly beneficial; it has been amply demonstrated and generously acknowledged. But, we may fairly comment, if words and phrases first fashioned by
Gregory Martin (and they are many) have passed into the idiom of our language because they were taken over by the translators of the Authorized Version, there are probably many others which did not deserve the oblivion which has been their lot. The present facsimile, presenting the whole text of Martin's version just as it first appeared with all its explanatory apparatus, puts before the modern reader an important book which, though far from rare, has been undeservedly neglected, and enables him to appreciate some of its true merits for himself.


Oxford, 1975

David Rogers
THE
NEW TESTAMENT
OF IESVS CHRIST, TRANS-
LATED FAITHFULLY INTO ENGLISH,
out of the authentical Latin, according to the best cor-
rected copies of the same, diligently conferred with
the Greeke and other editions in divers languages: Vvth
ARGUMENTS of bookes and chapters, ANNOTA-
tIONS, and other necessarie helps, for the better under-
standing of the text, and specially for the discouerie of the
CORRUPTIONS of divers late translations, and for
cleering the Controversies in religion, of these daies:
IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.
Damni intellectum, & servabor legem tuam, & custodiem
illum in suo corde meo.
That is,
Give me understanding, and I vvil searche thy lawe, and
vvil keepe it vvth my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.
Omnia que leguntur in Scripturis sanctis, ad instructionem & salutem nostram intenti operant
audire: maxime tamen memoria commendanda sunt, quae adversus hereticios violent plur-
rimum: quorum invidia, informis, quosque & negligiones circumvenire non consilis.
That is,
Al things that are readde in holy Scriptures, vve must heare with great attention, to our
instruction and saluation: but those things specially must be commended to me-
more, which make much against Heretikes: whose deceites cause not to cir-
cumvent and beguile at the vveaker for and the more negligent persons.

PRINTED AT RHEMES,
by John Fogny.

1582.
CVM PRIVILEGIO.
THE CENSURE AND APPROBATION.

VM huius versionis ac editionis authores, nobis de fide & eruditione sint probè cogniti, aliique S. Theologiae & linguae Anglicanae peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiæ doctrinæ, & piætati consentaneum, vel quod vlo modo potestati ac paci ciuili repugnet, sed omnia potius veram fidem, Reip. bonum, vitaeque ac morum probitatem promouere: ex ipsorum fide censemus ista utiliter excludi & publicari posse.

PETRVS REMIGIVS, Archidiaconus maior Metropolitana insignis Ecclesia Rhemensis, Iuris Canonici Doctore, Archepiscopatus Rhemensis generalis Vicarius.

HVBERTVS MORVS, Rhemensis Ecclesia Decanus, & Ecclesiastæ, & in Sacraeffima Theologiae facultate Doctore.

IOANNES LE BESQVE, Cardinalis Rhemensis, Doctore Theologiae, & Cancellarius Academia Rhemensis.

GVLIELMVS BALTVS, Theologiae professor, Collegii Rhemensis Archimagistre.

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

Paupertate spiritus pervenitur ad Scripturam cognitionem: vbi opportet hominum sibi timem praebere, ne perniciacibus concertationibus indocilis reddatur.

V've come to the understanding of Scriptures through poveritic of spirit: where a man must shew him self meek-minded, lest by sinburne concurrences, he become incapable and may be taught.

THE
THE PREFACE TO
THE READER TREATING OF
THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTURES INTO THE
vulgar tongues, and namely into English: of the cau[es] why this new 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 means to publish the vwhole in such for  as a worke of so great charge and importance requireth: we haue yet through Gods goodies at length fully finished for thee (most Christian reader) all the New Testament, which is the principal, most profitable & comfortable peec[e] of holy writte: and, as wee for all other institution of life and doctrine, as specially for deciding the doubts of these daies, more proper and pregnant then the other part not yet printed.

Which translation wee do not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alwaies be in our mother tongue, or that they ought, or were ordained by God, to be read indifferentely of all, or could be easily understood of every one that readeth or heareth them in a knovven language: or that they were not often through mans malice or inimititie, pernicious and much hurtful to many: or that wee generally and absolutely deemed it more convenient in it selfe, & more agreeable to Gods word and honour or edification of the faithful, to have them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like cau[es] do we translite this sacred booke, but vpon special consideration of the present time, state, and condition of our countrey, unto which, dyeers thinges are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church weere neither much requisite, nor perchance vwholly tolerable.

In this matter, to marke onely the wisdome & moderati[on] of holy Church and the governours thereof on the one side, and the indiscrrete scale of the
Cerning vulgar translation.

The Scriptures in the vulgar languages of diverse nations.

Ancient Catholic-like translations of the Bible into the Italian, French, & English tongue.


The like Catholic-like and vulgar translations in many countries, since Luther's time.

THE PREFACE

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of implicitness, partly of curiosity, and especially of pride and disobedience, have made claim in this case for the common people, which plausible pretences many, but good reasons none at all. The other, to vomit Christ hath given charge of our souls, the dispensation of God's mysteries and treasures (among which holy Scripture is no small store) and the feeding his family in season with food for every soul, nor neither of old nor of late, ever voluntarily condemned all vulgar versions of Scripture, nor here at any time generally forbidden the faithful to read the same: yet they have not by public authority prescribed, commanded, or authentically ever recommended any such interpretation to be indirectly vied of all men.

The Armenians say they have the Psalter and some other pieces translated by S. Chrysothom into their language, when he was banished among them, and George the Patriarch, in writing his life, signifies no less. The Slavonians affirm they have the Scriptures in their vulgar tongue, turned by S. Hierom, and some would gather so much by his own words in his epistle to Sophronius, but the place in deed proучeth it not. Quoipsi saeculii gave the Scriptures to the Goths in their own tongue, and that before he was an Arian. It is almost three hundred years, since the first Archbishop of Genoa, is said to have translated the Bible into Italian. More then two hundred years agoe, in the days of Charles the fifth, the French king, it was put forth faithfully in French, the sooner to shake out of the deceived peoples hides, the false heretical translations of a sect called Valdænses. In our own country, notwithstanding the Latin tongue was ever (to say Venerable Bedes words) common to all the provinces of the same for meditation or study of scriptures, and no vulgar translation commonly vied or occupied of the multitude, yet they were extant in English even before the troubles that Vincenzo and his followers raised in our Church, as appeareth, as well by some pieces yet remaining, as by a provincial Constitution of Thomas Arundel Archbishop of Canterbury, in a Council holden at Oxford, where a statute was made, that no heretical version set forth by Vincenzo, or his adversaries, should be suffered; nor any other in or after his time be published or permitted to be read, being not approved and allowed by the Diocesan before; alleging S. Hierom for the difculties and danger of interpreting the holy Scripture out of one tongue into an other, though by learned and Catholic men. So also it is there intimated, that neither the Translations set forth before that Heretics time, nor other afterwards being approved by the lawful Ordinaries, were ever in our country wholly forbidden, though they were not (to say the truth) in quiet and better times (much less when the people were prone to alterations, heresies, or novelties; either hastily admired, or ordinarily read of the vulgar, but vied soony, or specially, of these devout religious and contemplative persons, in reverence, secrecy, and silence, for their spiritual comfort.

Now since Luther's reule also, divers learned Catholics, for the more speedy abolishing of a number of false and impious translations put forth by fundry sectes, and for the better prevention or reclamation of many good soules endangered thereby, have published the Bible in the several languages of almost all the principal provinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, possessing the people under colour of divine authority, and many other remedies being
TO THE READER.

being more soueraine against the same (if it be used in order, discretion, and humility) then the true, faithful, and sincere interpretation opposed thereto.

Which causeth the holy Church not to forbid utterly any Catholike translation: though the allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Masteries and Spoufes gifts are to be bestowed to the most good of the faithful: and therefore neither generally permiteth that which may hurt or do hurt to the unworthy, nor absolutely condemneth that which may doe much good to the worthie.

Vvhetherupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by Supreme authority, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express licence therefor or, of their lawful Ordinances, with good testimonies from their Curates or Counsellors, that they be humble, discreet, and devout persons, and like to take much good, and no harm thereby. Which precept, though in these days of ours it can not be so precisely observed as in other times & places, where there is more due respect of the Churches authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the mean while, with such moderation, meekness, and submission of heart, as the handling of so sacred a booke, the sincere fables of Gods truth therein, & the holy Canons, Councils, reason, and religion do require.

Vvhetherin, though for due preservation of this divine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the governours of the Church guided by Gods Spirit, as early before, so also upon more experience of the malice of this time, then before, have taken more exacte order both for the readers and translatours in these later ages, then of old: yet we must not imagyn in that the primitive Church, either every one that understood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, were without reprehension, read, reason, dispute, turne and tosse the Scriptures: or that our forefathers suffered every schole-master, schooler, or Grammarian that had a little Greekke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the handes of every husband man, artificer, prentice, boye, girlie, mistrelle, maide, man: that they were fumed, placed, alleaged, of every tinker, taverner, rimer, mistrel: that they were for table talkke, for alehouses, for houses and burges, and for every prophan person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed book of Christ: neither was there any such easy meanes before printing was invented, to disperse the copies into the handes of every man, as now there is.

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

How the laici and psalmes either in knowne or unknowne 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 divers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories & imitable examples of chastitie, humility, obedience, eloquence, penance, repenting the world: they noted specially the places that did breed the hatred of sinne, fear of God's judgement, delight in spiritual cogitations: they referred themselves in all hard places, to the judgement of the ancienf fathers and their maisters in religion, never presuming to contend, controverse, or take of their owne sense and phantasy, in depe questions of divinitie. Then the Virgins, did meditate upon the places and examples of chastitie, modestie and demureness; the married, on conjugal faith and continencie: the parents, how to bring up their children in faith and fear of God: the Prince, how to rule: the subject, how to obey: the Priest, how to teach: the people, how to learn.

Then the scholer taught not his maister, the sheele controuled not the Pastor, the yong student set not the Doctor to School, nor reproved their fathers of error & ignorance. Or if any were in those better daies (as in al times of heresie such mult needs be) that had itching cures, sighing tongues and written, curious and contentious disputers, hearers, and talkers rather then doers of God's word: such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handie craft is so base, nor liberal science so easy, that can be had without a maister (which S. Augustine also affirmeth, De vitatu creat. cap. 7.) nor that men presume in any occupation to teach that they never learned; Only (faith he) the art of Scripture is that which every man must study: this is the teaching old wife, this is the quiet child. This is the every hand, men presume to teach before they learn it. Again, some with post of lofty words define of scripture matters among women: either some (by upon it) learn of women, what to teach men, and lest that he not enough, by facilitie of tongue, or rather audacity, teach that to others, which they understand neuer, or yeild them selues, so faything of such as be of my facultie: who stepping from secular learning to holy scriptures, and able to strike the ears of the multitude with a short tale, think all they speak, to be the Law of God. This he wrote then, when this maladie of arrogancie and prejumtion in diuine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzenze made an oration of the moderation that was to be used in these matters: where he saith, that some in his time thought them selues to have all the wisedom in the world, when they could once repeat two or three words, and then ill couched together out of Scriptures, but he there daintely discourseth of the orders and differences of degrees: how in Christes mytrical body, some are ordained to learn, some to teach: that all are not Apostles, all Doctours, all interpreters, all of tongues and knowledge, not all learned in scriptures & divinitie: that the people went not up to take 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 Core & his cophlices: that in Scripture there is both milke for babe, and meate for men, to be dispensed, not according to euerie ones greedings.
TO THE READER.

The Scriptures must be delivered in measure and discretion, according to the ends and needs of every one. They are the eyes of excellently Faith, S. Augustine, Fidei simplicitate & sinceritate balatii, nutritam in Christo; & sum semp firmus, maiorum habens non appannus. That is, being fed with the simplicity and sincerity of faith, as it were with milk, so let us be nourished in Christ: and when we are little ones, let us not cozen the meates of the elder for. V. who, in another place testifieth, that the word of God can not be preached nor certain mysteries vnto all men alike, but are to be delivered according to the capacity of the hearers: as he prooth both by S. Paul's example, who gave not to every strong meate, but milk to many, as being not spiritual, but carnal and not capable: and, by our Lord's also, who spake to some plainly, and to others in parables, & affirmed that he had many things to vnto which the hearers were not able to beare. How much more may we gather, that all things that be written, are not for the capacity and diet of every of the simpler readers, but that very many mysteries of holy written, be very far above their reach, and may and ought to be (by as great reason) delivered them in measure & meane most meate for them, which in deede can hardly be done, when the whole booke of the Bible lieth before every man in his mother tongue, to make choice of what he list.

For v. which saith the said Gregoire Nazianzen vvietheth the Christians had as good a law as the Hebrews of old had: vwho (as S. Hierom also vvietheth) tooke order among them felues that none should read the Canicae Cantorum, nor certaine other pieces of hardest Scriptures, till they were thirtie yeres of age.

And truely there is no cause why men should be more loth to be ordered and moderated in this point by Gods Church and their Pastors, then they are in the vfe of holy Sacraments: for v. which as Christ hath appointed Priestes and ministers, at v. whose hands we must receive them, and not be our owne carers: fo bathe he given vs doctours, prophetes, expouders, interpreters, teachers and preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to properly or principally by reading of scriptures, but (as the Apostle faith) by hearing of the preachers lawfully sent: though reading in order and humility, much confirmeth and advance it the same. Therefore this holy booke of the scriptures, is called of S. Ambrose, & other fathers, the booke of priestes, at v. whose hands and disposition we must take and v. the like. I. i. 20. Stat.

The v. v. v. v. not here regard v. that some v. vilful people do mutter, that the scriptures are made for all men, and that it is of enuie that the Priestes do keepe the holy books from them. V. which suggestion commeth of the same serpent, that induceth our first parentes, when persuaded them, that God had for bidden them that tree of knowledge, lest they should be cunning as cunning as man himself, and like unto the highest. No, no, the church doth it to keepe them from blind ignorant presumption, and from that v. which the Apostle calleth: falsa minis scientias, knowledge falsely so called: and not to embarre them from the true knowledge, of Christ. She would have all v. wise, but vsque ad sobrietatem, vnsa sobrietatem, as the Apostle speaketh: the knowledge the scriptures be ordained for every state, as meates, elements, fire, water, candle, knives, sword, & the like, v. which

The popular objections of vnto reading the scriptures from the people, answered.

V. why the Church permitted not every one at their pleasure to read the scripture.
THE PREFACE

which are as needful (most of them) for children as old folks, for the simple as the wise: but yet ye would marre all, if they were at the guiding of other then wise men, or were in the hands of every one, for whose perverstion they be profitable. She forbiddeth not the reading of them in any language, enueth no man commodity, but giueth order how to doe it to edification, and not destruction: how to doe it without calling the holy to dogges, or pericles to hoggges. (See S. Chrysost. bo. 24 in Marth. declaring these hoggges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selves & others;) how to doe it agreeably to the soueraine sinceritie, majestie, & depth of Mysterie contained in the same. She would have the presumptuous Heretike, notwithstanding he alleageth them never so fast, flying as it were through the whole Bible, and otting the Psalmes, Prophets, Gospels, Epistles, nearer to ready for his purpose, as Vincentius Lirinensis faith such mens faction is: yet she would according to Tertullianus rule, have such mure vifupers 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, whom Origen calleth Scripturarum iurors, interpretors of the Scriptures. She would have the vusworthly repelled, the curious repelled, the simple measured, the learned humbled, and all forces so to sic them or obliwine from them, as is most convenient for every one's salvation: with this general admonition, that none can understand the meaning of God in the Scriptures except Christ, open their senses, and make them partakers of his holy Spirit in the vituie of his mystical body: and for the rest, she committeth it to the Pastor of every province and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted.

Wherein, the variety of circumstances causeth them to deal diversly: as we see by S. Chrysostom, people of Constantinople, which were so delicate, dull, worldly, and so much given to dice, cards, specially stage-plays or theaters (as S. Gregorius Nazianzenus witnesseth) that the Scriptures & all holy lections of divine things were lothsome unto them, whereby their holy Bishop was forced in many of his sermons to criue out against their extreme negligence and contempt of God's word, declaring, that not onely Fremites and Religious (as they allaged for their excuse) but secular men of all sorts might read the Scriptures, and often have more neede thereof in respect of them selves, then the other that liue in more purtie and contemplation: further inculcating, that though divers things be high and hard therein, yet many godly histories, liues, examples, & precepts of life and doctrine be plain: and finally, that when the Gentiles were so cunning and diligent to impugne their faith, it were not good for Christians to be so fimple or negligent in the defense thereof; as (in truth) it is more requisite for a Catholike man in these daies when our adversaries be indutricious to empace our beleue, to be skilful in Scriptures, then at other times when the Church had no such enemies.

To this senfe said S. Chrysostom divers things, not as a teacher in schole, making exact and general rules to be observed in all places & times, but as a pulpit man, agreeably to that audience & his peoples default: nor making it therafore (as some pervertly gather of his wordes) a thing absolutely needful for every poor artificer to reade or studie Scriptures, nor any whit favouring the presumptuous, curious, and contentious jangling and seaching of Gods lecces, reproved by the forefaid fathers, much lesse approvying the excessive pride and madness
TO THE READER.

madness of these dates, when every man and woman is become not only a
reader, but a teacher, controlder, and judge of Doctors, Church, Scriptures
and all: such as either containe or easily paff over all the moral partes, good
examples, and prercepts of life (by which as well the simplice as learned might be
much edified) & only in a maner, occupie them selues in dogmatical, mytchal,
high, and hidden secretes of Gods counsels, as of Predestination, reprobation,
election, preterence, forsaking of the loaves, vocation of the gentiles, & other
incomprehensible mysteries, Languishing about questions of onely faith, fiducy,
newd phrases and figures, ever learning, but never comming to knowledge, reading
and tolling in pride of vritte, conceit of their own cunning, and vpon pre-
sumption of I can tell what spirit, such books specially and Epistles, as S. Pe-
ter forsett that the unlearned and infable would deprase to their own
damnation.

They delight in none more then in the Epistle to the Romans, the Cantica
canticorum, the Apocalypse, which have in them as many mysteries as words,
they find no dificultie in the stanced booke clasped with feue scales, they ask
for no expostor * with the holy Eunuch. they feele no such depth of Gods
science in the Scriptures, as S. Augustin did, when he cried out, Mira profundas
eloquiorum tuaorum, mira profundas (Deus meus) mira profundas, horridus intenderis in
eun, honor horribilis, et tremor anornis. that is, 0 wondervul profoundes of thy wordes:
wondervul profoundes, my God, wondervul profoundes: is maketh a man quake
to look on it: to quake for reverence, and to tremble for the loyne thereof; they regard not
that vvhich the same Doctor affirmeth, that the depth and profunditie of vritte,
dom, not only in the wvordes of holy Scripture, but also in the matter & sense,
is fo wondervul, that, liue a man never soo long, be he of neuer so high a vritte,
neuer so ludious, neuer so fruict to attaine the knowledge thereof, yet when
he endeth, he shall confesse he doth but begin. they seele not vvith S. Hierom,
that the text hath a hard shet to be broken before we come to the kernel. they
wvill not stay them selues in only reading the stanced Scriptures thirtene yeres
togther, wvith S. Basil & S. Gregorie Nazianzene, before they expound them,
not take the care (as they did) neuer other wise to interpret them, then by the
uniforme content of their forerathers and tradition Apostolike.

If our new Ministers had had this cogitation and care that these and all
other wise men hauie, and euere had, our cowntrue had neuer fallen to this mis-
raible state in religion, & that vnder pretence, colour, and coaintence of Gods
wvord: neither should vertue and good life have bene so pitifullly corrupted
in time of such reading, toiling, tumbling and translating the booke of our
life and salvation: vvhereof the more pretious the right and receunter wise is,
the more pernicious is the abuse and prophanation of the same: vvhich every
man of experience by these sevy yeres proue, and by comparing the former
dates and maners to these of ours, may easilly trie.

Looke vvhether your men be more vertuous, your vvomen more chaste,
your children more obedient, your servants more trueth, your maides more mo-
dell, your frendes more faithful, your laite more tuft in dealing, your Cleary
more deoue in praying: vvhether there be more religion, feare of God, faith
and conscience in all these: nowe, then of old, vvhen there was not so much
reading, chanting, and angling of Gods wvord, but much more sincere dealing,
doing, and keeping the same. Looke vvhether through this disorder, vvomen
 teach not their husbands, children their parents, yong foolest their old and
wise fathers, the schoolers their masters, the sheepe their pastor, and the Peoples

Every simple
authoritie among
them readeth
much more the
deepest & har-
defest qualities of
holy Scripture,
then the moral
partes.

They presup-
pose no dif-
culties, which
all the learned
fathers felt to be
in the Scrip-
tures.

Maners and life
nothing amended,
but much worse,
since
this licentious
toiling of holy
Scriptures.
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Scriptures as profusely cited as heathen poets.

Scriptures excessively expounded according to every vicked man's private fancy.

Al Heretics pretend Scriptures.

The Scriptures have been falsely and heretically translated into the vulgar tongues, and fandom other vulgars facilitate, totally abused, and so given to the people to read.

All this their dealing is noted (as occasion serveth) in the Annotations upon this Testament: and more at large in a booke lately made purposely of that matter, called the Discoveries.

the Priest. Looke whether the most chaste and sacred sentences of God's holy word be not turned of many into mirth, mockery, amorous ballets & detectable letters of loue and leudnes: their delicate times, tunes, and translations much encroaching the fame.

This fall of good life & prophaning the divine mysteries, every body seeth: but the great corruption & decay of faith hereby, none see but vve men, whom one knoweth, have the Scriptures never so truely translated, yet Heretics and all men that follow their own spirit and know nothing but their private fancy, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation: and that the curious simple and sensual men, which have no call 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 have no error, yet (faith St. Ambrose the Arrian, or (as we may now speake) the Calvinian interpretation hath errors. lib. 2. ad Graecorum E. &. Tertullian faith, The sense adulterated is as pernicious as the style corrupted. de Praefat. St. Hilary also speaketh thus: Heretics rise up about the understanding, not about the writing: the fault is in the sense, not in the word. lib. 2. de Trinit. in principio. and S. Augustine faith, that many hold the Scriptures as they doe the Sacraments, as they are not: and so the word is not to salvation. de Bapt. cons. Don. lib. 3. c. 15. Finally all sect-maillers and raving vvolues, yea * the duxel them feltes precoloniad: attend Scriptures, allege Scriptures, and vvholy shroud them felues in Scriptures, as in the wool and fleec of the simple sheepe. Vvhereby the vveal, in these daies of general disputes, can not but be in extreme danger of error, though their booke vvere truely translated, and vvere truely in them felues Gods owne vword in deede.

But the case now is more lamentable: for the Protestant and such as St. Paul calleth ambulances in aegoria, walking in deceitfulness, haue for abused the people and many other in the vworld, not vvwise, that by their false translations they have in fleec of Gods Law and Testament, & for Christes vritten will and vword, given them their owne vword vwing and phantasies, most shamefully in all their versions Latin, English, and other Tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful means: specially vvhore it serveth for the advantage of their private opinions. for which, they are bold also, partly to disauthorise quivert, partly to make doubtful, divers vwhole booke allowed for Canonical Scripture by the vuesel Church of God this thousand yeres and vward: to alter alle the authentical and Ecclesiastical vvordes vses by our Christianitie, into new prophane noochies of speaches agreable to their doctrine: to change the titles of vwordes, to put out the names of the authors, to charge the very Evangelist with following vntrvue translation, Lu. 20. 78. to adde whole sentences proper to their sect, into their phalms in metr. * see the into the very Creede in time, al which the poore deceived people pay and sing thenth anniversaries although they vvere Gods owne vworld, being in deede through such factious and religious treacherie, made the Diuels vword.

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 new vvnames, sometimes falsely, and also vainly ridiculous and for ostentation taken of the Hebrues: to frame and fine the phrasies of holy Scriptures after the forme of prophane writers, stiicke not, for the same to supply, adde, alter or diminish as freely as if they translated Luise, Virgil, or Tereuc. Having
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using no religious respect to keepe either the majestic or sincere simplicity of that venerable stile of Christes spirit, as S. Augustin speakest, which kind the holy Ghost did choosse of infinite wise and true to have the divine mysteries rather vvritten in, and then other more delicate, much less in that meretricious manner of writing that fundre of these new translators doe以人为 vwhich fore Caluin him selfe and his pue-fellowes to much complain, that they professe.

Caluin repliue of the new deliberate translators, namely Satan to have gained more by these neb new interpreters (their number, leuiute of spirit, and audacity increasng daily) then he did before by keeping the word from the people, And for a paterne of this mischecf, they giue Calation, adjuing all their churches and scholars to beware of his translation, as one that hath made a very sport and mockery of Gods holy word. So they charge him:

them selues (and the Zuinglians of Zurielick, vvhose translations Luther therefore abhorred) handling the matter vwith no more fidelitie, gravitie, or sinceritie, then the other: but rather vwith much more falsification, or (to vfe the Apostles vwords) cauponation and adulteration of Gods word, then they, besides many vvicked giolies, prayers, confessions of faith, containing both blasphemuos errors and plaine contradictions to them selues and among them selues, all pruifieged and authorized to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleuved as articles of faith and vwholly consonant to Gods word.

Vve therefore hauing compassion to see our beloved countrye men, vwith extreme danger of their foules, to vfe onely such prophane translations, and erroneous men more phantasies, for the pure and blest word of truth, much also mowed therevnto by the desires of many devout perfsons: haue set forth for you (benigne readers) the new Testament to begin vwithal, trussing that it may giue occasion to you, after diligent perusing thereof, to lay away at leaft such their impure vversions, as hitherto you have ben forced to occupie. However vwell vve have done it, vve must not be judged, but refere 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 vwhole, reformed, corrected, altered, or quite abolishe: most humbly desiring pardon if through our ignorance, temeritie, or other humane inwithitie, vve have any vwhere mistaken the sense of the holy Ghost. Further promising, that hereafter vve shall giue any of our own errors, or if any other, either frende of good vvil, or aduersarie for desire of reprehension, shall open vs to the same: vve vvil not (as Protestant doe) for defense of our estimation, or of pride and contention, by vvrangling vwords vvilfully perfilt in them, but be most glad to hear of them, and in the next edition or otherwexe vto correct them: for it is truth that vve seek for, and Godd honour: which being had either by good intention, or by occasion, al is vwel. This vve professe onely, that vve have done our endeoure vwith prayer, much feare and trembling, left vve shoulde dangerously erre in so sacred, high, and divine a worke: that vve have done it vwith all faith, diligence, and sinceritie: that vve have vfed no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufitable in translating of holy Scriptures, continually keeping our selues as neere as is possible, to our text & to the very vwords and phrases which 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 beginning acknowledging with S. Hierom, that in other writings it is nought to giue in translation sense for sense, but that in Scriptures, left vve miste the sense, vve must keep the very
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vwordes. Ad Pammach. epistles 101. ca. 2 in prisc. Vve must, saith S. Augustin, speake according to a fet rule, left licence of wordes breed: some wicked opinion concerning the things contended under the vwordes. De civitatis lib. 10. cap. 12. Vwhereof our holy forefathers and auncient Doctors had such a religiuous care, that they woule not change the very barbarismes or incongruities of speach vwhich by long vfe had prevaile in the old readings or recitings of scriptures. as, Neque nubent neque nubentur, in Tertullian l. 4. in Marcion. Mat. 21. in S. Hilarie inc. c. 37. Mat. and in al the fathers. Quia me confusio fuerit, confusior & ego eum, in S. Cyprian ep. 63. nu. 7. Talis enim nobis debeat sacerdos (vwhich was an elder translation then the vulgar Latin that nowy is) in S. Ambrose c. 3 de fuga fœcule, and S. Hieron him selfe, vwho otherwise corrected the Latin translation that was vfe before his time, yet keepeth religiuously (as him selfe professeth Praefat. in Ad Eugen. ad Damasium) these and the like speaches, Nune vos Mat. 6. magis pluris eris illis, and, pluribus annis non venit ministri, sed ministri aetatem, and, Neque nubent, neque nubentur: in his commentaries uppon these places, and, Non capit Pro Lus. 13. phærum perfœ extra Hierusalém, in his commentaries on c. 2. Is. sub finem. And S. Augustin, vwho is most religious in al these phrares, counteth it a special pride and incontinence in those that have a little learning in tongues, & none in thinges, that they easily take offence of the simple speaches or solecismes in the scriptures. de doctrina Christ. li. 3. cap. 13. See also the same holy father li. 3 de doct. Christ. c. 3 and tract. 2 in Eugen. I omit. But of the maner of our translation more anon.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the auctorialis corruptions, and proue that the holy Scripture vwhereof they have made so great vaunts, make nothing for their new opinions, but vwhely for the Catholike Churches beleefe and doctrine, in all the points of difference between: yet knowing that the good and simple may eaily be seduced by some fevy obtinate persons of perdition (vwho vve see giuen ouer into a repobrat sens, to whom the Gospel, vwhich in it selfe is the odour of life to saluation, is made the odour of death to damnation, ouer whose eyes for sinne & disobedience God suffreth a veile or couer to lie, whilsts they read the new Tettamet, even as the Apostle saith the evrres haue til this day, in reading of the old, that as the one fort can not finde Christ in the Scriptures, reade they neuer so much, fo the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustin to be most true, If the prejudice of any erroneous persuasion precurate the mind, vwhatsoever the Scripture hath to the contrary, men take it for a figurative speach: for these causes, and some wha to help the faithful reader in the difficulties of divers places, vve have also set forth reasonable large Annotations, thereby to shew the studious reader in most places pertaining to the controversie of this time, both the heretical corruptions and false deducions, & alfo the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Councels: which meanes vwhosouer trueth not, for the sense of holy Scriptures, but had rather follow his private judgement or the arrogat spirit of these Se- fters, he shal wvorthy through his owne wilfulness be deceived, befreeching all men to looke with diligence, sinceritie, and indifferenct, into the cafe that concerneth no leffe then every ones eternal salvation or damnation.

Vwhich if he doe, vve doubt not but he shal to his great contentment, find the holy Scriptures most clerely and inuncibly to prove the articles of Catholike
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like doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to Gods word, or at least not contained in the same, and finally he shall prove this lying of S. Augustine to be most true. Multi script in Catolikes Catholikes be more diligent to search and Heretifis make sence. en no se few more of greater understanding; neither are they at any time accused of any heretike, because all are not condemned at such times, when the case is an answers heretics, doth force men thereto. For then, even they that be negligent in matters of study and learning, that he which is ruled by his own upon the first pages of holy Scripture for refuting of the same, may be refuted. Against, how many senses of holy Scriptures, concerning Christs Godhead, have been found against those that be foolish, as, the Manicheans against; how many, of his Manichaes, against. The Trinitarians, against the Arians, and the Eunomians, and the Macedonians, how many, of the Catholic Church dispersed throughout the whole world, and of the mixture of good and bad in the same, until the end of the world, against the Donatists and Lucifians and other of the like error; how many against all other heretics, which is more to long to rehearse. Of which senses and explications of holy Scripture the approved authors and authors, should otherwise either not be known as at, or not so well known as, the contradictions of proud heretics have made them.

Thus he faith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other points do doubt of, that in deede are not decided by Scripture, he giveth vs this goodly rule to be followed in all, as he expresseth himself one. Then doe we hold (faith he) the senses of the Scriptures, when we doe that which very well seemed good to the Universal Church, which the authorisate of the Scriptures them, which doth all accord: forasmuch as the holy Scripture can not deceive, whereasfore is afraid to be detected with the objections of questions, let him therefrom ask counsel of the same Church, which the holy Scripture most certainely and evidently by these and those points into. Aug. li. 1. Cont. Cref. c. 15.

NOW TO GIVE thee also intelligence in particular, most gentle Reader, of such things as it behoveth thee specially to know concerning our Translation: We translate the old vulgar Latin text, not the common Greek text, for these causes.

1. It is so ancient, that it was vsed in the Church of God above 1500 yeres agoe, as appeareth by the fathers of those times.

2. It is that (by the common received opinion and by al probability) which is most ancient.

3. Conceded by S. Hierom afterward corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Evangelistes, unto the said Damasus: and in cardo in fine, and cp. 102.

4. It is that, which for the most part ever since hath been vsed in the Churches and seruices, expounded in sermons, alleged and interpreted in the Commentaries, and writings of the ancient fathers of the Latin Church.

5. The holy Counsel of Trent, for these and many other important considerations, hath declared and defined this only of all other Latin translations, to be authentiical, and so only to be vsed and taken in publick lessons, disputations, preachings, and explications, and that no man presume upon any pretence to receive or refuse the same.

6. It is the grauell, sincerest, of greatest majestie, least partialitie, as being without all respect of controversialitie and contradiction, specially these of our least partial.

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The Calvinists them selues oftentimes sacriified the Greek to corrupt, and translated according to the ancient vulgar Latin text.

"The first covenant, for which is in the Greek. The first, being the vastus, where they put, covenant, not as of the text, but in an other letter, as being not superfluous, according to the vulgar Latin, which most sincerely leaueth it out altogether, saying, Habeas quidem et prius insufficiences: the former also in deed had insufficiences. And againe, Ro. 11, ver. 21. They translate not according to the Greek text, Temporistermens, severing the same, which Beza faith must needs be a corruption: but according to the vulgar Latin, Dominos servientes, severing our Lord. And againe, Apoc. 3, ver. 2. They translate not the Greek text, Atrium quod est templum, the court which is within the temple: but cleane contrarie, according to the vulgar Latin, which Beza faith is the true reading, Atrium quod est templum, the court which is without the temple. Only in this last place, one English Bible of the yere 1562, followeth the error of the Greek. And againe, 1 Tim. 2, ver. 14. They add, but, more then is in the Greek, to make the sentence more commodious and easy, according as it is in the vulgar Latin. And againe, 1. Pet. 5, 12. They leave the Greek, and follow the vulgar Latin, saying, lest you fall into condemnation. I doubt not (faith Beza) but this is the true and sincere reading, and I suspect the corruption in the Greek came thus: and it were infinite to set down all such places, where the Adversaries (specially Beza) follow the old vulgar Latin and the Greek copieagreable therewithto, condemning the Greek text that now is, of corruption.

Again, Erasmus the best translator of all the latter, by Bezas judgement, faith, that the Greek sometime hath superfluitues corruptly added to the text of holy Scripture as Mat. 6. to the end of the Pater nostor, these words, Because the king of the house forceth all the pride and the glory for evermore. Whiche he calleth, Augus trines rashly added to our Lords prayer, and reprehendeth Vallis for blaming the old vulgar Latin because it hath it not. Likewise Ro. 11, 6. These words, in the Greek, and not in the vulgar Latin: But if of these words, it is not new grace: other wise the wordes is not more a word, and Mar. 10, 29. These words, or wise, and such like. Yea the Greek text in these superfluitues condemneth it self, and infliteth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such wordes or sentences are superfluous, in all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluitues be taken away. For example, that before mentioned in the end of the Pater nostor, hath a marke of superfluitue in the Greek text thus, and Mat. 6, 11. These wordes, Amen I say unto you, it shall be more tolerable for the land of Sodom and Gomorrhe in the day of judgement then for that city, and Mat. 10, 12. These words, And be baptized with the baptisme that I am baptized in. Which is also superfluously repeated againe ver. 23, and such like places exceeding many; which being noted superfluous in the Greek, and being not in the vulgar Latin, prove the Latin in those places to be better, truer and more sincere then the Greek.

Whereupon we conclude of these premises, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, where as it may not withstanding be not onely as good, but also better. And that the

Besa pra-

fert. Ro.

Teft. 1564

See him

also Amm.
in 14.4.23.

Besa pra-

fert. Ro.

Adversaries him self, their greatest and latest translator of the Greek, doth avouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious wordes. How wickedly and without cause (faith he) doth Erasmus blame the old Interpreter as dissenting from the Greek? be dissented, I grant, from those Greek copies which he had gotten: but we have found, not in one place, that the same interpretation.
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When the Fathers say, that the Latin text must yeld to the Greeke, & be corrected by it, they mean the true and uncorrupted Greeke text.

The vulgar Latin Translation, is many ways justified by most auncient Greeke copies, & the Fathers.

A great wood is kindleth! But an approved auncient Greeke copie alleged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also fail sometime, there Beza and Crispin supply Greeke copies fully agreeable to the vulgar Latin.

If al their copies be not sufficient, the auncient Greeke fathers had copies and expounded them agreeable to our vulgar Latin, as 1 Tim. 6, 20. Proph. 23, 20. Num. 26, 16. Likewise S. Chrysofom and expoundeth it against Hieretical & erroneous noaultes.

Yet now we know no Greeke copie that readeth 5.

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Likewise Io. 10, 20. Pater mens quod mibi dedisti mansis omnibus est. So reader S. Cyril and expoundeth it in n, 7 in Jo. c. 10. Likewise Io. 4, 3. Omnis spiritus qui vocet eis.

In saev., ex deo non est. So reader S. Irenaeus i, 3, c. 18. S. Augustin epist. 6 in Io. S. Leo epist. 10, c. 5. Besides Socrates in his Ecclesiastical history, li, 7, c. 22. and the Tripartite li, 11, c. 4. Who saith plainly, that this was the old and the true reading in the Grecian. And in what Greek copie extant at this day is there this text to. 5. Except hierofyminis probatica pistin et and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greek, and Beza saith it is the better reading. And so is the Latin text of the Roman Mass book suffixed, and eight other Latin copies, that read so. For our vulgar Latin here is, according to the Greek text, Super probatique & R. O. 5. v. 17. Donationis et sufiit. 

6. Where there is no such signe or token of any ancient Greek copie in the fathers, yet these later Interpreters tell us, that the old Interpreter did follow some other Greek copie as Marc. 7, 3. Non irae, sed laetitiae. Eразmus thinketh that he did read in the Greek usually, often, and Beza and others commend his conjecture, yes and the English Bibles are so translated, whereas now it is usually, which signifieth the length of the arm up to the elbow. And who would not think that the Evangelist should say, The Pharisees say often, because otherwise they say not, rather then thus, Unless they thrust up to the elbow, they say not? 

7. If all such conjectures, and all the Greek fathers help us not, yet the Latin fathers with great consent usually justify the old vulgar translation, which for the most part they follow and expound. As, Io. 7, 39. Nondum erat spiritus datus. So reader S. Augustin li. de Trinit. c. 10. and li. 82. Quae. q. 62. and tra. 52. in Ioan. Leo. fer. 2. de Pente. Vvhois authorities were sufficient, but in deede Didymus also a Greek Doctor readeth so li. 2. de Sp. Sancto, translated by S. Hierom, and a Greek copie in the Vaticane, and the Syriake now Testament. Likewise Io. 21, 22. Siccum volo manere. So reader S. Ambrose, in Psal. 45. 

8. And lastly, if some other Latin fathers of ancient time, read otherwise, either here or in other places, notal agreeing with the text of our vulgar Latin, the cause is, the great diuersitie and multitude that was then of Latin copies, whereof S. Hierom complaineth, this is one vulgar Latin greev onely into vse. Neither doth their divers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both, as when S. Hierom in this last place readeth, Siccum volo manere, li. 1. adu. Ioan. it is according to no Greek copie now extant. And if yet there be some doubt, that the readings of some Greek or Latin fathers, differing from the vulgar Latin, be a checke or condensation to the former, let Beza, that is, let an Advertiser himself tell vs his opinion in this case also. Whosoever, such be, shall take upon him to correct these things. Speaking of the vulgar Latin translation, out of the ancient fathers yowes, either Greek or Latin, rules he doth very circumstinctly and advisedly; he shall surely corrupt all rather then amend it, because it is not so be thought, that as often as they cited any place, they did always look into the books, or number every word. As if he should say, You may not by and so think that the vulgar Latin is faultie and to be corrected. Where we read otherwised in the fathers, either Greek or Latin, because they did not alwaies exactly cite the vworldes, but folowed some

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Thus vve see that by al means the old vulgar Latin translation is approved good, and better then the Greeke text it felle, and that there is nowe soe fewe faultes negligentely crept into the vulgar Latin translation.

Thus then vve see that by al means the old vulgar Latin translation is approved good, and better than the Greek text it fell, and that there is no cause why it should give place to any other text, copies, or readings. Marke if there be any faultes evidently crept in by some that heretofore wrote or copied out the Scriptures (as there be some) them vve grant no lese, then vve would grant faultes now a days committed by the Printer, and they are exactly noted of Catholike writers, namely in all Plantin’s Bibles set forth by the Divines of Louan: and the holy Council of Trent vvilte then that the vulgar Latin text should be in such points throughly mended, & so to be most authentical. Such faultes are these, in side for in fine: Praefiament, for praefiament: Suspiens, for Suspiens: and such like very rare. Which are evident corruptions made by the copisters, or grovven by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, vve translate that text which is most sincere, and in our opinion and as vve have proued, incorrupt. The Auerfaries contrarie, translate that text, which then felues confess both by their writings and doinges, to be corrupt in a num ber of places, & more corrupt then our vulgar Latin, as is before declared.

And if vve would here stand to recite the places in the Greeke which Beza pronounceth to be corrupted, vve should make the Reader to vnoonder, howv they can either soe plead otherwise for the Greeke text, as though there were no other truth of the new Testament but that: or howv they translate onely that (to deface, as they think), the old vulgar Latin, which them felues so shamefully disgrace, more then the vulgar Latin, inventing corruptions where none are, nor can be, in such vniuersall confute of all both Greeke and Latin copies. For example, Mat. 10. The first Simon, who is called Peter. I thinke (faith Beza) this word ὁ Ἰωάννης, first, hath been added to the text of some that would establish Peter’s Primacie. Again Luc. 21. The Chalice, that is said for Teffe. you. It is most likely (faith he) that these wordses being sometime but a mar ginal note, came by corruption out of the margent into the text. Again Act. 7. Figures which they made, to adore them. It may be suspected (faith he) that these wordes, as many other, have crept by corruption into the text out of the margent. And 1 Cor. 15. He thinketh the Apostle said not νίνες, victorie, as is in all Greeke copies, but νεξος, contention. And Act. 13. he calleth it a manifest error, that in the Greek it is, 400 years, for, 300. And Act. 7. ν. 16 he recketh vph a vvhole catalogue of corruptions: namely Marc. 12. ν. 42. ὁ Ὀλίπης, Which is a fouling: and Act. 8. ν. 26 ἡ ζωὴ τῆς γλυκοῦ. This is defect. and Act. 7. υ. 16 the name of Abraham, & such like. Al vvvhich he thinketh to have been added or altered into the Greeke text by corruption.

But in other places, he laboureth exceedingly to prove a great corruption Act. 7. ν. 14. vwheres it is said (according to the Septuaginta, that is, the Greeke text of the old Testament) that Iacob vwent downe into Egypt with 75 soules. And Luc. 3. ν. 36. he thinketh these wordes τὸ μνημονίον, which vvhere of Caimar, to be soe false, that he leaueth them clean out in both his editions of the new Testament: saying, that he is bold so to doe, by the authoritie of 1556 and 1565. Whereby he vvill signifie, that it is not in the Hebrew text of Moyles or of the old Testament, and therefore it is false in the Greeke of the new Testament. Which consequence of theirs (for it is common among them and concerning the Scriptures) if it were true, al places of the Greeke text of the new Testament, cited out of the old according to the Septuaginta, & not according...
TO THE READER.

ding to the Hebreu (which they know are very many) should be false, and so by tying them es only to the Hebreu in the old Testament, they are forced to forsake the Grecian of the new; or if they will maintain the Grecian of the new, they must forsake somet ime the Hebreu in the old, but this argument shall be forced against them els where.

By this little, the Reader may see what gay patronies they are of the Grecian text, and how little cause they have in their own judgements to translate it, or vaunt of it, in derogation of the vulgar Latin translation, & how easily we might answer them in a word, why we translate not the Grecian: forsooth because it is so infinitely corrupted, But the truth is, we do by no means grant it so corrupted as they say, though in comparison we know it less sincere & incorrupt than the vulgar Latin, and for that cause and others before alleged we preferre the said Latin, and have translated it.

If yet there remaine one thing which perhaps they will say, when they can not answer our reasons aforesaid: to wit, that we preferre the vulgar Latin before the Grecian text, because the Grecian 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 Grecian so much as the Latin, yea in sundry places more then the Latin, being assured that they have not one, and that we have many advantages in the Grecian more then in the Latin, as by the Annotations of this new Testament shall evidently appeare: namely in all such places where they dare not translate the Grecian, because it is for vs & against them, as when they translate, Abram, &c., ordinances, and not, justifications, and that of purpose as Beza confesseth Luc. 1, 6. magistratus, ordinances or instructions, and not traditions, in the better part. 2 Thess. 3, 15. to vultus, Elders, and not Priestes: vivi, images rather then idols, and especially when S. Luke in the Grecian so maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza faith it is a corruption crept out of the margin into the text. What neede these absurdities and false dealings with the Grecian text, if it made for them more then for vs, yea if it made not for vs against them? But that the Grecian maketh more for vs, see 1 Cor. 7. In the Latin, Defraud né omne ceterum, but for a time, that you give your selves to prayer in the Grecian, so fasting and prayer. Act. 10, 30. in the Latin Cornelius faith, from the fourth day past untill this hour I was praying in my house and behold a man &c. in the Grecian, I was fasting and praying. 1 Cor. 5, 18. in the Latin, Ye know that every one which is borne of God, knoweth nos, but the generation of God preferreth him &c. in the Grecian, but he that is borne of God preferreth himself. Apoc. 2, 14. in the Latin, Blessed are they that wash their garments in the blood of the lamb &c. in the Grecian, Blessed are they that doe his commandments. Rom. 8, 18. Cunctus fum &c. I am sure that neither death nor life, nor other creature is able to separate vs from the charity of God, as though he were affurred, or we might and should assure our selves of our predestination in the Grecian, tóxunov, I am probably perswaded that neither death nor life &c. in the Evangelista about the sacrifice and 8. Sacrament, in the Latin thus: This is my blood that shall be shed for you: and in S. Paul, This is my body which shall be betrayed or delivered for you: both being referred to the time to come and to the sacrifice on the cross, in the Grecian, This is my blood which is shed for you: and, my body which is broken for you: both being referred to that present time when Christ gave his body and blood at his supper, then shedding the one and breaking the other, that is sacrificing it sacramentally and mystically, Lo these and the like our advantages in the Grecian, more then in the Latin.

They say the Grecian is more corrupt then we will grante them.

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

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

For the real presence.

For fasting.

For free

Against only

Against special

For the sacrifice of Christ's body and blood.
THE PREFACE


But is the vulgar translation for all this Papistical, & therefore do we follow it? (for so some of them call it, and say it is the worst of all other.) If it be, the Greecke (as you see) is more, and so both Greecke and Latin and consequently the holy Scripture of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papiltrie is very auncient, and the Church of God for so many hundred yeres wherein it hath vised and allowed this translation, hath been Papistical. But wherein is it Papistical? Forsooth in these phrases and speaches, Per niteatiam agite, Sacramentum hoc magnum eff. Ave gratia plena, Talibus bofis prometeretur Deus, and such like. First, doth not the Greecke say the same? see the Annotations upon these places. Secondly, could he translate these things Papistical or partially, or rather prophetically, so long before they were in controvercie? thirdly, doth he not say for, promiterint agite, in an other place, pernietimini; and doth he not translate other mysteries, by the word, Sacramenti, Mar. 1 as Apoc. 17, Sacramentum mulieris: and as he translates one word, Gratia plena, so he not doth he not translate the very like word, plenius victibus, which them feluescause, of the word, do follow also? is this also Papiltrie? When he said Hebr. 10.39. Quanto deterius, non meretur sumus, and they like it ycel nought: might he not have said 109. Luke, according to the same Greecke word, Virgine et merentimini, fuge ista omnis et stare ante silium dominii. Luc. 21. 36. and, Qui meretur sanctum vind & resurrectionem ex mortuis & c. Luc. 10. 35. and, Tribulationes qua sibi sibi, merentimini, regnum Dei, qua quo et patimini. 2. Thess. 1.5. Might he not (we say) if he had partially affected the word merite, have vised it in all those places, according to his and your owne translation of the same Greecke word Hebr. 10.29. Which he doth not, but in all these places faith simply, Vi digni habilimini, and, Qui digni habilentur. And how can it be judged Papistical or partial, when he faith, Talibus bosistis prometeretur Deus, Heb. 13. Vvas Primalus also S. Augustin in ep. ad fines scholer, a Papil, for using this text, and all the rest, that have done the like? Hebr. Vvas S. Cyprian a Papil, for using so often this speach, promiterunt Dominum in silvis & operibus, pernietimini, &c? or is there any difference, but that S. Cyprian vseth it 18. as a deponent more latinely, the other as a passiue less finely? Vvas it Papiltrie, to say Seniors for Prefbyter, Miniistrum for sacristanus or liestigmam celebrantis, simulacrim for idolatrie, sicut sanam factum Sometime for sanum factus? Or shall we think he was a Cattist for translating thus, as they think he was a Papil, when any word foundeth for vs?

Again, was he a Papil in these kindes of wordes onely, and was he not in whole sentences? as, Tibi dabo claves, &c. Quisquid solum in terra, crisi Mat. 16. solutum & in celibus, and, Quia oneris pessimae, remittuntur eis. and, Tiue red. 9. 10. Mat. 16. des vicicnicque secundum opus, & in, Nonquid potest sile, Salm 2. 6. Ex operibus, &c. Quia primum fidei iritatis pecuniae, and, Mandata eius gratia non sunt. and, Apesxi 18. 19. in remunerationem. Are all these and such like, Papistical translations, because they are most plaine for the Catholicke faith which they call Papiltrie? Are they not word for word as in the Greecke, and the very wordes of the holy Ghoft? And if in these there be no accusatior of Papistical partiality, why then in the other? Laffly, are the auncient fathers, General Councils, the Churches of all the west part, that vse at these speaches & phrases now to many hundred yeres, are they al Papistical? Be it 10, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleue as they beleued. And thus far for defense of the old vulgar Latin translation, and why we translated it before all others: Now of the maner of translating the same.
TO THE READER.

IN this OVR translation, because we wish it to be most sincere, as the means of becometh a Catholicke translation, and have endeavoured so to make it: we are very precise & religious in following our copie, the old vulgar approved Latin: not only in sense, which we hope we always doe, but sometime in the very words also and phrases, which may fume to the vulgar Reader & to common English ears: not yet acquainted therewith, rude and false or ignorance but to the discreet Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntarie Translations may misle the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shall seeme reasonable and necessary: yea and that all fortes of Catholicke Readers will in short time thinke that familiar, which at the first may seeme strange: & will esteem it more, when they shall other wise be taught to understand it, then if it were the common known English.

* See the left Table at the end of the books.

For example, we translate often thus, Amen, Amen, I say unto you. Which as yet seemeth strange: but after a while it will be as familiar, as Amen in the end of all prayers and Psalms, and even as when we end with, Amen, it soundeth far better then, so be it: so in the beginning. Amen Amen, must needs by vfe and custom sound far better, then, # fervititer vfe: Which in deed doth not express the affection and assurance signified in this Hebrue word, besides that it is the solemn and vffual word of our Saviour to express a vehement affection:

See amen, and therefor is not changed, neither in the Syria nor Greek, nor vulgar Latin Testament, but is preferred and vfed of the Evangelistes and Apostles.

And therefore do we keep the word Alleluia. as it is both in Greek and Latin yea and in all the English translations, though in their books of common prayer they translate it, Praise ye the Lord. Again, if Hosanna, Raca, Belial, and such like be yet untranslated in the English Bibles, why may not we say, Corinna, and Parasene: specially when they Englishing this later thus, the preparation of the Sabbath, put three words more into the text, then the Greek word doth signify. 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 translate, Sabbath, the restfull, for. * Parasene is as solemn a word for the Sabbath eve, as Sabbath is for the Jews seuenth day, and now among Christians much more solemn, taken for Good Friday: Onely. These words then we thought it far better to keep in the text, and to tel their signification in the margin or in a table for that purpose, then to disgrace bothe the text & them with translating them. Such are also these words, The Pasche, The feast of Pasche.


Mat. 26. the first bread, the bready bread. But if Pentecall Act. 1 be yet translated in their bibles, and seemeth not strange, why should not Fascine and Azymes to remaine also, being solemn feastes, as Pentecost was? or why should they English one rather then the other? specially whereas Passeon at the first was as strange, as Pasche may seeme now, and perhaps as many now vnderstand Pasche, as Passeon. and as for Azymes, when they English it, the feast of first bread, it is a false interpretation of the word, & nothing expresseth that which belongeth to the feast, concerning unleaoted bread. And as for their term of bready bread, it is very strange and ridiculous. Again, if Propelyte be a rececued word in the English bibles Mat. 23. Act. 1: why may not we be bold to say, Neophyte. 1 Tim. 3: Neophytes, specially when they translating it into English, do falsely express the signification.
THE PREFACE

cation of the word thus, a yong scholer. VVhereas it is a peculiar word to signifie them that were lately baptized, as Catechumenus, signifying the newly instructed in faith not yet baptized, who is also a yong scholer rather then the other, and many that have been old scholers, may be Neophytes by differring baptism. And if Phylacteries be allowed for English, Mal. 3, we hope that Di-dragmes also, Prepuce, Paraclete, and such like, will eazily grow to be currant and familiar. And in good sooth there is in all these such necessitie, that they can not conveniently be translated, as when S. Paul faith, conciso, non circumjiso. Phil. 3, how can we but follow his very wordes and allusion? And how is it possible to expresse Evangelize, but as vve do, Evangelizet for Evangelium being the Gospel, what is, Evangelizor or to Evangelize, but to shew the glad tidings of the Gospel, of the time of grace, of all Christ's benefites: Al which signification is lost, by translating as the English bibles do, I bring you good tidings. Luc. 2, 10. Therfore we say Deposition, Tim. 6. and. He examined him self, Philip. 2, and, You have restorshed, Philip. 4, and, to exhasit, Hebr. 9, 18. because vve can not possibly attaine to expresse these vwordes fully in English, and vve think much better, that the reader staying at the difficultie of them, should take an occasion to looke in the table foloovving, or otherwise, to ask the full meaning of them, then by putting some visual English wordes that expresse them not, to deceive the reader. Sometimes also vve doe it for an other cause, as vhen vve say, The aduent of our Lord, and, Imposing of handes, because one is a Solemne time, the other a Solemme 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. Sodid Penance, doing penance, Chalice, Prieſt, Deacon, Traditions altar, host, and the like (which vve exactly keepe as Catholike terms) proceed even from the very wordes of Scripture.

Moreover, we preface not in hard places to mollifie the speaches or phrases, but religiously keep them vword for vword, and point for point, for fear of missing, or restraining the sense of the holy Ghost to our phantaſie. As Eph. 6, Against the spirituals of wickednes among the scleſials. and, VVhat to me and thee woman? whereof see the Annotattion upon this place. and 1 Pet. 2. As infants enmory bore, reaſons, milke without guile deſire ye. Vve do fo place, reaſons, of purpose, that it may be indifferent both to infants going before, as in our Latin text, or to milke that folowveth after, as in all other Latin copies and in the Greſc. 1o 3 vve translate, The spirit breatheth where be vvitte. leauing it indifferent to signifie either the holy Ghost, or vvitte: vwhich the Protestants translating, vvitte, take away the other sense more common and visual in the auncient fathers. Vve translate Luc. 8, 23. They were filled, not adding of our owne, with waters, to mollifie the sentence, as the Protestants doe. and c. 22. This is the chalice, the new Testament vvitte, not, This chalice is the new Testament. likevwise, Mar. 13. Those days shall be such tribulation vvitte, as the Aducaries, in those days, both our text and theirs being otherwise. likevwise Iac. 4, 6. And giveth a greater grace, leauing it indifferent to the Scripture, or to the holy Ghost, both going before. VVhereas the Aducaries to to boldly & presumptuously adde, saying, The Scripture giveth taking away the other sense, which is more probable likevwise Hebr. 11, 21 vve translate, So terrible was it which was seen, Moses said vvitte, neither doth Grecce or Latin permit vs to adde, that Moses said, as the Protestants presume to doe. So vve say, Menbrethren, A woman woman, A woman a sister, James of Alphæus, and the like. Sometime to we follow of purpose the Scriptures phraſes as, The kele of fire, according to Grecce and \[\begin{align*} \text{Latine} \end{align*}\]
TO THE READER.

Latin. Which we might say perhaps, the firy bel, by the Hebrue phrase in such speaches, but not, bel fire, as commonly it is translated. Likewise Luc. 4, 36. What word is this, that in power and authoritie he commaundeth the vncleane spirits? as also, Luc. 2. Let vs passe over, and see the word that is done. Where we might say, thing, by the Hebrue phrase, but there is a certaine maiestie and more signification in these speaches, and therefore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phrase, then it is the English. And why should we be squamish at new vs worde or phrases in the Scripture, which are necessarie: when we do casily admit and follow new words coined in court and in corybalt or other secular wrtings?

Vve add the Greeke in the margent for divers caues. Sometime when the sense is hard, that the learned reader may conferer of it, and see if he can helpe him self better then by our translation. As Luc. 11. Nonne est lassus qui est, and againe, Quod super est date eleemosyna. Vv vve ha. Sometime to take away the ambiguous of the Latin or English, as Luc. 11. Et domus supradomum cadet. Which we must needs English, and house upon house, shall fall. by the Greeke, the sense is not, one house shall fall upon another. But, if one house rise upon it self, that is, against it self, it shall perish, according as he speaketh of a kingdom devided against it self, in the worde before. And Acts. 14. Sacerdos loius qui erat in the Greeke, qui is referred to Jupiter. Sometime to satsifie the reader, that might otherwise conceive the translation to be false. As 1 Cor. 4. 7. But in every thing by prayer and supplication, let your requests be known to God, vv vve, not, in al prayer, as in the Latin it may seeme. Sometime when the Latin neither doth, nor can, reache to the signification of the Greeke word, we add the Greeke also as more significent. Illi soli servientes, him only shall thou serve, adipiscas. And Acts. 6. Nicolas a stranger of Antioche, apostates, and. Acts. 9. The seruice, id eplia, and Eph. 3, to persue, inflanas are omnia in Christo. And, vi rerum est haec gratias des. Eph. 6. Put on the armour of our Lord. And a number the like. Sometime, when the Greeke hath two senses, and the Latin but one, we add the Greeke. 1. Cor. 1. By the exhortation where with vs we also are exhorted. The Greeke signifieth also conflation & c. and 1 Cor. 10. But having hope of your faith increasing, to be vs. where the Greeke may also signifie, as or when your faith increaseth. Sometime for advantage of the Catholike cause, when the Greeke maketh for vs more then the Latin. As, Seniores, prodeligos. Vi digni laboro anima, quis suscindatur, ti ejo omnium. Prateps, regia, vges, & Io. 2. xipan, Pastre et rege. And sometime to shew the false translation of the Heretike. As when Beca faith, Hor paculum in meo fuscum. qui, ti othyro ti trophi omni ti ejo omnium. Luc. 22, & Qui oporit seco ratusi, & all inas res. Acts. 3. Thus vve the Greeke diuers wais, & effecte of it as it is worthie, & take al commoditie thereof for the better understanding of the Latin, which being a translation, can not atwaies attaine to the full sense of the principal tonge, as vve see in al trannslations.

Item vve add the Latin vs word sometime in the margent, vven when either vve cap not fully expressifie it, (as Act. 8. They tooke order for Steuens funeral, and. Acts. 2. 1. Stephos, and. Acts. 4. 8. They take not vs word, Non omnes captiune.) or vven when the reader might thinke they may not be as vve tranlate, as, Act. 8. A forme of winde descended into the lake, and they were filled, & complete vmbre. And Ro. 5. vvehen Iesus knew that he had now a long time, quiasium multum tempus habet. meaning, in his infirmite.

This precise folowing of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of bokes, in the first page, S. Matthew.
In the beginning of books, Matthew, Paul &c. not S. Matthew. S. Paul &c.

The preface to the reader.

thev, S. Paul; because it is so neither in Greeke nor Latin, though in the topes of the leaues folowing, where we may be bolder, we add, S. Mathevy &c. to satisfie the reader. Much unlike to the Protestants our Adversaries, which make no scruple to leau out the name of Paul in the title of the Epistle to the Hebures, though it be in everie Greeke booke vvhich they translate. And their most authorised English Bibles leave out (Catholike) in the title of S. James Epistle and the rest, vvhich were famoulsly knovven in the primitive Church by the name of Catholica Epistola. Euseb. hist. Eccl. li. 2. c. 22.

An other reading in the margent.

Item, vve gieue the Reader in places of some importance, an other reading in the margent, specially when the Greeke is agreeable to the same, as Io. 4. transet de morte ad vitam. Other Latin copies haue, transiit, and fo it is in the Greeke.

Vve binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controversie, but soloy the pointing most agreeable to the Greeke and to the fathers commentaries. As Col. 1. 10. Ambu- lantes digné Deo, per omniam placentes. Vwalking worthy of God, in all things pleasing. ἀμοίβα τοῦ θεοῦ ἀποκαλυφθήσεται. Eph. 1. 17. Vve point thus, Deum Domini nostri Jesu Christi, patergloriae, as in the Greeke, and S. Chryssostom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader specially must marke, lest he finde fault, when he seeth our translation disagree in such places from the pointing of his Latin Testament.

The pointing sometime altered.

Vve translate sometime the vord 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 mill ooke one word for an other. As, In fine, not, in file, 1. Pet. 3. v. 8. praefensiam, not, praescientiam. 2. Pet. 1. v. 16. Heb. 13. Latiuerrunt, not, placentium.

Thus we have endeauored by al meanes to satisfie the indifferent reader, and to helpe his understanding every way, both in the text, and by Annotations: and withall 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 conittate hart call vs our Saviour Christ to cease these troubles & storms of his dereft spouse: in the meane time comforting our selues with this saying of S. Augustine: That Heretikes, when they receiue power corporally to affict the Church, doe exercise her patience: but when they oppugne her onely by their eui doctrine or opinions, then they exercise her virgind. De ciuit. De iiii. 18. ca. 51.
THE SIGNIFICATION OR MEANING
OF THE NUMBERS AND MARKES
USED IN THIS NEW TESTAMENT.

The numbers in the inner margin of the text, shew the number of verses in every Chapter.
The numbers in the Arguments before every Chapter, point to the same numbers of verses in the text, treating of the same matter.
The numbers in the beginning of the Annotations, signify, that the Annotation is upon such a verse of the text.
The numbers in the inner margin, or els where, joined to the citations of Scripture, if they be written 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 signifies, chap. 4. ver. 16. and chap. 5. ver. 7.
† This cross signifies the beginning of every verse.
* This mark in the text, signifies that there is an Annotation upon that word or words which follow the said mark.
* This star in the text, or in the Annotations, signifies the allegations cited over against the same in the margin, or some other thing answering thereto.
· This mark sheveth another reading in the margin. And if there be nothing in the margin, it signifies that those words are not in some copies.
□ b These notes in the text, referre the reader to the self same in the margin.
Mt. for Matthew.
Mr. for Mark.
¬ This mark signifies the ending of Gospels and Epistles.
Their beginning is knovven by the margin, where directly at the beginning of them, is set, The Gospel, or, The Epistle upon such a day.
And if it could not be set directly (because of other marginal notes) then is the mark of their beginning. And if some few by oversight be not noted in the margin, it is supplied in the table of Epistles and Gospels, at the end of this booke.

THE
THE BOOKES OF THE NEW TESTAMENT, according to the counte of the Catholike Churche.

4 GOSPELS.
The Gospel of S. Matheuvs.
The Gospel of S. Marke.

S. PAULES EPIST. 14.
The Epistle to the Romanes.
The 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 Epistle to the Thessalonians.

The 7 CATHOL. EPISTLES.
The Epistle of S. James.
The Epistle of S. Peter.
The Epistle of S. John.
The Epistle of S. Jude.
The Apocalypse of S. John.

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

The excellencie of the Canonical authoritie of the old and new Testament, is
distinckt from the books 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, whereunto every faithful & godly
understanding must be subject and obedient. There, if any thing move or trou-
ble thee as absurd, thou must not say, The author of this booke held not the truth:
but, either the copie is faultie, or the Translatour erred, or thou understandest not.
But in the worke of them that wrote afterward, which are contained in in-
finite books, but are in no case equal to that most sacred authoritie of CANONI-
CAL SCRIPTURES: in which foure of them is found even 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 the CATHOLIKE CHURCH: through whose commendation vve
beleeue both the Gospel and Christ hym self. Whereas the Sedaries measure the matter by their fantasies and opinion.
S. Augustine cont. Epist. fundamens cap. 5.

I for my part, vwould not beleeue the Gospel, vnles the authoritie of the CATHOLIKE CHURCH moued me. They therefor whom I obeyed saying, Be-
leeue the Gospel: why should I not beleeue them saying, Beleeue not. Mani-
chæus: Choose whether thou vwill. If thou wilt say, Beleeue the Catholikes: so
they vwarn me that I give no credivte vnto you: and therefore beleeuing them, I
must needs not beleeue the. If thou say, Beleeue not the Catholikes: it is not the
right way, by the Gospel to drive me to the faith of Manichæus, because I beleeued.
used the Gospel itself by the preaching of Catholikes.

Against li. de volunt. credend. cap. 14.

I see that concerning Christ him self, I have beleued none, but the confirmed and assured opinion of peoples and nations: and that these peoples have on every side possed the mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moved to beleue, that Christ did command some profitable thing? What thou (O Heretike) tell me better what he said? Whom I would not think to have been at all, or to be, if I must beleue, because thou saidest it. What grosse madness is this, to say, Belieue the Catholikes, that Christ is to be beleued: and learne of us, what he said.

Against cont. Faustum li. 11. cap. 1.

Thou sesst then in this matter what for the authority of the Catholike Church hath, which even from the most grounded and soundest states of the Apostles, is established until this day, by the line of Bishops succeeding one an other, & by the consent of so many peoples. Where ther thou sayst, This is Scripture, or, this is such an Apostles, that is not: because this soundeth for me, and the other against me. Thou them are the rule of truth, whatsoever is against thee, is not true.

No heretikes have right to the Scripture, but are usurpers: the Catholike Church being the true owner and faithful keeper of them. Heretikes abuse them, corupt them, and utterly seek to abolish them, though they pretend the contrary.

Tertullian b. De presc. prescript. in the Catholike Church speaking thus to all Heretikes.

What are you, when, and from whence came you? What doe you in my possession, that are none of mine? By what right (Marcion) doest thou cut down my wood? Who gave the licence (O Valentine) to turne the course of my fountain? By what authority (Apelles) doest thou remove my bounds?

And you the rest, why do you so defy and seeke for these companions at your pleasure? If it is my possession, I possesse it of old, I have asured origins thereof, even from those authors, whole the thing was. I am the heire of the Apostles, As they providfed by their testament, as they committfed it to my credite, as they adiured me, so doe I hold it. You surely they disheritied all vayes and haue cast you of, as forainers, as enemies.

Against in the same book.

Encountering with such by Scriptures, as aileth nothing, but to overturn a man's stomake or his braine. This heresie receiuedeth not certaine Scriptures: and if it do receiue some, yet by adding and taking away, it perverteth the same to serve their purpose: and if it receiue any, it doeth not receiue them wholly: and if after a sort it receiue them wholly, none thelesse by dis十足ing divers expostions, it turneth them clean an other vsay & c.

Yet do they vaunt them selues of Scriptures exceedingly, but they are never the more to be trusted for that.

S. Hieron aduersus Lucifriam in fine.

Let them not flatter them selues, if they feeme in their owyne conceite to affirme that which they say, out of the chapters of Scripture: whereas the Divell also spake some thinges out of the Scriptures, and the Scriptures consiit not in the reading, but in the understanding.

Vincentius
Vincentius Lrinensis li., cont. prophanas hæresum Nouationes.

Here perhaps some man may ake, whether heretikes also are not the testimonies of divine Scripture. Yes in deede do they, and that vehemently. For thou shalt see them flie through every one of the Sacred books of the Law, through Moses, the books of the Kings, the Pahmes, the Apostles, the Gospels, the Prophets. For, whether among their owne followers, or strangers: whether privy or publike: whether in talke, or in their books: whether in baskets, or in the breastes: they say, allege nothing of their own, which they endeavour not to shadow with the words of Scripture also. Read the workes of Paulus Samogetsus, of Priscillian, of Eunomius, of Iouinian, of the other plagues & petilences: thou shalt finde an infinite heape of examples, which is not a painted & coloured with the sentences of the new or old testament. But they are so much the more to be taken heed of, & to be feared, the more secretly they lurke under the shadowes of Gods divine law. For they know their flines would not easily please any man at all, if they were breathed out nakedly & simply them selues alone, & the more they sprinkle them as it were with certaine precious spicies of the heavenely world: to the end that he which would easily desipe the error of man, may not easily condemne the oracles of God. So that they doe like vnto them, which when they will prepare certaine bitter potions for children, do first anoint the brimmes of the cup with hone, that the vnwaricage, yf when it shal first feel the fivetnes, may not fear the bitterness.

5 The cause why, the Scriptures being perfite, yet vve vse other Ecclesiastical writings & tradition.

Vincentius Lrinensis in his golden booke before cuted, adversus prophanas hæresum Nouationes.

Here some man perhaps may ake, for asmuch as the Canon of the Scriptures is perfite, and in all pointes very sufficient in it selfe, what neede is there, to joyneth therefore to the authoritie of the Ecclesiastical understanding? 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 way, & some an other way, so that there may almost as many senes be picked out of it, as there be men. For, Nouarian doth expound it one way, and Sabel-lius, an other way, otherwise Donatus, otherwise Aries, Eunomius, Macedonius, otherwise Photinus, Apollinaris, Priscillianus, otherwise Iouinian, Pelagius, Celestius, lastly otherwise Nestorius. And therefore very necessarie it is, because of the great vvendinges and turninge of divers errouers, that the line of Propheticall and Apostollical interpretation, be directed according to the rule of the Ecclesiasticall and Catholike sense or understanding.

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

Of such articles of religion as are kept and preached in the Church, some were taught by the written vworld, other some have receiued by the tradition of the Apostles, delivered vnto Vs as it were from hand to hand in mystere secretly: both which be of one force to Christian religion: and this no man will deny that hath any little skill of the Ecclesiasticall rites or customes. For if we goe about to reiect the customes not contained in Scripture, as being of small force, we shall vvritingly and vvnravenge mangle the Gospel it selfe in the principal partes thereof, ye rather, we shal abridge the very preaching of the Gospel, and bring it to a bare name.

THE
THE SUMME OF THE NEW TESTAMENT.

That which was the summe of the Old Testament, to wit, Christ and his Church, as St. Augustine faith catechizing the Augustinian, ignorant: the very same is the summe of the New Testament also, cap. 3. 4.

For (as the same St. Augustine faith 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 thersupon our Saviour said: I am not come to breake the Law or the Prophets, but to fulfill them. For assuredly I say vnto you, til heaven and earth passe, one iote or one tittle shall not passe of the Law, till all be fulfilled. In which vwords he sheweth plainly, that the New Testament is nothing els but the fulfilling of the old.

Therefore to come to the partes: The Gospells doe tell of Christ himselfe (of whom the Old Testament did foretell) and that even from his coming into the world, unto his going out thereof againe. The Acts of the Apostles doe tell of his Church beginning at Hierusalem the headtie of the Ierues, and of the propagation thereof to the Gentiles and their headtie Rome. And the Apocalypic doth propheze of it, even to the consummation thereof, which shall be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moved, partly of good life and good order.

The Summe of the 4 Gospells.

The Gospells doe tell historically the life of our Lord Iesus, shewynge plainly, that he is Christ or the king of the Ierues, whom vntil that time of the Old Testament, they had expected, and vvished, that they of their owne mere malice and blindness (the iniquity beginning of the Seniors, but at the length the multitude also confining) vould not receave him, but ever sought his death: which for the Redemption of the world, be at length permitted them to compass, they deying thereby most safely to be refusid of him, and so his Kingdom or Church to be taken away from them, and given to the Gentils. For the gathering of which Church after him, he chooseth Twelve, and appointeth one of them to be the chief of al, with instructions both to them and him accordingly.

The storie hereof is written by vs: which in Execheil and in the Apocalypse are likened to four learning creatures, every one according as his book begins. S. Matthew to a Man, because he beginneth vvith the pedigree of Christ as he is man. S. Mark to a Lion, because he beginneth vvith the preaching of S. John Baptist, as it were the roaing of a lion in the wildernes. S. Luke to a Calf, because he beginneth vvith a priest of the Old Testament (to vvit, Zacharie the father of S. John Baptist) which Priestslihood was to sacrifice calves to God. S. John to an Egle, because he beginneth vvith the Diuminitie of Christ, flying so high as more is not possible.

A The
The first three do report at large what Christ did in Galilee, after the imprisonment of S. John Baptist. Wherefore S. John the Evangelist writing after them all, doth on this doinges in Galilee (saucelot one, which they had not written of, the wonderful bread which he told the Casburnaiets he could and would give, Io. 6.) and reporteth first, what he did while Is John Baptist was preaching and baptizing: then, after John's imprisoning, what he did in Jerusalem every year about Easter. But of his Passion all four do verue at large.

Where it is to be noted, that from his baptizing, (which is thought to have been upon Trousesidday, what time he was beginning to be about 30 yeare old, Luk. 3.) unto his passion, are numbered three months and three yeere, in which there were also 4 Easters.

The argument of S. Matthewes Gospel.

S

Matthayues Gospel may be well divided into vne partes. The first parte, as touching the Infancie of our Lord Jesu: Chap. 1 and 2.

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

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

The fourth, of his coming into Jerusalem, toward his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Jerusalem: chap. 21 unto the end of the book.

O

Of S. Matthew we have Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3.

Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And one of them againe he was chosen (and none but he and S. John) to be one of the foure Evangelistes. Among which foure also, he was the first that wrote, about 8 or 10 yeeres after Christes Asension.

THE
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO MATTHEW.

CHAP. I.

HE booke of the * generation of Iesvs Christ, the sonne of Dauid, the sonne of Abraham.

† * Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethern: † And Iudas begat Phares and Zaram of " Thamar. * And Phares begat Elron. And Elron begat Aram. † And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. † And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. † And Iesse begat Dauid the King. And * Dauid the King begat Salomon of her that was the wife of Vrias. † And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. † And Asa begat Io-faphat. And Io-faphat begat Ioram. And Ioram begat Ozias. † And Ozias begat Joatham. And Joatham begat AchaZ. And AchaZ begat Ezechias. † And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. † And Josias begat Iechonias & his brethern * in the Transmigration of Babylon.

† And after the Transmigration of Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabei. † And Zorobabei begat Abiaud. And Abiaud begat Eliacim. And Eliacim begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim, And Achim begat Eliud. † And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob
THE GOSPEL

Chapter 1

begat "Joseph the " husband of MARIe: " of whom was borne IESVS, who is called CHRIST. †

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

† And the generation of CHRIST was in this wise. 18 When his mother MARIe was espoused to Joseph, before they came together, she was found to be with child by the Holy Ghost. †Whereupon Joseph, for that he was a just man, 19 & would not * put her to open shame: was minded secretly to dismiss her. † But as he was thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Joseph sonne of David, feare not to take MARIe thy wife. for that which is " borne in her, is of the Holy Ghost. † And the shal 21 bring forth a sonne: and thou shalt call his name IESVS. For he shall save his people from their sinnes. † † And 22 this was done that it might be fulfilled which our Lord spake by the Prophet saying, † Behold a Virgin shall be with child, 23 and shall bring forth a sonne, and they shall call his name Emmanuel, which being interpreted is, God with vs. † And Joseph rising vp from sleepe, 24 did as the Angel of our Lord commanded him, and took his wife. † And he knew her not till she brought forth her first-borne sonne: and called his name IESVS.

ANNOTATIONS

Chap. I.

1. Thamar. Christ abhorred not to take flesh of some that were ill, as he chose Judas among his Apostles: Let not vs didlyume to receaue our spiritual birth and sustenance of such as be not always good.

16. Joseph. Joseph marrying our Lady as neere of kinne (for so was the * law) by his pede-

dgree the wheth her, and consequently Christes pedegree from David.


23. A Virgin. As our Lady being a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de Virg. ex. 2.

23. And bring forth. The Heretike Iouian is here refuted, holding that her virginity was corrupted in bringing forth Christ. Aug. lib. 23. Li. cent. Iouian. c. 2.

25. Tib.
CHAP. II.

WHEN Jesus therefore was born in Bethlehem of Juda in the days of Herod the King, when Herod the King hearing this, was troubled, and all Hierusalem with him. And assembling together all the high Priestes, & the Scribes of the people, he enquired of them where Christ should be born. But they said to him, In Bethlehem of Juda. For so it is written by the Prophet:

Then Herod secretly calling the Sages, learned diligently of them the day where in Christ should be born, & sent them into Bethlehem, saying, Go, and inquire diligently of the Child that the Captains that shall rule my people Israel. And when you shall find him, make report to me, that I also may come and adore him.

Who having heard the king, went their way: and behold the Starre which they had seen in the East, went before them, until it came and stood over where the Child was. And being the Starre, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary his mother, and falling down adored him: and opening their treasures, they offered to him such gifts: gold, frankincense, and myrrhe. And having received an answer in sleep that they should not return to Herod, they went backe other way into their country.

And after they were departed, behold, an Angel of our Lord appeared in sleep to Joseph, saying: Arise, & take the Childe & his mother, & flee into Egypt: and be there until I shall tell thee. For it shall come to pass, that Herod will seek the Child to destroy him. Who arose, & took the Childe and
and his mother by night, and retir'd into Egypt: and he was there until the death of Herod: "that it might be fulfilled, which was spoken of our Lord by the Prophet, saying, "Out of Egypt have I called my Son."

† Then Herod perceiving that he was deceived by the Sages, was exceeding angry: and sending "murdered all the children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time whereof he had diligently sought out of the Sages. † Then was fulfilled 17 that which was spoken by Jeremiah the Prophet saying, "A voice in Rama was heard, crying out and much wailing: Rachel, weeping, 18 her children, and would not be comforted, because they are not."

† But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Egypt, saying, Arise, and take the child, his mother, and go into the land of Israel, for they are dead that sought the life of the child. † Who arose, and took the child and his mother, and came into the land of Israel. † But hearing that Archelaus reigned in Judaea for Herod his father, he feared to go thither: and being warned in a dream, retired into the quarters of Galilee. † And coming he dwelt in a city called Nazareth, that it might be fulfilled which was said by the Prophetess: That he shall be called a Nazarite.

**Annotations**

1. Behold. Our Lords apparition or Epiphany to these Sages being Gentiles, their Pilgrimage to him, and in them the first homage of Gentiles done unto him the twelfth day after his Nativity, and therefore is Twelfth day highly celebrated in the Catholic Church for joy of the birth of vs Gentiles. His baptism also and first miracle are celebrated on the same day.

2. Stark. Christ's Nativity depended not upon this date, as the Priscillianists falsely affirmed, but the date upon his Nativity, for the sense whereof it was created. Greg. Greg. H. e. 10.

3. Come to adore. This coming to far of devotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his person: and warranted 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 question of their law and religion, and be they never so, are often forced to lay the truth by privilege of their vocation: as here and after, they did concerning the true Messiah.

5. Adore him. This body (In Christ. Christ. Dom.) the Sages adored in the cribbe. Ver vs at the Adoration of the Lord, imitate them, that feft him not now in the cribbe, but on the altar: not a woman holding B. Sacrament, but the Priest present, and the Holy Ghost power'd out abundantly upon the sacrifice.

6. Treasures. These treasures are as in the first fruits of whose riches and gifts, which Psal. 72. 14 (according to the Prophecies of David and Esay) Gentiles should offer to Christ and his Church, and now have offered, specially from the time of Constantine the Great. As also the three Sages, being principal men of their Country, respect the whole state of Princes, kings, and Emperours, that were according to the said Prophecies to bequeath in Christ, to humble them Christ, sets his cross, to foster, encrease, adorn and defend his Church. Whereupon it is all a very Theophyl, convenient and acceptable tradition of antiquity, and a received opinion among the faithful, not Christ Dehacking testimonies of ancient writers, and much for the honour of our Saviour, that their three Kings also were Kings: to write, either according to the state of those Countries, Where the Princes Prima. 20 were.
According to S. Matthew.

Either 1. 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 dwell within a small compass: or as * Jobes three freundes are called kings. These are commonly called the three kings of Oleng, because their bodies are there, translated thither from the East Countries: their names are said to have been Gaspar, Melchior, Balthasar.

11. Gifts.] These Sages were three, and their gifts three, and ech one offered euery of the three, to express our faith of the Trinity. 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 temp.

13. Out of Agripp.] This place of the Prophete (and the like in the new Testament) here applied to Christ, Wheres in the letter it might seeme otherwife, teacheth vs how to interprete the old Testament, and that the principal sense is of Christ and his Church.

14. Murdered.] By this example we see how great credite we owe to the Church in Canonizing Saints, and celebrating their holy daies: by whose only Warrant, without any word of Scripture, these holy Innocents been honoured for Martyrs, and their holy day kept ever since the Apostles time, although they died not voluntarily, nor at all being circumspect, and some the children of Pagans. Aug. ep. 28. Orig. bo. 2. in diversis.

CHAP. III.

John Baptist by his Ermites life, by his preaching and baptisme, calleth al unto penance, to prepare them to Christ. 10. He preacheth to the Pharisees and Sadducees, threatening to them (unless they truly doe penance) reprobation here and damnation hereafter: and for salvation sendeth them to Christ and his baptisme. Which being far more excellent then John's, yet Christ him self among those penitents woulde faile to come unto John's baptisme, where he hath testimonies from heaven also.

1. Thas s in those daies * cometh John the Baptiste preaching in the desert of leviwrie, &c saying,

'Doc penance: for the Kingdom of heaven is at hand.' For this is he that was spoken of by Esay the Propheter, saying, A voice of one crying in the desert: Prepare ye the way of our Lord, make straight his pathes. And the sayd John had his garment of camels heare, & a girdle of a skinne about his loynes: and his meate was locusses & vvilde honie.

5. Then went forth to him Hierusalem & al leviwrie, and al the countrey about Iordan: & were baptizd of him in Iordan, confessing their sinnes. And seeing many of the Pharisees & Sadducees coming to his baptisme, he sayd unto them:

Ye vipers brood, vwho hath shewed you to alee from the vvrathe to come? Yeld therefore vvfruite vvorthie of penance.

9. And delite not to say vwithin your selues, vve haue Abraham to our father. For I tell you that God is able of these fstones to raise vp children to Abraham. For novv the vvaxe is put to the roote of the trees. Every trey therefor that doth not yeld good fruite, shall be cut downke, &e 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, whose shoes I am not vvorthie to beare, he shal baptize you in the Holy Ghost & fire.

* Mr. 1, 8

1. Lu. 16. 10. 1, 26. 16. 19, 4.
& fire. † Whose fann is in his hand, and he shal cleane purge 12 
is " floore,and he vvil gather his vvheate into the barne, but 
the chaffe he vvil burne vvith vnquenchable fire.

† Then cometh I es vvs from Galilee to Iordan, vnto John, 13 
to be baptized of him. † But John stayed him, saying, I ought 14 
to be baptized of thee, and comest thou to me? † And I es vvs 15 
answering, sayd to him, Suffer me for this time, for so it be-
cometh vs to fullifal infirme. Then he suffred him. † And 16 
I es vvs being baptized, forthwith came out of the vvater; 
and loe the heauen vvere "opened to him,and he saw the Spi-
rit of God descending as a dove, & coming vpon him. † And 17 
behold a voyce from heauen saying, This is my beloved 
sonne, in vwhom I am vvel pleased.

ANNOTATIONS

CHAP. III.

Exemites.

1. "Defers.] Of this word defers (in Greek eermov) commeth the name Eremitas, and Eremites, 
that live a religious and austere life in deserts and solitary places, by the example of S. John Bai-
pisth, whom the holy Doctors therefore call the Prince and as it were the author of such profession.
S. Chrys. bo. i in Marcum & bo. de lo. Baptifisa. Hiero. ad Euseb. de euseb. vtr. 1fl. li. 2. c. 15 
de dixit off. Bernardus de excel. lo. Baptifisa. Wherewith the Protestants are so offended that * they say, 
S. Chrysostom spake rashly and vnnearly. And no man, unless the Evangelist himself in this 
place maks the perfect mate of penance and Eremitical life, for defect or wilderness, for 
his tough and rude apparel, for abasing from all delicate mates (according to our Sanctors 
testimonie also of him Mt. 11, 8. Luc 7, 33) they are not ashamed to peruse all. With this strange 
commentarie, that it was a defect * full of towns and villages, his garment was * chamels, his 
mate * such as the country gueze and the people thereof: to make him thereby but a common 
man like to the rest, in his manner of life: clean against Scriptures, fathers, and seafon.

3. "De penaunce."
So is the Latin, word for word, so readeth al antiquite, namely S. Cyprian 
ep. 52. often, and S. Augustine ld. 15. Confes. c. 12. and it is a very usul speache in the New Testa-
ment, specially in the preaching of S. John Baptist, * Christ him selve; and the Apostles to signifie 
perfect penance, which han not only confession and amendement, but contrition or forow 
for the ofente, and painefull satisfaction: such as S. Cyprian speaketh of in the forefaide epistle.
But the Admenaries of poynt (as * namely Beza protesteth) mislike this interpretation, because 
it fauoureth Simplicity for sinne, which they cannot abide: Where it they pretend the * Greek 
word, we send them to these places Mat. 11, 21. Lu. 10, 14. 1 Cor. 7, 9. Where it must needs signifie, 
forowful, painefull, and satisfactione repenent, we tell them also that * S. Baiil a Greek Doctor 
calleth the Simplices repentance with falling and heartedloth and afhes, by the same Greek word 
"pesonistes." And more we will tell them in other places.

6. "Confing their sinnes.] John did prepare the way to Christ and his Sacraments, not only 
by his baptisme, but by inducing the people to confesse their sinnes. Which is not to ac-
knowledge them soles in maner generally to be sinners, but also to rive every man his sinnes.

8. "Fruite Worthe.] He preacheth satisfaction by doing worthy fruites or workes of penance, 
which is (as S. Hieron faith in 2 Thel) falling, praying, alphs and the like.

11. "In water.] Johns baptisme did not remitte sinnes, nor was comparable to Christis Baptisme, 
where it is playne and in manie other places. Hiero. ada. Lucifer. Aeg. de Bapt. cont. Donat. li. 5 c. 
s. 10, 11. Yet it is an article of our Aduer. thartonne is no better then the other, which they say 
not to extol John, but to derogate from Christis baptisme, so far, that they make it of no more 
value or efficace for retribution of sinnes, and grace, and justification, then was John: thereby to 
maintaine their manifold heresies, that Baptisme takest not away sinnes, that a man is no cleaner 
not suffer by the Sacrament of Baptisme then before, that it is not necessarie for children unto 
 Salvation.
HEN * IESVS was ledde of the Spirit  
into the " desert, to be tempted of the Deuill. † And when he had " fasted foure  
daiies and foure nightes, afterwaerd he  
was hungrie. † And the tempter approched & layd to him, If thou be the sonne  
of God, command that these stones be  
made bread. † Who answered & said, It is vvritten, Not in bread  
one doth man live, but in every word that procedeth from the mouth of God.  
† Then the Deuill tooke him vp into the holy citie, and set  
him upon the pinnacle of the Temple, and layd to him, If thou  
be the sonne of God, cast thy self downe, for " it is vvritten.  
That he will giue his Angels charge of thee, & in their hands that they hold thee vp,  
lest perhaps thou knocke they foote agaynst a stone. † IESVS layd to him  
againe, It is vvritten, Thou shalt not tempe the Lord thy God.  
† Again the Deuill tooke him vp into a very high mountaine;  
and he shevved him al the Kingdoms of the wworld, and the  
glotie of them, † and layd to him, Al these vvil I giue thee, if  
falling downe thou vvilt adore me. † Then IESVS sayth  
to him, Auant Satan; for it is vvritten, The Lord thy God shalles thou  
adore, &c. him onely shalt thou serve. † Then the Deuill left him: and  
behold Angels came, and ministrift to him. †  
† And when IESVS had heard that Iohn was deliuered  
vp, he returnd into Galilee: † and leauing the citie Nazareth,  
came & dvell in Capharnaum a sea to vyme, in the borders of  
Zabulon & Nepthali, † that it might be fulfilled vvhich vvas  
sayd by Elay the Prophet. † Land of Zabulon & Land of Nepthali, the  
way of the sea beyond Jordan of Galilee, of the Gentils: † the people that sat in  
darkenesse, hath seen great light: and to them that sate in a country of the shadow  
of death, light is risen to them. † From that time IESVS began to  
preach
preach, and to say, "* Doe penance, for the Kingdom of heaven is at hand."

† And *Iesus* *walking by the sea of Galilee,* *savvivvo* 18 brethren, Simon *who is called Peter,* & Andrew his brother, casting a nette into the sea (for they were fishers) † & he sayth 19 to them, Come ye after me, and I will make you to be fishers of men. † But they incontinent leauing the nettes, followed 20 him. † And going forward from thence, he savv *other vvovo* 21 brethren, James of Zebedee & John his brother in a shippe vwith Zebedee their father, repayning their nettes: and he called them. † And they furthvwith left their nettes & father and 22 followed him. †

† And *Iesus* *went round about all Galilee,* teaching in 23 their Synagogues, & preaching the Gospel of the Kingdom: and 4 healing every maladic and every infirmitie in the people.

† And the brute of him went into all Syria, and they presented 24 to him at that were ill at ease, diversely taken vwith diseases and tormentes, and such as wereposset, and lunatikes, and sick of the palsey, and were cured them: † And much people followed 25 him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

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**ANNOTATIONS**

**CHAP. III.**

1. *Defert.* As John the Baptift, so our Saviour by going into the defert and there living in contemplation even among brute beasts, and justly to the assaults of the Devil for our sines, giveth a warrant and example to such holy men as have lived in wilderness for penance and contemplation, called Eremites.

2. *Falsed fourtie daies.* Elias & Moyses (Saith S. Hierom) by the fast of 40 daies were filled with the familiaritie of God, and our Lord him self in the wilderness fasted as many, to leave vnto vs the solemn daies of fast (that is, Lent.) *Hier. in e. 80 Efa.* S. Augustin also hath the very like Wordes ep. 119. And generally at the ancient fathers that by occasion or of purpose speake of the Lent fast, make it not onely an imitation of our Saviours fast, but also an Apollitical tradition, and of necessity to be kept. *Contramentus Lent* (Saith S. Ignatius) *for it continueth the imitation of our Lordes conversation.* And S. Ambrofe faith plainly, that it was not ordained by men, but conferred by God: not invented by any earthly cogitation, but commanded by the heavens. *Mainfie.* And againe, that it is notne to last al the Lent. *S. Hieroms words also be most plaine: we (Saith he) faste fourtie daies, or make me Lent in a yer, according to the traditio of the Apostles, in time convenient.* This time most convenient is (as S. Augustin faith ep. 119) immeditly before Easter, thereby to communicate with our Saviours Pasion: and (as other writers do adde) thereby to come the better prepared and more worthly, to the great solemnitie of Christes Resurrection: besides many other goodly reasons in the ancient fathers which for brevite we omitte. See (good Christian Reader) 2 notable sermons of, S. Leo the Great de Quadragesima, of Lent: namely Sec. 6 and 9, where he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrofe from the 25 sermon forward in S. Bernard 7 sermons, and in many other fathers the like. *Laf. of al, note well the saying of S. Augustin, who affirmeth that by due obseruation thereof, the wicked be separated from the good, infidels from Chriftians, Hieruches from faithful Catholikes.*

6. It is...
CHA. V. ACCORDING TO S. MATTHEW.

6. It is written.] Heretics allege scripture, as here the Devil, doeth, in the false sense: the Church, with them, as Christ doeth, in the true sense, and to confute their falsehood. Aug. cont. lit. Petil. ii. 3. 11. 10. 7.
11. Him only true.] It was not said, saith S. Augustine, the Lord thy God only shalt thou adore, as it was said, Him only shalt thou love. In Greek, 

WHEREAS the Catholic Church hath always vied this holy true and necessary distinction; and there is an honour due to God only, which no other creature, were it to be vied alone, would be due to God only, which no other creature, were it to be vied alone, would have the same dignity as all others. See Euseb. Hist. Ec. ii. 6. 16. S. Hierom. Cont. Vigil. c. 13. Aug. li. 10. Cist. c. 1. Li. 1. Trin. c. 8. Conc. Nica. 3. Damas. li. 1. de Imag. Bed. in a. Luc.
17. Doe penance.] That penance is necessary also before baptism, for such as be of age, as John, for our Saviour preaching declared, both beginning with penance.
22. Healing every malady.] Christ (faith S. Augustine) by miracles gat authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquity, by antiquity established a Religion, which not only the most fond new setting of Heretics vng, deceitful wiles, but neither the drowse old error of the very Heathen with violence seeking against it, might in any part shake and cast down. Aug. de univ. cred. c. 16.

CHAP. V.

Phil. 3, the preachers rewarded, and he layeth before the Apostles their office. Secondly he professeth unto us, that we must keep the commandments, and that thereat the Scribes and Pharisees, whose justice was esteemed much perfect: but yet that it was insufficient; he [in the precept of 31 Murder, 27 Adultery, 27 Diure, 27 Swearing, 27 Reckons, 27 Usury, 27 Enemies.

Luc. 6, 20.

And seeing the multitudes, he went vp into a mountain: and when he was set, his Disciples came vnto him, and opening his mouth, he taught them, saying.

1. *Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. *Blessed are the meek: for they shall possess the land.
2. *Blessed are they that mourn: for they shall be comforted.
3. *Blessed are they that hunger & thirst after justice: for they shall have their fill.
4. *Blessed are the merciful: for they shall obtayne mercy.
5. *Blessed are the pure in heart: for they shall see God. *Blessed are the peace-makers: for they shall be called the children of God. *Blessed are they that suffer persecution for justice: for theirs is the Kingdom of heauen.
6. *Blessed are ye when they shall reade you, and persecute you, & speake al that naught is against you, vntruly, for my sake: *blessed are ye, for your reward is very great in heauen.
7. *For so they persecuted the Prophets, that were before you.

Mr. 9, 50.

Luc. 14, 34.

13. You are the *light of the earth. *But if the light leese his vertue, vvhervvth shall it be salted? It is good for nothing any more butt to be cast forth, and to be troden of 15 men.
THE GOSPEL

* candel and put it vnder a bus hel, but vpon a cadelsticke, 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 vvorke, and glorifie your father vvhich is in heauen.

† Do not thinke that I am come to breake the Law or the Prophets. I am not come to breake: but to fulfil. † For assuredly I say unto you, * til heauen and earth passe, one iote or one tittle shal not passe of the Law: til al be fulfilled. † He 20 therefore that shal * breake" one of these least commandementes, & shal so teach men: shal be called the leaft 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 justice abound more then that of the Scribes and Pharisies, you shal not enter into the Kingdom of heauē.

† You have heard that it was sayd to them of old. * Thou 22 shalt not kil, and whoso killeth, shal be in danger of judgement. † But I say to you, that whosoever is angrie vwith his 23 brother, shal be in danger of judgement. And whosoever shalt say to his brother, Raca: shalt be in danger of a coun-
cel. And whosoever shalt say, Thou soole: shalt 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 thee: † leave 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 deluere thee to the judge, and the judge deluere thee to the officer, and thou be caft into " prison. † Amen I say to thee, thou shalt nor goe out from thence til thou repay the last farthing.

† You have heard that it was sayd to them of old. * Thou 28 shalt not committte aduoturie. † But I say to you, that whoso 29 doth hee a wwoman to lust after her, hath already committed aduoturie 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 peris, rather then thy vvhole body be caft 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 peris, rather then that thy vvhole body goe into hel.

† It was sayd also, * whosoever shal dimisse his vvife, let 32 him
him giue her a bil of diuorcement.  But I say to you, whosoeuer shal dimiisse his wyfe, excepting the cause of fornication, maketh her to committe aduotrie: And he that shal marie her that is dimisshed, committeth aduotrie.

34.  Agayne you haue heard that it was saide to them of old, * Thou shalt not committ pestrie: but thou shalt performe thy othes to our Lord.  But I say to you, not to sweare at all: neither by heauen, because it is the throne of God: neither by the earth, because it is the foote-stole of his seate: neither by Hierufalē, because it is the citie of the great King. Neither shalt thou sweare by thy head, because thou cannot make one heare white or blacke.  Let your talk be, yea, yea: no, no: and that which is ouer & aboue these, is of euil.

38.  You haue heard that it was saide, * An eye for an eye, and a tooth for a tooth.  But I say to you, not to resist euil: but if one stroke thee on thy right cheeke, turne to him also the other: and to him that will contenue with thee in judgment, and take away thy cote, let goe thy cloke also vnto him.  And whosoeuer will force thee one mile, goe with him other tvvayne.  He that asketh of thee, giue to him: and to him that would borow of thee, turne not away.

43.  You haue heard that it was saide, * Thou shalt loue thy neighbour, and ** hate thine enemie.  But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: that you may be the children of your father which is in heauen, vho maketh his sunne to rifie vpon good & bad, and rayneth vpon iust & vnjust.  For if you loue them that loue you, vhat reuward shal you haue?  do not also the Publicans this?  And if you talute your brethren only, vhat do you more? do not also the heathen this?  Be you perfect therefore, as also your heauenly father is perfect.

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**Annotations**

15. For iustice.  Hereittakes and other malicioues sometime suffer willingly and stouly, but they are not blest, because they suffer not for iustice. For iustice, S. Aug. they can not suffer for iustice, that have dedied the Church, and, where found faith or charite is not, there cannot be iustice. Con. ep. Parm. l. r. c. 9. Ep. 13. Tgal. 14. Can. 2. And so by this scripture are excluded all falsa Martyres. S. Augustine often declareth, and S. Cyp. de Unit. Ex. c. 5.

Reward. In Latin and Greeke the word signifieth very wages and hire dewe for workes, and so pretuppofeth a meritorious deed.
11. The light.] This light of the world, and cille on a mountayne, and candle upon a candlestick, signifieth the Clergie, and the whole Church, so built upon Christ the mountayne, that it must needs be visible, and cannot be hid nor vnown. Aug. cons. Fulg. Donat. x. Is. 16. Euet. c. 17. And therefore, the Church being a candle not under a bullel, but shining to all in the house (that is) in the world, what I have I say more (faith S. Augelline) then that they are blind which shut their eyes against the candle that is set upon the candlestick? Trail. s. in ep. 10.

17. Tour light.] The good life of the Clergie edifieth much, and is God's great honour: whereas the comrie dith honour a him.

20. One of these?] Behold how necessary it is, not only to beleue, but to keepe all the commandements, even the very least.

21. Your justice.] It is our justice, when it is geden vs of God. Aug. in Ps. 30. Conci. De Sp. &c. lit. c. 9. So that Christians are truly just, and have in them some inherent justice, by doing God's commandements. Without which justice of worke no man of age can be saved. Aug. de fid. &c. oper. c. 16. Whereby we see salvation, justice, and justification, not to come of only faith, or imputation of Christ's justice.

23. Hell of fire.] Here is a playne difference of sinnes, some mortall that bring to Hell, some lese, and left un punished, called venial.

24. Gift at the altar.] Beware of coming to the holy altar or any Sacrament out of charite. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men, Is. 11.

33. Excepting the cause of fornication.] This exception is only to shew, that for this one cause a man may put away his wife for euer: but not that he may marry another: as it is most plain in S. Mark and S. Luke, who leave out this exception, saying: *Whosoever dieth his wife and Maritam in alia collatit, comitata ad unius, committit ad unius.* See the Annot. Luc. 19, 9. But if both parties be in one and the same fault, then can neither of them to so much as divorce or put away the other.

33. Commitum ad unius.] The knot of Matrimony is a thing of to 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 make any one upon divorce. Aug. de bo. Conci. c. 7.

35. Not to swear.] The Anabaptists here not following the Churches Injunction, but the bare letter (as other Heretikes in other cases) hold that there is no other lawfull, no not before a judge, whereas Christ speakeith agaynst raeth and useth in common talke, when there is no cause.

19. Not to resist evil.] Here also the Anabaptists gather of the letter, that it is not lawfull to goe to law for our right. As Luther also upon this place held, that Christians might not resit the Turke. Whereas this, as that which followeth, patience only is signifieth and a wil to suffer more, rather then to revenge. For neither did Christ nor S. Paulus follow the letter by turning the other cheekes. 10. 18. All. 35.
† And when ye pray, ye shall not be as the hypocrites. For the Lord loveth to stand and pray in the synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they that re ceive their reward. But when ye pray, enter into your chamber, and shut the door, and pray to your Father who is in secret; and your Father who seeth in secret will repay thee. † And when thou art praying, speak not much, as the heathen. For they think that in their much-speaking they may be heard. † Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

† Thus therefore shall you pray. Our Father who art in heaven...

† And when ye shall have fasted, be not as the hypocrites, for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. † But when ye shall fast, anoynote thy head, and your hair shall fall down to thy father, which is in secret; and your Father which seeth in secret will repay thee.

† Heap not up to your selves treasures on the earth, where the rust and moth do corrupt, and thieves dig through and steal. † But heap up to your selves treasures in heaven, where neither the rust nor moth do corrupt, and where thieves do not dig through and steal. † For where thy treasure is, there is thy heart also. †† The candel of thy body is thine eye. If thine eye be simple, thy whole body shall be lighted. † But if thine eye be saught, thy whole body shall be darkened. If then the light that is in thee be darken, the darkness it self how great shall it be?

† No man can serve two masters. For either he shall hate the one, and love the other: or he shall lust of the one, and contemne the other. Ye cannot serve God and Mammon.

† Therefore I say unto you, be not careful for your life, what you shall eat, neither for your body, what payment you shall put on.
put on. Is not the life more then the meate: and the body more then the payment? † Behold the soules of the ayre, that they lye not, neither escape, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they? † And vvhich of you by caring, can add to his stature one cubite? † And for payment why are you careful? 28 Consider the lilies of the field ho: they grove: they labour not, neither do they spinne. † But I say to you, that neither Salomon in all his glorie was arrayed as one of these. † And if the grasse of the field, vvhich to day is, and to morrow is cast into the oce, God doth so clothe: how much more you O ye of very small faith? † Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? † for all these things the Father doth seke after. For your father knoweth that you neede al these things. † Seek therefore first the Kingdom of God, & the justice of him: and all these things shall be given you besides. † Be not therefore careful therefore for the morrow: For the morrow day shall be careful for it selfe. Sufficient for the day is the eul thereof.

ANNOTATIONS

Chap. VI.

1. Justice. Hereby it is playne that good works be justice, and that man doing them doeth justice, and is thereby jouu and justified, and not by faith only. Al which justice of a Christian man our Savior hadde in these three works, in Almes, fasting, and prayers. Aug. in Ps. 9, 10.

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

5. Hypocrisy. Hypocriue is forbidden in all these three works of justice, and not the doing of them openly to the glory of God and the profite of our neighbour and our owne advantage, for Christ before (c. y.) biddeth, saying: Let your light so shine before men, & &c. And in such works S. Gregorius rule is to be followed, The workers to be in publice, that the intention remaine in secrees. Hos. 11 in Euang. 9, 10.

7. Much praying. Long prayer is not forbid., for Christ his self spent whole nights in prayer, and he layth, we must pray always, and the Apostle exhorteth to pra. Without intermission, and the holy Church from the beginning hath had her canonical hours of prayer: but idle and voluntary babbling, either of the heathens to their goddes, or of heretics, that by long rhetorical prayers thinke to persuade God: whereas the Collects of the Church are more breue and most effectual. See S. Augustine Ep. 121, c. 9, 10.

11. Super substantial bread. By this bread so called here according to the Latin word and the Greeke, we doe 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 eat his body. Oppr. de orat. Dn. Aug. ep. 121 c. 11. And therefore it is called here Super substantial, that is, the bread that paffeth and exelleth at creatures. Hier. in 2. Tit. in 6. Mat. Amb. &c. de Sac. c. 4. Aug. ser. 28. de verb. Dn. Hist. Mat. 3. Germanius in Theoria.

13. Dettes. These dettes doe doe signific not only mortal finnes, but also venial, as S. Augustin often teacheth: and therefore every man, be he never so liu, yet because he can not liue without venial finnes, may very truly and ought to say this prayer. Aug. cont. duae ep. Pelag. ii. c. 10. vii. 31 de Civit. 6. 37.
CHAP. VII.

In Expos.

1. Leadst us not.] S. Cypr. readeth, Nemo patiatur nos indueri. Sufferst us not to be led, as S. August. Orat. Do.

2. As fine noteth li. de bo, prov. e. 6. and fo the holy Churche under standeth it, because God (as S. James fayth) tempeth no man; though for our finnes, or for our probation and crowne, he permitteth vs to be tempted. Beware then of departing from this place, who according to the Calumnius opinion of faith, that God leadeth them into temptation, into whom him self bringeth in Satan for to all their hurt, to make God the author of sinne.

16. If you forgive.] This point, of forgiving our brother, when we ask for forgiveness of God, our Saviour repeateth agayne, as a thing much to be considered: and therefore commended in the parable also of the servant that would not forgive his fellow servant, Matt. 18.

17. Faile. He forbiddeth not open and publike failes, which in the Scriptures were comman
ded and proclaimed to the people of God, and the Ninivites by such failling appeased God's wrath:
but to faile for vaine grace and praise of men, and to be devious by the very face and looke to be taken for a taller, that is forbidden, and that is hypocrifise.

18. Treasures in heaven.] Treasures layd vp in heaven, must needs signifie not faily only, but plentiful almes and deedes of mercie and other good works, which God keeping as in a booke, Meritorious will reward them accordingly: as of the contrary the Apostle fayth, That for which sparingly, shall works.

19. Two Masters.] Two religions, God and Baal, Christ and Caluin, Maffe and Communion, the Catholike Churche and heretical Conventicles. Let them marke this lesson of our Saviour, that thynke they may serve al masters, al times, al religions. Agayne, these two matters doe signifie, God and the world, the fleithe and the spirit, justice and finne.

20. Careful.] Prudent prudence is not prohibited, but to much doubtfullnes and feare of Gods prudence for vs: to whom we ought with patience to commit the rest, when we have done sufficienctly for our part.

CHAP. VII.

In the third and last Chapter of his Sermon, because we know not mens endes, he biddeth vs to beware of judging, and neverthelesse to take open dogges (so he calleth them) at they be: if these works of justice seems to hard, we must pray instantley to him that giveth them. In the conclusion, he giveth one short rule of al justice: and then he exhorteth with al vehemency to the sincere way both of the Catholike fayth, and also of good life: because only faith will not suffice.

V D G E not, that you be not jud
ged. For in what judgment you judge, you shal be judged: and in what measure you mete, it shal be measured to you agayne. And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seest not?

Or how sayst thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye? 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.

Giv not that which is holy to dogges; neither cast ye your pearles before swine, lest perhaps they treadeth them with their feete, and turning al to reate you.

A ke, and it shal be given you: seeke, and you shal finde: knocke, and it shal be opened to you. For everyone that asketh, receiveth: and that seeketh, findeth: and to him
That knocketh, it shall be opened. † Or what man is there of you, whom if his child shall ask bread, will he reach him a stone? † Or if he shall ask him fish, will he reach him a serpent? † If you then being naught, know how to give good gifts to your children: how much more will your Father which is in heaven, give you good things to send them that ask him? † All things therefore speak to you, will that men do to you, do you also to them. For this is the Law and the Prophets.

Enter ye by the narrow gate, because broad is the gate, and large is the way that leadeth to destruction, and many there be that enter by it. † How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

Take ye great heed of false Prophets, which come to you in the clothing of sheepe, but inwardly are ravening wolves. † By their fruits you shall know them. Do men gather grapes of thorns, or figges of thistels? † Even so every tree that yieldeth good fruit, yieldeth good fruit; and every tree that yieldeth evil fruit, shall be cut down. † And by their fruits you shall know them.

Not every one that saith to me, 'Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven, he shall enter into the Kingdom of heaven. † Many shall say to me in that day, 'Lord, Lord,' shall not have professed in thy name, and in thy name cast out devils, and in thy name wrought many miracles. † And then shall I confess unto them, That I never knew you depart from me you that work iniquity. † Every one therefore that heareth these my words, and doeth them: shall be like a wise man that built his house upon a rocke, † and every one that heareth these words, & doeth them not, shall be like a foolish man that built his house upon the sand, † and the rain fell, and the floods came, & the winds blew, and they beat against that house, and it fell, & the fall thereof was great.

And it came to passe, when Jesus had fully ended these words, the multitude were in admiration upon his doctrine.
CHA. VIII. ACCORDING TO S. MATTHEW. 19

[29 doctrine. † For he vvas teaching them as having pover, and not as their Scribes and Pharisees.

ANNOTATIONS

CHA. VII.

1. Judges. It is no Christian part to judge of men after which be in them such good and may proceed of good meaning, or of anything inward meaning, and intentions which we can not see: of which two must beware that are to suspicious and given to deeme always the word of other men. But to say, that Judas, or an Heretike evidently known to die obstinately in heresie, is damned, and in all other playne and manifest caufes to judge, is not forbidden.

6. Holy to dether. No holy Sacrament and specially that of our Saviours blessed body, must be worthy receive, given willingly to the unworthy, that is, to them that have not by confession of al mortal limes, been examined and proued them felues. See the Annex. C. Cor. 11. 27. 28. 29.

8. Every one that affeth. All things that we affe necessarie to salvation with humility, attention, continuance, and other deceitfull circumstances, God wil undoubtedly graunt when it is bell for us.

15. Clothing of shephee. Extraordinary apparence of zeale and holines is the shephee spot in some Heretikes: but these of this time weare not that garment much, being men of variable fene. This is rather their garment common to them with all other Heretikes, to make much of the word of the Lord, and by pretended allegations, and sorte words of benediction, and specially by promise of knowledg light and liberie of the Gospel, to seduce the simple and the infall.

16. Fruites. These are the fruyes which Heretikes are known by, division from the whole Churche, division among them selves, taking to them selves new names and new maisters, inconstancy in doctrine, disobedience both to others and specially to spiritual oficers, love and liking of them selves, and God's taking of their owne knowledge above the holy Docters, corruption, falsification, and quite denying of the parts of Scriptures that specially make against them, and these be most known to all Heretikes lightly. Othersome are more peculiar to thee of our time, as incestuous marriages of vowed persons, spoyl of Churches, sacrilege and profanation of all holy thinges, and many other special points of doctrine, directly tending to the corruption of good life in all states.

21. Lord, Lord. These men have faith, otherwise they could not innocstrate. Lord, Lord: Re. 10. But here we see that to beleue is not enouh, and that not only unhelieue is sinne, as Luther teacheth. Yea Catholikes also that worketh miracles in the name of our Lord, and by never so great faith, yet without the workes of innocstrate, shall not be saued. C. Cor. 11. Agayne, consider here who they are that have so often in their mouth, The Lord, the Lord, and how little it shall availe them, that yet to little by good workes, and condemne Christian innocstrate.

CHA. VIII.

Immediately after his Sermon (to conforme his doctrine with a miracle) he cured a Leper. But above him and all other Lewe, he commended the faith of the Centurion, Who Was a Gentile: and foretold by that occasion, the vocation of the Gentiles, and reproduction of the lewe. 1. In Peter house he sheweth great gracie. 2. In the way to the sea he speaketh with two of following him: 3. And upon the sea commandedeth the tempest: 4. The Gospel on the 3. Sunday after the Epiphany.

ND vwhen he vvas come downe from the mountaine, great multitudes folovvde him: † And † behold a leper came and adored him saying, Lord, if thou vveilt, thou canst make me clean. † And IESSVS stretching forth his hand, touchd him, saying, I vvil. be thou made clean. And forthvwith, his leprosy vvas made clean. †And IESSVS sayth to Cij him
him, See thou tell no body: but goe, * chevv thy self to the "priest, & offer the " gift vwhich Moyles commanded for a testimonie to them.

† And v: when he was entred into Capharnaum, there came to him a Centurion, becheeching him, † & saying, Lord 6 my boy hath at home sicke of the palley, & is sore torment d. † And Iesus sayth to him, I vvil come, & cure him. † And 7. 8 the Centurion making answer, sayd, Lord "I am not vworthie that thou shouldest enter vnder my roofe: but only saye the vword, and my boy shal be healed. † For I also am a man 9 subject to authoritie, haung vnder me souldiers: and I say to this, goe, and he goeth: and to another, come, & he cometh: and to my seruant, doe this, & he doeth it. † And Iesus to hearing this, maruiled: and sayd to them that followed him, Amen I say to you, I have not found so great faith in Israel. † And I say to you, that many shal come from the East and 11 West, and I hal sittie dovvne with Abraham & Isaac & Jacob in the kingdom of heauen: 12 but the children of the kingdom shal be cast out into the exterior darkenesse: there shal be wveepings & gnashing of teeth. † And Iesus said to the 13 Centurion, Goe: and as thou hast beleued, be it done to thee. And the boy was healed in the same house. †

† And v: when Iesus was come into Peters house, he sayv 14 his vuiues mother layde, & in a fitt of a feuer: † and he too: 15 ched her hand, and the feuer left her, and she arose, and mini: 16 stred to him. † And v: when evening was come, they brought 16 to him many that had diuels: and he cast out the spirites vvith a vvord: and al that vvere at eafe he cured: † that it might 17 be fulfilledd vvich was spoken by Efay the Prophette saying, He tooke our insirmities, and bare our diseases.

† And Iesus seeing great multitudes about him, com- 18 maunded to goe beyond the vvater. † And a *certaine Scribe 19 came, and sayd to him, Master, I vvil folovv thee vvithersoeve: 20 ther thou shalt goe. † And Iesus sayth to him, the foxes have 20 holes, and the foules of the ayve nestes: but the sonne of man hath not vvhree to lay his head. † And * an other of his Di: 21 sciples sayd to him, Lord, permit me first to goe & bury my father. † But Iesus sayd to him, Folovv me, and "let the dead 22 bury their dead.

† And v: when he entered into the boate, his Disciples lo: 23 vved him: † and loe a great tempest arose in the sea, so 24 that
that the boate was couered with vvaues, but he slept. † And they came to him, and raised him, saying, Lord, saue vs, vve perith. † And he faith to them, Why are you fearful O ye of little faith? Then rising vp he commaunded the vvindes & the sea, and there ensued a great calme. † Moreover the men marueled saying, What an one is this, for the vvindes and the sea obey him? †

† And when he was come beyond the vwater into the countrey of the Gerasens, there mette him two that had dulaels, coming forth out of the sepulcrers, exceeding fierce, so that none could passe by that way. † And behold they cried saying, What is betwene vs and thee? Is the sonne of God? art thou come hither to torment vs before the time? † And there was not farre frome them an heard of many vvine feeding. † And the dulaels besought him saying, If thou cast vs out, send vs into the heard of vvine. † And he said to thee, Goe. But they going forth vwent into the vvine, and behold the whole heard vwent with a violence headlong into the sea:

and they dyed in the vwateres. † And the vvineheardes fled; and comming into the citie, told al, and of them that had been possessed of dulaels. † And behold the vvhole citie vwent out to meete Iesus, and vhen they saw him, they besought him that he vwould passe from their quarters.

ANNOTATIONS

CHAP. VIII.

† Priests.] The Priests of the old law (faith S. Chrysofolome) had authoritie and privilege only to determine who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law have power to purge in very deed the filth of the soule. Wherefore who [116] doth not frequently consult them, is more vrther to be punished then the rebel Dathan and his complices, priests of the holy hostel.

S. Chrysto. l. 3. de Sacerr.

† Gifts.] Our Saviour Willeth him to goe and offer his gift or sacrifice according as Moses prescribed in that case, because the other sacrifice being the holie of holies, which is his body, was not yet begonne, so faith S. Aug. li. 2. q. Euang. q. 3. & Cont. Aduers. Jeg. & Prop. li. i. e. 19. 20. * Liturgy. * Not worthy.] Orig. bo. 5. in divers. When thou eatest (faith he) and drinkest the body and blood of our Lord, he entreteth under thy rofe, Thou also therefor houling thy selfe, say: Lord non sum dexterous, sub I am not worthy. &c. So faith S. Chrysofolome in his Malle, and he saith: 'The Churche is he that receiveth it at this day in every Malle.' See S. Augustine ep. 136 ad Iau.

* His Witty sayth.] Of Peter specially among the rest, it is evident that he had a wife, but marriage.

† Lib. adu.† Lib. adu.† Lib. adu.† Lib. adu.† Lib. adu.

† Lib. adu. With their wife, as he proouched there by the very wordes of our Saviour, * He that hath left wife, * and * wife, * And so in the Latin Churche hath been always yed, that married 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 Grecoces have Priests that doe otherwife, S. Epiphanius a Grecque Doctor thally them that they doe it agaynft the ancient Canons, and Paphnutius plainly signifieth the same in the first Council of Nice. But this is most plaie, that there was never either in the Grecque Churche or the Latin, authentical example of any that married after holy Orders.

* Socrat. li. 15. 22. Let the dead.] By this we see that not only no wordly or carnall respect, but no other laudable dutie
22. THE GOSPEL CHA. IX.

dutie toward our parents, ought to stay vs from following Christ, and choosing a life of greater perfection.

26. He commanded.) The Churches (here signified by the boare or shippes) and Catholikes, are often tost with formes of perfection, but Christ who seemed to sleepe in the meanes time, by the Churches prayers awake, and maketh a calm.

CHAP. IX.

The Maisters of the Jews he confuted both with reason and miracles: 1 defendeing his remitting of sinnes, 2 his eating with sinners, 3 and his condescending to his weak Disciples until he have made them stronger. 4 shewing also in two miracles, the order of his providence among the Jews and Gentiles, leaving the one when he called the other. 5 he cures two blind men, and one possessed. 6 And shewing vvvth so many miracles together astonisht his enemies, and yet they wors and wroes, upon pitie toward the people, he thinketh of sending true pastours vnto them.

ND entering into a boate, he passed over 1 the watter, and came into his owne citie. And 2 sicke of the palsey lying in bedde. And 3 Iesus seeing their faith, said to the sicke of the palsey, Haue a good hart sonne, thy sinnes are forgiuen thee. And 4 behold they brought to him one sicke of the palsey lying in bedde. And Iesus seeing their faith, said, Wherfore thinke ye euil in your hartes? Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and walke? But that you may know that the Sonne of man hath power in earth to forgiue sinnes, (then sayd he to the sicke of the palsey,) Arise, take vp thy bedde, and goe into thy house. And he arose, and went into his house. And the multitudes seeing it, vvere 8 affrayed, and 9 glorified God that gaue such power to men.

And 10 when Iesus passed forth from thence, he saw a man sitting in the custome-house, named Mathew, and he saied to him, Folow me. And he arose vp, and folowved him. And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners came, and sate downe vvith Iesus and his Disciples. And the Pharisees seeing it, 11 sayd to his Disciples, why doth your Master eate vvith Publicans & sinners? But Iesus hearing it, sayd: They that are in health, neede not a physicion, but they that are ill at ease. But goe your vvayes and learne vvhat it is, I wil mercie, & not 13 sacrifice. For I am not come to cal the iust, but sinners.

Then 14 came to him the Disciples of John, saying, vvvhy doe you and the Pharisees 15 fast often, but thy Disciples do not fast?
15 saith, ¶ And I esv s sayd to them, Can the children of the
bridegome mourne, as long as the bridegome is with them?
But the dayes vvil come when the bridegome shal be tak-
ken away from them, and then they shal saith. ¶ And no :: Chrift signi-
beforth that the Churche shal vie fasting daies 
after his Asccen-
sion, Eph. viii.
Comp. f.d. Cest. 
Aug. tp. 89.
17 is made a greater rent. ¶ Neither do they put "new vvine
into old bottels. Otherwise the bottels breake, and the
vvinerunneth out, and the bottels perishe. But newv vvine
they put into newv bottels: and both are preferred to-
together.

Mar. 5.
22.
Luc. 8.
41.

18 ¶ As he was speaking this vnto them, behold a certaine
Gouernour approched, and adored him, saying, Lord, my
daughter is euyn now ye dead: but come, lay thy hand vpon
her, and she shal liue. ¶ And I esv s ryling vp solovved
him, and his Disciples. ¶ And behold a vwoman which vvas
troubled vvit an issue of bloud "tvvelue yeres, came behind
him, and touched the hemme of his garment. ¶ For she said
within her self, If I shal touch only his garment: I shal be
safe. ¶ But I esv s turning and seeing her, sayd, Haue a good
hart daughter, :: thy faith hath made the safe. And the vvo-
man became vwhole from that houre. ¶ And vwhen I esv s
vvas come into the house of the Gouernour, & savv minstrels
24 and the multitude keeping a fiture, ¶ he sayd, Depart: for the
vvenche is not dead, but sleepe. And they laughed him to
25 skorne. ¶ And vwhen the multitude vvas put forth, he entered
26 in, and held her hand. And the mayde arose. ¶ And this bruite
vvent forth into al that countrie.

27 ¶ And as I esv s passed forth from thence, there solovved
him twoe blinde men crying and sayng, Haue mercie on vs,
28 O tonne of David. ¶ And vwhen he was come to the hourse,
the blinde came to him. And I esv s sayth to them, "Do you
belieue, that I can doe this vnto you? They say to him, Yea
29 Lord. ¶ Then he touched their eyes, sayng, According to your
30 faith, be it done to you. ¶ And their eyes were opened, and
I esv s threatened them, sayng, See that no man know vit.
31 ¶ But they vvent forth, & bruited him in al that countrie.

Mar. 12.
22.

32 ¶ And vwhen they vvere gone forth, * behold they brought
33 him a damme man, possesed vwith a diuel. ¶ And after the
diuel vvas cast out, the damme man spake, and the multitudes
marueled sayng, Neuer vvas the like see in Israel.

¶ But
† But the Pheefies sayd: In the prince of dyes he calsth 34 out dyes.

† And Lesvus wroc: about all the cities, and towynes, teach-35 ing in their synagogues, and preaching the Gospel of the kingdom, and curing every disease, and every infirmite.
† And feigning the multitudes, he pitied them: because they were vexed, and lay like sheepe that have not a shepheard. † Then 37 he faeth to his Disciples. The haueelt surely is great, but the workeemen are few. † Pray therefore the Lord of the haueelt, 38 that he send forth workeemen into his haueelt.

ANNOTATIONS

CHA. IX.

3. He blasphemed. When hee heard Christ remite sinnes, they charged him with blaspheme. As Herode now charge his priistes of the new Testament, for that they remite sinnes: to whom he sayd, Whose sinnes you shal forgive, they are forgiven. Ex. 20.

5. Whether we say. The faithfull lewees thought (as Herode now a dasy) that to forgive sinnes was to proper to God, that it could not be comminicated into man: but Christ the Soveraigne that as to work miracles is other wise proper to God only, and yet this power is comminicated to men; it is also to forgue sinnes.

6. The fame of man in earth. Christ had power to remite 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 Curch and our sheepe Bishop and Priest according to his manhood, in respect whereof al power was given him in heaven and earth. Mar. 18, 9, 18.

8. Gloryed. The faithfull people did glorifie God that gave such power to men for to remit sinnes and to doe miracles, knowing that that which God comminicated to men, is not by his delegation, but to his glory, him selfe only being the principal worker of that work: men being only his ministers, subjuncts, and working under him, and in his comminication and authoritie.

10. To men. Not only Christ as he was man, had this power to forgue sinnes, but by him and from him the Apostles, and consecutely Priests, Mat. 18. Al power is given me. Mat. 18. What soever you shall bow in earth, that shall be bow in heaven. Ioan. 20. Whose sinnes you shal forgive, they are forgiven.

13. No sacrifice. There are the worckes of the Prophets, who spoke men then when sacrifices where offered by Godis commandement: so that it maketh not against faccicpe, but the faith that faccicpe only without merite and charitie, and generally with moral sinne, is not acceptable. The lewees offered their sacrifices dewely, but in the mean time they had no pitie nor merite on their brethren: that is it which God abhors.

14. Fall often. By the often falling of his discipules, we may easily gather that he appointed them a prescrip matter of falling, as it is certain he taught them a touche of prayer. L. 1. and 1. 17. New wine. By this new wine, he doth plainly here signific the falling and the freiter kind of life by the old botto, them that can not awa there with.

19. Twelve. This woman a Gentiile had her daught twelve yeres, and the Gouters daughter a lwee (which is here rayzed to lice) was twelve yeres old. L. 1. Marketh the allegoric hereof in the lewes and gentiles. As this woman fell sick when the wench was borne, so the Gouters went their owne ways into idoletrye, when the lewes in Abraham beleived, Agayse, as Christ here went to rayze the wench, and by the way the woman was first healed, and then the wench remeved; so Christ came to the lewes, but the gentils beleived first and were saved, and in the end the lewes that beleived alfo. H. in Mat.

21. Touche only. Not only Christes wordes, but his garment and touche thereof of any thing as him belonging, might doe and did miracles: for proceeding from his holy person to them. In all this woman returing home, set vp an Image of Christ, for remembrance of this booke, and the booke of the Image Haynd did also miracles. This image in the Image of Christ brooke down, and put his owne in thecath thereof, which was immediatly delovers by fire from heaven. But the image of Christ broken in pieces by the heathen, the Christians afterward gathering the pieces together, placed it in the Church: whereit was (as Socrates witteth) vidto his time.

28. 29.
CHAP. X.

He giveth to the Tvsueue the power of Mıraclıe, and so sendeth them to the lost sheepe of the sheepe, with instruction accordingly: and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same: and also exhorting the people to harbour his servants in such times of persecution.

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

13. Do you believe that I can?] We see here that to the corporal healing of these men he requireth only this faith, that he is able. Which faith is not sufficient to rallifie them. For how then doe the Heretics by this and the like places plade for their only inflating faith? <See the Annot. Mar. 5, 16.>

15. Pray therefore.) Therefore doth the Church pray fast in the Ember dayes, when holy Orders are given, that is, when Workeemen are prepared to be sent into the harvest. See Matt. 1, 12.

1. ND having called his tvsueue Disciples togeth, he gane them "povwer ouer vnclene spirites, that they shoule cast them out, and shoule cure all maner of diseaue, and al maner of infirmitie.

2. And the names of the tvsueue Apostles be these: the "fist, Simon who is called Peter, and Andrew his brother, James of Zebede, and John his brother, Philip and Barthleme, Thomas and Matthev the publican, and James of Alpheus, & Thaddæus, Simon Cananaes, and Judas Icariote, who also betrayed him.

5. These tvsueue did Iesus send: communding them, saying, Into the way of the "Gentiles go ye not, and into the cities of the Samaritans enter ye not: but goe rather to the sheepe that are perished of the house of Israel. And going preacher, saying, That the kingdom of heaven is at hand.

8. Cure the sicke, raise the dead, cleanse the lepers, cast out diuels: gratis you haue receuied, gratis give ye. Do not "possesse gold, nor filuer, nor money in your purses: nor a skipppe for the way, neither two coates, neither shoes, neither rodde. for the vworkeman is vworthie of his meate. And into whatsoeuer citie or towne you shal enter, inquire vwho in it is vworthie: and there tarie til you goe forth. And when ye enter into the house, salute it, saying, peace be to this house. And if so be that house be vworthie, your peace shall come vpon it. But if it be not vworthie: your peace shall returne to you. And whosoeuer shal not receive you, nor heare your vvordes: going forth out of the house or the citie "deake of the dust from your feete. Amen I say to you, it shall be"more tolerable for the land of the Sodomites and Gomortheans in the day of judgement, then for that citie.

D Behold
† Behold I send you as sheepe in the middes of vvolves. 16 Be ye therefore wise as serpents, and simple as doues. 17 And take heede of men. For they wil deliver you vp in Counsels, and in their synagoges they wil scourge you. 18 And to Presi- dents and to Kings shal you be leded for my sake, in testimo- nion to them and the Gentiles. 19 But when they shal deliuer you vp, take no thought hovv or vwhat to speake: for it hal be given you in that houre vwhat to speake. 20 For it is not you that speake, but the spirit of your father that speake- th in you. 21 The brother also shal deliuer vp the brother to death, and the father the sonne: and the children shal vile vp agaynst the parents, and shal vvorke their death, and you shal be odious to al men for my name, but he that shal persecute vnto the end, he shal be sauued. 22 And vwhen they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finis hal the cities of Israel, til the sonne of man come.

† The Disciple is not aboue the maister, nor the seruant above his lord. 24 It suffiseth the disciple that he be as his mai- ster: and the seruat as his lord. If they have called the goodma of the house Beelzebub, 25 hovv much more them of his house- hold? Therefore feare ye not them. For nothing is hid, but 26 shal not be reveale, and secreete, that shal not be knovven.

† That vwhich I speake to you in the darke, speake ye in the 27 light: and that vwhich you heare in the care, preache ye vp on the house toppes. 28 And 29 feare ye not them that kil the body, but rather feare him that can destroy both soul and body into hel. 29

† Are not vvo sparrowes sold for a farthing: and not one of them shal fall vpon the ground vvwithout your father? 30 But your very heares of the head are al numbered. 31 not therefore: better are you then many sparrowes. 32 Every one therefor that shal 33 confesse me before men, I also vvil confesse him before my father which is in heauen. 34 But he that shal denie me before men, I also vvil denie him before my father which is in heauen. 35 Do not ye thinke that I came to send peace into the earth: I came not to send peace, but the sword. 36 For I came to separate man agaynst his father, and the daughter agaynst her mother, and the daugh- ter in law agaynst her mother in law. 37 And a mans ene- mies, they of his owne house hold.
mother" more then me, is not vorthy of me: and he that loueth fonne or daughter aboue me, is not vorthy of me.

38. And he that taketh not his cross, and folovveth me, is not vorthy of me. † He that hath found his life, shal lose it: and he that hath lost his life for me, shal finde it.

39. † 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 revward of a Prophet. and he that receiueth a just man in the name of a just man, shal receiue the revward of a just man. † And vwhosoever shal give drinke to one of these little ones a cuppe of cold watter, only in the name of a disciple, amen I say to you, he shal not lose his revward. †

ANNOTATIONS

CHA. 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 gave to his Apostles power to doe them.

2. First Simon.) Peter the first, not in calling, but in preeminence, for (as S. Ambrose faith in 2 Cor. 11.) Andrew first followed our Saviour before Peter: and yet the Primacie Andrew receiued not, but Peter. Which preeminence of S. Peter aboue the other Apostles is so plainly signified in this word, First, by the judgement even of Heretikes, that Beza notwithstanding he confesseth the content of all copies both Latin and Greeke, yet is not ashamed to say that he despiseth that this word was thrift into the text by some favourer of Peters Primacie. Wherby we have also to say, that they care not more for the Greeke then for the Latin, when it maketh agaynst them, but at their pleasure say that all is corrupted.

3. Do not poffe.) Preachers may not carelesely encreas the superfluities of this life, or any thing which may be an impediment to their function. And as for necessaries, they doe their temporal living at their hands for whom they labour spiritually.

4. Aug. de Pece to this house.) As Christ him self vied their wordes or this blessing often, Peace to evert yt be, so here he biddeth his Apostles say the like to the house where they come: And so hath it.

5. Low) It may bee alwayes a most godly vie of Bishops to geue their blessing where they come. Which blessing imp. i. viii. must needs be of great grace and profit, when none but worthy persons (as here we read) might S. Chrys. take good thereof: and when it is never lost, but rewarne to the giver, when the other partie is Norn. li. not worthy of it. Among other spiritual benefits it taketh away venial lustymes. Amb. in 9. iuc.

6. Shake of the dust.) To confesse the true preachers, or not to receive the truth preached, is a very damnable sinne.

7. More tolerable.) Hereby it is evident that there be degrees and differences of damnation in Hells fire according to mens delents. Aug. li. de Bapt. c. 49.

8. Kings.) In the beginning Kings and Emperours perforected the Churche, that by the very death and bloud of Martyrs it shoulde grow more miraculy, afterward when the Emperours and kings were then idles become Christian, they vied their power for the Churche, agaynst Inudels and Heretikes. Aug. ep. 48.

9. Is that beginnes.) This is verified even at this present also, when many good Catholikes, that haine no great learning by their anfwers confound the Adveraries.

10. How much more.) No matuere therefore if Heretikes call Christes Vitus Auctichatt, when their forfathers the faithles: Jewes called Christ him self Beelzebub.

11. Confe.) See how Christ effemeth the open confessing of him, that is, of his truth in the Catholike Churche. For as wha Seyl perforected the Churche, he sayd, 'him self was perforected: so to confess him, and his Churche, is at one. Cotarriewife, see how he abhorreth them that deny him before men. Which is not only to deny any one like article of the Catholike faith comduring to vs by the Churche: but also to deny or confess the hereticks by any meanes, as by subtringing,
complying to their service and sermons, furthering them any way against Catholics, and such like.

26. ‘Not peace but sword.’ Christ came to break the peace of worldlings and sinners as when the sinner believeth in him, and the father doth not: the wife is a Catholic, and the husband is not. For to agree together in infidelity, heretick, or any other sin, is a naughty peace. This being the true meaning of Christ’s words, make that the Hereticks interpret this to maintain their rebellions and troubles which their new gospel breedeth. *Reza in no. Test. an. 1565.*

27. *Moreover.* No earthly thing, nor duty to Parents, wife, children, country, or to a man’s own body and life, can be any just excuse why a man should die, or leave him self to die or beleeue any thing, agaynft Christ or the name and faith of his Church.

28. *In the same.* Reward for hospitality, and specially for receiving an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christ’s sake, or by receiving of him in that respect as he is such an one, he shall be paraker of his merits, and be rewarded as for such an one. Whereas on the contrary side, he that receiveth an Heretike into his house and a false preacher, doth communite with his wicked works, *Ep. 2, 16.*

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CHAP. XI.

John 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. Afterward Christ doth rebuke how unworthy of credit John spake unto them: and inveigheth against the Heretikes, *who with neither of their manners or courtesy could he come unto nor was truth Christ’s ever infinite miracles:* praying God’s overthrow in this behalf, *and calling to him self al such as feel their own burden.*

ND it came to passe: when Iesaus had done commanding his twelve Disciples, he passed from thence, to teach & preach in their cities.

† And vvhenn John had heard in prison of the woorkes of Christ: sending two of his disciples, he said to him, † Art thou he that art to come, or looke vve for an other? † And Iesaus making an answer said to them, Goe and report to John vvhhat you have heard and seen. † The blinde see, the lame walke, *the lepers are made clean, the deaf heare, the dead rise againe, to the poore the Gospel is preached:† and blessed is he that shall not be scandaliz’d in me.

† And vvhenn they vvent their vway, Iesaus began to say to the multitudes of John, *What vvent you out* into the desert to see? a reede shaken with the vwind? † But vvhhat vvent you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. † But vvhhat vvent you out to see? a Prophet? yea ltel you and more then a Prophet. † For this is he of whom it is vwritten, *Behold I send mine angel before thy face, which shall prepare thy vway before thee.* †

† Amen I say to you, there hath not risen among the borne of vwomen a greater then John the Baptist: yet he that is the lesser
Luke 16, 16.

Mal. 4, 5.

Luc. 7, 31.

Mt. 3, 4.

Luc. 10, 13.

Luc. 10, 21.

12. Letter in the kingdom of heaven, is greater than he. ¶ And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it away. ¶ For all the Prophets and the Law prophesied until John;

14. ¶ And if ye will receive it, he is "Elias that is for to come." ¶ He that hath ears to hear, let him hear.

16. ¶ And whereunto shall I liken this generation? It is like to children sitting in the market-place:

19. ¶ For John came neither eating nor drinking; and they say, He hath a devil. ¶ The Son of man came eating and drinking, and they say, Behold a glutton and a wine-drinker, a friend of Publicans and sinners. And wisdom is justified of her children.

20. ¶ Then began He to upbraid the cities, wherein were done most of His miracles, for that they had not repented, ¶ two be to thee Corozan, two be to thee Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in heart:

22. ¶ But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, then for you. ¶ And thou Capernaum, thou shalt be exalted up to heaven; thou shalt be cast down to hell, for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained until this day. ¶ But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment, then for thee.

25. ¶ At that time Jesus answered and said, ¶ I confesse unto thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. ¶ Yea Father, for so hath it vvel pleased thee.

27. ¶ All things are delivered me of my Father. And no man knoweth the Son but the Father, and him to whom it shall please the Son to reveal. ¶ Come ye to me at that labour, and are burdened, and I will refresh you. ¶ Take my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. ¶ For my yoke is sweet, and my burden light. ¶
THE GOSPEL ANNOTATIONS CHAP. XI.

1. Art thou he.] John him self doubted not, for he baptized him and gave great testimonie of him before; io. 1. But because his disciples knewe him not, nor esteemed of him so much as of John their owne Master, therefore did he send them unto Christ, that by occasion of Christes answere he might the better instruct them what he was, and so make them Christes disciples, preferring them to a better Master.

Eremiatical life.

7. What went you out.] High commendation of Johns holiness, as well for his fasting, rough attire, solitary life, and continency, as for the dignity of his function.

7. into the desert.] The faithful people in all ages resorted of devotion into wildernesse to see men of special and rare holines, Prophets, Eremites, Anchorites etc. to haue their prayers or ghastly counseld. See S. Hieromon de Vita Hierosonienis.

Elias.

16. Elias.] As Elias I haue the messenger of Christes later coming, so was John his messenger and Preacher at his former coming: and therefore is he called Elias, because of his like office and like spirit. Luc. i. Gefe. ho. 1. in Ewag.

18. Easing and drinking.] The Wicked quarrellers of the world misconstrue safely at the atero and life of good men. If they be great falterers and austerely liers, they are blasphemed and counted hypocrites if they converse with other men in ordinary maner, then they be counted disloke.

Penance.

21. Penance in a cloake.] By this cloake and at this place added here and in other places, we see evidentely that Penance is not only leaving of former sines, and change or amendment of life past, nor not bare forrowfulness or retouching of our offenss already committed, but requite punishment and chastisement of our persons by such and such other meanes as the Scriptures doe els where et forth, and therefore concerning the worde also, it is rather to be called Penance, as in our translation; then (as the Aduersaries of purpose using the word) Repentance or Amendment of life; and thar according to the very vifual signification of the * Greeke word in the most ancient Ecclesiastical Greeke writers: who for Paniens (which in the Primitif Church did publike pence) say, γίνεται αυτοις παντοκρατορις, that is, Men that are doing pence. And concerning that * Dionys part of penance which is Confession, the Ecclesiastical historie calleth it by the same Greeke word, Ecl. hier. and the penitents comming to confession, το η πανεκλητος, Acts, i. 19, Soc. II. 7. 10, Soc. II. 7. 19, c. 3. in inst.

31. Little one.] These little ones do not signifye here only the vulnerable, as though Coblers tooe, and weavers and women and giles had this seuation, and therefore do understand all Scriptures and able to expound them, but here are signified the humble, whether they be learned or unlearned: as when he sayth, Unless ye become as little ones, ye shall not enter into the Kingdom of heaven. Mat. 18. 3.

And so also the greatest Doctor (who as they were most learned, so most humbled them selves to the judgement of the Catholike Church) are these little ones: and therewith, who although vulnerable, yet vauent their knowledge and their spirit of understanding aboue all anciant fathers and the whole Church, can not be of thee liele and humble ones.

16. Take [sine.] What is this light burden and sweet yoke, but his commandements, of which S. John 17. 1. Ep. 1. His commandements are not heavy: cleane contrary to the Aduerisaries that say they are impossible to be kept.

The commandements profitable.

CHAP. XII.

The blindness of the Pharisees about the Sabbath being reproved by Scriptures, by reason, and by a miracle. 1. and his death being therefore sight by them, men of wrong eare out of it as a, according as Eys had prophesied of him. 8. His青山 out of deuils also he defended against them. 11. and fifteth forth the damner they stand in for their horrid blasphemies. 18. And because they see keyes for a signe, he sheweth howe worthily they shall be dammar, and foretelling howe the deuils had possest their notion, 46. and testifying that although he be of their blood yet not they for this, but such as keeps his commandements are dear unto him.

Mr. 2 a.

23. Lu. 6. 1.

That time Jesus went through the corn 1 on the Sabbath: and his Disciples being hungrie, began to plucke the eates, and to cate.

And the Pharisees seeing them, said to him. 2 Loe, thy Disciples doe that which is not lawfull
ful for them to doe on the Sabbath-dayes. † But he sayd to them, Haue you not read what * Dauid did when he was an hunged, and they that wvere vvith him; † hovv he entred into the house of God, and did eate the loaves of proposition, vvhich it vvas not lawfule for him to eate, nor for them that wvere vvith him, * but for priestes only? † Or haue ye not read in the * Lawv, that on Sabbath-dayes the priestes in the temple do breake the Sabbath, and are vvithout blame; † but I tel you that there is herea greaer then the t[e]ple.

† And if you did knovv vvhat it is, I vvill merce, and not * sacrifice: † † See the anno-
tatii chap. 9, 13.

you vvould never haue condemned the innocentes. † For the Sonne of man is lord of the Sabbath also.

† And vvhen he had passed from thence, he came into their synagogu[e] † And * behold there vvas a man vhich had a vvi-
thered hand, and they asked him sayinge, Whether is it lawful to cure on the Sabbathes † that they might accuse him. † But he sayd to them, what man sha[ll] there be of you, that sha[ll] haue one sheepe: and if the same fall into a ditche on the Sabbathes, vvill he not take hold and lift it vp? † Hovv much better is a man more then a sheepe? † therefore it is lawfule on the Sabbathes to doe a good deed. † Then he sayd to the man, Stretch forth thy hand. and he stretched it forth, and it vv[as] restored to health eu[n] as the other.

† And the Pharisees going forth made a cōsultation against him, hovv they might destroy him. † But I [e s v s] knovving it, retired from thence: and many folovved him, and he cured them all. † and he charged them that they should not divulge him. † That it might be fulfilled vvhich was spoken by E[s] 42,1

Esaie the Prophete, saying. † Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my spirit upon him, and judgement to the Gentiles shal be shew. † He shal not contend, nor cry out, neither shal any man heare in the streetes his voice. † The reede bruised he shal not breake, and smoking flaxe he shal not extinge, shal be cast forth judgement unto victorious. † And in his name the Gentiles shal hope.

† Then * vv[as] offred to him one possesed with a devil, blinde and dumme,and he cured him, so that he spake & law.

† And al the multitudes were amazed, and sayd, Whether this be the Sonne of Dauid? † But the Pharisees hea[ting it], sayd. This feovv casteth not out diuels but in Beelzebub the Prince of the diuels. † And I [e s v s] knovving their cogitations, said to them.

Every kingdom ‡ deuided against it self shal be made herefor the
desolate: and every city or house deuided agaynst it self, shal
not stand. ✠ And if Satan cast out Satan, he is deuided against
him self: howv then shal his kingdom stand? ✠ And 27
if I in Beelzebub cast out devils: your children in vwhom do
dey cast out? Therefore they shal be your judges. ✠ But if I in 28
the Spirit of God do cast out devils, then is the kingdom of
God come vpon you. ✠ Or howv can a man enter into the 29
house of the strong, and rife his vessell, vnes he first binde the
strong? and then he wil rife his house. ✠ He that is " not with
me, is agaynst me:and he that " gathereth not with me, leaveth.
✠ Therefore I say to you, euery sinne and blasphemie 31
shal be forgiuen men , but "the blasphemie of the Spirit
shal not be forgiuen. ✠ And vvhosoever shal speake a 32
vword 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 vworld, nor " in the
vworld to come. ✠ Either "make the tree good, and his fruite 33
good: or make the tree euil, and his fruite euil. for of the fruite
the tree is knowe. ✠ You vipers broodes, howv can you speake 34
good things, vwheras you are euil? for of the abundance of
the hart the mouth speaketh. ✠ A good man out of a good
treasure bringeth forth good things: and an euil man out of
an euil treasure bringeth forth euil things. ✠ But I say vnto 35
you, that every "idle vword that men shal speake, they shal
render an account for it in the day of judgement. ✠ For of thy 36
wordes thou shalt be justified, and of thy vvordes thou shalt
be condemned.

✠ Then answered him certaine of the Scribes and Pha-
rifees, saying, Mafter, vve vvould see a signe from thee.
✠ who answered, and said to them,

The wicked and aduouerous generation secketh 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
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 Ninive shal rife in the judgemet vvith this generation, and
shal condemne it: because*they did penance at the preaching
of Ionas. And behold more then Ionas here. ✠ The* Queene 42
of the South shal rife in the judgement vvith this generation,
and shal condemne it: because he came from the endes of
the earth to heare the vvisedom of Salomô, and behold more

Then answered him certaine of the Scribes and Pharisees, saying, Master, we would see a sign from thee. He answered, and said to them, The wicked and adulterous generation seeks a sign, and a sign will not be given it, but the sign of Jonah the prophet. For as Jonah was in the belly of the whale for three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. The men of Nineveh will rise in judgment with this generation, and condemn it, because they repented at the preaching of Jonah. And behold, more than Jonah here. The queen of the South will rise at judgment with this generation, and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold more...
then Salomon here. † And * when an unclean spirit shall
go out of a man, he walketh through dry places, seeking
drest, and findeth not. † Then he faileth, I will return into
my house, whence I came out. And coming he findeth it va-
cunt, sweeneth with belions, and trimmed. † Then goeth he,
and taketh with him seven other spirits more wicked than
himself, and they enter in and dwell there: and * the last of
that man be made worse than the first. So shall it be also to
this wicked generation.

† As he was yet speaking to the multitudes, * behold his
mother and his brethren stood without, seeking to speak
to him. † And one said unto him, Behold thy mother and
thy brethren stand without, seeking thee. † But he answering
him that told him, said, "Who is my mother, and
who are my brethren? † And stretching forth his hand
upon his disciples, he said, Behold my mother and my brethren.
† For he that hath done the will of my father, that is in
heaven, he is my brother, and sister, and mother. †

ANNOTATIONS

CHA. XII.  ACCORDING TO S. MATTHEW.  33

24. In Belshazzab.] The like blasphemie agaynst the Holy Ghost is, to attribute the miracles
done by S. A. to either deod or alive, to the Diuel.

30. Not with me.] They that are indifferent to all religions, commonly and slyly called Neute-
ners, joyning them selves to neither part, let them marke these words well, and they shall see, that
Christ committed all to be agaynst him and his Church, that are not plainly and flatly with
him and it.

30. Gathereth not with me.] He speaketh not only of his owne person, but of all to whom he
hath committed the government of his Church, and specially of the chiefest ministers succeeding
Peter in the government of the whole. As S. Hierom Writing to Dianius Pope of Rome, app-
plied these words unto him, saying of al Heretikes, He that gathereth not with these, scattereth: that
is to say, He that is not with Christ, is with Antichrist.

11.  The blasphemie of the Spirit.] He meaneth not that there is any sinne so great, which God
will not forgive, or wherein a man may not repent in this life, as some Heretikes at this day affirme;
but that such heinous sinne (as namely this blasphemie of the Jews against the evident workes of
the Holy Ghost, and likewhile Antichristians he willfully refuseth to know the truth and workes
of the Holy Ghost in Gods Church) are hardly forgiuen, and seldom haue such meane grace to
repent. Otherwise among other sinnes agaynst the Holy Ghost (which are commonly reckened
fixed) one only shall never be forgiuen, that is, dying without repentance wilfully, called Final
impiety. Which sinne he committeth that dieth with contempt of the Sacrament of Penance,
obstinately refusing absolution, by the Churches ministerie; as S. Augustine plainly declareth in
these words. Whosoever he be that believeth not many sinnes to be remitted in God Church, and therefore
defieth the boundenfathers of God in so many, by a worke, if he be in that obstinat minde continued till his
life end, he is guilty of sinne agaynst the Holy Ghost, in which Holy Ghost Christ remitteth sinnes,
Ephesians 4:24, so in fine.

12. Some of man.] The Jews in their worde s finneth agaynst the sinn of man, when they
reprehended these things which he did as a man, to witte, calling him therefore, a glutton, a
great drinker of wine, a friend of the Publicans, and taking offente because he kept company
with sinnes, brake the Sabboth, and such like: and this sinne might more easely be forgiuen
them, because they judged of him as they would haue done of any other man: but they finneth

E and
and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident works of God in calling out duels, to the duell himself: and therein shall not be remitted, because it shall hardly be remitted, as we see by the plague of their plagues until this day.


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

38. Who is my mother.] The dutiful affection toward our parents and kinfolke is not blamed, but the inordinate love of them to the hinderance of our service and duty toward God. Upon this place some old Heretikes denied Christ to have any mother. Aug. li. de Vid. & Symb. c. 8.

Neitheruer was there any heretic so abjur'd, but it would seeme to have Scripture for it.

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Chap. XIII.

Speaking in parables (as the Scripture foretold of him, and as men speak for the reproba- bie leases) be the word by the parable of the Sonner, & at in the labours of his Church, three parties of sowre da prey he through the fault of the hearers. 26 and yet, by the parable of good seed and cockle (as also of the Net) that his seruants must not for all that, never while he worke, mistake any Scheisme or Separation. 27 And by parables of the little mustard seed and leaven, that not visis, spreading the three parts, preyings, and overworking of cockles, yet that fourth part of the good seed shall spreade over the world. 28 And veithal, what a treasure, and pearle it is. 29 After all which, yet his owne countrey wilt not know him.

Luke 8:4-9

One day Jesus was going out of the house, and by the sea side. And great multitudes were gathered together unto him, so that he went into a boat, & sat; and all the multitude stood in the shore, and he spake to them many things in parables, laying,

Behold the thistle vvent forth to sove. 4 And whiles he sowe, some fell by the way side, and the foules of the aire did come and eate it. 5 Other some also fell vpon rocky places, where they had not much earth; and they vnto the vnteinente, because they had not deepenes of earth; and after the sunne was vp, they parched; and because they had not roote, they vvithered. 6 And other fell among thones: and the thones grewe and choked them. 7 Other some fell vpon good ground: and they yielded fruit, the one an hundred fold, the other thrice, and an other thirtie. 8 He that hath ears to heare, let him heare.

And his Disciples came and said to him, Why speakest thou to them in parables? 9 Who answering said vnto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. For he
he that hath, to him shall be given, and he that hath not, from him shall be taken away. But he that hath, this is what the scripture says: because seeing they do not, and hearing they do not, neither do.

14. Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do.

15. But the prophecy of Isaiah is fulfilled in them: vvisheareth that heareth, and heareth not. 

16. But blessed are your eyes, because they see, and your ears, because they hear.

17. For many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. But hear you therefore the parable of the sower.

18. Every one that heareth the word of the kingdom and understandeth not, the same cometh to him and taketh it away, that he might not believe and be saved. 

19. And he that was sowed upon good ground: this is he that heareth the word, and understandeth it, and beareth much fruit in his soul.

20. But he that was sowed among thorns: this is he that heareth the word, and the care of this world and the deceitfulness of riches choke the word, and he becometh fruitless. 

21. But he that was sowed upon good ground: this is he that heareth the word, and understandeth it, and bringeth forth fruit, and yieldeth some an hundred fold, and other three score, and an other thirty.

22. And another parable he spake to them, saying, The kingdom of heaven is like unto a man that sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went. 

23. And when the owner of the house came in the morning and looked, he saw the tares. 

24. And the servants of the owner of the house came to him, and said, Sir, didst thou not sow good seed in thy field? whence then hath it tares come? 

25. And he said to them, The enemy hath done this. 

26. But he that hath ears to hear, let him hear. 

27. After the third hour he was thirsty, and seeing a fig tree afar off having nothing to eat, he came to it, and found nothing but leaves; and he said unto it, Let there be no fruit from henceforth. 

28. And when the people saw it, they marvelled. 

29. And he was angry, and said to them, Is it not possible that I should have eaten my fill, and are you hungry? turn the stones into bread. 

30. And they said unto him, Master, we have nothing to eat. He answered and said unto them, Go into the fields and gather : you will find the tree full of apples. 

31. And when the people saw it, they marvelled. 

32. And he said unto them, Even as ye have done to them, they will also do to you. For he that loveth the infidel will be hated by the infidel. 

33. But he that is good will be hated by the good. 

34. And he that sows in the field: he may reap in the same. 

35. And he that sows among thistles: he may be grieved, and beast be grieved. 

36. And he that sows among thorns: he shall be grieved, and the thorns shall be grieved. 

37. And in the same way he that sows among thistles: he shall be grieved, and the thorns shall be grieved. 

38. And in the same way he that sows among thorns: he shall be grieved, and the thorns shall be grieved. 

39. And in the same way he that sows among thorns: he shall be grieved, and the thorns shall be grieved. 

40. And in the same way he that sows among thorns: he shall be grieved, and the thorns shall be grieved. 

41. And in the same way he that sows among thorns: he shall be grieved, and the thorns shall be grieved.
gathering vp the cockle, you may roote vp the vwhelte also together vwith it. Suffer both to grow vntil the har-
vuest, and in the time of haruest I vvil say to the reapers, Ga-
ter vp first the cockle, and binde it into bundels to burne, but the vwhelte gather ye into my barne. ¶

† An other parable he proposed vnto them, saying, * The kingdom of heauen is like to a mustard seede, which a man tooke and sowed in his field. ¶ Which is the " least surely of al seedes: but vwhen it is growen, it is greater then al herbes, and is made a tree, so that the soules of the aire come, and dwel in the branches thereof. ¶ An other parable he spake to them. The kingdom of heauen is like to leaven, vvhich a women tooke and hid in three measures of meale, vntil the vwhole was leauened.

† All these things I spake in parables to the multitudes, and vvhithout parables he did not speake to them: ¶ that it might be fulfilled vvhich was spoken by the Prophet saying, ¶ I wil open my mouth in parables, ¶ I wil utter things hidden from the foundation of the vworld. ¶

† Then hauing dimissed the multitudes, he came into the house, and his Disciples came vnto him, saying, ¶ Expound us the parable of the cockle of the field. ¶ Who made answver and said to them, He that soweth the good seede, is the Sonne of man. ¶ And the field, is the vworld. And the good seede, is the children of the kingdom. And the cockle: are the children of the wicked one. ¶ And the enemie that sowed seede, is the devil. But the haruest, is the ende of the vworld.

And the reapers, are the Angels. ¶ Euen as cockle therfore is gathered vp, and burnt: vwith fire: ¶ so shal it be in the ende of the vworld. ¶ The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that worke iniquitie: ¶ and shal cast them into the furnace of fire, There shal be vveeping and gnashing of teeth. ¶ Then shal the iust shine as the sunne, in the kingdom of his father. He that hath eares to heare, let him heare.

The kingdom of heauen is like a treasure hidden in a field, vvhich a man hauing found, did hide it, and for ioy thereof, did shet al that he hath, and byeth that field. ¶ Again the kingdom of heauen is like to a marchant man, seeking good pearles. ¶ And hauing found one precious pearle, he went his way, and sold al that he had, and bought
bought it.

47. Ἡ διάφορον τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῶν ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῶν ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

48. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

49. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

50. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

51. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

52. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

53. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

54. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

55. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

56. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

57. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

58. Ἡ διάφορα τῆς θανατίν δεδομένην διαφορά τοῦ δικαίου ἡμῖν μετατρέπον ἐν τῇ πέπλωσιν τὴν συνήμενον ἐν τῇ σωτηρίᾳ τὰς ἀποκάλυψιν τῶν άλλων ἐν τῷ θανατῷ ἡμῖν.

**Annotations**

1. One an hundred.] This difference of fruiites is the difference of merites in this life, and Difference of rewards for them in the next life, according to the duterties of states, or other differences. of states, as that the hundred fold agree to virgins professed, three fold to religious widows, thirteefold to the married. Aug. 12. de S. Virginis e. 6. & seq. which truth the old Hebreu's imian denied (as ours doe at this day.) affirming that there is no difference of merites or rewards. Hiero. 2. 8. uia. Ambros. ep. 42. Aug. hom. 82. 19. To you is given.] To the Apostles and such as have the guiding and teaching of others, deeper knowledge of God's word and mysteries is given, then to the common people. As also to Christians generally, that which was not given to the obfolute Jews. 20. They have but.] In saying that they (but their owne eies, which S. Paul also repeateth oft. 21. and dammation, God not doing, but permitting it, and sufferings them to fall further because of false doctrine and the power of evill. 22. was overthrown.] First by Christ and his Apostles was planted the truth, and after this came afterward, and was overthrown by the enemy the Druel, and not by Christ, who is not the author.
THE GOSPEL

38. The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the later day. Otherwise where ill men (be they Hereticks or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publick authority either spiritual or temporal to be chastised or executed.

39. Suffer both to grow. The good and bad (see note here) are mingled together in the Church. Which maketh against certaine Hereticks and Schismatics, which feared them false of old from the rest of the whole world, tender pretence that they didles only were pure, and all others both Priftes and people sinners: and against some Hereticks of this time also, which say that evil men are not, or in the Church.

Chap. XIII.

Carpenters sonne. Hereupon Iulian the Apoifata and his flatterer Libanius took their scoffe against our Sauior, laying (at his going against the Persians) to the Christians, What doth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to faze them from his force. Whereunto a godly man answered by the Spirit of Prophecy, He whom Iulian calleth the Carpenters sonne, is making a woodeen coffin for him against his death. And in deed not long after there came neues that in that baste he dyed miserably. Sozo. lii. c. 2. Tbeodo. ii. c. 16. The very like scoffe vse Hereticks that call the body of Christ in the B. Sacrament, bakers bread. It feemeth in deed to the fenses to be so, as Christ seemed to be iolephs natural sonne, but faith telleth vs the contrarie as wel in the one as in the other.

At that time * Herod the Tetrach heard the fame of Iesus: and said to his servants, This is John the Baptist: he is risen from the dead, and therefore vertues vvorke in him. For Herod apprehended John and bound him, and put him into prison because of Herodias, his brethren's wife. For John said unto him, It is not lawful for thee to haue her. And willing to put him to death, he feared the people: because they esteemed him as a Prophet. But on Herods birth-day, the daughter of Herodias denounced before them: and pleased Herod. Whereupon he promised with an othe, to giue her whatsoever she would ask of him. But she being instructed before of her mother faith, Give me here in a dish the head of John the Baptist. And the king vvas stroken sad: yet because of his othe and for them that were with him at table, he commanded it to be giuen. And he fent, and beheaded John in the prison. And his head vvas brought in a dish: and
and it was given to the damsel, and she brought it to her mother. And his Disciples came and took the body, and "buried it:" and came and told Jesus.

13 And when Jesus had heard, *he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes that going into the towns, they may buy them victuals. But Jesus said to them, They have no need to go: give ye them to eat. They answered him, We have here but five loaves and two fishes.

15 Who said to them, Bring them hither to me. And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up into heaven, he blessed and brake, and gave the loaves to his Disciples, and "the Disciples to the multitudes.

16 And they did all eat, and had their fill.

17 And they took of the leavings, twelve full baskets of the fragments. And the number of them that did eat were five thousand men, beside women and children.

18 And forthwith Jesus commanded his Disciples to go into the boat, and to go before him over the water,

19 till he dismissed the multitudes. And having dismissed the multitude, he ascended into a mountaine alone to pray.

20 And when it was evening, he was there alone. But the boat in the middle of the sea was tossed with waves. For the wind

21 was contrarie. And in the fourth watch of the night, he came unto them walking upon the sea. And seeing him upon the sea walking, they were troubled saying, That it is a ghost: and for fear they cried out. And immediately Jesus spake unto them, saying, Haue confidence: it is I, seare ye not. And Peter making answer said, Lord if it be thou, bid me come to thee upon the waters. And he said, Come. And Peter descending out of the boat, "walked walking upon the water to come to Jesus. But seeing the wind rough, he was afraid: and when he began to be drownned, he cried out saying, Lord, saue me. And incontinent Jesus stretched forth his hand took hold of him, and said vnto him,

22 O thou of little faith, why didst thou doubt? And when they
they were gone up into the boat, the wind ceased. And they that were in the boat, came and adored him, saying, 'In deede thou art the sone of God.'

† And having passed the vwater, they came into the country of Geneser. † And when the men of that place vnder-stood of him, they sent into all that country, and brought unto him all that were ill at ease: † and they besought him that they might touche but the hem of his garment, and whosoever did touche, were made hole.

ANNOTATIONS
CHA. XIII.
3. The Saints. It is to ordinary in Princes to put them to death that freely tell them such faults: women, whom they use, specially inviting them to such misdeeds.

10. Buried it. An example of duty toward the dead bodies of the faithful, whereas the Christians had laid the body of this blessed Prophets in Samaria with the Relics of Elias and Abd 25, by whose wonderful miracles were wrought in that place: in Julian the Apostates time, when they might doe al misdeeds freely against Christian religion, the Pagans opened the tombe of St. John Baptist, burnt his bones, scattered the ashes about the fields: but certaine religious monks coming to ther pilgrimage at the same time, adored their life and honor, as much as of such holy Relics as they could, and brought them to their Abbot Philip a man of God: who esteemed them as a great treasure for him, and kept them, and by their private devotion, sent them to Athanasius the B. of Alexandria, and he withal reverenced, and laid them in such a place (as it were by the Spirit of Prophecy) whereafter by occasion of them was built a goodly chappell. 3 Thed. ii. 6. Ro. ii. 27. 3. Make here that the Saints of our time doe as those Pagans, to the bodies and Relics of all blessed Saints that they can destroy: and Christians contract with have the religious devotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

12. Retired. Christ much esteemed John, and withdrew him to his cave, to give example of moderate mourning for the departed, and to show the horror of that execrable murder, as in the Primitive Church, many good men mourning the miserable state of the world in the time of persecution, and the multitude that abounded with it, took on occasion to forsake their nation, and to go therwith, to contemplation, and thereby retire, and live quiet in the desert of Egypt, and others, in their own nations and the regions of the world, wherewith they partly rote that infinite number of Monkses and Eremites, of whom the fathers and ecclesiastical histories make mention. 3 Thed. x. 1 in vit. Pauli Eremita. SS. c. 6. c. 12. 13.

17. The Disciples of the multitude. A figure of the ministry of the Apostles, who as they here had the distribution and ordering of these miraculous houses, so had they also to bellow and dispense the food of their flocks in ministering of the word and sacraments, neither may they challenge the same.

18. Walking. When not only Christ, but by his power Peter also walked upon the waters, it is evident that he can dispense of his own body above nature and contrary to the natural conditions thereof, as to go through a doore. 3 Thed. xx. to be in the company of a little bread. Eph. vi. 17.

28. Walking. Peter (with S. Bernard) walking upon the waters, as Christ did, declared him to be the only Vicar of Christ, which should be ruler over one people, and in them for the salvation of many waters, many peoples. S. Bernard. lb. de conf. c. 8. See the place, how he deduceth from Peter the like authority and jurisdiction to his successor the Bishop of Rome.

Chap.
HEN came to him from Hierusalem Scribes and Pharisees, saying, † Why do thy Disciples transgress the tradition of the Ancientes? For they wash not their hands when they eat bread. † But he anfwerenfaying to them: Why do you also transgress the commandement of God for your tradition? For God said, † Honour father and mother, and, He that shall curse father or mother, dying let him dye. † But you say, Whosoeuer shall say to father or mother, The gift whatsoever proceedeth from me, shall profite the; and I hal not honour his father or his mother: and you have made frustrate the commandement of God for your own tradition. † Hypocrites, vvel hath Elay Prophesied of you, saying, † This people honoureth me with their lippers: but their hart is farre from me. † And in vain do they vvorship me, teaching doctrines and commandements of men.

† And having called together the multitudes vnto him, he said to them, Heare ye and vnderstand. † Not that which entreth into the mouth, defleth a man: but that which proceedeth out of the mouth, that defleth a man. † Then came his Disciples, and said to him, Doest thou know that the Pharisees, when they heard this word, were scandalized? † But he anfwerenfaying: All planting vwhich my heauenly father hath not planted, chal be rooted vp. † Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. † And Peter anfwerenfaying, said to him, Expound vs this parable. † But he sayd, Are you also as ye yet without understanding? † Do you not understand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the privy? † But the things that proceed out of the mouth, come forth from the hart, and those things defile a man. † For from the hart come forth evil cogitations, murders, aduontries, fornications, thefis, falle testimonies, blasphemies. † These are the things that defile a man.
And Jesus went forth from thence and retired into the quarters of Tyre and Sidon. And behold a woman of Chanaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O Lord the Son of David: my daughter is sore vexed of a devil. Who answered her not a word. And his Disciples came and besought him saying, Dimiße her: because she crieth out after vs. And he answered them, saying, Lord, help me. Who answering said, It is not good to take the bread of the Children, and to cast it to the dogs. But he said, Yea Lord: for the vvhelpe also eate of the crummes that fall from the table of their masters. Then Jesus answered them, saying: Be it done to thee as thou vwill: and her daughter was made whole from that hour.

And when Jesus was passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sat there. And there came to him great multitudes, having with them dumme persons, blinde, lame, feeble, and many others: and they cast them downe at his feete, and he cured them: so that the multitudes maruced seeing the dumme speake, the lame vvalke, the blinde see: and they magnified the God of Israel. And Jesus called together his Disciples, and said, I pitie the multitudes: because three dayes nowe they continue vwith me, and have not vwhat to eate: and dimiße them fasting. I vvil not, lest they fainte in the vway. And the disciples say vno to him: vvhence then may vve gette so many loaues in the desert as to fill so great a multitude? And the disciples sayd to them, How many loaues have you? but they sayd, Seuen, & a fewe little fishes. And he commanded the multitude to sit downe upon the ground. And taking the seuen loaues & the fishes, and gewing thanks, he brake, & gave to his disciples, and the disciples gave to the people. And they did al eate, and had their fill. And that which was left of the fragments they tooke vp, seuen baskets ful. And there were that did eate, foure thousand men, beside children & women. And having dimiſſed the multitude, he vvent vp into a boate, and came into the coasts of Magedan.
War their lips.] This is to be understand properly of such as have ever God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their hart and at their life in declared. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or no, that faith. For many a poor Christian man that undervolunteeth not the words he speaketh, hath his heart nearer heaven, more fervor and devotion, more edification to himself, more profit in spirit (as the Apostle speaketh) and lese distractions, then not only all Heretics Which have no true feeling of such things, but many learned Catholiques. And therefore it is not to be understood of praying in unknown tongues, as Heretics sometime expound it, farre wide from the circumscription of the place and Catholiques intention, speaking of the hypocritical lawes.

9. Commandments of men. Such only are here called traditions, doctrines, or commandments of men, which be either repugnant to God, lawes, as this of defrauding their parents under pretense of religion: or which at the least be frivolous, unprofitable, and impertinent to pietie or true worship, that other sort of so often washing hands and vessels without regard of inward. The difference of hart and mind. Let no man therefore be abated with the Protestants peripetie application betweene the of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gover. Jewish traditio, concerning fastes, leavetnes, and other rules of discipline and due order in life and in the tions here refemce of God. For such are not repugnant but consonant to God's word and al pieire, and our prehended, and Lo is truly honoured, worshipped, and honored both by the making and also by the observing of the Churches them. * S. Paul gave commandements both by his epistles and by word of mouth, even in such Apostolical trinaturies wherein Christ had prescribed nothing at all, and he chargeth the faithful to observe the duties, fame. * The Apostles and Priests at Hierusalem made lawes, and the Catholiques were bound to obey them. * The keeping of Sunday in feede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due observation therof, to be an acceptable worth worship of God? * They preferred the Festes of Easter, and Whitsuntide and other Solemnities of Christ and his Saints, which the Protestants therethrough observe. They appointed the Lent and ibmber fastes and other, as well to fulfill the conception of man, * as to seere and please God thereby, as is plain in the fasting of * Anna, Tobie, Judith, Esther, who feasted and pleased God thereby. Therefore neither their nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawful Palltors are implied in these Pharisaical traditions here reprefed, nor to be comptred or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christ's warrant and authoritie, and by such as he hath placed to rule his Church, of whom he faith, * He that heareth you, heareth me, that heareth you, heareth me. They are made by the Holy Ghost, joining with our Palltors in the regiment of the faithful, they are made by our Mother the Church, which whoeoeuer obieith not, * we are warned to take him as an Heathen. But on the other side, all lawes, doctrines, fastes, and institutions of Heretikes, how soever pretended to be consonant to the Scriptures, be commandements of men, because both the things by them prescribed are impious, and the Authors have neither ending nor commision from God.

Not that which followeth. The Catholiques do not abstinete from certaine meates, for that they esteeme any meates viuable either by creation or by judaical observacion: but they abstinete for chailment of their consequnces. * Aug. de mor. Ec. Cath. c. 11. 18. Define a man. It is sime only which properly define a man, and meates of them falle or of their owne nature do not define: but to farte as by accident they make a man to faine, as the disobedience of Gods commandement or of our Superiors who forbid some meates for certain times and causes, as a sinne. As the apple which our father parents did eat of, though it selfe in fineness, did not define them, yet being eaten against the precept it did define. So neither feth not fiftt of it may be define, but the breach of the Churches precept defines. 

Chap. XVI.

The obfolute Pharises and Sadducees, as though his forsaid miracles were not sufficient to prove him to be Christ, require to see some one from heaven. * Whenupon for asking them, he Warren his disciplines how are of the leasure of the doctrine: 11 and Peter (the time now approching for him to goe into the world to his Apostles) for asking him to be Christ, he make the Rocke of his Church, getting faine of Ecclesiastical power accordingly. 21 And after, he so rebuke him for vindicating his craft and insolence, that he also afterward the like suffering in every one to be seene, faine to salvation.
AND there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a sign from heaven. 

† But he answered & said to them, When it is evening, you say, It will be faire-vvether, for the element is redd. And in the morning, This day there vvill be a tropst, for the element doth glovve and lovve. The face therefore of the element you have kil to discerne: and the signes of times can you not? † The naughtie and aduoueter generation seeketh for a signe: and there shall not a signe be giuen it, but the signe of Jonas the Prophet. And he left them and went away.

† And * vvhen his disciples vvere come over the vvater, they forgot to take bread. † Who said to them, Looke vvel and bevare of the leaue of the Pharisees & Sadducees. † But they thought vvithin them selues saying, Because vvete tooke not bread. † And I esvs knowvving it, said, Why do you thinke vvithin your selues Oye of little faith, that you have not bread? † Do you not yet understand neither do you remember * the five loaves among five thousand men, and how many baskets you tooke vp? † neither the *ieuen loaves, 10 among foure thousand men, and how many maundes you tooke vp? † Why do you not understand that I said not of bread to you, Bevare of the leaue of the Pharisees & Sadducees? † Then they vnderstoode that he said not they should bevare of the leaue of bread, but of the doctrine of the Pharisees and Sadducees.

† And * I esvs came into the quarrers of Cesarea Philippi: and he asked his disciples, saying, Whom say men that the Sonne of man is? † But they said, Some Iohn the Baptift, & otherwise Elias, and others Hieremie, or one of the Prophets. † I esvs faith to them, But euwhom do you say that I am? † Simon Peter answered & said, Thou art Christ the Sonne of the Living God. † And I esvs answering, said to him, Blessed art thou Simon Bar-Jona: because flesh & bloud hath not revealed it to thee, but my father which is in heauen. † And I 18 say to thee, That thou art * Peter: and upon this Rocke * will I build my Church, and the gates of hell shall not prevale against it. † And I * will give to thee the keys of the Kingdom of heauen. And * wheresoeuer thou shalt bind upon earth, it shall be bound also in heauen: and wheresoeuer thou shalt loose in earth, it shall be loosed also in heauen.

† Then he commanded his disciples that they should tel no
no body that he was Jesus Christ.

21. From that time Jesus began to show his disciples, that he must go to Jerusalem, and suffer many things of the Ancients & Scribes & chief Priests, and be killed, and the third day rise again. And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from thee; this shall not be vnto thee. When turning said to Peter, Go ye after me. Satan, thou art a scandal vnto me: because thou savourest not the things that are of God, but the things that are of men.

24. Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life shall lose it, and he that shall lose his life for me, shall finde it. For what doth it profite a man, if he gain the whole world, and sustaine the damage of his soule? Or what permutation shall a man give for his soule? For the Sonne of man shall come in the glorie of his father with his Angels: and then shall he render to every man according to his workes.

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

ANNOTATIONS

CHAP. XVI.

13. When say men.] Christ intending here to take order for the founding, regiment, and habitation of his Church after his decease, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chief: the protos of that high and principal Article, that he was the Sonne of the living God. Which being the ground of the Churches faith, was a neceesitie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and all other points thereon depending.

16. But they said.] When Christ asked the peoples opinion of him, the Apostles did indifferently make answer: but when he demanded what they thought of him, then see Peter the mouth and head of the whole fellowship answered for all. Chrys. bo. 51. in Mat.

17. Blest art thou.] Though some other (as Nathanael Jo. 1. 49.) seems to have before belied and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and to S. Hilary and others think, that none before this did further vnderstand him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of concurrence and Christes special appoynement, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the preeminence of this first protection of Christes natural divinitie, or, that he was by nature the very Sonne of God, a thing to assert above the capacity of nature, reason, flesh and blood, and repugnant to Peters faine and flight of Christes humanitie, flesh, and infirmities, that for the beleehe and publike protection thereof he is counted blessed, as Abrahams was for his faith: and that great promises for him self and his posteritie, as the said Patriarch had for him and his seede. According as S. Isaih faith, because he excelled in faith, he received the building of the Church committed to him.

18. And I say to thee.] Our Lord recommitted Peter for his confession, giving him a great reward in that vpon him he builded his Church. Theophrastus vpon this place, Fij

11. Thou.
18. Thou art Peter. Christ (in the first of John v. 42) foretold and appointed that this man should be afterward called Cephas, or Peter, that is to say, a Rock; not then witting the name, but now expressing the same, Cephas (as S. Cyril Writeth). For that upon him as upon a rock the Church shall be built. Whereunto S. Hilary amongst others, in the beginning of the history of that name Peter or Rocke, as he doth assure him to be a rocke: signifying by that Metaphor, 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, firmite, durableness, and able, by his atchievements, to subdue all the wiles, wares, and names that might fall or be against the same. And the Adversaries obstinately against this, that Christ only is the Rocke or foundation, wrangle against the very express Scriptures and Christs own words, giving both the name and the thing to this Apostle. And the simple may learn by S. Basil's words, how the case standeth. Though (saith he) Peter be a rocke, yet he is not a rocke as Christ wrieth. For Christ wrieth the true unmovable rocke of him, selfe, Peter, a unmovable person. But by Christ the rocke. For Jesus doth communiate and impart his dignities, not voyding him selfe of them, but holding them to his selfe, bestowing them also upon others. He is the light, and yet in him are three lights, and he may be a rocke.

19. And upon this rocke. Upon which that he said Peter was, I will build my Church; and upon thereof most evident euidence he foundeth his Church upon Peter. And the Adversaries wrangle against this, do against their owne confidence and knowledge: speciously doing they know not, that in Christ the words speaking in the Syriake tongue, there was no difference at all between Peter and Peter: yea and that the Greek words also though differing in termination, yet signify one thing, to wit, rocke, or stone, as their fleuses also translate it. So that also when they be to follow the Hebrew and the Greek, as they are in some part of them into Latin or English, should they have ever at any time perverted them, they did not have thustruned Christ's words, Thou art a rocke, and upon this rocke; or, Thou art Peter, and upon this rocke I will build my Church: For by Christ's saying by their own confession without any difference. Which doth expressly stoppe the notion of all their vaine question, that Peter the former word is referred to the Apostle: and Peter the latter word, either to Christ only, or to Christ's faith only: neither the said original tongues bearing it, nor the sequele of the words, upon this, differing any restacio in the word but to that which was spoken of the same sentence next before, neither the words following which are directly addressed to Peter person, nor Christs intention by any means admiting it, which was not to make him selfe or to prostrate him selfe to be the head or foundation of the Church. For his father gave him that dignity, and he took not that honour to himself, lest he should dishonour the keies of heauen of him self, but all of his father. He had his commissional 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 words which Christ spake, nor of the Grecian, and therefore the Adversaries which other wise he to the tongue, should not in this case allege his yet he never denieth but Peter also is the Rocke and head of the Church, laying that he himselfe expendid it of Peter in Ps. 69, many places, and alleged also S. Ambrose for the same in his homily which the Church furnished, de verb. And to do we allege the holy Council of Chalecedon, Art. 1: pag. 118. Tertullian, de praepript. Desci. II. Orig. No. i. in Eos. S. Cyprian. Descivit. Eos. S. Hilarius. Can. 16 in mat. S. Ambroso. Ser. 1. c. 1. in c. 1. S. Hieron. Epiphanius. In Author. S. Chry. 11. 15. 26. folstom. Ho. 32 in mat. S. Cyp. Li. c. 12. in A. 1. S. Leo. Ep. 1. S. Gregorius. L. 1. De ep. 32 ind. 15. 19 de Sain. and others: every one of them sayeing expressly that the Church was founded and builded upon An. Pet. For though sometimes they say the Church be built upon Peter's faith, yet they mean not in so (as our Adversaries do unlawfully take them) that it should be builded upon faith either separated c. 10. from the man, or in any other man: but upon faith as in him who here confessest that faith. The Sect. The Adversaries hearing also the Fathers sometimes say, that Peter had these prerogatives and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that he fell in person had these prerogatives. As though Peter had beene the protector only of the Church or of the Church, confiding the faith and receiving these things in other mens names. Where the holy Doctor meaneth only, that these prerogatives were not given to him for his owne sake, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their calling; and that these great privileges given to Peter should not decay or de with his person, but be perpetual in the Church in his successeurs. Therefore S. Hieron. to Damasus taketh this Rocke not to be Peters person only, but his successeurs and his Chaire. 

(18. Rocke.) The Adversaries hearing also the Fathers sometimes say, that Peter had these prerogatives and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that he fell in person had these prerogatives. As though Peter had beene the protector only of the Church or of the Church, confiding the faith and receiving these things in other mens names. Where the holy Doctor meaneth only, that these prerogatives were not given to him for his owne sake, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their calling; and that these great privileges given to Peter should not decay or de with his person, but be perpetual in the Church in his successeurs. Therefore S. Hieron. to Damasus taketh this Rocke not to be Peters person only, but his successeurs and his Chaire.

(19. Build.) The Adversaries hearing also the Fathers sometimes say, that Peter had these prerogatives and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that he fell in person had these prerogatives. As though Peter had beene the protector only of the Church or of the Church, confiding the faith and receiving these things in other mens names. Where the holy Doctor meaneth only, that these prerogatives were not given to him for his owne sake, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their calling; and that these great privileges given to Peter should not decay or de with his person, but be perpetual in the Church in his successeurs. Therefore S. Hieron. to Damasus taketh this Rocke not to be Peters person only, but his successeurs and his Chaire.

Thesor. The Adversaries hearing also the Fathers sometimes say, that Peter had these prerogatives and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that he fell in person had these prerogatives. As though Peter had been the protector only of the Church or of the Church, confiding the faith and receiving these things in other mens names. Where the holy Doctor meaneth only, that these prerogatives were not given to him for his owne sake, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their calling; and that these great privileges given to Peter should not decay or de with his person, but be perpetual in the Church in his successeurs. Therefore S. Hieron. to Damasus taketh this Rocke not to be Peters person only, but his successeurs and his Chaire.
CHA. XVI. ACCORDING TO S. MATTHEW.

15. 'Build my Church.' The Church or house of Christ was only promised here to be builded upon him (which was fulfilled, Acts 20:28) the foundation stone and other pillars or matter being yet in preparing, and Christ himself being not only the supereminent foundation, but also the founder of the latter, which is an other more excellent quality then was in Peter, for which he calleth it my Church: meaning specifically the Church of the new Testament, which was not perfectly formed and finished, and distincted from the Synagogue el Whit Sunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

16. Gates of hell. Because the Church is assembled to a house or a cite, the adulatory powers also be likened to a contrarie house or towne, the gates whereof, that is to say, the fortitude or impiignations shall never prevail against the cite of Christ. And so by this promiss we are assured that no heretics nor other wicked attempts can prevail against the Church builded upon Peter, which the Fathers call Peters see and the Roman Church, Count (faith S. AUGUSTINE, the Priest of Christ and from the very See of Peter, and in that order of fathers consider with whom hath succeeded, that same is the rock upon which the proud gate of hell doth not overcome. And in another place, that is which hath obtained the top of the authority, Heretikes in vaine barking round about it.

17. The keys. In saying to thee, I will give thee the keys of the house of David, and to his officers, I meaning the keys of his death and hell, that is to say, the power of making laws, of calling Councels, of the principal voice in them, of confirming them, of making Canons and decrees, of abrogating the contrary, of ordaining Bis hops and Fathers 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 authority by the word keys the Scripture expresseth in many places: namely speaking of Christ, I have the key of death and hell, that is, the rule. And againe, I will give thee the key of the house of David upon my shoulder. Moreover it signifieth that men cannot be come into heaven but by him, the keys signifying also authority to open and shut, as is said Apocal. of Christ, Who hath the key of Dauid, he shall go in and out, and no man shall shut. By which words we gather that Peters authority is marvelous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of keys is given that supreme power which is called in comparison of the power granted to other Apostles, Bishops and Fathers, plenitudo potestatis, fulnes of power, Bernard. Lib. 2. de confession. c. 8.

18. Whosoever shall shut ten commandments. All kind of discipline and punishment of offenders, either spiritual (which directly is here set down) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised under the word bind. Of which sort be Excommunications, Anathemas, Excommunications, and other censures and penalties or penances enjoyned either in the Sacrament of Confession or in the exterior Courts of the Church, for punishment of all other crimes, and specially of heretie and rebellion against the Church and the cheefe pastors thereof.

19. To loose. To loose, is as the caufe and the offenders case requireth, to loose them of any of the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of the same, to pardon either all or part of the penances enjoyned, or what debts so euer man oweth to God or the Church for the satisfaction of his sins forgiven. Which kind of releaing or loosing is called indulgence: finally this whatsoever, excepting nothing that is punifhable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peters sentence in binding or loosing whatsoever, shall by Christs promiss be ratified in heaven. Let Ser. de Transfig. & Ser. in annuqy-iustim. ad locum. Hil. can. 6. in Mart. Epiph. in Ambient. propositum. If now any temporal power can shew their warrant out of scripture for such soueraine power, as is here given to Peter and consequentely to his successors, by these words, whatsoever shall shut fifty commandments, and by the very keys, which the greatest souerainetie is signified in Gods Church as in his familie and houfe, and therefore principally attributed and given to Christ, who in the Scripture is said to have the keys of David, but here communicated also vno Peter, as the name of Rocke: if I say any temporal posse can shew authority for the like souerainetie, let them challenge hardly to be fixed in one, of one particular, but of the whole universal Church.

20. Works. He faith not to give every man according to his merite (or their faith) but according to their works, Augulf. de verb. script. Lib. 15. And againe, How should our Saviour reward every one according to their works, if there were no tree will? Augulf. lib. 1. cap. 6. de Frei will. all. cam. Felix, Manich.
And after six days Jesus taketh up Peter and James and John his brethren, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun, and his raiment became white and shining. And behold, there appeared unto them Moses and Elias talking with him. And Peter answering said, Lord, it is good for us to be here: if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for Elias. And he was not yet speaking, when, behold, a bright cloud overshadowed them, and lo, a voice from the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples heard him, and fell on their faces, and were sore afraid. And they were exceeding sorry. And they lifting up their eyes saw no body, but only Jesus. And as they went down the mountain, he charged them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

And his disciples asked him, saying, What shall I do to inherit eternal life? But he answering said, They also that heard the word fell asleep, and were not able to abide it. And he saith to them, Elijah is come, and where are the prophets? and as they saw him, they said, This is Elias. But he said, Elijah is not come, but the Son of man. And they that heard him said, What then shall this saying be, If the Son of man be the stone which is hewn and rejected? And they understood not the saying which he spake. Then the disciples understood none of these things: and they perceived it not, and were amazed. And he said to them, Ye know not what manner of spirit ye are of. For the Son of man shall come with the glory of his Father, with the holy angels, and shall be seated on the throne of his glory. And before him shall gather all nations: and he shall separate them one from another, as a shepherd doth separate the sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me to eat; I was thirsty, and ye gave me water to drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him, saying, Lord, when did we see thee hungry and feed thee, or thirsty and give thee water, or as a stranger did we take thee in, or naked did we clothe thee, or when sick or in prison did we visit thee? Then the King answering said to them, Verily I say unto you, Inasmuch as ye did it to one of the least of these my brethren, ye did it to me. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, for I was an hungered and ye gave me not to eat, thirsty and ye gave me no water to drink, a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of these my brethren, ye did it not to me. Then shall they also answer him, saying, Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of these least of mine brethren, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life everlasting.
you? How long shall I suffer you? bring him hither to me.
18 And when they were relieved, the devil went out of him,
and the devil was cured from that hour. Then came the
Disciples to Jesus secretly, and said, "Why could not we
call him out?" Jesus said to them, because of your incredulity.
For, amen I say to you, if you have faith as a mustard
seed, you shall say to this mountain, Remove from hence
thither; and it shall remove, and nothing shall be impossible to
you. But this kind is not cast out but by prayer and fasting.

† And when they were come in Galilee, Jesus said to
22 them, The Son of man is to be betrayed into the hands of
men: † and they shall kill him, and the third day he shall rise
23 again. And they were broken in pieces exceedingly.

† And when they were come to Capharnaum, there
came they that received the didrachms, unto Peter, and said
25 to him, Your master doth he not pay the didrachms? † He
faith, Yes. And when he was entered into the house, Jesus
prevented him, saying, what is thy opinion Simon? The
kings of the earth of whom receive they tribute or centes?
26 of their children, or of strangers? † And he said, Of strangers.
27 Jesus said to him, Then the children are free. † But that
wv may not scandalize, go thy way into the sea, and cast a hooke:
and that fish which thou shalt find a double didrachm, and when
thou hast opened his mouth, thou shalt find a didrachm: take
that, and give it them for me and thee.

ANNOTATIONS

Chap. XVII.

2. Transfigured.] Mark in this Transfiguration many marvelous points as, that he made not
only his own body, which then was mortal, but also the bodies of Moses and Elias, the one
dead, the other to die, for the time as it were immortal: thereby to represent the state and glory
of his body and his Saints in heaven. By which marvelous transfiguring of his body, you may the
leat marvel that he can exhibit his body under the form of bread and wine or otherwise
as the lift.

3. Appeared.] By this that Moses personally appeared and was present with Christ, it
is plain that the Saints departed may in person be present at the affairs of the living. Angeli de
deir death decern pro mort. c. 15. 16. For even as Angels are where, so here the Saints also are with and for
and therefore as Angels both in the old Testament and the new, were present often at the affairs
of men, so may Saints.

4. Mount. This mount (commonly mentioned and named of the ancient fathers Thabor) Holy places,

Pet. 15. S. Peter calls the holy Mount: because of this wonderful vision, like as in the old Testament where
God appeared to Moses in the bush and els where to others, he calleth the place of such Appear-
ances, holy ground. Wherby it is evident that by such Apparitions, places are sanctified, and there
upon grown a religion and devotion in the faithful toward such places, and namely to this
Mount Thabor (called in S. Hierom Liturium Ep. 15.,) there was great Pilgrimage in the Primitive
Church, as wvto at those places which our Saviour had sanctified with his presence and miracles.

Deocration and Pilgrimage to
the same.
The holy land, and therefore the whole land of promise, for that cause called the holy land. See S. Hieron. Episcop. Paulus, & ep. 17, & ad Marcellum.

Elias. He diligently sought betwixt of Elias in person, who is yet to come before the judgment; and betwixt Elias in name, to wit, John the Baptist, who is come already in the spirit and forerun of Elias. So that it is not John Baptist only but principally of whom Malachi prophesied (as our Adventurers say) but Elias also him self in person.

19. Why could not we? No man is the forerun of the Catholic Church, which have power to call out duels, yet doe it not always when they will, and many times with much a doe: Whereas the Apostles having receiued this power before once unclean spirits, yet here cannot cast the out. Matt. 10.

But as for heretics, they can never doe it, nor any other true miracle, to confirm their false faith.

20. Faith as mustard seed. This is the Catholic faith, by which only all miracles are wrought yet not of every one that hath the Catholic faith, but of such as have a great and forcible faith and withal the gift of miracles. These are able as here we fee by Christes warrant not only to do other wonderful miracles here signified by this one, but also this very same, that is, to move mountains in deed, as S. Paul also prefacepeth, and S. Hieron affirmeth, and Ecclesiastical histories namely telleth of Gregorios Neonclarienius, that he moved a mountain to make room for the foundation of a Church, called therefor and for other his wonderful miracles, Thaumaturgus; And yet faithlesse Heretikes laugh at all such things and belieue them not.

21. Prayer and fasting. The force of fasting and praying: Whereby also we may see that the holy Church in Exorcismes doth according to the Scriptures, when shee veth beside the name of 1 S v 5, many prayers and much fasting to drive out Devils. because these also are here required beside faith.

22. The Childrens fire. Though Christ to avoid scandal, payed tribute, yet in deed he threatened that both him self ought to be free from such payments (as being the kings sonne, as where by his eternall birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successe the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and pruitige being grounded upon the very law of nature it self, and therefore practiced even among the Heathen, (Gen. 43, 27.) good Christian Princes have confirmed and ratified by their laues in the honour of Christ, whose ministers they are, and as it were the kings sonnes, as S. Hieron declareth playly in these words, We for his honour pay no tribute, and as the Kings sonnes, are free from such payments. Hiero. vpon this place.

23. Me and thee. A great mysterie in that he payed not only for him self, but for Peter bearing the Peron of the Church, and in whom as the chiefe, the rest were conteyned.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schismes: 7 foretellith both the author whosoeuer he be, and also his followers, of their true to come, and shewinge on the contrary side, howe precious Christian soules are to their Angels, to the Sonne of man, and so to Father. 15 charging us therefore to forgive our brethren, when also we have just cause against them, it is never so often, and to laboure their salvation by all means possible.

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

That houre the Disciples came to Iesvs, saying, who thinkest thou, is the greater in the kingdom of heauen? And Iesus calling vnto him a little childe, set him in the middes of them, and said, Amen I say to you, vules you be converted, and become as little children, you shall not enter into the kingdom of heauen. Whosoever therefore shall humble himself as this little childe, he is the greater in the kingdom of heauen. And he that shall receive one such little childe in my name, receive me. And he that shall scandalize one of these little ones

Mr. 9, 34.

Mr. 9, 42.

Mr. 9, 17, 2.

91. Humility, innocencie, simplicitie, commended to vs in the state and person of a childe.
CHA. XVIII.  ACCORDING TO S. MATTHEW.  51
ones that beleue in me, it is expedient for him that a millstone
be hanged about his necke, and that he be drownd in the
depth of the sea.

† Vvo be to the vworld for scandals. for it is necessary
that scandals do come: but neuether the vvo to that man
by vvhom the scandal 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 foote to be cast
into euerafting 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
eyes to be cast into the hel of fire. † See that you despife not
one of these little ones: for I say to you that " their Angels, in
heauen alwaies do see the face of my father vvhich is in hea-
uen. † For * the Sonne of man is come to saue that vvhich
vwas perished. † * How vv thinke you? If a man haue an hun-
dred sheepe, and one of them shaile goe astray: doth he not
leave nine of the山上, and goeth to seeke
that which is sclaied? † And if it chance that he finde it: amen
I say to you, that he reioyceth more for that, then for the
nine that vvent not astray. † Euen so it is not the vvil of
your father, vvhich is in heauen, that one perish of these little
ones.

† But * if thy brother shaile offend against thee, goe, and re-
buke him between thee and him alone. If he shaile heare thee,
thou shaile gaine thy brother. † And if he vvil not heare thee,
* tvvo or three vvitnesses evevy vvord may stand. † And if he
vvil not heare them, †* tel the Church. And if he vvil not hear
the church, let him be to thee as " the heathen and the Publican. † Amen I say
to you, whatsoeuer ye shaile binde vpon earth, shaile be bound
also in heauen: and vvhatoeuer ye shaile loose vpon earth,
shaile be loosed also in heauen. † Again I say to you, that
if tvvo of you shaile consent vpon earth, concerning evevy
thing vvhatoeuer they shaile alke, it shaile be done to them
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.

† Then came Peter vnto him and said, * Lord, how of-
thal my brother offend against me, and I forgive him? vntil
G ij feuen

The Gospel vvnday the 3d
Wecke in Lent.
† That is (as S.
Chry'stian he
re expoundeth)
†* tel the Pre-
lates and cheefe
Parlours of the
Church: for
they haue un-
dication to bin-
de and loose
such offenders,
by the wordes
folowing v. 18.
†* All ioyning
together in the
unity of Chris-
tes Church in
Councels and
Synods, or pu-
blike prayers, is
of more force
then of any par-
ticular man.
The Gospel

The Gospel was said to him, I say not to thee* until seven times: but until seven times seven times. 

† Therefore is the kingdom of heaven likened to a man being a king, that vwould make an account vwith his servants. † And when he began to make the account, there vwas one presented unto him that owed him ten thousand talents. † And having not vvene to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repayed. † But that servant falling down, besought him, 

saying, Have patience toward me, and I vvene repay thee all. † And the lord of that servant mowed vwith pitie, dimissed him, and the dette he forgave him. † And when that servant vvas gone forth, he found one of his fellow-servants that did owe him an hundred pence: and laying hands upon him thrasted him, saying, Repay that thou owest. † And his fellow-servant falling down, besought him, saying, Have patience toward me, and I vvene repay the all. † And he would not: but vvene his vvy, and cast him into prisone, til he repayed the dette. † And his fellow-servants seeing what vwas vdone, were very sotie, and they came, and told their lord all that vvas done. † Then his lord called him: and he said vnto him, Thou vngutious servant, I forgave thee all the dette because thou besoughtest me: oughtest not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee? † And his lord being angry delivered him to the tormenters, vntil he repayed all the dette. † So also shal my heavenly father doe to you, if you forgive not euery one his brother from your hauers. †

Annotations

1. Who is the greater.) The occasion of this question and of their contention for superiority among the rest of their infirmities which they had before the coming of the Holy Ghost, was (as certaine Holy Doctors write) upon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these words of our Saviour, Go and do thou....

2. Scandal.) The simple be most annoyed by taking scandal of their preachers, Priests, and elders in life; and great damnation is to the guides of the people whether they be temporal or spiritual, but specially the spiritual, if by their example and fraudulent life the people be scandalized.

3. Hand, feet, eyes.) By these parts of the body, it necessarie and profitable for a man, is signified, that whatever is nearest and dearest to vs, wife, children, friends, riches, are to be esteemed and forgotten for to save our soule.

4. Their Angels.) A great dignitie and a marvelous benefice that evry one hath from his Nativitie.
CHA. XIX. ACCEIVING TO S. MATTHEW.

Natu kHz an Angel for his custodie and Patronage against the Wicked before the face of God. Protection of Hiero upon the plaue. And the thing is so plain, that Cauin dare not deny it, and yet he will needs Angles.

17. Not to heare the Church. Not only Heretikes, but any other obstinate offender that will not Disobedience be judged or ruled by the Church, may be excommunicated, and to made as an Heathen or Pagan to the Church, blotted out of the Church, by the discipline of the same, calling him out of the Fellowship of Catholics, which Excommunication is a greater punishment than if he were executed by sword, fire, and wild beasts. Aug. comm. Aug. comm. And againe his faith, Man is more freely and pitullly bound by the Churches Keyes, than with any yron or adamantine muzzle or a letter in the world. August. ibidem.

17. Heathen.] Heretikes therefore because they will not heare the Church, be no better nor no other wise to be esteemed of Catholikes, then heathen men and Publicanes were esteemed among the pegues.

MAT. 16. 21. You shal kinde.] As before he gave this power of binding and loosing over the whole. Power to bind first of all and principally to Peter, upon whom he builded his Church: so here not only to Peter and in him to his succecors, but also to the other Apostles, and in them to their succecors, every one in their charge. Hieron. lib. 2. c. 10. aduers. Iousan. ad Heliod. Cyprian. de Vnit. Ecclis. 1. 4. Shall looke.] Our Lord goeth not without right and authority to the Church to looke, then to bind, as S. Ambrose writeth against the Oustrians, who confessest that the Priest has power to bind, but not to loose.

20. In the middes of them.] Notall assembling may challenge the presence of Christ, but only Catholicke Assemblies as be gathered together in the unity of the Church, and therefore no conventicles of Heretike Assemblys, being directly gathering against the Church, are warranted by this place. Cypriani. Ecclis. 1. c. 5. 22. Secundum speciem.] There must be no end of forgetting them that be penitent, either in the Sacrament of Absolution, or one man an other their offencers.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife is the (as in the first institution it was) utterly indissolubly, though for one cause he may be divorced. 10. And thereupon to his Disciples he highly commendeth Single life for heaven. He will have children come unto him. 10. He saith, what is it to be done to enter into life everlasting? 20. What else, for a rich man to be perfect? 27. An also never was passing forward they had have which followeth that his counsell of perfection. 28. Ye though we be in some perfex.

N D it came to passe, when Jesus had ended these vovders, he departed from Galiliee, and came into the coastes of leuvrie beyond loddæ, and great multitudes foliovved him: and he cured them there.

† And there came to him the Pharisees tempting him, and saying, Is it lawfull for a man to dimisse his wife, for every cause? † Who answerers, saied to them, Haue ye not read, that he which did make them male and female? And he said, † For this cause, man hol leave father and mother, and † hol cleave to his wife: and they two be one fleshe. † Therefore now they are not two, but one fleshe. That therefore which God hath join in together, let not man separe. † † They say to him, Why then did Moses command to give a bill of divorce, and to dimisse her? † He faileth to them, Because Moses for the hardnes of your hart permitted you to dimisse your vuiues:

The fourth part of this Gospel, Christ preparing the Communion into heaven, to show his passion.
but from the beginning it was not so.† And I say to you, that * who soever shall dimi\nde his wife, but for fornication, and * shall marry another, deth commit\nethe aduotive; and he that * shall marry her that is dimissed, committeth\naduotive. † His discip\nes say unto him, If the case of a man with his wife be so, it is not expedient to mary. † Who said to them, "Not al\n** take this word, but they to whom it is given. † For there are eunu\nches which were borne so for their mothers womb, and there are eunu\nches which were made by men: and there are eunu\nches, which haue g** gelded them felues for the kingdom of heauen." He that can take, let him take. †
† Then were little children presented to him, that he * should im\pose hands upon them & pray. And the disciples rebuked them. † But I say \nsaid to them, Suffer the little children, and they not from comuing vn\rto me: for the kingdom of heauen is for such. † And when he had im\posed hands upon them, he departed from thence.
† And * behold one came and said to him, Good Master, vv\hat good shall I doe that I may haue life euerlasting? † Who said to him, What askst thou me of good? One is good, God. But * if thou vvilt enter into life, keepe the com\maundements. † He faith to him, Which? And I say \nsaid, Thou shalt not murder, Thou shalt not committ\nde aduotive, Thou shalt not steale, Thou shalt not beare \nse false vvines; † Honour thy father and thy mother, * Thou shall\nlove thy neighbour as thyself. † The yong man faith to him, Al these haue I kept from my youth: vvhat is yet vvanting \rnto me? † I say \nsaid to him, "If thou vvilt be perfect, goe, 21 \el the things that thou haft, & giue to the poore, and thou shall haue treasure in heauen: and come, "folov me. † And 22 vv\hen the yong man had heard this vvord, he went away sad: for he had many possessions. † And I say \nsaid to his discip\nes, † Amen I say to you, that a rich man shall hardely enter into the kingdom of heauen. † And againe I say to you, it is easier for a camel to passe through the eye of a need, ** then for a rich man to enter into the kingdom of heauen. † And vvhen they had heard this, the disciples marueled very much, saying, Who then can be saved? † And I say \nsaid to them, 26 ding, said to them. With men this is impossible: but vvitth God, all things are possible. † Then Peter answering, said to 27 him, Behold we haue left al things, & haue folow\ved thee: v\hat therefore shall we haue? † And I say \nsaid to them, Amen
Amen I say to you, that you which have followed me, in the regeneration, when the Sonne of man shall sitte in the seate of his maiestie, you "also shall sitte upon thre thrones, judging the tuelle tribes of Israel. ✡ And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake: shall receive an hundred fold, and shall possesse life everlaeting. ✡ And ✡ many shall be first, that are last: and last, that are first.

AnnoTations

 Chap. XII.

6. Not man separate. This inseparabillity between man and wife is the nature of marriage. Aug. li. 2. de poen. orign. c. 5. to. 7. Denue Ex. ch. viii. li. i. 10. 9. But for convenient. For aduocature one may diminue another, Matth. 5. but neither party can marry againe for any cause during life. Aug. li. ii. de adu. con. c. 51. 52. 56. For the which unlawfull all marrying agayne, Fabiola that noble marrie of Rome albeit she was the innocente part, did publike penance. S. Hierom wrote in her high commendation therefor. And in S. Paul, Ro. 1. 7. it is plain that free which is with another man, her husband yet living, she is called an adulteress: contrary to the doctrine of our Aduertisements.

11. Not at take. Whosoever have not this gift geuen them, it is either for that they will not have it, or for that they full not that which they wil: and they that have this gift or attaine to this word, have it of God and their owne free will. Aug. li. de grat. et lib. arbit. c. 6. So that it is evident no man is excluded from this gift, but (as Origen here saith) it is geuen to all that ask for it: contrary to our Advertisements that say it is impossible, and that for excuse of their breaking their vows, wickedly they have not the gift.

12. Gilded them false. They gilded them false for the kingdom of heaven which vow chaste. Vow of chasteness. Aug. de virginitate. ch. 46. which proueth those kind of vows to be both lawfull, and also tie, more meritoriuous, and more faire to obtaine life everlaeting, than the state of wedlocke: contrarie to our Adu. in all respectes.

16. He that can. It is not saide of the Precepts, keep them who can, but for they be necessarie Counells not vnder paine of damnation to be kept: but of Counells only: (as of virginitie, obaining from Lawfull Precepts,) and wine, and of geeting at a manes table: away to the poor; it is said, He that can attaine to it, let him doe it: which is counsell only, nor a commandement. Contrary to our Adu. that say, there are no Counells, but only precepts.


19. If how will be perfect. Loe, he maketh a plaine difference betweene keeping the commaundments, Religious demense, which is necessary for every man: and being perfect, which he counselleth only to them that will. And this is the state of great perfection which Religious men doe proffer: according to Otiion. Chriist counsell here, leaving al things and following him.

21. Fowllow me. Thus to follow Christ is to be without wife and care of children, to lacke propery, and to live in common, and this hath great reward in heaven above other states of life: which, S. Augustin had, the Apostles followd, and him self, and that he exhorted others to it as much as in him. Aug. op. in ps. 1. in ps. 103. Gene. 1. 2. 3. 22. A thing possible. This of the camel through the needle eye, being possible to God, although he neither hath done it, nor by like iunctio it make against the blasphemies indecency of our Advertisements. In this say, God can do no more then he hath done or will done: we see also that God can bring a camel through a needle eye, and therefore his body through a doore, and out of the festubles left, and out of his mother virgin, and generally aboue nature and contrary to nature do with his body as he list.

27. Left al. This perfection of leaving al things the Apostles vowed. Aug. li. 2. de Civ. Dei. et. 4. What hal we have. They leave al things in respect of reward, and Christ doeth wel. Vow of poverty allow it to them by his answer.

28. You also. Note that not only Christ, who is the principal and proper judge of the reward, living and the dead, but with him the Apostles and all perfect Saints: he judgeth: and yet that dooth nothing derogate to his prerogatie, by whom and vnder whom they hold this and al other dignities in this life and to the next.
THE GOSPEL

CHAP. XX.

To shew how through God's grace the Jews and the heathen were both saved, as well as the Gentiles, although they begin after, they bringeth a parcel of men working some and others in the vineyard, but the latter rewarded in the end even as the first. he revealeth more to his Disciples teaching his passion; so bidding the ambitious to think rather of suffering with him: And teaching us (in the rest of his Disciples) not to be esteemed of our Ecclesiastical Superiors, considering they are (as he was himself) to fail for our Salvation. Then going one of Jericho, he goeth eight thousand blind.

HE kingdom of heaven is like to a man that is a householder which went forth early in the morning to hire workers into his vineyard. And having made covenant with the workers for a penny a day, he sent them into his vineyard. And going forth about the third hour, he saw other standing in the marketplace idle, and he said to them, Go ye also into the vineyard: and that which shall be just, I will give you. And they went their way. And again he went forth about the sixth and ninth hour: and did likewise. But about the eleventh hour he went forth and found other standing, and he said to them, What stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into the vineyard. And when evening was come, the lord of the vineyard said to his bailiff, Call the workers, and give them every one a penny. But when the first also came, they thought that they should receive more: and they received every one a penny. And receiving it they murmured against the good man of the house, saying, These last have continued one hour: and they have made them equal to us that have borne the burden of the day and the heat. But he answering said to one of them, Frends, I doe the no vrong: didst thou not covenant with me for a penny? Take that is thine, and goe: I will also give to this last even as to thee also. Or, is it not lawful for me to do that I will? Is thine eye naught, because I am good? So shall the last be first, and the first, last. For many be called, but few are chosen.

And Iesus going vp to Hierusalem, took the twelfth to Hierusalem, took the twelfth and beseeched them, Behold our goe vp to Hierusalem, took the twelfth and beseeched them, Behold our...
Hierusalem, and the Sonne of man shal be delivered to the cheefe priests and to the Scribes, and they shal condemne him to death, 
and shal deliver him to the Gentiles to be mocked, & scourged, & crucifed, and the third day he shal rise againe.®

1 Mr. 10, 35.

† Then came to him the mother of the sonnes of Zebedee with her sonnes, adoring and desiring some thing of 
me. † Who said to her, What wilt thou? She faith to him, 
Say that these my two sonnes may sitte, one at thy right had, 
and one at thy left hand in thy kingdom. † And I E S V S
answering, said, You know not what you desire. Can you 
drinke of the cuppe that I shal drinke of? They say to him, 
We can. † He faith to them, My cuppe in deede you shal 
drinke of: but to sitte at my right hand and left, is not mine to 
gue to you: but to whom it is prepared of my father.®

2 4 Mr. 10, 41.

† And the ten hearing it, were displeased at the two brethren. 
† And I E S V S called them unto him, and said, † You
know that the princes of the gentiles ouerrule them: and 
they that are the greater, exercise power against them. † It
shal not be so among you. but vvhosoever vvil be the grea-
ter among you, let him be your minister: † and he that vvil
be first among you, shal be your servant. † Even as the Sonne
of man is not come to be ministered vnto, but to minister, and
to give his life a redemption for many.®

2 9 Mr. 10, 46.

† And when they went out from Iericho, a great multitude 
folowed him. † And behold two blind men sitting by 
the way side, heard that I E S V S passed by, and they cried 
out saying, Lord, haue mercie vpon vs, sonne of David. † And 
the multitude rebuked them that they shoulde hold their 
peace. But they cried out the more, saying, Lord, haue mercie 
upon vs, sonne of David. † And I E S V S stoode, and called 
them, and said, What vvil ye that I doe to you? † They say 
to him, Lord, that our eyes may be opened. † And I E S V S
haung compassion on them, touched their eyes. And imme-
diately they saw, and folowed him.

ANNOTATIONS

CHA. XX.

The Gospel 
upon S. James 
day 1st. 35. And 
S. John ante 
portam Latinam 
May 8.

® Superiority is 
not here for-
bidden among 
Christians, nor 
Ecclesiastical 
nor temporal: but heathenish tyranny is 
forbidden, and 
humility commen-
ded,
THE GOSPEL

CHAPTER XXI.

And when they drew nigh to Jerusalem, and were come to Bethphage unto Mountolivet, then Jesus sent two disciples, saying unto them, Go ye into the vineyard that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me; and if any man shall say ought unto you, say ye, that our Lord hath need of them: and forthwith he will let them go. And this was done that it might be fulfilled, which was spoken by the prophet, saying, Behold, I send my messenger before thy face, which shall prepare thy way; and the path of his feet shall be straight. And the disciples going, did as Jesus commanded them; and they brought the ass and the colt, and laid their garments upon them, and made him to sit thereon. And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way: and the multitudes...
tudes that went before and that followed, cried, saying,
"Hosanna to the sonne of David: blessed be he that commendeth in the name of our
Lord. Hosanna in the highest."

And when he was entered Hierusalem, the whole citie
was moved, saying, Who is this? And the people said, This
is Iesus the Prophet, of Nazareth in Galile. And Iesus
entred into the temple of God, and cast ou th at: fold :
and bought in the temple, and the tables of the bankers, and
the chaires of them that sold pigeons he ouerthrewe; and
he faith to them, It is written, My house shall be called the house of
prayer: but thou hast made it a denne of thieves. And there came to him
the blinde, and the lame in the temple: and he healed them.

And the cheefe priests & Scribes seeing the marvellous things
that he did, and the children crying in the temple, 
and saying,
Hosanna to the sonne of David: they had indignatiò, and said to him,
Hearest thou what these say? And Iesus said to them, Very
vocal. have you never read. That out of the "mouth of infants and
infants, thou hast perfused praise? And leaving them, he went forth
out of the citie into Bethania, and remained there.

And in the morning returning into the citie, he was an Munday.

Hungred. And seeing a certaine "figtree by the way
side, he came to it, and found nothing on it but leaves only,
and he faith to it, Never growe there fruite of thee for euer.
And incontinently the figtree was vvithered. And the discipiles
seeing it, maruelled saying, How is it vvithered incontinently?
And Iesus saying, Amen I say
to you, if you shall have faith, and stagger not, not only that
of the figtree shalt thou do, but and if you shall say to this
mountaine, Take vp and throw thy self into the sea, it shall
be done. And all things whatsoever you shall aske in prayer
"beleeuing, you shall receive.

And when he was come into the temple, there came to
him as he was teaching, the cheefe Priests and auncients of
the people, saying, Why do you despise these things?
and what power doth thou these things? The Baptisme of John whence was it? from heauen,
or from men? But they thought within them selves, saying,
If ye shall say from heauen, he will say to vs, where then did
you not beleue him? but if ye shall say from men, ye seare
the multitude, for all hold John as a Prophet. And ansvering

The Gospel vpp
Tuesday the
first weeke in
Lent.
to Iesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things.

† But what is your opinion? A certain man had two sons; and coming to the first, he said, Son, go to work to day in my vineyard. † And he answering, said, I will not. But afterward moved with repentance he went. † And going to the other, he said likewise. And he answering, said, I go Lord, and he went not. † Which of the two did the fathers will? They say to him, The first. Iesus saith to them, Amen I say to you, that the publicans and vwhores go before you into the kingdom of God. † For John came to you in the way of justice; and you did not believe him. But the publicans and vwhores did believe him: but you seeing it, neither have ye had repentance afterward, to believe him.

† An other parable heareth ye: A man there was an householder vwho planted a vineyard, and made a henge round about it, and dugged in it a pessle, and builded a tower, and let it out to husbandmen; and went forth into a strange countrey. † And when the time of froutes drew nigh, he sent his servants to the husbandmen, to receive the froutes thereof. † And the husbandmen apprehending his servants, onethay they beat an other they killed, and an other they stoned. † Again he sent other servants more then the former: and they did to them likewise. † And last of all he sent to them his sonne, 35 saying, They vvil reverence my sonne. † But the husbandmen seeing the sonne, said vwithin them selves, This is the heir, come, let vs sell him, and wee shal have his inheritance. † And apprehending them, they cast him forth out of the vineyard, and killed him. † When therefore the lord of the vineyard shal come, vwhat 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 froutes in their seasons.

† Iesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected, the same is made into the head of the corner? By our Lord was this done, and is marvelous in our eyes. † Therefore I say to you, that the kingdom of God shal be taken away from you, and shal be given to a nation yielding the froutes thereof. † And he that falleth upon this stone, shal be broken: and on vwhom it falleth, it shal al to bruise him. † And when the chiefie Priests and Pharisees had heard his parables, they knewe that he spake of them. † And seeking to
CHAP. XXI.

ACCORDING TO S. MATTHEW.

to lay hands upon him, they feared the multitudes because they held him as a Prophet.

A N N O T A T I O N S

CHAP. XXI.

3. You shall finde.] Christ by divine power both knew where these beasts were, being absent, and commanded them for his use, being in another man, and openly made the colt here to be ridden on, never broken before.

The ass and the colt.] This ass under yoke signifies the Jews under the Law and under God their Lord, as it were his old and ancient people: the young colt now first ridden on by Christ, signifies the Gentiles, wilder, bolder and not broken, now to be called to the faith and to receive our Saviour's yoke. And therefore the three first Evangelists writing specially to the Gentiles, make mention of the colt only.

Garments in the way.] These offices of honour done to our Saviour extraordinary, were very acceptable: and for a memory hereof the holy Church maketh a solemn Procession every year on this day, specially in our Country when it was Catholic, with the Sacrament reverently carried, as it were Christ upon the ass, and bearing in procession ruffles and florins, bearing of Palms, setting up bougets, spreading and hanging up the richest clothes, the quire and quirets singing as here the children and the people. done in a very goodly ceremony to the honour of Christ and the memory of his triumph upon this day. The like service and the like duties done to him in other solemn Processions of the Sacrament, and other wise, be undoubtedly no less grateful.

Hosanna. These very words of joyful eric and triumphant voice of glorification to our Saviour, holy Church withal always in the Preface of the Mass, as it were the voice of the Priest and all the people (who then specially are attendant and devout) immediately before the Consecration and Elevation, as it were expecting, and rejoicing at his coming.

Heave of prayer.] Note here that he calleth external sacrifice (out of the Prophets) prayer; for he speaketh of the Temple, which was builded properly and principally for sacrifice.

Mouth of infants.] Young children's prayers proceeding from the instinct of God's spirit, being acceptable, and to the voices of the like, or of other simple folk now in the Church, though they feel not understand what they say, be marvelous grateful to Christ.

Prayers not understood of the partie are acceptable.

Be worthy, and the thing expedient. And therefore S. Mark hath thus, Haur ye faith of God.

In what power?] The Hereticks, as I think they were, in this point like to Hereticks in Christ, because they are asked, in what power they come, and who sent them; but when they have no, not less answer: this question as fully as Christ did here by that which he insinuated of John's testimonium for his authority, they shal be heard, and this they shal be, till taken for those of whom God speaketh by the Prophets, They reason, and I find them not.

The first.] The first instance here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Jews, and therefore the Jews here as the latter, are signified by the other name.

CHAP. XXII.

For by our other parable before he was with the most defersd reprobation of the earthly and perfidious Jews, and the general execution of the Gentiles in their place, is then be defaced the fear of the Pharisees and Herodians about paying tribute to Caesar. 23 He anpwered also the question of the Sadducees against the Resurrection, and a question that the Pharisees asked to peace him: turning and setting them again, because they imagined that Christ should be no more than a man, and so be put to the buffy gribes of silence.
The Gospel upo the 19 Sunday after Pentecost.

John, answering, spoke again in parables to them, saying: 1 The kingdom of heaven is likened to a man being a king, which made a marriage to his son. 2 And he sent his servants to call them that were invited to the marriage; and they would not come. 3 And again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner: my bowels and fowls are killed, and all things are ready: come ye to the marriage. 4 But they neglected and sent their vassals, one to his farm, and another to his merchandise: 5 and the rest laid hands upon his servants, and spitefully intreating them, murdered them. 6 But when the king had heard of it, he was wroth, and sending his hosts, destroyed those murderers, and burnt their cities. 7 Then he faith to his servants, The marriage in deede is ready: but they that were invited were not worthy. 8 Goe ye therefore into the high ways, and whosoever ye shall finde, call to the marriage. 9 And his servants going forth into the vassals, gathered together all that they found, 10 bad and good: and the marriage vvas filled vwith vguestes. 11 And the king vvent in to see the vghostes: and he saw there a man not attired in a vveding garment. 12 And he faith to him, Frende, how camest thou in hither not having a vveding garment? But he vvas dumme. 13 Then the king laid to the waiters, Binde his hands and feete, and cast him into the vitre darkness: there shal be vsweeping & gnashing of teeth. 14 For many be called, but few vlect.

† Then the Pharisees departing, consulted among them what selyes for to entrappe him in his talke. 15 And they send to him their disciplyes with the Herodians, saying, Maister, vve knowy that thou art a true speaker, and teachest the vway of God in trueth, neither carret thou for any man, for thou dost not respect the person of men: 16 tel vs therefore what is thy opinion, is it lawfull to giue tribute to Cæsar, or not? 17 But I es vs knowyng their naughtines, said, What do you tempt me Hypocrites? † Shevy me the tribute coine. And they 19 offered him a penie. 18 And I es vs faith to them, Whose is this image and superscription? † They say to him, Cæsars. Then 20 he faith to them, Render therefore the things that are Cæsars, 21 to Cæsar: and the things that are Gods, to God. † And hearing it they marneled, and leaving him vvent their vvaies.

† That day there came to him the Sadducees, that say there...
24 there is no resurrection: and asked him, saying, Master, Moses said, If a man die not having a child, that his brother marre his wife,
25 and raise up seed to his brother. And there were seven vs Feuen brethren: and the first having married a wife, died: and not
26 having issue, left his wife to his brother. And in like maner the
27 second and the third even to the seventh. And last of all the
28 woman died also. In the resurrection therefore whose wife
29 of the seven shall be for they all had her. And I s v s
30 answering, said to them, You do erre, not knowing the Scriptures,
31 nor the power of God. For in the resurrection neither shall they marry nor be married: but are as the Angels of
32 God in heaven. And concerning the resurrection of the dead,
have you not read that which was spoken of God, saying to
33 you, I am the God of Abraham, and the God of Isaac, and the God of
34 Jacob? He is not God of the dead, but of the living. And the
35 multitude hearing it, marveled at his doctrine.

34 But the Pharisees hearing that he had put the Sadducees
to silence, came together: and one of them a doctor of
35 law asked of him, tempting him, Master, which is the great
36 commandment in the law? I s v s said to him, Thou shalt
37 love the Lord thy God from thy whole heart, and with thy whole soul, and
38 thy whole mind. This is the greatest and the first command-
39 ment. And the second is like to this, Thou shalt love thy neigh-
40 bour as thyself. On these two commandments dependeth
41 the whole Law and the Prophets.

41 And the Pharisees being assembled, I s v s asked them
42 saying, What is your opinion of Christ? Whose sonne is he?
43 They say to him, David. He saith to them, Howv then
44 doth David in spirit call him Lord, saying, The Lord said to my Lord,
45 sitt on my right hand, until I put thine enemies面容 the footstool of thy feet? If
46 David therefore call him Lord, howv is he his sonne? And no
47 man could answer him a word; neither durst any man from
48 that day ask him any more. +

ANNOTATIONS

1. Marriage. Then did God the Father make this marrie, when by the mystrie of the Incarna-
tion they joined to his sonne our Lord, the holy Church for his spouse. Greg. hom. 18.

2. Servants. The first servants hereunto invite were the Prophets: the second, were the
Apostles: and at that afterward consecrated counsels, or faith have and doe reconcile men to the
Church.

3. One in his forme. Such as refuse to be reconciled to Christes Church, all age, often raise
impediments and worldlie excuses, which at the day of judgement will not tere them.

4. A man worldlie excuse against reconciliation.
HOLY WEEK.

The Church consists of good and bad.

Neither must temporal Princes exact, nor their Subjects give unto them Ecclesiastical indulgences.

The Saints hear our prayers.

Religious single life, Angelical.

Not only faith.

CHA. XXIII.

The Scribes and Pharisees after all this continuing still incorrigible, although he will have the doctrine of their Church obeyed, yet against their works (and namely their ambition) he openly inveigheth, crying to them eight woes for their eightfold hypocrisy and blindness: so and so concluding with the most worthy reproduction of that persecuting generation and their mother-cite Jerusalem with her Temple.

HEN I ESVS spake to the multitudes and to his disciples, saying, Vpon the chaire of Moyses haue sitten the Scribes and the Pharisees. Al things therefore whatsoever they shal say to you, believe ye and doe ye: but according to their words doe ye not, for they say and doe not. For they binde heavy burdens and importable and put them upon mens shoulders:
but vwith a finger of their ovnne they vvil not moue them.

But they doe all their workes, for to be seen of men, for they make brede their phylacteries, and enlarge their fringes.

And they loue the first places at suppers, and the first charies in the Synagoges, and salutations in the market-place, and to be called of men, Rabbi. But be not you called Rabbi, for one is your master, and al you are brethren. And call none father to your self upon earth: for one is your father, he that is in heaven. Neither be ye called maisters: for one is your master, Christ. He that is the greater of you, shal be your seruietor. And he that exalteth himself shal be humbled: and he that humbleth himself, shal be exalted. But wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For your felues do not enter in: & those that are going in, you suffer not to enter.

Two to you Scribes and Pharisees, hypocrites: because you deoue your vivdovves houses, praying long prayers, for this you shal receive the greater judgment.

Two to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one profyle: and when he is made, you make him the childe of hell, double more then your felues.

Two to you blinde guides, that say, Who soever shal sware by the temple, it is nothing: but he that shal sware by the gold of the temple, is bound. Ye foolish and blinde, for whether is greater, the gold, or the temple that sanctifieth the gold? And who soever shal sware by the altar, it is nothing: but who soever shal sware by the gift that is upon it, is bound. Ye blinde, for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that swareareth by the altar, swareareth by it and by all things that are upon it: and who soever shal sware by the temple, swareareth by it and by him that dwelleth in it: and he that swareareth by heaven, swareareth by the throne of God & by him that sitteth thereon.

Two to you Scribes and Pharisees, hypocrites: because you take the mint, and anise, and cummin, and have left the weightier things of the law, judgement, and mercy, and faith. these things you ought to have done, & not to have omitte those. Blinde guides, that itraie a gnat, & sstawlyv a camel.
Two to you Scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish: but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean.

Two to you Scribes and Pharisees, hypocrites: because you are like to whitened sepulchres, which outwardly appear unto me beautiful, but within are full of dead men's bones, and all filthiness. So you also outwardly in deed appear to men just: but inwardly you are ful of hypocrisy and iniquity.

Two to you Scribes and Pharisees, ye hypocrites: because you build the Prophets sepulchres, and garnish the monuments of just men, and say: If we had been in our fathers days, we had not been their enemies in the blood of the Prophets. Therefore you are a testimony to your own fathers. You serpents, vipers broodes, how vile you flee from the judgement of hell? Therefore behold I send upon you Prophets and wise men and Scribes, and of them you shall kill and crucifie, and of them you shall persecute of you Prophets, and persecute from city into city: that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you murdered betwixt the temple and the altar. Amen I say to you, all these things shall come upon this generation. *Hierusalem, Hierusalem, whither killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the henne doth gather together her chickens under her wings, and thou wouldst not? Behold, your house shall be left desolate from henceforth till you say, Blessed is he that commeth in the name of our Lord. 

Annocations

Chap. XXIII.

The See of Rome preferred in truth.

2. Chair of Moses. God preferreth the truth of Christian religion in the Apostolike See of Rome, which is in the new law answerable to the chaire of Moses, notwithstanding the Bishops of the same were never so wicked of life: yea though some traitour as Iudas were Bishops thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said, Doe that which they say, but doe not as they doe. Aug. Epist. 163.
CHA. XXIII. ACCORDING TO S. MATTHEW.

3. Whatever they shall say: Why (saith S. Augustin) dost thou call the Apostolike Chaire the chair of Peter? If for the many, why did our Lord Jesus Christ for the Pharisees, any ovonomy to the Chaire wherein they sat? Did he not commend that chair of Moses, and preferring the honour of the Chaire, reproved them? For he saith: They set upon the Chaire of Moses (i.e. the Pharisees) that which they say, do. These things if you did not consider, you would not for the men whom you defame, blaspheme the See Apostolike, without which you do not communicate. And again he saith: Neither for the Pharisees (to be forsoaked in that way, you were not of wisdom but of malice) did our Lord command the Chaire of Moses to be forsoaked, in whose way he judged himself. Yet he was consecrated to do that which he did, and that the holiness of the Chaire be in no case forsoaked, nor the unity of the flock divided, for the naughty shepherds.

4. Law the first place. He condemneth not only places of superiority given or taken of men according to their degrees, but ambitious seeking for them, and their proud and violent intention, which he saw within them, and therefore might boldly reprehend them.

5. One is your master. In the Catholike Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholike Doctors and teachers are one, because they teach all one thing, but in Arch-heretikes it is not so, where every one of them is a divers Master, and teacheth contrary to the other, and will be called Rabbi and Master, every one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists a Caluin.

10. Many masters. Wicelte and the like Heretikes of this time doe hereupon condemn the degrees of Scholares and titles of Doctores and Masters: where they might as well remorse S. Paul for calling him self Doctor and Master of the Gentiles: and for saying * that there should be always Doctors in the Church, and whereas they bring the other words following, against Religious men called fathers: as we might they by this place take away the name of carnal fathers, and blame S. Paul for calling him self the only spiritual father of the Corinthians. But in deed nothing is here forbidden but the contentious dilution and partiality of such as make them seielie Ringleaders of Scholeres and Sayers, as Donatus, Arius, Luther, Calvin.

13. Masteries and Pharisees. In all these reprehensions it is much to be noted, that our Saviour for the honour of Priesthood neuer reprehendeth Priests by that name. Cyp. ep. 65. Whereas our Heretikes vse this name of purpose in reproach and delite.

14. Praying long prayers. They are not reprehended here for the things them selves, which for the most part are good,as long prayer, making Profelettes, gaining the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, Matth. 6. 13. Double more. They that teach that it is enough to have only faith, doe make such Christians as the Jewes did Profelettes, children of Hel far more then before. August. lib. de fide & op. cap. 16.

19. Sanctifeth. Note that donaties and gifts bestowed upon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now especially the vessels of the Sacrament and Sacrifice of Christes body and bloud, by touching the same, and the altar itself whereupon it is consecrated. Whereof Theophylact thus writeth thus upon this place: In the Theophyl. Or. 21. Christ permitted not the gift to be greater then the altar, but * with vs. the altar is sanctified by the gift: for the hoists by the divine grace are turned into our Lords body, and therefore is the altar also sanctified by them.

21. By him that dwelleth therein. By this we see that (wearing by creatures, as by the Gospel, by Saintes, that referred to the honour of God, whole Gospel is, whose Saintes they are.

22. Appear to men. Christ might boldly reprehend them so often and so vehemently for hypocrisy, because he knew their hearts and intentions: but that we can not see within men, may not prouince to call men external good doings, hypocrite: but judge of men as we see and know.

25. Ganneth. Christ blaneth not the Jewes: for adorning the sepulchres of the Prophets, but entring them of their malice toward him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickednes of their fathers in shedding his bloud, as their fathers did the bloud of the Prophets. Hilar.
To his disciples (by occasion of Hierusalem and the Temple's destruction he foretelleth, that) halfe before the consummation of the world, specially, 12 the Church is ful preaching vnto al nations, 13 then, halfe in the very consummation, to scorne Antichrist, truth by paying great persecution and seduction, but for a short time: 19 then inclement, the Day of judgement to our great comfort in Christes mysterie under Antichrist. 21 As for the moment, to vs it pertaineth not to know it, 17 but rather every man to search, that vs be not unprovided when he commeth to ech one particular by death.

And Jesus being gone out of the temple, went, And his disciples came to chev him the buildings of the temple. And he answereing said to the, Do you see all these things? Amen I say to you, there fhal not be left here a stone vpon a stone that shal not be destroyed.

And when he was set on Mount-olivet, the discipiles came to him secretly, saying: Tell vs, when shal these things be? and what shal be the signe of thy comming, and of the consummation of the world? And Jesus answering, said to them, Bevare 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 vvorvves. Then shal they deliver you into tribulation, and shal kil you: and you shal be odious to all nations for my names sake. And then to many shal be scandalized: and they shal deliver 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 vvarce cold. But he that shal perseuer to the end, he shal be saved. And this Gospel of the kingdom shal be preached in the whole vworld, for a testimonie to al nations, and then shal come the consummation.

Therefore when you shal see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand) then they that are in Ievvrie, let them flee to the mountaines: and he that is on the house-toppe, let him not come downe.
to take any thing out of his house: † and he that is in the field, 
let him not goe backe to take his coate. † And ye to the that 
are vvith childe, and that give sucke in those dayes. † But pray 
that your flight be not in the vwinter or on the Sabbath. † For 
there shall be then great tribulation, such as hath not been 
from the beginning of the vvorld vvntil now, neither shall 
be. † And vales those dayes had been shortened, no flesh 
should be saved: but for the elect the dayes "shall be shorted. 
† Then if any man † shall say † unto you, Loe † here is 
Christ, or there: do not beleue him. † For there shall rise 
false Chriftes and false Prophets, and shall shew great 
ignes and vvonders, so that the elect also (if it be possible) may 
be induced into errour, † Loe I haue foretold you. † If therefore 
they shall say † unto you, Behold he is in the defert: go ye not 
out: behold "in the cloafes, beleue it not. † For as lightening 
cometh out of the eafi, and appeareth even into the vvest, so 
shall also the aduent of the Sonne of man be. † Wherefore the 
body is, thither † shall the eagles also be gathered together.

† And "immediately after the tribulation of those dayes 
the Sonne shall be darkened, and the moone shall not give 
hers light, and the starrs shall fall from heaven, and the powers 
of heaven shall be moued; † and then shall appeare " the signe 
of the Sonne of man in heaven: and then shall al tribes of the 
earth be vevailed: and they shall see the Sonne of man comming 
in the clouds of heaven vvith much power and majestie. 
† And he shall send his Angels vvith a trumpet, and a great 
voyce: and they shall gather together his elect from the four 
vvindes, from the furthest partes of heaven even to the endes 
thereof. † And of the figtree learne a parable: when nowv 
the boach thereof is tender, and the leaves come forth, you 
knowv that sommer is nigh. † So you also, vvhen you shall 
see these things, knowv ye that it is nigh even at the doors. 
† Amen I sayv to you, that this generation shall not passe, til al 
these things be done. † Heaven and earth shall passe, but my 
vvordes shall not passe. †

† But of that day and houre no body knowveth, neither 
the Angels of heaven, but the Father alone. † And as * in the 
dayes of Noe, so † shall also the comming of the Sonne of man 
be. † For as they were in the dayes before the fload, eating 
and drinking, marrying and giving to marriage, even vnnto that 
day in vvhich Noe entered into the arke, † and knewv not til 

"Who soeuer draweth Chrift or his Church from the Communion and fellowship of all Nations Chri
ten, to one corner, towne, or Country, be
eu him not. Aug. de vnn. Ex. 2.1.

*This signe of the Sonne of man, is the holy 
Cross, which the Chrift ap
d to the fewes to their confu
Chrys. in Matt. b. 7. It 
shall be no lese confu
Heretikes that can not abide 
the signe there-

Gen. 7, 5.
the flood came, and took them all: so also shall the coming of the Sonne of man be. & Then two shall be in the field: one shall be taken, and one shall be left. 

† Watch therefore, because ye know not what hour your Lord will come. 

† But this know ye, that if the good man of the house did know what hour the thief would come, he would watch, and would not suffer his house to be broken up. 

† Therefore be ye also ready, because at what hour ye know not, the Sonne of man will come.

† Who, thinkest thou, is a faithful and wise servant, whom his lord hath committed to be over his goods, to be a prudent and good housekeeper? 

† Blessed is that servant whom his lord will come in the watch, and findeth him doing his office. 

† Amen I say unto you, that so shall he be rewarded. 

† But if that servant shall say in his heart, My lord delayeth his coming, and shall begin to beat the servants, and to eat and drink, and to be drunken with drunken men: 

† The lord of that servant will come in a day wherein he expected not, and in an hour in which he knew not; 

† And shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.
CHA. XXV. Aaccording to S. MATTHEW. 71 Holy wecke.

13. Inquirie about. But when Heresie and false teachers reign in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

14. Shall be preached. The Gospel hath been preached of late yeres, and now is by holy Religious men of divers Orders, in sundry great Countries which never heard the Gospel before, as it is thought.

15. Abomination of defoliation. This abomination of defoliation foretold, was first partly fulfilled in divers prophesies of the Temple of Hierusalem, when the sacrifice and service of God was taken away, but specially it shall be fulfilled by Antichrist and his Percurrsors, when they shall abolish the holy Maffe, which is the Sacrifice of Christes body and blood, and the only fourena worship due to God in his Church: as S. Hippolytus witteth in these words: The Churches shall lament with great lamentation, because there shall neither oblaton be made, nor incense, nor worship gratefull to God. But the sacred houses of Churches shall be like to cottages, and the precious body and blood of Christ shall not be extant (openly in Churches) in those days, the Liturgie (or Maffe) shall be extinguished, the Psalmie shall cease, the reciting of the Scriptures shall not be heard. Hippol. de Antichristo. By which it is plain that the Hercules of these daies be the special fore-runners of Antichrist.

16. Shall be shortened. The reign of Antichrist shall be short, that is, three yeres and a halfe.

Dan. 7. Apoc. 11. Therefore the Hercules are blasphemous and ridiculous, that is, Christes Vicar is Antichrist, who hath litten these 1500 yeres.

17. Great signes. These signes and miracles shall be in the outward appearance only, for S. Thes. 2. Paule calleth them "lying signes," to seduce them only that shall perish. Whereby we see that if Hercules could work signes and forged miracles, yet we ought not to beleeve them, much lesse when they can not be seen to doe any.

18. In coats. Christ having made the Churches authority bright and clear to the whole world, Warneth the faithful to take heed of Hercules and Schismatikes, which have their concealments aside in certaine odde places and obscure corners, alluring curious persons into them.

Aug. li. q. Euan. q. 18. For as for the comming together of Catholikes to serue God in secret places, that is a necessarie thing in time of persecution, and was vised of Christians for three hundred yeres together after Christ's, and the Apotheles also and disciples came together in Hierusalem for fear of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the soverainitie of the Catholike Church, but practising secretly the same faith, that in all Christendom Nineheth and appeareth most gloriously.

19. Immediately. If the latter day shall immediatly follow the perfection of Antichrist, which is to endure but three yeres and a halfe, as is foresayd: then is it mere blasphemie to say, Gods Vicar is Antichrist, and that by their owne limitation, these thousand yeres almoft.

CHAP. XXV.

Continuing his Sermon, he beginneth two parables, of ten Virgins, and of Talents, to show how it behoith in Dome/day, with the Faithfull that prepare, and that prepare not them selves. Then also a parable be heveth that such Faithful as doe Works of mercy, shall have for them selfes everlasting: and such as doe not, everlasting damnation.

1 Then shal the kingdom of heauen be like to ten virgins: which taking their lampes wente forth to meete the bridegome and the bride. And five of them were foolish, and five wise.

2 But the five foolish, hauing taken their lampes, did not take "oile" with them: but the five wise did take oil in their vessels with the lampes. And the bridegome tarying long, they slumbered all and slept. And at midnight there was a clamour made, Behold the bridegome commeth, goe ye

The Gospel for holy Virgins.
ye forth to meete him. Then arose all those virgins: and they trimmed their lampes. And the foolish said to the wise, Give vs of your oyle: because our lampes are going out. Then the wise answered, saying, Lest peraduenture there suffe not for vs and you, goe rather to them that sel: and bie for your selues. And whiles they went to bie, the bridegome was come: and they that were ready, entred vwith 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 answvering said, Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the 13 hour.

For euon as a man going into a strange countrie, cal-14 led his servants, and deliuered them his goods. And to 15 one he gave five talents, and to another two, and to an other one, to every one according to his propre facultie: and immediately he tooke his journey. And he that had received the five talents, went his vay, and occupied vwith the same, and gained other five. Likewise also he that had received the two, gained other two. But he that had received the one, going his vay digged into the earth, and hid his lords money. But after much time the lord of those serv-19 ants commeth, and made a counte vwith them. And there 20 came he that had received the five talents, and offered other five talents, saying, Lord five talents thou didst deliuer me, behold: I have gained other five besides. His lord said 21 vnto him: Well done good and faithful servant, for that thou hast been faithful over a few things, I will place thee over many things; enter into the joy of thy lord. And there 22 came also he that had received the two talents, and said, Lord two talents thou didst deliuer me: behold I have gained other two. His lord said to him, Well done good and 23 faithful servant: for that thou hast been faithful over a few things, I will place thee over many things; enter into the joy of thy lord. And he also that had received the one talent, came forth, and said, Lord, I know that thou art a hard man, thou receppest where thou didst not lOvy: and gatherest where thou straowed not: And being afraid I went, and hid that vhy talent in the earth: behold loe here thou haft that which is thine. And his lord answvering, said to him: Naughte 26 and sloughtfull servant, thou didst knowe that I recep vhere I lOvy
Cha. XXV. Accordine to S. Matthew.

27 I saw not, & gather where I straffved not: thou oughtest therefore to have committed my money to the bankers, and comming I might have received mine own with vifirie.

28 Take ye away therefore the talent from him, and give it him that hath ten talents. For to every one that hath I shall be giuen, and he that hath abound: but from him that hath not, that also which he seemeth to have, shall be taken away from him.

29 And the unprofitable servant cast ye out into the vttter darkness. There shall be weeping and gnashing of teeth.

30 And when the sonne of man shal come in his maiestie, and al the Angels with him, then shal he sitte upon the seate of his maiestie: and al nations shal be gathered together before him, and he shal separate them one from another, as the pastor separateth the sheepe from the goates: and shall set the sheepe at his right hand, but the goates at his left.

31 Then shall the king say to them that shal be at his right hand, Come ye blest of my father, possesse you the kingdom prepared for you from the foundation of the world.

32 For I was an hungred, and you gaveme to eate: I was a thirst, and you gave me to drinke. I was a stranger, and you tookeme in naked, and you couered me sick, and you visitted me. I was in prison, and you came to me. Then shal the just answer him, saying: Lord, when did we see thee an hungred, and fed thee: a thirst, and gave thee drinke? when did wee see thee a stranger, and took thee in naked, and couered thee? or when did we see thee sick or in prison, and came to thee?

33 And the king answering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that I shall be at his left hand, Get ye away from me you cursed into the everlasting fire, which was prepared for the Deuil and his angels. For I was an hungred, and you gaveme not to eate: I was a thirst, and you gaveme not to drinke. I was a stranger, and you tookeme not in naked, and you couered me not: sick, and in prison, and you did not visit me. Then they also shall answer him, saying: Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison: and did not minister to thee? Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these leffer, neither did you it to me. And these shall goe into punishment everlasting, but the just, into life everlasting.
AND it came to passe, when Iesus had ended all those sermons, he said to his disciples, 
† You know that after two days shall be Pasch, and the Sonne of man shall be delivered to be crucified. 
† Then were gathered together the cheefe Priesters and ancients of the people into the court of the high prieft, who was called Cai-phas: and they consulted how they might by some vile apprehend Iesus, and kil him. † But they said, Nor on the felisual day, lest perhaps there might be a tumult among the people.
† And when Jesus was in Bethania in the house of Simon the Leper,† there came to him a woman having an alabaster box of very precious ointment, and poured it upon his head as he sat at the table. † And the disciples, seeing it, had indignation saying, Whereunto is this vial valued? for this might have been sold for much, and given to the poor.

† And Jesus knewing it, said to them: Why do you molest this woman? for she hath vrought a good work upon me. † For you have alwayes with me, but me you have not alwayes. † For she in pouring this ointment upon my body hath done it to bury me. † Amen I say to you, wherefoerever this Gospel shall be preached in the whole world, that also which she hath done, shall be reported for a memorie of her. † Then went one of the twelve, which was called Judas Iscariot, to the chief priests, † and said to them, What will you give me, and I will deliver him vnto you? But they appointed unto him thirty pieces of silver. † And from thenceforth he sought opportunity to betray him.

† And the first day of the Azymes the Disciples came to Jesus saying, Where wilt thou that we prepare for thee to eate the Pasch? † But Jesus said, Go ye into the citie to a certaine man, and say to him, The Master saith, My time is at hand, vntil thed do I make the Pasch with my Disciples. † And the Disciples did as Jesus appointed them, and they prepared the Pasch. † But when it was even, he saide downe with his twelve Disciples. † And while they were eating, he said: Amen I say to you, that one of you shall betray me. † And they being very sad, began every one to say, Is it I? † Lord; † but he answering said, He that dipeth his hand with me in the dish, he shall betray me. † The Sonne of man in deede goeth as it is written of him: but vvo be to that man, by vvhom the Sonne of man shall be betrayed. It vvere good for him, if that man had not been borne. † And Judas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou hast said.

† And vvhile they vvere at supper, Jesus took bread, and blessed, and brake: and he gave to his Disciples, and said, Take ye, and eate: This is my body.† And taking the chalice, he said: This is my blood of the new testament.
THE GOSPEL

THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS.

† And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you in the kingdom of my father. † And an hymne being said, they went forth unto Mount-olivet.

† Then Iesus faith to them, All ye shall be scandalized in me, in this night. For it is written, I will strike the Pastor, and the sHeep of the flock shall be dispersed. † But after I shall be risen again, I will goe before you into Galilee. † And Peter anon, saying, Lord, to whom shall it happen to thee? † The other Deny me not. † Then Iesus faith to him, Yea, though I should die with thee, I will not deny thee. Likewise also faith I al the Disciples.

† Then Iesus cometh with them into a village called Bethemani: and he saith to his Disciples, Sit ye here until I goe yonder, and pray. † And taking to him Peter and the two sons of Zebedee, he began to vvaexe forovvful and to be sad. † Then he faith to them: My soul is forovvful euens unto death: stay here, and vwatch with me. † And being gone a little, he set upon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me: ne-nertheless, not as I will, but as thou. † And he commeth to his Disciples, and findeth them sleeping, and he faith to Peter, Euen so: Could ye not vwatch one houre with me? † Watch ye, and pray that ye enter not into tentation. The spirit in deede is prompt, but the flesh vvaexe. † Againe the second time he vvent, and prayed, saying, My Father, if this chalice may not passe, but I must drink it, thy vvil be done. † And he commeth againe, and findeth them sleeping: for their eyes were become heavy. † And leauiing them, he vvent againe: and he prayed the third time, saying the self same vword. † Then he commeth to his Disciples, and faith to them, Sleepe ye now, and take rest: behold the houre approcheth, and the Sonne of man shall be betrayed into the hands of sinners. † Rise, let vs goe: behold he approcheth that shall betray me.

† As he yet spake, behold there was an angel of the Temple came, and vwith him a great multitude, vwith swordes and clubbes, sent from the cheefe Priests, and the auncientes of the people.
And he that betrayed him, gave them a sign, saying, Whomsoever I shall kill, that is he, hold him. And forthwith coming to Jesus, he said, Haile Rabbi. And he kissed him. 

† And Jesus said to him, Freend, wheretoe art thou come? Then they drew near, and laid hands on Jesus, and held him. † And behold one of them that vvere vvithe Jesus, stretching forth his hand, drew vve out his sword; and striking the seruant of the high Priest, cut of his ear. † Then Jesus faith to him, Returne thy sword into his place: for all that take the sword, shall perish with the sword. † Thinkest thou that I cannot ask my Father: and he vvil give me presently more then twelue legions of Angels? † How then should I vve to the scriptures be fulfilled, that so it must be done? † In that houre Jesus saide to the multitudes, You are come vve as it vvere to a theefe vvith vvordes and clubbes to apprehend me: I sate daily vveith you teaching in the temple: and you laid no hands on me. † And all this vve was done, that the scriptures of the Prophets might be fulfilled. Thé the discipes al leauing him, fled. 

† But they taking hold of Jesus, led him to Caiphas the high Priest, where the Scribes and Ancients vvere assembled. † And Peter folowed him vve a farre of, cuen to the court of the high Priest. And going in he sate vveith the seruants, that he might see the end. † And the cheefe Priestses and the whole Council sought false vvitnisses against Jesus, that they might put him to death: † and they found not, vveherso many false vvitnisses had came in. And last of all there came two false vvitnisses: † and they said, * This man said, I am able to destroy the temple of God, and after three days to reedifie it. 

† And the high Priest rising vp, said to him: Ansvverest thou nothing to the things vveich these do testifie against thee? 

† But Jesus held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tell vs if thou be Christ the Sonne of God. † Jesus faide to him, Thou haft said. nevertheless I say to you, hereafter you shall see * the Sonne of man sitting on the right hand of the pouere of God, and comming in the cloudes of heauen. † Then the high Priest rent his garments, saying, He hath blasphemed, vwhat neede vve vvitnisses any further? behold, nowv you have heard the blaspheme, † how thinke you? But they ansvvering said, He is guilty of death. † Then did they spit on his face, and buffeted him, and other smote his face.
THE GOSPEL

CHA. XXVI.

face with the palms of their hands, saying, Prophesie vnto 68 vs O Christ: vwho is he that strokke thee?

† But Peter saide vwithout in the court: and there came to 69 him one vvenche, saying: Thou also vvest with Iesus the Galilean. † But he denied before them all, saying, I wvot not 70 vwhat thou sayest. † And as he went out of the gate, an other 71 vvenche lavy him, and the faith to them that vvere there, And this fellow also vvas with Iesus the Nazarene. † And 72 againe he denied with an other, That I know not the man. † And after a little they came that stode by, and said to Peter, 73 Surely thou also art of them: for euery thy speache doth brevray thee. † Then he began to curse and to sweare that 74 he knew not the man. And incontinent the cocke crowe.

† And Peter remembered the vword of Iesus which he had 75 said, Before the cocke crowe, thou shalt deny me thrice. And going forth, he vvept bitterly.

ANNOTATIONS

CHA. XXVI.

1. The Waft. Coll bestowed upon Christes body then alue, being to the same not necessary, seeming to the discipules lost and fruities: to the like bestowed upon the same body in the sacrament, upon altars, or Churches, seemeth to the simple lost, or lost meritorious, then if the same were bestowed upon the poore.

10. Good wroks. Coll bestowed for religion, devotion, and signification, is a meritorious releafe of the wroke, and often more meritorious then to give to the poore, though both be very good, and in some case the poore are to be preferred: ye, in certaine cases of necessity, the Church will break the very coveted vessels and ieweles of silver and gold, and bestowe them in wrokes of mercy. But we may remember very well, and our fathers knew it much better, that the poore were then best releued, when most was bestowed upon the Church.

11. Haue not. We haue him not in visible maner as he conversed on the earth with his discipules, needing releue like other poore men but we haue him after another sort in the B. Sacrament, and yet haue him truly and really in the same body. Wherefore he saith, they should not haue him, because they should not to have him, but after another maner. As when he said Luc. 16 as though he were not then with them, When I was with you.

20. Twelve. It must needs bee a great mysticke that he was to worke in the institution of the new Sacrifice by the mancious transmutation of bread and wine into his body and blood, whereas he admitted none, although many present in the citie, but the twelve Apostles, which were already taught to believe it without contradiction Isa. 6, and were to have the administration and consecration thereof by the Order of Priesthood, which also was there given them to that purpose, whereas at the setting of the Paschal Lambe at the familie was wont to be present.

26. His wakebread. Here at once is instituted, for the continuance of the external office of Christes eternal Priesthood according to the order of Michtipher, both a Sacrifice and a Sacrament, though the Scriptures gave none of these names to this action: and our Adversaries without all reason or religion accept in this the one, and vitally deny the other. A Sacrifice, in that it is ordained to continueth the memory of Christes death and oblation upon the Cross, and the application of the general virtue thereof to our particular necessities, by celebrating the leseal elements, not into Christes whole person as it was borne of the virgin or now in his body, but the bread into his body apart, as bened, broken, and given for: the wine into his blood separate, as shed out of his body for remission of sines and dedication of the new Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical and unspakable manner, he would have the Church to offer and sacrifice him daily, and he in mystic and sacrament dyeth, though
though now not only in heaven, but also in the Sacrament, be he in deed et conscriptum (as the Church calleth it) that is, by fequele of all his parts to ech other, whole, pure, and immortal. Which point to this end, our Adversaries understand not, nor 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 ordered to be received into our bodies and to feele the same to resurrection and immortality, and to give grace and salvation to our soules, if we worthily receive it.

26. Blesse : Our Adversaries for the two wordes that are in Greek and Latin, benedictio, and gratia egit, he blessed, he gave thanks, vie only the latter, of purpose to signifie that Christ blesse not, nor consecrate the bread and the wine, and fo by that blesse wouleth any effect upon them, but gave thanks only to his father, as we doe in saying grace. But the truth is that the word doth signify properly to blesse, and is referred to the thing that is blesse, as Luc. 9. of the fishes, do de dixit, he blessed them, and thereby wrought in them that wonderful multiplication. So the blesse of God is alwayes effectual: and therefore here also he blesse the bread, and by that blesse of the words following, made it his body.

Ambrosi. li. de bu init init. myst. v. 9. Aug. ep. 20 ad Paulinum. Now whereas taking the cuppe it is said, he gave thanks. We say that it is alone with blesse, and that he blesse the cuppe, as before the bread ass is evident by these wordes of S. Paul. Colon. benedictio, the cuppe which we blesse: and therefore he calleth it, Calicum benedicto, the cuppe of blesse, vning the same Greek word that is spoken of the bread. But why is it then said there, he gave thanks? because we translate the wordes faithfully as in the Greek and the Latin, and because the scene is one, as we are taught by S. Paul before allaged, and by the fathers, which calle this givning of thanks over the cuppe or over the bread, the blesse thereof. S. Iulian. in f. 2. Apr. Panem Eucharistiam: S. Irene. k. e. 1. 10. Parenem in quod gratia allea sunt. S. Cyprian de corm. Celic floem benedictione. 5. Sacramentum, that is, the bread blesse by givning thanks upon it. The cuppe consecrate by following blesse.

27. The wine is also blesse in the same compotant power by which the world was made, and the word was incarnate in the Wombe of the virgin.


28. My body. He said not, this bread is a figure of my body; or, this wine is a figure of my blood, but, this is my body, and, this is my blood. Damasc. li. e. 10. Theophyl. in hym. bened. Conc. 2. Nect. ad. 6. but a real pres, et simpel summation in facie. When some father calle a figure of signe, they meane the outward signe forms of bread and wine.

29. Blood of the new Testament. As the old Testament was dedicated with blood in these wordes, Tho. u. the blood of the Testament, &c. Heb. 9. so here is the institution of the new Testament in Christoph blood, by these wordes, This is the blood of the new Testament, &c. which is here mystically said, and not only afterward upon the Cross: for the Greek is the present tense in all the Evangelists, and S. Paul and likewise speaking of the body, Cor. 11, it is in the Greek the present tense, and 2. Cor. 2. and in the Latin here. And the Herekites them selves to put it in their translations.

30. Fruit of the vine.) S. Luke putteth these wordes before he cometh to the consecration, whereby he fethemeth that he spaketh of the wine of the Pashchal lambe, and therefore nameth it, the fruit of the vine; but he spaketh of the wine which was now his blood, be called in notwithstanding wine, as S. Paul nameth the other bread, for three cauffs; for because it was so before as Eve calleth Adam bone, and Adam called her bone of her bone, whereas they were not now roddes, but serpents. And, he calleth the water turned into wine: whereas it was now wine and not water: and such like. Secondly, because it keepeth the forms of bread and wine, and things are called as they apperease to those men who calle them to be the body and blood of Christ in this Sacrament.

31. Also the elements after consecration called bread and wine.

De orac. 41. Watch and pray.) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vied in the Primitive Church of all Christians, as is plainly by S. Cyprian and S. Ambrose.

Hierom: but afterward and until this day, specially of Religious persons.

6. Wenche.) S. Gregorie declaring the difference of the Apostles before the receiving of the body of Christ and after this. Such itself, as whenest as the Holy Ghost, body we finde, how was he, the Wenche can tell you; but how strong was he, that is, the high Priest, declared, Act. 5, 32. Wenche: or, God speaketh, to morrow, Greg. 22. in Euang. 15. 9. 32. To morrow. A goodly example and warning to mans infamity, and to take heed of preachers sins and impiety, and to hang only upon God in temptation.

32. Wenche.) S. Ambrose in his Hymne; that the Church with Lauies speaking of this, Peteres teares faith, hoc est et caelestis concenit, culpam diligit. When the Cocke crew, the Rocke of the Church and repeatance, him fell washed away his faults. 6. Aug. 21. Retract, 3, 20.
ND when morning was come, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. And they brought him bound and delivered him to Pontius Pilate the President.

† Then Judas that betrayed him, seeing that he was condemned, repented him, returned the thirtieth piece of silver to the chief priests and ancients, saying, I have sinned, betraying innocent blood. But they said, What is that to you? Look thou to it. And casting down the silver piece in the temple, he departed: and went and hanged himself with an halter. And the chief priests having taken the silver pieces, said, It is not lawful to cast them into the treasury; because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to cover the blood of the person. For this cause that field was called the Field of Blood, even to this present day.

† Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirtieth piece of silver, the price of him that was accused of the children of Israel; and they gave them into the potter's field, as our Lord did appoint to me.

† And Jesus stood before the President, and the President asked him, saying, Art thou the King of the Leues? Jesus saith unto him, Thou sayest. And when he was accused of the chief priests and ancients, he answered nothing. Then Pilate said unto him, Hearest thou not that I have power to release thee? And he answered him, whether it be good for me to hear thee? And he answered him not any word: so that the President did maruel exceedingly. And upon the solemn day the President had accustomed to release unto the people one prisoner whom they would...
And he had then a notorious prisoner, that was called Barabbas. 

They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? 

For he knew that for envy they had delivered him. 

And as he was setting in place of judgment, his wife sent unto him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in my sleep for him. 

But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. 

And the President answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. 

Pilate said to them: What shall I do then with Jesus that is called Christ? They said: Let him be crucified. 

The President said to them: Why have you crucified him? But they cried the more, saying, Let him be crucified. 

And Pilate seeing that he nothing prevailed, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: looke you to it. 

And the whole people answering said: His blood be upon us, and upon our children. 

Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

Then the Presidents souldiars taking Jesus into the Palace, gathered together unto him the whole band: and stripping him, put a scarlet cloke about him, and platting a crownne of thornes, put it upon his head, and a reede in his right hand. And bowing the knee before him, they mocked him, saying, Haile King of the leevves. 

And spittin upon 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 owne garments, and led him away to crucifie him. 

And in going they found a man of Cyrene, named Simon: him they forced to take up his crosse. 

And they came into the place that is called Golgotha, vvhich is, the place of Calvarie. 

And they gave him vvine to drinke mingled with gall. And when he had tasted, he would not drinke.

And after they had crucified him, they deuised his garments, casting lots: that it might be fulfilled vvhich was spoken by the Prophet, saying: They deuised my garments among them.
them and upon my vesture they did cast lotes. ¶ And they fate and vvar
ched him. ¶ And they put ouer his head his cause vwritten, 37
This IS IESVS THE KING OF THE IEWES.
¶ Then were crucified with him two theues: one on the right hand, and one on the left. ¶ And they that passed by, 39
blasphemed him, vvaing their heads, ¶ and saying, Vah, 40
though that destroyest the temple of God, and in three daies do
redifie it: faue thine owne self: "if thou be the sonne of
God, come downe from the Cross." ¶ In like maner also the 41
cheefe Priestes With the Scribes and auncients mocking, said:
¶ He saued other: him self he can not faue: if he be the King of Israel, let him now come downe from the Cross, and vve
vvil beleuue him. ¶ He trusted in God: let him now deliver him if he vvil: for he said, That I am the sonne of God.
¶ And the selfsame thing the theues also that were crucified with him, reproched him vvithal.
¶ And from the sixt houre, there was darkenesse made vpon the whole earth, vntil the ninthe houre. ¶ And about the ninth houre IESVS cried with a mighty voice, saying, ELIAS, ELIAS, LAMMA-SABAITHANI? that is, MY GOD, MY GOD, why hast thou forsaken me? ¶ And certaine that stooede there and heard, said, 47
He calleth Elias. ¶ And incontinent one of them running, 48
tooke a sponge, and filled it vvith vinegre, and put it on a reede, and gave him to drinke. ¶ And other said, Let be, let vs see whether Elias come to deliver him. ¶ And IESVS againe 50
 crying vvith a mighty voice, yielded vp the ghost. ¶ And be hold the vele of the temple was rent in tvvo pceces, from the toppa euon to the botome, and the earth did quake, and the rockes were rent, ¶ and the graues were opened: and 52
many bodies of the saincts that had slep, 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 were with him vwatching IESVS, having seen the earth-quake and the things that were done, were sore afraid, saying, In deede this vvas the sonne of God.
¶ And there were there many women a farre off, vvhich had folowved IESVS from Galilee, ministiring vnto him: ¶ among vvhom vvas Marie Magdalene, and Marie the mo\nder of James and Ioseph, and the mother of the sonnes of Zebedee. ¶ And vvhhen it vvas euening, there came a certaine 57
rich
rich man of Arimathea, named Joseph, who also him self was
disciple to Jesus. † He went to Pilate, and asked the body
of Jesus. Then Pilate commanded that the body should
be delivered. † And Joseph taking the body, "vvrapt it in
clean linen, † and laid it in his own new monument,
vvvhich he had hevved out in a rocke. And he rolled a great
stone to the doore of the monument, and vvent his vvyay.
† And there was there Marie Magdalene, and the other Marie,
sitting ouer against the sepulchre.

† And the next day, vvvhich is after the Paraaceue, the cheese
Priestes and the Pharisees came together to Pilate, † saying,
Sir, we haue remembred, that that seducer said yet living,
After three days I vvill rise againe. † Command therefore
the sepulchre to be kept vvntil the third day: lest perhaps his
Disciples come, and heale him, and say to the people, He is
risen from the dead: and the last error shall be vvorse then
the first. † Pilate said to them, You have a gard: goe, gard it
as you knovv. † And they departing, made the sepulchre
sure: sealing vp the stone, vvth vvatchmen.

ANNOTATIONS
CHAP. XXVII.

1. Repenting him.] Note how speedily the plague of God falleth after saine, and specially men must note what torment of conscience, and desperation often followeth the hearing of innocent blood.

2. Hung him self.] If he had rightely repented, notwithstanding his horribly treason, he might have obtained mercy: but by hanging him self he took away all means of mercy and saluation, because he died finally impenitent.

24. Innocent of his blood.] Though Pilate was much more innocent then the Jews, and would have been free from the murder of our Saviour, seeking at the means that he could (without offending the people and the Emperours lawes) to dissimule him: yet he is damned for being the minister of the peoples wicked wil against his owne conscience, even as al Officers be, and specially the Judges and Juries which execute lawes of temporal Princes against Catholike men: for all such be guilty of innocent blood, and be nothing excused by that they execute other mens will according to the lawes, which be vnnatural. For they should rather suffer them selfes, then put an innocent man to death.

26. If thou be the Sonne.] Marvel not, when thou hearest our Saviour in the B. Sacrament mocked at, or setst him abuted of wicked men, that he straineth revenge upon not such blasphemies, or that he fieveth not him selfe there visibly and to the senses, when faulltes Hereutkes wil say, Let me see him, taelt him, &c. for he suffered here the like on the Cross, when he might at his will haue come downe with as much ease as he rose when he was dead.

26. Why hast thou forsaken me?] Beware here of the detestable blasphemy of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he was also here his forsaken and abandoned of his Father, that he suffained in soule and conscience the very feares and tormentes 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 else, but that his soule suffained the very pains of Hel upon the Cross. Whereas in deed, by these worlds out of the Palace, our Saviour will sufurse no more but that his pains (being now so long on the Cross, and ready to die) were very great, and therefore according to the infirmity of his humane nature, for very anguish (as before in the garden, when he was but toward his Passion) he saith he was
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was forsaken, for two causes, first because it was the will of God not to deliver him, but that he should die: secondly, because his divine nature did to repress it self for the time, that he felt no comfort there. As all, but was left to die in extreme pangs as a mere man.

Reuerent vring. This honour and duty done to Christes body being dead, was maruellous great. In humbl to base himself, thee is beneficent, and meritorious. And this wrapping of it in clean linen may signify by S. Hieron, that the body of our Lord, is to be wrapped not in gold, precious stones, and saphire, but in pure linnen, Even.

And in the whole Church it is ordered by S. Silvester consitution, that the Corporals whereupon our Lordes body lieth on the altar, must be pure and plain linnen.

CHAP. Xxviii.

He riseth against the third day, and the blind most obstinate jewes, by bishet, working to their own exprostitution, he appeared to his Disciples in Galilee (as both before he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also himselfe appointed by the women;) and sendeth them to all Nations, to build his Church among the Gentiles.

And in the evening of the Sabbath, which was the first day of the Sabbath, came Marie Magdalene, and the other Marie, to see the sepulchre. And beheld there was made a great earth-quake. For an Angel of our Lord descended from heaven: and coming, rolled backe the stone, and sate upon it: and his countenance vvas as lightening: and his garment as snow. And for feare of him, the watchmen were frightened, and became as dead. And the Angel answerwin g said to the women, Fear not ye, for I know that you seek that ye seek, that was crucified. He is not here: for he is risen, as he said. Come, and see the place where our Lord was laid. And going quickly, telle his Disciples that he is risen: and behold he goeth before you into Galilee, there you shall see him. loe I have foretold you.

And they went forth quickly out of the monument with feare and great joye, running to tel his Disciples. And beheld Iesus mette them, saying, Allehail. But they came neere and took hold of his feete, and adorred him. Then Iesus said, Fear not, go, tel my brethren that they goe into Galilee, there they shall see me.

Who when they were departed, beheld certaine of the xiv watchmen came into the citie, and told the cheefe Priestes all things that had been done. And being assembled rogeth with the ancients, taking counsel, they gaue a great summe of money to the foolidars, saying, Say you, That his xiv Disciples came by night, and stole him awayly when vve were asleep. And if the President I shall heare of this, vve vvil
vii: persuaded him, and make you secure. But they taking the money, did as they were taught. And this word was bruited abroad among the Levites, even unto this day.

16. And the eleven Disciples went into Galilee, unto the mount where Jesus had appointed them. And seeing him they doubted. And Jesus, coming near, spake unto them, saying, All power is given unto me in heaven and in earth. Going therefore, teach ye all nations:

19. Baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world. 

Annotations

1. To see the Sepulcher.] The devout Women came to visit our Saviour's Sepulcher, and for their In Ep. 17 devotion first deigned to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereunto in the Primitive Church, St. Jerome declareth in these words: The Jews sometime honoured Satha Sanctorum, because there were the Cherubs, and adored the Propitiorum and the Arks of the Testament, Maana, Aaron's rod, and the golden altar. Doth not the Sepulcher of our Lord seem unto thee more honorable? Which as often as we enter into, so often do we see our Saviour lie in the Jordan: and staying there a while, we see the Angel again sit at his feet, and at his head the napkin wrapped together. The glory of whose Sepulcher, we know was long predicted before Joseph heaved it out, by Esai saying, And his rest shall be honourable to witness, because the place of our Lord's burial should be honoured of all men. And at this present, notwithstanding the Turks dominion, yet doth the Religious Christian Catholike men by God's mighty providence keep the holy Sepulcher, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.

19. Going then.] Commission to baptize and preach to all Nations geven to the Apostles, and grounded upon Christ's suauitatem authority, to whom was geven all power in heaven and in earth.

20. With you all days.] Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministring the Sacraments, and his protection of the Church never to cease till the world's end; contrary to our adversaries, saying that the Church hath failed many hundred yeares till Luther and Calvin.
THE ARGUMENT OF S. MARKES GOSPEL.

Markes Gospel may be vnel divided into foure partes.
The first part, of the preparation that was made to the manifestation of Christ: chap. 1. in the beginning.
The Second, of his manifesting himselfe by Preaching and Miracles, and that in Galile: the residue of the 1. chap. unto the 10. chap.
The third, of his coming into Iurie, towards his Passion: chap. 10.
The fourth, of the Holy wecke of his Passion in Hierusalem: chap. 11. to the end of the book.

Of S. Marke and his conversation with the two Apostles S. Paul and S. Barnabas, yve beene at large A. L. 12 and 15. somewhat also Col. 4. and 2. Tim. 4. and to Philemon. Moreover of his familiarity with the Prince of the Apostles S. Peter, yve beene 1 Pet. 5. For it is pleased our Lord, that onely two of the Evangelist should be of his twelve Apostles, to wit, S. Matthew and S. John. The other two, S. Marke and S. Luke, he gaineirovs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquite counted as the Gospels of S. Peter and S. Paul then felasc. Marke the disciple and interpreter of Peter (saith S. Hieron) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospel at the request of the Brethren (about 10 or 12 yeres after our Lords Ascension.) Which when Peter had heard, he approved it, and with his authority did publish it to the Church to be read, as Clement Alexandrinus Writeth l. 6. hypotypo.

In the same place S. Hieron addeth, how he went into Egypt to preach, and was the first Bishop of the churche Cite there, named Alexandria; and how Philo Judæus at the same time seeing and admiring the life and conversation of the Christians there under S. Marke, who were Monkes, wrote a book thereof, which is extant to this day. And not onely S. Hieron (in Marco, & in Philone) but also Eusebius His.Hist. v. c. 15. 16. 17. Epphraphian Selia 29. Nazareorum. li. 1. 102. Cistianus de Inflit. Caniborium li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2. c. 15. and divers other, do make mention of the said Monkes out of the same Author. Finally, He died (saith S. Hieron) the 8 yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was transferred to Venice, Anno Dom. 850.

It is also obv. noted, that in respect of S. Peter, who sent S. Marke his frater to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the chiefe Metropole or Patriarch of the East, and that by the first Council of Nice. Whereof see S. Leo ep. 53. S. Gregorius li. 5 ep. 60. Or li. 6. ep. 37.
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

The beginning of the Gospel of Iesvs Christ the sonne of God. As it is written in ‘Ely the Prophet’, (Behold I send mine Angel before thy face, who shall prepare thy way before thee,) A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his pathes.

John was in the desert baptizing, and preaching the baptism of penance: unto remission of sins. And there went forth to him all the countrie of Leuvrie, and all they of Hierusalem: and were baptized of him in the river of Jordan, confessing their sins. And John was clothed with camels heare, and a girdle of a skinne about his loines: and he did eate locuutes and vvild honie.

And he preached, saying, There commeth a stronger than I after me: vvho se tachet of his shoes I am not vvorthe stouping downe to vnoofo. I have baptized you vwith vvater: but he shall baptize you vwith the holy Ghost.

And it came to passe, in those daies came I esvs from Nazareth of Galilee: and was baptized of John in Jordan.

And forthvwith comming yp out of the vvater, he saw the heauen opened, and the Spirit a doue descending, and remaining on him. And a voice was made from heauen, Thou art my beloved Sonne, in thee I am vvel pleased.

And forthvith the Spirit drue him out into the des-
And he was in the desert forty days, and forty nights: and was tempted of Satan. And he was with the beasts, and the Angels ministered to him.

And after that John was delivered up, Iesus 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 believe the Gospel.

And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers) and Iesus said to them, Come after me, and I will make you to become fishers of men. And immediately leaving their nets, they followed him.

And they entered into Capharnaum, and he went forth with them upon the Sabbaths going into the Synagogue, taught them. And they were astonished at his doctrine: for he taught them as having power, and not as the Scribes.

There were in their Synagogue a man in an unclean spirit: and he cried out, saying, What have I to do with thee, Iesus of Nazareth? art thou come to destroy me? I know thee whom thou art, the Son of God. And Iesus threatened him, saying, Hold thy peace, and go out of the man. And the unclean spirit, tearing him, and crying with a great voice, went out of him.

And they marveled, so much that they questioned among themselves, saying, What thing is this? what is this new doctrine? for with power he commandeth the unclean spirits also, and they obey him. And the multitude of them went forth, incontinent into all the country of Galilee.

And immediately going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John. And Simon's mother lay in the fever: and forthwith he told them of her. And coming neere he lifted her vp taking her by the hand: and incontinent theague left her, and she ministered unto them. And when it was even after Sunne set, they brought to him all that were ill at ease and that had devils.
gathered together at the doore. † And he cured many that were vexed with diverse diseases: and he cast out many devils, and he sufferèd not them to speake that they knew him.

† And rising very early, and going forth he went into a desert place: and there he prayed. † And Simon sought after him, and they that were with him. † And when they had found him, they said to him, That al seekè for thee.

† And he faith to them, Let vs goe into the next townes and cities, that I may preach there also: for to this purpose am I come.

† And he was preaching in their Synagogues, and in al Galiilee: and casting out devils. † And a leper commeth to him beseeching him: and kneeling downe faith to him, If thou wilt, thou canst make me cleane. † And Iesus having compassion on him, stretched forth his hand: and touching him, he faith vnto him, I vil, be thou made cleane. † And when he had spoken, immediately the leprosie departed from him, and he was made cleane. † And he threatened him, and forthvwith cast him forth. † and he faith to him, See thou tel no body: but goe, shew thy self: to the high priest, and offer for thy cleansing the things that Moses comman ded, for a testimonie to them. † But he being gone forth, began to publish, and to blaspheme the vvoire: so that noone could not openly goe into the cite, but vs was abrode in desert places, and they came together vnto him from al sides.

ANNOTATIONS

1. Confessing their sinne.] A certaine confession of sinne there was even in that penance which Confession. John preached, and which was made before men were baptized. Whereby it is cleere that John 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 Christ's baptism.

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

3. Cloathed.] The Holy Ghost thought it worthy of speciall reporting how straitly this Prophet's lued, and how he abominated from delicate meates and apparel. See Mat. xiii., 5.

4. With water.] John with water only, Christ with the Holy Ghost, not only, as the Heretikes hold, that fayre water is not necessary, but with water and the Holy Ghost, as it is plain to see, makes a man be borne againe of water and the Holy Ghost, he that is not enter into the kingdom of heaven.

5. Baptized of John.] The humility of Christ not disdainning his Ieannets baptism. Which is an example for all faithful not to disdain Christs Sacraments of any Priest he be noother so simple, being by the Catholike Church lawfully called. Aug. li. 5 de bapt. c. 9.

6. The Spirit.] Express mention of the B. Trinittie. the Father spakest from heaven, the Holy Spirit.
THE GOSPEL

CH. II.

Holy Ghost appeareth in the likeness of a dove, the Sonne also is recommended unto vs.

Ambrose, &c. de Sacram. c. 3.

12. Deift.] Christ doing penance by long fasting, solitariness, and confessing with wilde beasts, gave example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selves to the wilderness and prayer.

3r. Deift place.] Christ used 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 selves from worldly manners to solitary meditation of heavenly things.

CHAP. II.

Against the Scribes and Pharisees he defendeth first his power to remit sinnes in earth.

24. and his eating with sinners (as being the Visitation of souls, signified in those his miraculous cures upon bodies): 15 then also he defendeth his Disciples, not haying a yet any fasshe by him prescribed unto them, and plucking ears of corn upon the Sabbath: signifying vvas that he would change their ceremonies.

And againe he entred into Capernaum 1 after some daies, and it was heard that 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 vword. And they came to him bringing one sicke of the palsey, who was caried of foure. And when they could not offer him vnto him for the multitude, they vncowered the roofe where he was: and opening it they did let downe the couche vvhree in the sicke of the palsey lay. And when I xx vvs had seen 5 their faith, he faith to the sicke of the palsey, Sonne, thy sinnes are forgiuen thee. And there were some of the 6 Scribes sitting there and thinking in their hartes, why doth he speake so? he blasphemeth. Who can forgiue sinnes but only God? Which by and by I xx vvs knowyng in his spir 8 it, that they so thought vth within them felues, faith to them, Why thinke you these things in your hartes? 9 whether is easier, to lay to the sicke of the palsey, Thy sinnes are forgiuen thee: or to say, Arise, take vp thy couche, and vvalke? But that you may know that the Sonne of man hath 10 powuer in earth to forgiue sinnes (he faith to the sicke of the palsey) I lay to thee, Arise, take vp thy couche, and goe in 11 thy house. And forthvwith he arose: and taking vp his 12 couche, vvent his vvy in the fight of al, so that al marueled, and glorified God, saying, That vve never savv the like.

And he vvent forth againe to the sea: and at the multitude came to him, and he taught them. And when he was passed
passed by, * he saviLeu of Alphæus sitting at the custome place: and he faith to him, Foleovv me. And rising vp he folloved him. † And it came to passe, as he sate at meate in his houfe, many Publicans and Sinner did sit dovvne together vvith I esv s and his Disciples, for they were many, vwho also folloved him. † And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maifter eate and drinke vvith Publicans and Sinners? † I esv s hearing this, faith to them, The vvhole haue not neede of a Physiccion, but they that are ill at ease, for I came not to call the iuft, but Sinners.

† And * the discipules of John and the Pharisees did vfe to faft: and they come, and lay to him, Why do the discipules of John and of the Pharisees faft: but thy discipules do not faft? † And I esv s laid to them, Why, can the children of the mariage faft, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not faft. † But the daies vvil come when the bridegrome shal be taken avvay from them: and then they shal * faft in those daies. † No body loovveth a peecce of rawv cloth to an old garment: othervwise he taketh avvay the newv peecce

from the old, and there is made a greater rent. † And no body putteth newv vvine into old bottels: othervwise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be loft. but newv vvine must be put into newv bottels.

† And * it came to passe againe vvhen he vvalked through the corn on the Sabbaths, and his Disciples began to goe forvard and to plucke the eates. † And the Pharisees laid to him, Behold, vvhy do they on the Sabbaths that vvilch is not lawfull? † And he said to them, Did you never read vvhat Davuid did, vvhen he vvass" in necessitie, and him self vvass an hungted and they that were vvith him? † hooy* he entred into the house of God vnder Abiathar the high Priet, and did eate the looses of Proposition, vvilch it vvass not lawfull to eate * but for the Priests, and did give unto them vvilch were vvith him? † And he said to them, The Sabbath vvass made for man, and not man for the Sabbath. 28 † Therefore the fonne of man is:"Lord of the Sabbath also.
A N N O T A T I O N S C H A P . I I

14. Unanswered.) Such diligence ought to be vied to bring sinners to Christ in his Sacraments, as was vied to procure this man and others, by Christ, the health of their bodies.

5. Sick of the palsey.) Such as this man was in body by dilution of his linnes, such also was he in foule by the noisome defiles of the world occupying his heart, and withdrawing him from al good worke. Aug. de Passifor. c. 6 to 9.

5. Thy sinnes.) Hereby it appears that Christ healed this sick man first in his sole, before he took away his bodily infirmity; which may be an instruction for all 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 time, and therefore can not be healed til the soules be remittit.

10. The Sonne of man.) As Christ poureth vno them, that him self as man and not as God only, hath power to remit sinnes, by that in al their sufferings he was able to doe miracles and make the sick man fodenly arise: to the Apostles hauing power granted them to doe miracles, though they be not God, may in like maner have authority from God to remit sinnes, not as God, but as Gods ministers.

10. In earth.) This power that the Sonne of man hath to remit sinnes in earth, was never taken from him, but dureth till in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in heaven onely. For concerning sinnes, there is one court of conscience in earth, and an other in heaven: and the judgement in heaven followeth and approveth this on earth: as is plain by the wordes of our Savioour to Peter first, and then to the Apostles, Whosever ye shall bind upon earth, shall be bound in heaven: Whosever ye shall loose upon earth, shall be loosed in heaven; whereupon S. Hierom faith, That Priests hauing the keys of the kingdom of heaven, Judge after a sort before the day of judgement. And S. Chrysof, li. 3 de Sacerd. paul. poff. princip. more at large.

23. In necessity.) In necessity many things be done Without sinne, which els might not be done: and so the very chalices and consecrated jewel and veillis of the Church in caues of necessity are by lawful authoritie turned to profane vses: which otherwise to alienate to a mans private commoditie is facilege.

C H A P . I I I.

The blind Pharisee seeking his death for doing good upon the Sabboths, he merily goeth out of the vraye, where the people that flocke unto him, and his Miracles, are innumerable. 15 Tea to his Towndel also (having neede of mone worker) he gumeth power to worke Miracles. 20 He so occiseth him self for soules, that his kinde thyske him madde. 22 The Seruices of Hierjas jam come to farre, and yet have nothing but absurdly to blaffe his casting out of Diuell, and so to cause a vmarke. 11 That the Ieromes should not (after their manner) think eit enough, that he is of their bloud, he tealeth that such rather are deere to him, as kepe Gods commandements.

And he entred againe into the Synagogue, and there was a man there that had a vvthered hand. ♠ And they vwatched him whether he vwould cure on the Sabboths: that they might accuse him. ♠ And he faith to the man that had the vvthered hand, Rife vp into the middes. ♠ And he faith to them, Is it lawfull on the Sabboths to doo vvcl or ilv to fave a foule, or to destroy? but they held their peace. ♠ And looking round about vpon them vvth anger, being forovvful for the blindenes of their hatt, he faith to the man, Stretch forth thy hand. And he stretcht it forth: and his hand was restored vnto him.

And
And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him. But Jesus went with his Disciples to the sea; and a great multitude from Galilee and from those who had followed him, and from Jerusalem, and from Idumæa, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. And he spake to his Disciples that a boaste might attend on him because of the multitude, lest they should throng him. For he healed many, so that there were pressed upon him for to touch him, as many as had hurt on. And the unclean spirits, when they saw him, fell down from him: and they cried saying, "Thou art the Son of God. And he vehemently charged them that they should not disclose him."

And ascending into a mountain, he called unto him every one who would come to him: and he made that twue should be with him, and that he might send them to preach. And he gave them power to cure infirmities, and to cast out devils. And he gave to Simon the name Peter, and James and Zebedee, and John, the brother of James: and he called their names, Simon, the son of thunder, Andrew, Philip, and Bartimæus and Matthew, and Thomas and James of Alphaeus, and Thaddæus and Simon Cananeus, and Judas Iscariot, who also betrayed him.

And they come to a house: and the multitude reforseth together again; so that they could not so much as eat bread.

And when his had heard of it, they went forth to lay hands on him, for they said, That he was become mad. See here the conceit of worldly fœdes, who think the Zeal of Religion, madness: and therefore count them mad, that are Zelous in God's cause and for the Catholike faith: and the more Zelous, the more mad.

If a kingdom be divided against itself, then that house cannot stand. If a house be divided against itself, then that house cannot stand. If Satan be risen against himself, he is divided, and can not stand, but hath an end.

No body can rifle the vessel of the strong, being entrated into his house, unless he first bind the strong, and then shall he rifle his house. Amen I say to you, that all sinnes that be forgiven the sonnes of men, and the blasphemies whereby they
they shall blaspheme. † But he that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shall be guilty of an eternal sinne. † Because they said, He hath an unclean spirit.

† And there come his mother and brethren: and seeing without they sent unto him calling him, † and the multitude sat about him; and they said unto him, Behold thy mother and thy brethren and thy brethren's children seek thee. † And answering, he said, Who is my mother? and who are my brethren? † And looking about upon them, he said, Whose are my brethren? And whosoever shall do the will of God, he is my brother and my sister and my mother.

ANNOTATIONS

CHAP. III.

19. Thou art the Sonne. † The confession of the truth is not grateful to God, proceeding from every person. The devil acknowledging our Saviour to be the Sonne of God, was bidde hold his peace: Peters confession of the time was highly allowed and rewarded. Aug. trut. 10 in epp. Ioan. Ser. 10. 31. de verb. Apostoli. Therefore neither Heretikes sermons must be heard, nought though they preach the truth. So is it of their prayer and seruice, which being never so good in itself, is not acceptable to God out of their mouths, yea it is no better than the howling of wolves. Hiero. in 7 Osea.

11. Twelve. † This number of twelve Apostles is mystical and of great importance (as appears * by the chosing of Matthias into Judas place to make up against this number) prefigured in the 12 Patriarchs, Gen. 49. the 12 Princes of the children of Israel, Num. 1. the 12 fountains found in Elim, Exod. 15. the 12 precious stones in the phylactery of Aaron, Exod. 25. the 12 spices sent by Moses, Num. 11. the 12 stones taken out of Jordan whereof the Altar was made, Josh. 6. the 12 lours of Propitiation, Levit. 25. &c. Anfian, in NO. 6. 18. And these are the 12 foundations of heavenly Hierarchia. Apoc. 21.

16. Peter. † Peters in numbering the Twelve is always the first, and his name is so given him for signification of his calling to be the Rocke or Foundation of the Church under Christ: at this also the name Boanerges is given to other two Apostles for signification, and so names else where in the old Testament and in the new.

20. Kingdom against Kingdom. † As this is true in all Kingdoms and Common-Weales where civil dissension reigneth, so is it specially verified in heretikes and Heretikes, which have alwayes Greg. li. 7 dissensions among them selves as the plague of God, for dividing themselves and others from the Church.

23. Eternal Sinne. † That which is here called eternal, is (as S. Matthew expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learn by S. Marke, that there are also sines not eternal: and by S. Matthew, that they are such, as shall be forgiven either here, or in the life to come.

25. Who is my mother? † Neither is it here said, that he had no mother, as some upon these wordes fallie gather: nor ingratitude to our parents is taught us by this answer: but we be hereby admonished to present the spiritual mother of the Faithfull, which is the Church Catholike, and our brethren in her, and their spiritual good, above our carnall parents or kinne. For to our Maker being occupied hereabout heavenly things, accounted all 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. 25. Yes and about all others, because the Lord did much grace giuen her that she never ginned not so much as venially in all her life. Aug. denat. & grat. 1. 16.
And againe he began to teach at the sea side: and a great multitude was gathered together vnto him, so that he went vp into a boate, and sate in the sea, and al the multitude about the sea was vpon the land: and he taught them in parables many things, and said to them in his doctrine, Heare ye:

Behold, the souver vvent forth to sovv. And vvhiles he sovveth, some fel by the vwayside, and the foules of the aire came, and did eate it. And othersome fel vpon rocky places where it had not much earth: and it frow vp immediately, because it had not deepnes of earth: and vhen the sunne was risen, it parched, and because it had not roote, it wvithered.

And some fel among thornes: and the thornes grew vp, and choked it, and it yielded not fruite. And some fel vpon good ground: and it yielded fruite that grew vp, and increased, and it brought forth, one thirtie, one fiftie, and one an hundred.

And he said, He that hath eares to heare, let him heare.

And vvhen he was alone, the Tvelle that were with him, asked him the parable. And he said to them, To you it is giuen to know the mysterie of the kingdom of God: but to them that are vwithout, al things are done in parables:

Such as be out of the Church, though they heare and read never so much, they cannot understand.

Do you not know this parable? and how shall you know all parables? He that sovveth: sovveth the vword. And they by the vwayside, are thefe: vvhere the vword is sovven, and vvhen they shal haue heard, immediatly commeth Satan, and taketh away the vword that was sovven in their hartes. And thy likevwise that are sovven vpon the rocky places, are thefe: vvho vvhen they heare the vword, immediatly vvith ioy receive it: and they haue not roote in...
in themselves, but are temporal: after which tribulation is riven and persecution for the word, forthwith they are scandalized. ¶ And other there be that are sown among thorns: these are they that heare the word, ¶ and the cares of the world and the deceitfulness of riches, and concupiscences about other things entring in choke the word, and it is made fruitless. ¶ And these are they that were sown upon the good ground, which heare the word and receive it, and yeld fruit one thirtie, one sixtie, and one an hundred.

¶ And he said to them, * Commeth a candle to be put up under a bushel, or under a bed? and not to be put upon the candlestick? ¶ For there is nothing hid, which shall not be made manifest: neither was any thing made secret, but that it shall come to light. ¶ If any man have eates to heare, let him heare.

¶ And he said to them, See what you heare. * In what measure you mete, it shall be measured to you againe, and more shall be giuen to you. ¶ For he that hath, to him shall be giuen: and he that hath not, that also which he hath, shall be taken away from him.

¶ And he said, So is the kingdom of God, as if a man cast seed into the earth, ¶ and sleepe, and rise vp night and day, and the seed spring, and growe vp whilst he knoweth not. ¶ For the earth, of it self bringeth forth fruit, first the naked blade, then the ear, after which the ful corn in the ear. ¶ And when the fruit is brought out of itself, immediately he putteth in the sickle, because harvest is come.

¶ And he said, To what shall we liken the kingdom of God? or to what parable shall we compare it? ¶ As a mustard seed: which when it is sown in the earth, is lesse then all the seed that are in the earth: ¶ and when it is sown, it groweth vp, and becometh greater then all herbes, and maketh great boughes, so that the birds of the aire may dwell under the shadow thereof.

¶ And with many such parables he spake to them the word, according as they were able to heare: ¶ and without they he did not speake unto them, but apart, he explicated all things to his Disciples.

¶ And he taught the people also, in that day, * when even night was come, he saied: ¶ and dismissing the multitude, they take him so as he was sitting in the boat: and there they were.
vvere other boates vwith him. † And there arose a great
storme of vvinde, and the vvanes bette into the boate, so that
the boate vvvas filled. † And he vvvas in the hinder part of the
boate sleeping vpon a pillow; and they raiue him, and fay to
him, Maister, doth it not pertaine to thee that vve petishe?
† And rising vp he threatened the vvinde, and laid to the sea,
Peace, be stil. And the vvinde ceased: and there vvvas made a
great calme. † And he said to them, Why are you feaueful?
neither yet haue you faith? And they feaued vvwith great feaue:
and they said one to an other, Who is this (thynkest thou)
that both vvinde and sea obey him?

ANNOTATIONS
CHAP. III.

18. Left they shoule be converted.] These speaches here and els where, we must not so vnderstand
God is not au-
though he spake in parables of purpose and to this end, that the hearers might not vnderstand, let the
thor of sinne,
they shoule be converted: which were so much to say as that he would not have them vnder-
stand, nor be converted: but we must hauue the true sense of this very place in S. Matthew
in the Acts, where our Sauiour and S. Paul spake thus, They have heard beauteouly, and have not their
eyes, left perhaps they may see, and vnderstand, and be converted, and i hauue them. Whereby it is evident,
that the speaking in parables was not the cause (for many beside the Apoollis heard and vnder-
flood) but they selves would not heare, and vnderstand, and be converted: and so were the cause
of their owne wilful and obstinate infidelity. And therefore also he spake in parables, because they
were not worthy to vnderstand, as the other to whom he expounded them.

31. And for the Church, and Christ’s doctrine, (sleep we, wake we) increaseth by the
great prouidence of God, only the preachers must low, and plegt, and water, and God will give the
increase, nourishing the seed in men hearts. And therefore we may not gue nor, or be impatient
and fowlicitous, if we haue not alwaues good success: but doing our duty, commit the rest to
God.

31. Muffard seed.] If the Church and Truth had more and more decayed and been obscured
after the Apoollis time vnto oure, as the Heretikes hold: then had it been great in the beginning,
and almoaste afterward: Where this Parable faith contrary, that it was a muffard seed first, and after
ward a great tree. vide Chrys. sa. contra Gentiles in vita S. Babyla Mart.

59. The birdes.) Of all fowles or doctrine, Christ’s religion at the beginning was the smallest, and
most contemptible: but the success thereof farre paffe al mans doctrine: in so much that after
ward at the wildest and greatest of the world made their residence and rest therein.

CHR. V.

To the Carefens (and in them to al men) Christ manifesteth how the Diuel of his malice
would use them, if he would permisse: and yet they like not their Sainiour
presence. 31. A Woman Gentil, that begun her ficknesse when the Lewes daughter
began her life (signifying Abraham’s time) he cuthe by the way as he was
comming to beare the Lewes: And even then the Lewes de die, but yet them also
he will remit, as here the Lewes daughter.
And they came beyond the strait of the sea into the country of the Gerasens. And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, that had his dwelling in the sepulchres. And neither with chains could any man bind him: for being often bound with fetters and chains, he had burst the chains, and broken the fetters, and no body could tame him. And he was alwayas day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. And seeing Jesus afar off, he ran and adored him: and crying with a great voice, said, What to me and thee Jesus? The name of God most high! I adiure thee by God that thou torment me not. For he said unto him, Go out of the man thou unclean spirit. And he asked him, What is thy name? And he said, My name is Legion: because we are many. And he besought him much, that he would not expel him out of the country. And there was there about the mountaine a great heard of swine, feeding. And the spirits besought him, saying, Send vs into the swine, that we may enter into them. And Jesus immediately granted unto them. And the unclean spirits going out, entered into the swine: and the heard with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. And they that fed them, fled, and carried newes into the citie and into the fields. And they went forth to see what was done: and they came to Jesus, and they saw him that was vexed of the devil, sitting, clothed, and vvel in his vvitte: and they were afraid. And they that had seen it, told them, in what manner he had been dealt with the devil, and of the swine. And they began to desire him, that he would depart from their coates. And when he went vp into the boate, he that had been vexed of the devil, began to beseeche him that he might be with him, and he admitted him not, but faith to him, Go into thy house to thine, and tel them hovv great things the Lord hath done for thee, and hath had mercy upon thee. And he went his way, and began to publish in Decapolis hovv great things Jesus had done to him: and al marueled.

And
And when Jesus had passed by, he was taken with a great multitudo assembled together into him, and he was about the sea. 

And there commeth one of the Arch-synagogues, named Iaius; and seeing him, he salleth downe at his secte, and besought him much, saying, That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and liue. 

And he went with him, and a great multituue folloved him, and they thronged him. 

And a woman which was in an issue of blood twelve years, 

and had suffred many things of many Physicuons, and had bestowed al that she had, neither was any thing the better, but was rather worse; when she had heard of Jesus, she came into the pressse behind him, and touched his garment, and for she said, That if I shal touche but his garment, I shall be safe. 

And forthwith the fountain of her blood was dried; and she felt in her body, that she was healed of the maladies. 

And immediately Jesus knowing in himself, that the virtue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me? 

And he looked about to see her that had done this. But the woman feating and trembling, knowing what was done in her, came and fell downe before him, and told him the truth. 

And he said to her, Daughter, thy faith hath made thee safe, go in peace, and be whole of thy maladies.

As he was yet speaking, they came to the Archsynagogue, saying, That thy daughter is dead: why doest thou trouble the Master any further? But Jesus having heard the word that was spoken, said to the Archsynagogue, 

"For only believe. And he admitted not any man to follow him, but Peter and James and John the brother of James. And they come to the Archsynagogue's house, and he seeth a tumult, and folk weeping and vailing much. And going in, he faith to them: Why make you this a doe and vveepe? the vvenche is not dead, but sleepe. And they derided him. But he hauing put forth al, taketh the father and the mother of the vvenche, and them that were with him, and they goe in vvhree the vvenche vvas lying. And holding the vvenche's hand, he faith to her, "Venche (I say to thee) arise. And forth-
with the woman rose up, and walked, and the was twelve years old: and they were almonied with great astonishment. And he commanded them earnestly that no body should know it: and he bad that something should be given her to eate.

ANNOTATIONS

CHAP. V.

I. Caused him. We see here that mad men which have extraordinary strength, are many times possed of the devil: as there is also a devil and a demon devil, and unclean spirits, which work these effects in men, possing their bodies. All which things infeels and carnal men following only nature and reason, attribute to natural causes: and the lefe faith a man hath, the lefe he believeth that the diuell worketh such things.

2. So the good Catholike faith, if I might but touch one of his Apostles, yea one of his Apostles napkin, yea but the shade of one of his Saints, I should be better for it.

3. See S. Chrys. to the cont. Gens. in principiis in viti. Nabiclis. Yea S. Basil faith, He that Basil, in toucheth the bone of a martyr, receiveth in some degree holiness of the grace or virtue that is therein.

4. To heal this womans malady, proceedeth from Christ, though she touched but his clothe: for when the Saints by their Relikis or garments do miracles, the grace and force thereof commeth from our Saviour, they being but the means or instruments of the same.

5. Only believe: It is our common speache, when we require one thing specially, though other things also be necessary, and more necessarie. As the Physicke to his patient, Only have a good heart: when he must also keep a diet, and take potions, things more requisite. So Christ in his great infidelity of the Jews, required only that they would beleue he was able to doe such a cure, such a miracle, and then he did it: otherwise it followeth in the next Chapter, He could not. Only do miracles there because of their incredulity. Again, for this faith he gave them here and in all like places health of body, which they desired, and therefore he faith not, Thy faith hath made thee whole: but, hath made the whole. Againe this was the fathers faith, which could not influe the daughter. Whereby it is most evident, that this Scripture, and the like, are foolishly abused of the Heretikes to prove that only faith sufficeth.

6. His miracles, besides that they be wonders and wazies to shew his power, he also significatit: as the which he corporally raieth from death, put vs in minde of his raiing our soules from sinne. The Scripture maketh special mention of three raised by our Savioy, of which three, this wench is one, within the house of an other, the women was in Nain. now caried out toward the grave, the third, Lazarus having been in the grave fourte daiers, and therefore thinking which diversity of dead bodies, signifies diversity of dead soules, some more desperate then other, some past all mans hope, and yet by the grace of Christ to be reued and reclaimed.

CHAP. VI.

In his owne countrie (signifying the reprobate Israel) he is contemned, and therefore worketh little in respect. 6. His Apostles preach every where and work miracles, so that King Herode (who shamefully killed John Baptist) and others are stricken with great admiration. 10. After Johns death he goeth into the Desert, where great concourse being unto him, he fedeth five thou. with five loaves. 46. And after he had prayed long in the mountains, he walked upon the sea. 11. And with the very touche of his garments he healed him innumerable.

AND going out from thence, he went 1 into his countrie: and his Disciples followed him. 2 And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying, How came this fellow by all these things?
and what wise and virtuous man does not credit his actions? Is not this the carpenter, the son of the carpenter, the brother of James and Joseph, and the brother of James and Simon? Why, are they not also his sisters here with him? And they were scandalized in him. And Jesus said to them, There is no prophet without honor, but in his own city and in his own house, and in his own country. And he could not do any miracles there, but only a few that were sick, touching the sick, and he marveled because of their incredulity, and he went about the town in circuit, teaching.

And he called the twelve, and began to send them two by two, and gave them power over unclean spirits. And he commanded them that they should take nothing for the journey, but a staff only, no bread, no money in their purse, but shoes and no sandals, and that they should not put on two coats. And he said to them, Whosoever you shall enter into an house, there take the same, and whatsoever you shall receive, you shall receive, and who soever shall not receive you, hear you, going forth from thence, shake the dust of your feet against the ungodly to them. And going forth they preached that they should do penance: and they cast out many demons, and anointed them with oil many sick, and healed them.

And king Herod heard (for his name was made manifest) and he said, That John the Baptist is risen again from the dead, and therefore the underlouers that they speak. And others said, That it is Elias. But others said, That it is a prophet, as one of the prophets. And which Herod hearing, said, John whom I beheaded, he is risen again from the dead.

For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. And Herodias lay in wait for him: and was desirous to kill him, and could not. For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. And when a convenient day was fallen, Herod made the supper to the princes and the Tribunes and the cheefe of Galilee. And when the daughter of the same He-
rodiace came in, and had daunced, and pleased Herod, and them
that sat with him at the table: the King said to the damsel,
Aske of me what thou wilt, and I will give it thee. And 23
he was to her. That whatsoever thou shalt ask I will
give thee, though the half of my kingdom. Who when 24
she was gone forth, said to her mother, What shall I aske? But
she said, The head of John the Baptist. And when she 25
was gone in by and by with halfe to the King, She asked
saying, I will that forthwith thou give me in a platter the
head of John the Baptist. And the King vvas broken sad. 26
Because of his oath and for them that sat together at table
he would not displease her: but sending the hangman, 27
commanded 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 gave it to the damsel, and the damsel
gave 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 Iesu, 30
made relation to him of all things that they had done and
taught. And he said to them, Come apart into the desert 31
place, and rest a little. For there were that came and went,
many: and they had not so much as space to eate. And 32
* going vp into the boate, they went into a desert place
apart. And they saw them going away, and many knew: 33
and they ranne flocking thicker on foote from all cities, and
prevented them.

And going forth, Iesus saw a great multitude: and 34
he had compassion on them, because they were as sheepe
not having a shepheard, and he began to teach them many
things. And * when the day was novoys fare spent, his Di- 35
ciples came to him, saying, This is a desert place, and the
houre is novoys past. Dimisse them, that going out into the 36
next villages and townes, they may bee them selues meates to
eate. And he answrering said, Give ye them to eate. And 37
they said to him, Let vs goe and bee bread for twoo hundred
pence: and vve vvil give them to eate. And he faith to 38
them, How many loanes have you? goo and see. And vven
they knewv, they say, Five, and twoo fishes. And he com- 39
maunded them that they should make al fit dounge, by com-
panies upon the greene grasse. And they sate dounge in 40
rankes by hundreds and fifties. And vven when he had taken 41
the five loaves, and the twoo fishes; looking vp vnto heauen,
he blessed, and brake the loaves, and gave to his Disciples to
set before them: and the two vvvo fishe he deuided to all. † And
al did eate, and had their fill. † And they took vp the lea-
uings, tvvelue ful baskets of fragmengs: and of the fishe.
† And they that did eate, vvere five thousand men. † And
immediatly he compelled his Disciples to goe vp into the
boate, that they might goe before him beyond the straite to
Bethsaida: vvhiles him self did dimisse the people.
† And when he had dimisssed them, he vvent into the
mountaine to pray. † And when it vvas late, the boare vvas
in the middes of the sea, and him self alone on the land. † And
seeing them labouring in rovving(for the vvinde vvas against
them) and about the fourth vwatch of the night he commeth
to them vvalking vpon the seas: and he vvsould haue passed by
them. † But they seeing him vvalking vpon the sea, thought it
vvas a ghoost, and cried out. † For al saw him, and vvere trou-
bled. And immediatly he talked vvith them, and said to them,
Haue confidence, it is I, feare ye not. † And he vvent vp to
them into the shipp, and the vvinde ceased: and they vvere
farre more alstonied vvithin them selues: † for they vnder-
stooode not concerning the loaues: for their hart vvas blin-
ded.
† And vvhen they had passd ouer, they came into the
land of Genezareth, and set to the shore. † And vvhen they
vvere gone out of the boate, incontinent they knewv him:
† and running through that vvhole countrie, they began to
carie about in couches those that vvere il atease, vvhere they
heard he vvas. † And vvithersoeuer he entred into tvvnes
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, vvere made vvhole. †

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 vvholse parentage to be but vulgar, not reaching to his Godhead
and divine 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 corn by
such a baker, of the same mould that such a loaf is: not marking that it was not made Christ by
baking, but by Consecration, and the vertue of Christs worde.
104.

**THE GOSPEL**

**CH. VII.**

5. They were scandalized. This scandal rose partly of envy of his equals by birth, who reputed Christ to be the son of a carpenter. Whereupon Christ saith, *M. 10:5*; *M. 10:6*, that he gave them as good as he, tooke him to be taught of him. Whereupon Christ saith, *M. 10:5*; *M. 10:6*, that he gave them as good as he, tooke him to be taught of him. Whereupon Christ saith, *M. 10:5*; *M. 10:6*, that he gave them as good as he, tooke him to be taught of him. Whereupon

6. He could not. It is said that he could not work miracles there, not meaning that he was not able, but that on their part there wanted an disposition to receive them. And therefore he would not of cagery work miracles there, where their incredulity was so great, that it would not have profited them. For his cause he faith els where to them that will see and enjoy his miracles, Only believe. *M. 10:6.*

7. Matthew, understandeth that there he forbiddeth them to carry rod or staffe to defend themselves, here he permiteth a walking rod or staffe to lean and stay upon; there he forbidth lying in a house, but here he permiteth tunards, that is such as had foles only, which the poor commonly ware in every, and now some religious men. See S. Augustinis opinion *M. 10:8.*

8. Without a name. In the words of the commiision oile is not mentioned, and yet it is certaine by this their vising of oile, that either Christ did then appoynte them to vse it, or they might take it vp of them selves, by vayne of the general commiision.

9. With oile. By this it is cleere that not only the Apositles or other may have power to work miracles, but by their own word and invocation of Christes name, but also by application of creatures: which creatures also haue a miraculs medicinal vertue to heale diseases.

**CHAP. VII.**

And these assemble together vnto him the Pharisees and certain of the Scribes, comming from Hierusalem. And when they had seen certain of his disciples eate bread with common hands, that is, not vveathed, they blamed them. For the Pharisees and al the Levites, vnsle they often vveathed their hands, eate not, holding the tradition of the Ancients: and from the market, vnsle they be vveathed, they eate not: and many other things there be that were deliuered vnto them to obserue, the vveathedinge of cuppes and cruces, and of brauen vessels, and beddes. And the Pharisees and Scribes asked him, why do not thy disciples vvale according to the tradition of the Ancients, but they eate bread with common hands? But he answereing, saide to them, We did say Prophecie of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre from me. And in name doe they worship me, reading doctines  precepts of men. 
† For leaving the commandement of God, you hold the traditions of men, the vna things of cruces and cuppes: & many other things you doe like to these. † And he said to the, Wel do you frustrate the precept of God, that you may obtuse your owne tradition. † For Moyses said, Honour thy father and thy mother. and, he that shall curse father or mother, dying let him dye. † But you say, If a man say to father or mother, Corban (which is a gift) whatsoever proceedeth from me, I hal profit thee: † And further you suffer him not to doe ought for his father or mother, † defacing the word of God for your owne tradition which you have giuen forth, and many other things of this sort you doe.

† And calling againe the multitude vnto him, he said to them, Heare me al you, and understand. † Nothing is vnworth a man enting into him, that can defile him, but the things that proccede from a man those are they that make a man comon. † If any man haue cares to heare, let him heare. † And when he was entred into the house from the multitude, his Disciples asked him the parable. † And he faith to them, So are you also vnkilful? Understand you not that every thing from vnwithout, enting into a man, can not make him common: † because it entreth not into his hart, but goeth into the belly, and is cast out into the privy, purging al the meates. † But he said that the things which come forth from a man, they make a man common. † For from vnwithin out of the hart of men proccede euil cogitations, aduertenties, fornications, murdresses, † thefes, avarices, vnwinnell, guile, impudicities, an euil eye, blasphemie, pride, foolishness. † All these euils proccede from vnwithin, and make a man common.

† And rising from thence he went into the coasts of Tyre and Sidon, and entred into a house, he wouled that no man should knowe, and he could not be hid. † For a vwoman immediately as she heard of him, whose daughter had an vn-cleane spirit, entred in, and fel downe at his feete. † For the vwoman was a Gentile, a Syrophaxianer borne. And she besought him that he wouled cast forth the devil out of her daughter. † Who said to her, Suffer first the children to be filled, for it is not good to take the childrens bread, and cast it to the dogges. † But she answered, and said to him, Yea Lord, for the vwelpes also eate vnder the table of the cru-
mes of the children. † And he said to her, For this saying goe 29 thy vway, the deuil is gone out of thy daughter. † And when 30 she was departed into her house, she found the maid lying 31 vp on the bed, and the deuil gone out.

† And againe going out of the coaestes of Tyre, he came 31 by Sidon to the sea of Galilee through the middes of the coaestes of Decapolis. † And they bring to him one deafe and 32 dumme: and they besought him that he v would impose his 33 hand vp on him. † And taking him from the multitude apart, 34 he put his fingers into his eares: and "spitting, touched his 35 tongue.† And looking vp vnto heauen, he groaned, and said to 34 him, Ephphatha, vvhich is, Be thou opened. † And immediatly his 35 eares were opened, and the string of his tongue vvas loosed, 36 and he spake right. † And he commanded them not to tel 36 any body. But how much he commanded them, so much 37 the more a great deale did they publish it, † and so much the 37 more did they vvonder, laying, He hath done al things vvel: 37 he hath made both the deafe to heare, and the dumme to 37 speake. †

ANNOTATIONS
CHAPTER VII

2. Common.] Common and vnclene is al one. For the Iewes were commanded by the Law to caste certaine kindes of meats only, and not al indifferently: and because these were separated from other meats, and as it were sanctified to their use, they called the other common and profane: and because the Law calleth those cleane and these vnclene, thereof it is, that vnclene and common is al one. as in this Chapter often, and Acts 10.

7. Precepts of men.] Mens ordinances which be referuenct to Gods commandements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commandements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoever they bragg of Scriptures, al their maner of administration and ministerice is their owne tradition and invention without Scripture and Warrant of Gods word. But the traditions of the Apostles and Ancients, and al the precepts of holy Church we are commanded to kepe, as things not prescribed by man, but by the Holy Ghost, Acts 15, 28. 11. 2 Thes. 2. 11.

11. Gifts.] To give to the Church or Altar is not forbidden, but the forsking of a mans parents Dutie to parents, in their necessitie, pretending or excusing the matter upon his giving that which should relieve them, to God or to the Altar, that is impious and unnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

15. Nothing entering into a man.] As these words of our Sauiour do not import, that the Iewes then might have eaten of these meats which God forbade them: no more doe they now, Abstinence from those we Christians may eat of certaine meats which the Church forbiddeth vs. And yet both then and now al meats are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstinence, for that any meats are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

Church spittles thence miracles. 15. Spittling.] Not only by Chrihs word and vs, but also by ceremoinic and by application of external creatures which he holy, miracles are wrought, as by Chrihs spittle, which was not part of his person, being a superfluity of his body, but yet most holy. Theophyl. in 7 Mark.

56. Ephphatha.


CHAP. VIII.

Of compas ion he fedeth the people, &c. seven loaves. 10 After which miracles as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 13 Whereupon for taking them, he warneth his Disciples to beware of the leaven of their doctrine, neither to fear visions of necessities. 22 He healeth a blind man by degrees and without ceremonies.
27 Peter confesseth him (though men at this while had not learned so farre) to be Christ. 31 and by and by he receiveth them by passion, 32 rebuking also Peter for disputing it, 36 and showing that it is a thing wherein all that evil be feared, (namely in time of persecution,) must follow him.

In those daies againe when there was a great multitude, and had not what to eate: calling his Disciples together, he faith to them, I have compassion upon the multitude: because loe: three daies they now endure with me, neither have they what to eate. 3 and if I dimisse them fasting into their home, they will faint in the way: for some of them came farre of. 4 And his Disciples answered him, Whence may a man send them here with bread in the wilderness?
5 And he asked them, How many loaves have ye? who said, Seuen. 6 And he commanded the multitude to sit downe upon the ground. And taking the seuen loaves, giving thanks he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. 7 And they had a fewe little fishes: and he blessed them, and commanded them to be set before them. 8 And they did eate and were filled: and they tooke vp that which was left of the fragments, seuen maundes. 9 And they that had eaten were about foure thousand: and he dimissed them.

10 And immediately going vp into the boat vs with his Disciples, he came into the quarters of Dalmanutha. 11 And the Pharisees went forth, and began to question with him, asking of him a signe from heaven, tempting him. 12 And groning in spirit, he faith, Why doth this generation alke a signe? Amen I say to you, If a signe shall be given to this generation. 13 And leaving them, he vuent vp againe into the boate, and passed beyond the strait.
† And they forgot to take bread: and they had but one 14 loaf with them in the boate. † And he commanded them, saying, Look every one of the leaven of the Pharisees, and the leaven of Herod. † And they reasoned among them selves, saying, Because we have not bread. † Which 17 Iesus knovveth, faith to them, Why do you reason, because you have not bread? do you not yet know nor understand? yet have ye your hart blinded? † havving cies see 18 you not? and havning cares heare you not? Neither do you remember? † When I brake five loaues among five thousand: 19 and how many baskets ful of fragmets tooke you vp? They lay to him, Thvvalue. † When also seuen loaues among foure 20 thousand, how many maundes of fragments tooke you vp? And they lay to him, Seuen. † And he said to them, How do 21 you not yet understand? † And they come to Bethsaida: and they bring to him one 22 blinde, and desir'd him that he would touche him. † And 23 taking the hand of the blinde, he led him forth out of the towne: and spittting into his cies, imposig his hands, he asked him if he saw anything. † And looking vp, he said, I see 24 men as it were trees, walking. † After that again he imposed his hands vpon his cies, and he began to see, and was re- stored, so that he saw all things clerely. † And he sent him into to his house, saying, Goe into thy house: and if thou enter in to the towne, tell no body.

† And Iesus went forth and his Disciples into the 27 townes of Caesarea-Philippi: and in the way he asked his Disciples, saying, Whom do men say that I am? † Who ansvvered him, saying, John the Baptift, some Elias, & 28 other some as it were one of the Prophets. † Then he saith 29 to them, But vvhom do you say that I am? Peter ansvvering saied to him, Thou art Christ. † And he threatened them that 30 they should not tell any man of him.

† And he began to teach them, that the Sonne of man 31 must suffer many things, and be rejected of the Ancients and of the high Priestes and the Scribes, and he killed: and after three daies rise againe. † And he spake the vword openly. And Peter taking him, began to rebuke him. † Who turninge, and seeing his Disciples, threatened Peter, saying, Goe behind me Satan, because thou fauoureft not the things that are of God, but that are of men. † And calling the multitude together
together with his Disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, and follow me. For he that will save his life shall lose it; and he that will lose his life for me and the Gospel, shall save it. For what shall it profit a man, if he gain the whole world, and suffer damage of his soul? Or what permutation shall a man give for his soul? For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy Angels.

Annotations

6. Gage to his disciples. He seteth the people not immediately him self, but by the Apostles ministerie: to teach vs that we must receive Christes Sacraments and doctrine, not at our owne hand, but of his Priests and our Parishours.

7. Blest them. So is it in some ancient Greeke copies, agreeable to our Latin, and in S. Luke expressly in the common Greeke text, that he blessed the five loaves and the two fishes: which must be always marked against the Heretikes, which deny this blessing to pertain to the creatures, but feign it always to be referred to God for thanks giving. For if it were so, he would have laid grace upon for that whole refrection: but he did secretly bless both the bread staff, and afterward the fishes also, multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing them) and to working effectually some change or alteration in the very creatures them selues.

15. For me and the Gospel. By the Gospel is signified, not only the four Evangelistes, but all Scriptures, and whatsoever Christ said that is in Scripture: for he faith in this very place, He that shall be ashamed of my words, the Sonne of man will be ashamed of him &c. Neither his owne words only, but whatsoever the Apostles taught in word or writing: for our Saviours faith, He that despiseth you, despiseth me. For defence of any of these and of every Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Gospel.

36. Gainst the whole world. Let vs note this, that for feare or flattery of the world we defend to obey the vnuft lawes of men touching religion, against their owne confidences, and be content for the rest of a few daies of this life, and for laying their temporal goods, to lose their soule and the joyes of heauen.

Chap. IX.

The more to confirm them, he giveth them in his Transfiguration a sight of his glory. Whereunto Suffering doth bring, and then againe death inculcates his Passion. A Diet, and he casteth out, which his Disciples (upon whom therefore the pernicie Scribes triumphed in his absence) could not, for lacke of fasting and praying. Being yet in Galilee, he revelations more about his Passion. And (because in the way to Capharnaum they contended for the Primacie) he teacheth them how humility is the way to Primacie before God: bidding them also, not to prohibit such as he not against them, nor to give scandal to any one of the faithful, and on the other side, the faithful to avoid them, by whom they may be scandalised and fall, be they never so sincere unto them.
And he said to them, Amen I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

And after six days Jesus took Peter, James, and John, and brought them up into a high mountain apart, and was transfigured before them. And His garments became glistening and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth. And there appeared to them

Elias with Moses: and they were talking with Jesus.

And Peter answered and said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he knew not what he said: for they were grieved with fear:

And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my beloved Son: hear ye Him.

And immediately looking about, they saw no man any more but Jesus only with them. And as they descended from the mountain, He commanded them that they should not tell any man what things they had seen: but when the Son of Man shall be risen again from the dead.

And they kept in the word, seeking to understand what that should be, when He shall be risen from the dead.

And they asked Him, saying, What shall we do, that we might work works of God? He answered and said to them, He that has ears to hear, let him hear.

And when they had come to His disciples, He saith to them, I have found among you a great multitude about them, and the Scribes questioning with them.

And forthwith all the people seeing Jesus, were astonished, and much afraid: and running to Him, saluted Him.

And He asked them, what do you question among yourselves? And one of them said to the multitude answering, Madam, I have brought my son to thee, having a dumb spirit, who, wherever he enters him, he taketh him, and he slayeth him, and he saith to them, and I spake to thy disciples to call him out, and they could not: who answering them, said,
saying, O incredulous generation, how long shall I suffer you? how long shall I suffer you? bring him unto me.

20 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he tumbled foaming. And he asked his father, how long is it since this hath chanced unto him? But he said,

22 From his infancy: and often times hath he cast him into fire and into vaters, to destroy him, but if thou canst any thing, help vs, having compassion on vs. And Jesus said to him, If thou canst believe, all things are possible to him that believeth. And incontinent the father of the boy crying out, with tears said, I do believe Lord: help my incredulity. And when I saw the people running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, goe out of him, and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead. But I saw holding his hand, lifted him vp, and he rose. And when he was entred into the house, his Disciples secretly asked him, Why could not we cast him out? And he said to them, This kind can goe out by nothing, but by prayer and fasting. 

Mt. 17, 22.
L. 9, 21.

26 And departing thence they passed by Galilee, neither would he that any man should know. And he taught his Disciples, and said to them, That the Sonne of man shall be betrayed into the hands of men, and they shall kill him, and being killed the third day he shall rise againe. But they knew not the word: and they were afraid to ask him.

Mt. 18, 1
L. 9, 46.

28 And they came to Capernaum. Who, when he was in the house, asked them, What did you treate of in the vway?

29 But they held their peace, for in the vway they had disputed among them selves, vvhich of them should be the greater.

30 And sitting downe, he called the Twelve, and faith to them, If any man will be first, he shall be last of all, and the minister of all. And taking a childe, he set him in the midst of them. Vvhom when he had embraced, he said to them,

L. 9, 49.

34 But they held their peace. For in the vway they had disputed among them selves, vvhich of them should be the greater.

35 And sitting downe, he called the Twelve, and faith to them, If any man will be first, he shall be last of all, and the minister of all. And taking a childe, he set him in the midst of them. Vvhom when he had embraced, he said to them,

37 Vvhosoever shall receive one of such children in my name, receiue me, and vvhosoever shall receiue me, receiue not me, but him that sent me.

38 *John answered him, saying, Maister vve saved one calling out devil in thy name, vvhosoloveth not vs, and vve prohi-
prohibited him. † But Jesus said, Do not prohibit him. 39 for there is no man that doth a miracle in my name, and can foone speake it of me. † for he that is not against you, is for 40 you. † For whosoever shall give you to drink a cup of 41 water in my name, because you are Christ's: amen I say to you, he shall not lose his reward. † And whosoever 42 shall scandalize one of these little ones believing in me: it is good for him rather if a millstone were put about his necke, and he were cast into the sea. † And if thy hand scandalize thee, cut it off. it is good for thee to enter into life, maimed, then having two hands to goe into hell, into the fire vnquenchable, † where their vvorome dieth not, and the fire quencheth not. † And if thy foote scandalize thee, choppe it off. 45 it is good for thee to enter into life everlastinge, lame, rather then having two feete, to be cast into the hell of vnquenchable fire, † where their vvorome dieth not, and the fire quencheth not. † And if thine eye scandalize thee, cast it out. it is good for thee with one eye to enter into the kingdom of God, rather then having two eyes, to be cast into the hell of fire, † where their vvorome dieth not, and the fire quencheth not. † For every one that shall be salted with fire: and 49 every victime shall be salted with salt. † Salt is good, but if 50 the salt shall be unsalted: vvhervvith vvil yow feacon it? Have salt in you, and have peace among you.

ANNOTATIONS

CHAP. IX.

1. Elias With Moses.) Moses represented the person of all the Saints that shall be departed this life when Christ commeth in his Majesty to judgement: And Elias (who was then living) figureth the holy men that shall then be found alive when he commeth in glory. Who both shall then begin to reign with Christ in glory. Belin. 9. Mart.

2. Elias also a name.) Elias was Zelous for God's Law, a great reprehender of sinne, and an Eremite, and shall be the Precurser of Christ in his second Advent: So was John before his feet Advent, a Zelatour, a Corrector, an Eremite, and his Precurser. Thoed. in eam. Thoma S. Hieron in the life of Paul the eremite, that both Elias and John Baptist were counted principal profcssors of that life.

The name of Jesus Worketh Miracles.

In thy name.) Miracles are wrought sometime by the name of Jesus, whatsoever the men be, when it is for the prove of a truth or for the glory of God. In so much that Julian the Apostata himself did drive away dutes with the signe of the Cross: S. Gregorie Nataziansen wrriteth ers. i. Julian. Thoedore. 13. 13. shif. And so also Heretikes may doe miracles among the Heathen, to prove any article of the Christian faith: but they never did nor euer shall worke any miracle to prove any of their erroneous opinions, as to prove that Christ is not really in the B. Sacrament.

CHAP. X.
AND rising vp thence, he commeth into the coasts of lewtrie beyond Iordan: and the multitudes assemble againe vnto him. and as he was accoultomd, againe he taught them. † And the Pharisees comming neare, asked him, Is it lawful for a man to dimisse his vsue? tempting him. † But he answeringe, said to them, What did Moses command you? † Who said, *Moses" permitted to write a bil of diuorce, and to dimisse her. † To vs whom I es vs answering, said, For the hardnes of your hart be vroote you this precept. † but from the beginning of the creation *God made them male and femal. † For this cause, *man shal leaque his father and mother: and shal cleaue to his vsue, † and they tvvo shal be in one flesh, therefore novv they are not tvvo, but one flesh. † That therfore vvhich God hath ioned together, :: let not man separate.

† And *in the house againe his Disciples asked him of the same thing. † And he saith to them, Whosoeuer dimisseth his vsue and *marrieth an other: committeth aduoutric vpon her. † And if the vsue dimisse her husband, † and mary an other, she committeth aduoutric.

† And *they offered to him yong children, that he might touche them. And the Disciples threatened thowe that offered them. † Whom vvhene l es vs savv, he tooke it il, and said to them, Suffer the little children to come vnto me, and prohibit them not. for the kingdom of God is for such. † Amen I say to you: Whosoeuer receueth not the kingdom of God as a little childe, shal not enter into it. † And embraceing them, and imposing hands vpon them, he :: blessed them.

† And vvhen he vvas gone forth in the vway, a certaine man running forth and kneeling before him asked him,
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* Good Master, what shall I do that I may receive life everlasting? * And Iesus said to him, Why callest thou me good? * None is good but one, God. * Thou knowest the * commandments, * Commit not adultery, Kill not, Steal not, Bear not false witness, Do not cause to suffer, Honour thy father and mother. * But the angel said to him, Master, all these things I have observed from my youth. * And Iesus beholding him, loved him, and said to him, One thing is wanting vnto thee: * go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. * Who being strong at the word, went away sorrowful, for he had many possessions. * And Iesus looking about, said to his Disciples, How hard shall it be for them to enter into the kingdom of God! * And the Disciples were astonished at his saying. But Iesus again answering, said to them, Children, how hard is it for them that trust in money, to enter into the kingdom of God! * It is easier for a camel to pass through a needle's eye, than for a rich man to enter into the kingdom of God. * Whosoever receiveth one of such children, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me. * And the Disciples were astonished at his saying. * And Peter began to say among them, I am willing for you all, and for the Gospel: * that I shall not receive an hundred times more, and have possession of the things of this world, and come into the eternal life everlasting. * But many that are first shall be last, and the last, first.

† And they went up to Hierusalem: and there they saw a crowd, and they were astonished: and following they were afraid. And being gathered together, he began to tell them the things that should befall him. † That he might hold his peace and go up to Hierusalem, and the Sonne of man should be betrayed to the chief priests, and to the Scribes and Ancients, and they should condemn him to death, and deliver him to the Gentiles, † and they should mock him, and spit upon him, and scourge him, and kill him, and the third day he should rise again.
Mt. 20, 10. 35 And there came to him James and John the sons of Zebedee, saying, Master, we will that whatsoever thou shalt ask of us, we will give it unto thee. 36 But he said unto them, What is it that ye desire? They said unto him, That we might sit, one on thy right hand, and another on thy left, in thy kingdom. 37 And the other ten began to complain against the two. 38 And Jesus said unto them, Ye know that they which are accounted to rule over the Gentiles exercise rule over them; and their princes exercise authority over them. 39 But as for you, it is not so among you, but whosoever will be great among you, let him be your servant; 40 And whosoever will be first among you, let him be your bondservant; 41 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mt. 20, 29. Lu. 18, 35. 46 And they came to Jericho, and as he went out of Jericho, there came a blind man begging. And it came to pass, that as soon as he heard that Jesus was come into the Galilee, he went to him, and desired in the streets of Nazareth, and in the streets of Capernaum, and in the streets of Chorazin, and in the streets of Bethsaida, saying, Lord, have mercy on me. 47 And many threatened him, saying, Be not too familiar with him. But he cried much more, saying, Lord, have mercy on me. 48 And Jesus stood and commanded him to be called. And they called the blind man, saying to him, Be of better comfort, arise, he calleth thee. 49 And he said, Lord, what wouldst thou that I do? He said unto him, Go and tell Saul, that he may see. And the blind man was healed, and followed him in the way.
**Annotations**

**Chapter X.**

Toleration and permission of evil.

4. Permitted.) Some things are permitted, though not approved or allowed, to avoid greater inconveniences: as, no man may do evil for any cause, but he may permit other men evils for divers causes, as God himself doeth, who can do no evil. So doth the Prince and Commonwealth permit lesser evils to efﬂow greater, and to may the Holy Church much more (as St. Augustine faith the doeth) being placed among much chiefe and much cockle, tolerate many things; and yet whatsoever is against faith and good life, the neither approveth, nor dissemblith with silence, nor committeth.

11. And marrieth another.) That which S. Matthew uttereth more obscurely, and is mistaken of some, as though he meant that for formation a man might put away his wife and marry an other, is here by this Evangelist (as also by S. Luke) put out of doubt, generally avouching, that whosoever putteth away his wife and marrieth another, committeth adultery. Ang. ep. 119. 6, 19.

**Chapter XI.**

**The fourth part of this Gospel, the holy week of his Passion in Hierusalem.**

P A I M E Sunday.

ND. when they came night into Hierusalem, and Bethania to Mount Oliever, he sendeth two of his Disciples, to go into the town that is against you, and immediately entring in thither, you shal end a colt, which no man yet hath sitten: loose him, and bring him. And if any man shall say to you, What do you? 3 say that he is needful for our Lord: and incontinent he will send him hither. And going their wayes, they found the colt tied before the gate without in the meeting of two wayes: and they loose him. And certaine of them that stood there, said to them, What do you loosing the colt? And who 6 said to them as Iesus had commanded them: and they did let him goe with them. And they brought the colt to Iesus: and they lay their garments upon him, and he sat upon him. And 2 many spred their garments in the way: 8 and

11. And marrieth another.) That which S. Matthew uttereth more obscurely, and is mistaken of some, as though he meant that for formation a man might put away his wife and marry an other, is here by this Evangelist (as also by S. Luke) put out of doubt, generally avouching, that whosoever putteth away his wife and marrieth another, committeth adultery. Ang. ep. 119. 6, 19.

Hos. in 19 Mat.

10. An hundred times so much.) Sometime God doth so bless men also in worldly benefits that have fortaken al for him, as S. Gregorie, S. Augustine, and S. Paulinus but the principal meaning is, that he will give to such men in this life abundance of grace and spiritual comfort and contentation and joy of conscience (as they feel which have experience) the which spiritual gifts exceed the temporal commodities more than an hundred fold, so much that he that hath fully fortaken but final things for religion would not fortake religion to have al the world.
and others did cut boughes from the trees, and stravved them in the vway. † And they that vvent before and they that folovved, cried saying, Hosanna, blessed is he that commeth in the name of our Lord. † blessed is the kingdom of our father David that commeth, Hosanna in the highest. † And he entred Hierusalem into the temple; and haung vvevd al things round about, vwhen novv the evening house vwas come, he vvent forth into Bethania vwith the Tvveluc.

† And the next day vwhen they departed from Bethania, he vwas an hungred. † And* vwhen he had seen a farre of a figtree haung leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing 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 for cuer. And his Disciples heard it. † And they come to Hierusalem.

And* †vvhen he vvas entred into the temple, he began to caft out them that fold and boughr in the temple, and the tables of the bankers, and the chaires of them that fold pigeons he ouerthrevv. † And he suffred not that any man should carie a "vessel through the temple: † and he taught, saying to them, Is it not vwritten, That my house shall be called the house of prayer to al nations? But you have made it a den of thieves. † Vvwhich vvhen the cheefe Priefles and the Scribes had heard, they fought howv they might destroy him. for they vvere afraid of him, because the vwhole multitude vvas in admiration vpon his doctrine. † And vvhen euening vvas come, he vvent forth out of the citie.

† And* †vvhen they passed by in the morning, they savv the figtree vvithered from the rootes. † And Peter remebring, said to him, Rabbi, behold the figtree that thou didst carie, is vvithered. † b And I es vves ansvvering faith to them, Haue faith of God. † Amen I say to you, that vvhosoeuer shal say to this mountaine, Be taken vp and be caft into the sea, and shal not stagger in his hart, but beleue that vvhosoeuer he faith, shal be done: it shal be done vnto him.

† Therefore I say to you, al things vvhosoeuer you ake, praying, beleue that you shal receive, and they shal come vnto you. † † And vvhen you shal stand to pray, forgie if you have ought against any man: that also your father which is in heaven, may forgie you your finnes. † If so be that P iij you
THE GOSPEL

CHA. XII.

you will not forgive, neither will your father that is in heaven, forgive you your sins. And they come again to 27 Jerusalem.

And when he was in the temple, there came to him the chief priests and the scribes and the ancients, 

and they say to him, What power dost thou these things? and who hath given thee this power, that thou shouldst do these things? And I say unto them, I also will ask you one word, and answer you me: and I will tell you in what power I do these things. The baptism of John was from heaven, or from men? answer me. But they said, From heaven; he will say, Why then did you not believe him? If you say, From men, they feared the people for they accounted John that he was in deede a prophet. And they answering, say, to me, Vve know not. And I say, answereth the people, Neither do I tell you in what power I do these things.

ANNOTATIONS

CHA. XI.

Profaning of Gods Church.

16. Vseth through the temple. He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in decent place. How much leesse can he abide the profaning of Churches now with Heretical heresie and preaching of hereesie and blasphemies?

17. Denie of the temple. If the Temple was then a denie of theews, because of profane and secular merchandise: how much more now, when the house appointed for the holy Sacrament and Sacrament of the Body of Christ, is made a denie for the Monithers of Calvins bread?

CHA. XII.

He spake to the lewes in a parable, their reprobation most worthy, and the occasion of the Church of the Gentiles in their place, to him self being the headstone thereof.

11. He defeated the snares of the Pharisees and Herodians, about paying tribute to Caesar: also answered also the entrance of the Sadduates against the Resurrection: 28 also the opposition of a Scribe. And so hauing put all the busie-servants to silence, he turned 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. As He commendeth the poor widow for her two mites, above al.

18. This man, is God the Father, This vineyard, is (as Elias faith, 1.) the house of Israel. The servants, are Mose and the Prophets, who the Jews did diversely afflict and persecute.

AND he began to speake to them in parables, A man planted a vineyard and made a hedge about it, and digged a trough, and build a turre, and let it out to husbandmen: and went forth into a strange country. And he sent to the husbandmen in season a servant, to receive of
of the husbandmen, of the fruit of the vineyard. † Vvho apprehending him, bette him, and sent him away empty. † And againe he sent to them an other servant: and him they wounded in the head, and vfed him reprochefullly. † And againe he sent an other, and him they killed: and many other, beating certaine, and killing others. † Therfore hauing yet one: Sonne most deere: him also he sent vnto them last saying:

That they vvill reuerence my sonne. † But the husbandmen said one to an other, This is the heier: come, let vs kill him: and the inheritance shal be ours. † And apprehending him, they killed him, and cast him forth out of the vineyard. † What therefore vvill the lord of the vineyard doe? † He vvill come, and destroy the husbandmen: and vvill give the vineyard to others. † Neither haue you read this scripture, The: stone which the builders reiected, the same is made the head of the corner: By our Lord w as this done, and it is maruelous in our eies? † And they sought to lay hands on him, and they feared the multitude: for they knew that he spake this parable to them. And leaving him they went their way.

† † And they send to him certaine of the Pharisees and of the Herodians: that they should entrappe him in his vword.

† Vvho comming, say to him, Maister, vve knovv that thou art a true speaker, and carest not for any man: for thou dost not looke vpon the person of men, but teachest the vway of God in truth. is it lawfull to give tribute to Cæfar: or vve not give it? † Vvho knovving their subtiltie, said to them, Vvhy tempt you me? bring me a penie that I may see it. † But they brought it him. And he saide to them, Vvhose is this image, and inscription? They say to him, Cæfars. † And I saide vve anfvering, said to them, Render therefore the things that are Cæfars, to Cæfar: and that are Gods, "to God. And they marueled at him.

† † And there came to him the Saducees that say there is no resurrection: and they asked him saying, Maister, † † Myses vrote vnto vs, that if any mans brother die, and leave his vwife, and leave no children, "his brother shal take his vwife and raise vp seede to his brother. † There vvere therfore seuen brethren: and the first take a vwife, and died leaving no isue. † † And the second tooke her, and died: and neither this left isue. † † And the third in like maner. † And the seuen tooke her in like sort: and did not leave isue. Lafi of al the vwoman also died
THE GOSPEL
CHA. XII.

† In the resurrection therefore when they shall rise again, whole wife shall be of these: for the seven had her to wife. † And he answered them, saying, Do ye therefore err? not knowing the scriptures, nor the power of God? † For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven. † And as concerning the dead, that they shall rise again, have ye not read in the book of Moses, how he in the bush God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? † He is not the God of the dead, but of the living. You therefore are much deceived.

† And there came one of the scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all. † And he answered him, That the first commandment of all is, Hear O Israel: the Lord thy God, is one Lord. † And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment.

† And the second is like to it, Thou shalt love thy neighbour as thyself.

An other commandment greater than these is there not.

† And the scribe said to him, Vvvel Master, thou hast said in truth, that there is one God, and there is none other besides him. † And that he be loved from the whole heart, and with the whole understanding, and with the whole soule, and with the whole strength: and to love his neighbour as himself is a greater thing than all holocaustes and sacrifices.

† And he answered them, saying, teaching in the temple, How do the scribes say, that Christ is the sonne of David? † For David him self faith in the holy Ghost: Our Lord said to me, my Lord, sit on my right hand, until I put thine enemies under the feete of thy feete.

† David therefore him self calleth him Lord, and whence is he his sonne? And a great multitude heard him gladly.

† And he said to them in his doctrine, Take heed of the scribes that vvil vvalke in long robes, and be laden in the marketplace, and sit in the first chaires in the Synagogues, and love the highest places at suppers: which devour houses, vnder the presence of long prayer: these thal
Chapter XI.

According to S. Mark.

18. 11, 12. Thou shalt receive a larger judgement.

41. *And Jesus sitting in the treasury, beheld how the multitude did cast money into the treasury, and how many rich men did cast in much.† And when there came a certain poor widow, she cast in two mites, which is a farthing.† And calling his disciples together, he said to them, Amen I say to you, that this poor widow hath cast in more than all they that have cast in: for she of her penury hath cast in all that she had, her whole living.

Annotations

17. To God. These men were very circumspect and wary to do all duties to Caesar, but of their duties to God they had no regard. So Heretick, to flatter temporal Princes, and by them to uphold their Heresies, do not only incite men's duties to the Prince, dissembling that which is due to God: but also give to the Prince more than due, and take from God his right and duty. But Christ allowing Caesar his right, warneth them also of their duty toward God. And that is it which Catholicks incite, Obey God, do as he commandeth, Serve him first, and then the Prince.

19. His brother shall take. Mark well here, that the law which saith, Thou shalt not marry thy brother's wife, is not such as admiteth no dispensation, as though this marriage 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 brother's wife.

21. Not knowing the Scriptures. Who would have thought that by this place of Scripture alleged by Christ, the resurrection were proved? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Masters (which arrogated to them a false knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then, if the Holy Doctors and Catholick Church make the like deductions sometimes and proofs, where the Heretikes do not or will not see so much, therefore no doubt, because he knoweth not the Scriptures, whereas he boasteth so much, nor the feince of the Holy Ghost in them. For example, when of that place, It shall not be forgiven in this world nor in the world to come, ancient fathers deduce, that there are finnes remitted after this life in Purgatorio. See Mat. 18. 22.

22. The power of God. Even so do Heretikes err two ways: because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the ancient fathers: and because they know not the power of God, that as he is able to raise the same bodies again, so he can make his body present in many places: but being altogether faithless and not believing his power, they dispute of such matters only by reason and their own imaginations.
And when he went out of the temple, one of his Disciples saith to him, Master, behold what manner of stones, and what kind of buildings.

And Iesus answering, said to him, Seeest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed.

And when he was in Mount-oliva against the temple, Peter and James and John and Andrew asked him apart,

Sixth vs, when shall these things be? and what shall be the signe when all these things shall begin to be consummated? And Iesus answering began to say to them, See, that no man seduce you. For many shall come in my name, saying, I am he, and they shall seduce many. And when thou shalt hear of varres and bruites of varres, fear not.

for these things must be, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows. But looke to your souls. For they shall deliver you up in Councells, and in Synagogues, and ye shall be beaten and stand before Princes and Kings for my sake, for a testimonie vnto them. And unto all nations first the Gospel must be preached. And when they shall lead you, ye shall not be careful before hand what ye shall speake: but that which shall be given you in that hour, that speake ye. For it is not ye that speake, but the holy Ghost. And brother shall deliver brother unto death, and the father his sonne, and the children his father, and the mother her children, and the brethren shall rise against the parents, and shall vvoike their death. And ye shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

And when ye shall see the abomination of desolation, standing where it ought not (he that readeth, let him understand) then they that are in Asia shall flee vnto the mountains: and he that is on a house-tappe, let him not goe downe into the house, nor enter in to take any thing out of his house: and he that shall be in the field, let him not turne backe to take his garment. And vvo to them that are with children and that gave sucke in those daies. But pray that the things chaunce not in the winter. For those daies shall be such tribulations as were not from the beginning of the creation that God created vntil now, neither shall be.
Cha. XIII. According to S. Marke.

20 be. † And wyles the Lord had shortened the daies, no flesh should be saved: but for the elect which he hath elected, he hath shortened the daies. † And then if any man shal say unto you, Lo, here is Christ: loe, there: do not beleue. † For there shal rise vp false Christs and false Prophets, and they shal shew signs and wonders, to seduce (if it be possible) the elect also. † You therefor take heed: behold I have foretold you all things.

Ex.37, 7
Is.1, 15

† But in those daies after that tribulation * the sunne shal be darkened, and the moone shal not give her light, † and the stars of heaven shal be falling downe, and the powers that are in heaven, shal be mowed. † And then they shal see the Sonne of man comming in the clouds, with much power and glory. † And then shal he send his Angels, and shal gather together his elect from the foure vvnides, from the vittermost part of the earth to the vittermost part of heaven. † And of the figtree learne ye a parable. Vvhen novv the bough thereof is tender, and the leaves come forth, you know that sommer is very nigh. † So you also vvhen you shal see these things come to passe, know ye that it is very nigh, at the doores. † Amen I say to you, that this generation shal not passe, vntil all these things be done. † Heauen and earth shal passe, but my wordes shal not passe.

† But of that day or houre no man knovveth, neither the Angels in heauen, nor the Sonne, but the Father. † Take heed, vwatch, and pray. for you knovv not when the time is. † Euen as a man wvho being gone into a strange countrie, left his house: and gaue his seruants authoritie vver ech vvorke, and commanted the porter to vwatch. † Vwatch ye therefore (for you knovv not wvhen the lord of the house commeth euon, or at midnight, or at the cocke crowing, or in the morning) † left comming vpon a soden, he finde you sleeping. † And that vvhich I say to you, I say to al, Vwatch. †

Annotations

Chap. XIII.

4. When shal these things be?] The miseries which did fall before the destruccion of the Temple and cite of Hierusalem, were a resembalance of the extreme calamitie that betalke before the later day at the time of Antichrist: Whereupon Christ spaketh indifferently of both.

5. Antichrist shalbe three yeeres and a halfe. Dan.7: 25.

6. As before the destruccion of Hierusalem, diuersse Seducers arose, and called themselfes Chrifies, promising the people deliuersance from the fears and dangers they were in of plights.
HOLY

THE GOSPEL

CHA. XIII.

Happily.

Calumniuous den-
mination of defolatation, which by Antichrist hath been achieved, as this Calumnius: Whereto taketh
the abo-

mination of defolation, which being taken away (as S. Cyprian saith) no religion can remain.

The signs and wonders, 1. false Christs and false prophets be seducers, who in the later days by
the power of the devil seem to work wonders, and yet men must not believe them.

Much more, that for their false faith they cannot shew so much as one false miracle.

CHAP. XIII.

TENE BRÉ WEDNESDAY.

ND the Pasch was and the Azymes 1 after two days and the chief priests and the scribes sought how they might
by some vile lay hands on him, and kill him. 2. For they said, Not on the sabbath day, lest there might be a tumult of
the people.

And when he was at Bethania in the house of Simon 3 the leper, and sat at meat, there came a woman, having an
alabaster box of ointment, of precious spikenard, and
breaking the alabaster box, she poured it upon his
head. 4. But there were certain that had indignation
within them, saying, Whereto is this vessel of ointment
made? 5. For this ointment might have been sold for more
than three hundred pence, and given to the poor. And they
murmured against her. But Jesus said, Let her alone, why do you molest her? She hath wrought a good work upon me. 6. For the poor ye have always with you: and I, when I am gone away, you may do them good: but ye have not always me. 7. That which she had, she hath done: she hath anointed my body to the burial. Amen I say to you, Wherever this gospel shall be preached in the whole world, that also, which she hath done, shall be told for a memorial of her.

And Judas Iscariot, one of the twelve, went to the chief priests, for to betray him to them. 8. Who hearing
ring it, were glad: and they promised him that they would give him money. And he sought how he might betray him conueniently.

† And * the first day of the Azymes vwhen they factificed the Pasche, the Disciples say to him, Vvither vvilt thou that vve goe, and prepare for thee to eate the Pasche? † And he sendeth vvo of his Disciples, and faith to them, Goe ye into the citie: and there I hal meete you a man carrying a pitcher of vvater, soloyv him: † and vvhither soever he entreth, say to the maister of the house, that the Maister faith, Vvhere is my refectorie, vwhere I may eate the Pasche vvith my Disciples? † And he vvill hevv you a great chamber, adorned: and there prepare for vs. † And his Disciples vvent their vvaies, and came into the citie: and they found as he had told them, and they prepared the Pasche. † And * vvhen euven vvas come, he commeth vvith the Tvvelue. † And vvhen they were sitting at the table and eating, I es vvs said, Amen I say to you, that one of you I hal betray me, he that eateth vvith me. † But they began to be sad, and to say to him feuerally, Is it I? † Vvho said to them, One of the Tvvelue, he that dipeth vvith me his hand in the dish, tand the Sonne of man in deede goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man I hal be betrayed. it vvere good for him, if that man had not been borne. † And * vvhiles they were eating, I es vvs stooke" bread: and bleffing brake, and gave to them, and said, Take, This is " MY BODY. † And taking the " chalice, giving thankes he gave to them, and they " al dranke of it. † And he said to them, THIS IS " MY BLOOD OF THE NEVV TESTAMENT, THAT SHAL BE SED FOR MANY. † Amen I say to you, that now I vvil not drinke of the fruite " of the vine vntil that day vvhens I shal drinke it nevv in the kingdom of God. † And an hymne being said, they went forth into Mount-oliuet.

† And I es vvs faith to them, You shal al be scandallized in me in this night: for it is vvritten, I vvil strike the Pasor, and the sheepe I halbe dispersed. † But after that I hal be risen againe, I vvil goe before you into Galile. † And Peter said to him, Although al that be scandallized: yet not I. † And I es vvs faith to him, Amen I say to thee, that thou this day in this night, before the cooke come, I hal thrife deny me.

Q. But
† But he spake more vehemently, Although I should die together with thee, I will not deny thee. And he said they all.

† And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sit you here, until I pray. And he taketh Peter and James and John with him: and he began to fear and to be heavy. And he saith to them, My soul is grievous unto me unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him; and he said, Abba, Father, all things are possible to thee; tranferr this chalice from me. But not that which I will, but that which thou. And he commeth, and found them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that ye enter not into temptation. The spirit in deed is prompt, but the flesh is infirm.† And going away again, he prayed, saying the same word. And returning, again he found them asleep (for their eyes were heavy) and they wist not what they should answer him. And he cometh the third time, and saith to them, Sleepe ye now, and take rest, it sufficeth, the house is come: behold the Sonne of man shall be betrayed into the hands of sinners.† Arise, let us goe behold, he that shall betray me, is at hand.

† And as he was yet speaking, commeth Judas Iscariote one of the Twelve, and with him a great multitude with swords and clubbes, from the cheefe Priests and the Scribes and the Auncients. And the betrayer of him had giuen them a signe, saying, Whomsoever I shall kiss, he is he, lay hold on him, and leade him vvarily. And when he was come, immediately going to him, he saith, Rabbi, and he kissed him. But they laid hands upon him: and held him.† And one certain man of the soldiers about, drawning out a sword, smote the seruant of the cheefe priest, and cut off his ear.† And Iesus answering, said to them, As to a cheefe are you come out with swords and clubbes to apprehend me? † I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.† Then 50 his disciples leaving him, al fled.† And a certain yong man following him, clothed with a mantle, and they took him. But he cast of the mantle, fled from them naked. 52
And they brought Jesus to the chief priests: and all the priests and the scribes and the ancients assembled together. And Peter answering said to them, May it not be, that I did not see him. And they brought him again into the court, and the chief priests asked him, saying, Answer us, saying, Art thou the Christ, the Son of God? And he said unto them, Ye say that I am. And from that time all the people also fell silent, and the scribes laid hold of him, and would have put him to death. But one of them, a doctor of the law, rose up, and defended him, saying, Sir, I think that thou art a man that teachest the people in all things, being a teacher of the right way; and art thou colonel, or servant of the high priest? Why hast thou not answered him? Now is it no more than one day, till thou say not anything? but thou hast spoken against me. And he said, I do not know what thou meanest. And the high priest answered and said to him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. And he said, I am the Christ, the Son of God. And then Peter, because he knew that the cock was crowing, said, Therefore also I am a sinner. And they parted his raiment among them four and to the嫖 that did take him, and cast lots for his raiment. And many believed on him. And though he spake many things, they heard him not. And Jesus said unto them, Have ye any question? They said, We have no question. But Jesus, knowing their hypocrisy, said, Why also do ye ask me concerning this? there is an assembly of the Sanhedrin that ye may have the power to say, Jesus is guilty of death. And many of the people believed in him. And they sought him, and spake that they would not believe in him. And the high priest answered and said, Are all we, are we all one? It is not so. But I ask you, and ye said, We are not of his sect. And I say unto you, I am a man that have been charged with the Holy Ghost and justice of God, whom ye have not found to talk against me, but this man spake evil of me. But I say unto you, that if any man shall have fire in his house, and shall not make it to put out the fire, the same shall put all things in danger. But I have a greater light than this, which is the light of the Spirit of the living God. And when he had said this, he glorified him with the Holy Ghost and justice, and we beheld his glory, the glory of the only begotten of the Father, when from his father's bosom he received the Spirit. And Jesus answered and said, Man that简便eth his soul for my sake shall save it. But he that shall deny me before men, him will I also deny before my Father in heaven. And I say also unto you, that if there was any man that should say to his father or his mother, I give to you the tribute; he shall be guilty of death. For he thatighest to God, he should give his father and his mother. And he that is not against the father or the mother, is not against God. And he that is not against the father or the mother, is not against God. And he that is not against the father or the mother, is not against God.
CHAP. XV.

And forthwith in the morning the chief priests with the ancients and the scribes and the whole counsel, consulting together, binding Jesus led and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? but he answering, said to him, Thou liest. And the chief priests accused him in many things. And Pilate again asked him, saying, Art thou the King of the Jews? But I see nothing, therefore he delivered him unto them. But they answered nothing more: so that Pilate marvelled.

And spum upon the festival day he was wont to release vnto them one of the prisoners whomsoever they had demanded. And there was one called Barabbas, which was put in prison with feticious 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 into them.
9. And Pilate anfwered them, and said, Vvil you that I release
10. to you the King of the levves? † For he knew that the cheefe
11. Priests for envy had delierued him. † But the cheefe Priests
12. moued the people, that he shoule release Barabbara rather to
13. them. † And Pilate againe anfwered, said to them, Vvhat
14. vvil you then that I do to the King of the levves? † But they
15. againe cried, Crucife him. † And Pilate said to them, Vvhy,
16. vvhat euil hath he done? But they cried the more, Crucife
17. him. † And Pilate vvilling " to satisfie the people, releaved to
18. them Barabbaras, and delierued Iesus, having vvhipped him,
19. for to be crucifie.
20. † And * the souldiers led him into the court of the Palace,
21. and they call together the vwhole band: † and they clothe
22. him in purple, and plating a crovne of thornes, they put
23. it vpon him. † And they began to salute him, Haile King of
24. the levves. † And they smote his head vvith a reede; and
25. they did spit on him, and boweing the knees, they adored
26. him. † And after they had mocked him, they stripped him of
27. the purple, and put on him his owne garments, and they leade
28. him forth to crucifie him. † And they forced a certaine man
29. that passed by, Simon a Cyreniæan comming from the coun-
30. trie, the father of Alexander and Rufus, to take vp his crosse.
31. † And they bring him into the place Golgotha, vvhich being
32. interpreted is, The place of Calvarie. † And they gaue him to drinke
33. vine mingled vvith myrrhe: and he toteke it not.
34. † And crucifying him, they devided his garments, casting
35. lots vpon them, vvhoo shoulde take vvhich. † And it vvas
36. the third houre, and they crucifie him. † And the title of his
37. cause vvas superscribed, KING OF THE LEVES. † And
38. vvith him they crucifie two thecues: one on the right hand,
39. and an other on his left. † And the Scripture vvas fulfilled
40. that faith, And vvith the vvicked he vvas reaped. † And they that
41. passed by, blasphemed him, vvagging their heads, and saying,
42. Vah, he that destrueth the temple, and in three daies buil-
43. deth it: † So Herodes
44. ly of the B. Sa-
45. crament. If it be
46. Christ, let him
47. sue him self from al injuries.
† And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. † And at the ninth hour Jesus cried out with a mighty voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me? † And certain of the soldiers stood and laughed, saying, Let be: let us see if Elias come to take him down. † And putting forth a mighty voice, they cried, He saved others and himself. † And the veil of the temple was rent in twain, from the top to the bottom. † And the 39th Centurion that stood over against him, seeing that he cried in this manner, he gave the place of the body, and said, Lo, this man was a son of God.

† And there were also women looking on at a distance: 40 among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome: † And when he had spoken this, he breathed up and gave up the ghost. † And when the centurion and they which were with him, watching for Jesus, saw the earthquake, and all the things that were done, they feared exceedingly, saying, Truly this was the Son of God.

† But Pilate marvelled, because he saw that the centurion and they that came forth with him had nothing to do. † And meeting and finding nothing, he went back to Caesarea, and there he came before Pontius Pilate. † And the centurions and elders made up a report to Pilate, saying, He is one that is subverting the people: and teaching in the temple, and saying that he himself is the Christ of God. † But the chief priests and the elders of the people accused him to Pilate. † And Pilate said to them, What shall I do with Jesus, whom ye call the Christ? † But they held their peace and said, Let him be crucified.

† And the centurion and they that were with him were standing over against him, and saw and heard the voice of the Lord. And when they saw what was done, they feared exceedingly, saying, Truly this man was the Son of God.
CHAP. XVI.

The third day, too three women at his Sepulchre, an Angel saith that he is risen, and so (as he promised Mar. 16. 21.) shew him self in Galilee. 9. The same day he appeared to Marie Magdalen and to two Disciples: yet the Eleven would not believe it, until they also he appeared. 11. To whom having given commission into all nations, with power also of Miracles, be ascendeth, and they plant his Church every where.

ND vhen the Sabbath was past, Marie Magdalen and Marie of Iames, and Salome "bought spieces, that comming they might anoint Iesus. And very early the first of the Sabbaths, they come to the monument: the stone being novv riven. And they said one to an other, Whoso shal roll vs backe the stone from the door of the monument? And looking, they saw the stone rolled backe. for it was very great. And enting into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were atstonied. Whoso faith to them, Be not dismaied: ye seeke Iesus of Nazareth, that was crucified: he is risen, he is not here, behold the place vhere they laid him. But goe, tel his Disciples: hot that he goeth before you into Galilee: there you shal see him, as he told you. But they going forth, fled from the monument, for trembling and seare had inuaded them: and they said nothing to any body, for they were afraid.

And he rising early the first of the Sabbath, appeared first to Marie Magdalen, out of whom he had cast seven devils. She vvent and told them that had been vwith him, that they mourning and weeping. And they hearing that he was alieue and had been seen of her, did not beleue.

And after this he appeared in an other shape to two sons of R.
of them walking, as they were going into the country. 
† and they going told the rest: neither them did they believe. 13 
† Last * he appeared to those eleven as they sat at the table: and he exprobrated their incredulity and hardness of heart, because they did not believe them that had seen him risen again. † And he said to them, * Going into the whole world preach the Gospel to all creatures. † He that believeth not, shall be condemned. † And them that believe these 17 signs shall follow: In my name shall they cast out devils, They shall speak with new tongues, † Serpents shall they take away, And if they drink any deadly thing, it shall not hurt them, They shall impose hands upon the sick: and they shall be whole. 
† And so our Lord I es was after he spake unto them, * was assumed into heaven, and sate on the right hand of God. † But they going forth preached every where: our Lord working and confirming the word with signs that followed. 

ANNOTATIONS
CHAP. XVI.

1. Bought spices.] As the did belowe and consume a costly ointment upon his body being yet alive (c. 14, 35) Christ him self defending and highly commending the fact against Judas and other who accounted it to be superfluous and better to be bestowed upon the poor: So not without great devotion and merit, the and these other women feake to anoint his body dead (though hereunto or other simple persons may pretend such things; to be better bestowed upon the poor,) and therefore, * the first before all others,* and they next, saw him after his resurrection.
13. In an other shape.] Christ though he have but one corporall shape, natural to his person, yet by his omnipotence he may be in what soever forme, and appears in the like manner of any other man or creature, as he list. Therefore let no man think it strange, that he may be under the forme of bread in the Sacrament.
15. His that believeth.] Note well, that whereas this Evangelist mentioneth only faith and baptism, as though to believe and to be baptized were enough, S. Matthew addeth these words also of our Saviour, teaching them to shew true things whatsoever I have commanded you, which containeth all good works and the whole justice of a Christian man.
17. These signs shall follow.] It is not meant, that all Christians or true believers should do miracles: but that some for the proofe of the faith of all, should have that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profit of the whole.
THE ARGUMENT OF
S. LUKE'S GOSPEL.

Lukes Gospel may be divided into five parts.
The first part is, of the Infancy both of the precursor, and
of Christ himself: chap. 1 and 2.
The second, of the Preparation that was made to the mani-
manifestation of Christ: chap. 3 and 4 piece of the 4.
The third, of Christ's manifesting himself, by preaching
and miracles, specially in Galilee: the other piece of the 4 chap.

The fourth, of his coming into Judea toward his Passion: the other piece of
the 17 chap. unto the middle of the 19.
The fifth, of the Holy week of his Passion in Hierusalem: the other part of
the 19 chap. unto the end of the book.

S. Luke is called (s. Hierome) that is, a disciple of the Apostle
Paul, and a companion of all his peregrination. And the same are in the
train of S. Paul, writing thus in the storie. Forthwith we sought to goe
into Macedonia, and in like manner, in the first person, commonly through the
rest of this booke. Of him and his Gospel, S. Hieron understandeth this saying of
S. Paul: We have sent with him the brother, whose praife is in the
Gospel through all Churches. where also he addeth: Some suppose, so
often as Paul in his Epistles saith, According to my Gospel, that he
meant of Luke's booke, and againe: Luke learned the Gospel not on-
ely 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 delivered to vs who them selves from
the beginning saw, and were ministers of the word. It followeth in S. Hier-
ome: Therefor he wrote the Gospel, as he had heard. but the Acts of
the Apostles he compiled as he had seen. S. Paul wrieth of him by name Col. 4, 14.
to the Colossians: Luke the Phyllician saluteth you. and to Timothee: Luke
alone is with me. Finally of his end thus saith S. Hierome wrieth: He lived
twenty and four yeeres, having no wife. He is buried at Constantinople: to which cite his bones with the Relikes of Andrew the
Apostle were translated out of Athens the twentieth yere of Con-
stantinianus. And of the same Translation also in another place against Vigilantius
the Heretike: It grieueth him that the Relikes of the Martyrs are Couried
with precious courerings, and that they are not either tied in cloysters or
thrown to the dunghill. why, are we then Cerelegious, when we enter
the Churches of the Apostles? Was Constantinus the Emperour fi-
cerlegious, who translated to Constantinople the holy Relikes of An-
drew, Luke, and Timothee: at which the Diucls were, and the inhabitants
of Vigilantius confesse that they feele their presence?

His sacred body is now at Padua in Italy, where it was againe translated
from Constantinople.
THE HOLY GOSPEL
OF IESVS CHRIST ACCORDING TO LUKÉ.

CHAP. I.

BECAUSE many have gone about
to compile a narration of the things
that have been accomplished among
vs: according as they have delivered
unto vs, vs, who from the beginning
them selves saved and vvere ministers
of the word: it seemed good also
unto me, having diligently attained
to all things from the beginning, to
write to thee in order, good Theophilus,
that thou maist know the veritie of those words whereof thou hast been
instructed.

† There was in the daies of Herod the king of I еврие, a 5
certaine Priest named Zacharie, of the course of Abia: and his
wife of the daughters of Aaron, and her name Elizabeth.
† And they were both "iust before God, vvaking" in al the 6
commanndeements and iustifications of our Lord without
blame, † and they had no sonne: for that Elizabeth was bar. 7
ven, and both were very striken in their daies. † And it came 8
to passe: when he executed the priestely function in the or-
der of his course before God, † according to the custome of 9
the Priestly function, he went forth by lot* to offer in-
cence, entering into the temple of our Lord: † and * al the 10
multitude of the people was praying without at the house
of the incence. † And there appeared to him an Angel of our 11
Lord,
Lord, standing on the right hand of the altar of incense.
12 And Zacharie was troubled, seeing him; and fear fell upon him. And the Angel said to him, Fear not Zacharie, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and exultation, and many shall rejoice in his nativity.
15 For he shall be great before our Lord: and wine and water shall not be drunk: and he shall be replenished with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God, and he shall go before him in the spirit and power of Elias: that he may convert the hearts of the fathers to the children, and the inconstant to the wise.
18 To prepare unto the Lord a perfect people. And Zacharie said to the Angel, Whereby shall I know this? for I am old: and my wife is very stricken in her days. And the Angel answering said to him, I am Gabriel that stand before God: and am sent to speak to thee, and to speak these things to thee. And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done: for because thou hast not believed my words, which shall be fulfilled in their time. And the people was expecting Zacharie: and they marveled that he made tardiance in the temple. And coming forth he could not speak to them: and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, after the days of his office were expired, he departed into his house. And after these days Elizabeth her wife conceived: and hid herself five months, saying, For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men.
26 And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David: and the virgins name was Mary. And the Angel being entred in, said unto her, 
28 And the Angel being entred in, said unto her, 
29 And who having heard, was troubled at his saying, and thought what manner of salutation this should be. And the Angel said to her, Fear not Mary, for thou hast found favour with God.
31 Mary, for thou hast found grace with God.
thou shalt conceive in thy womb, and shalt bear a son; and thou shalt call his name Jesus. 
And he shall be great, and shall be called the son of the Most High, and our Lord God shall give him the throne of David his father: 
And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. 

And Mary said to the angel, 

How shall this be done, because I know not man? 

And the angel answered her, saying, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also that which shall be born of thee shall be called the son of God. 

And behold, Elizabeth thy kinswoman has conceived a son in her old age: and this present is the sixth month that is called barren; 

because there shall not be impossible with God any word. 

And Mary said, 

Behold, the Lord is with me, and blessed is the fruit of my womb. 

And Mary went into the house of Zacharias, and saluted Elizabeth. 

And it came to pass, when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost: 

and she cried out with a loud voice, and said, 

Blessed art thou among women, and blessed is the fruit of thy womb. 

And when Elizabeth heard, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost. 

And she said, 

My soul magnifies the Lord, 

and my spirit rejoices in God my Saviour. 

For he has regarded the humble state of his handmaiden: for behold, from henceforth all generations shall call me blessed. 

For he has looked on the humble state of his handmaiden: for behold, from henceforth all generations shall call me blessed. 

And he has exalted me above my companions, 

hallowed is his name. 

And his mercy is from generation to generation upon them that fear him. 

He has filled the hungry with good things; 

and the rich he has sent empty away. 

He has had respect not to the strength of men, 

but to the respect of the humble state. 

He has filled the hungry with good things: 

and the rich he has sent empty away. 

He has had respect not to the strength of men, 

but to the respect of the humble state.
† And Maria taried vwith her about three moneths: and she returned into her house. The Gospel vpon the Nativity of S. John Baptist Jun. 24. called Midsummer day.

† And Elisabeths ful time vvas come to be deliuered: and she bare a sonne. † And her neighbours and kinsfolke heard that our Lord did magnifie his mercie vwith her, and they did congratulate her. † And it came to passe: on the eight day they came to circuncise the childe, and they called him by his fathers name, Zacharie. † And his mother anfwering, said, Not so, but he shall be called Iohn. † And they said to her, That there is none in thy kinred that is called by this name. † And they made signes to his father, vwhat he vwould haue him called. † And demanding a vvriting table, he vvrote, saying, * Iohn is his name. And they al marueld:

† And forthwith his mouth vvas opeened, and his tongue, and he spake blessing God. † And scare came vpon al their neighbours: and al these things vvere bruited ouer al the hil-countrie of Ievrie: † and all that had heard, laid them vp in their hart, saying, What an one, trovv ye, shall this childe be:For the hand of our Lord vvas vvith him. † And Zacharie his father vvas replenished vvith the Holy Ghost: and he prophesied, saying,

† BLESSED BE OUR LORD God of Ibram, because he hath visited and vvroght the redemption of his people, &c. Benedictvs at Laudes.

† As he spake by the mouth of his holy Prophets, that are from the beginning.

† Salvation from our enemies, and from the hand of al that hate vs:

† To vske merce vvvith our fathers: and to remember his holy testament,

† The other vvhich he sware to Abraham our father, † that he would give

Gen. 22, 6.

That vwithout scare being deliuered from the hand of our enemies, wwe may serve him.

† In holines and in justice before him, at our daies.

† And his child, shall be called the Prophet of the Highest: for &he shall goe before the face of our Lord to prepare his way,

Zac. 3,9.

† To give knowledge of salvation to his people, and remission of their sinnes,

† Through the burrels of the mercy of our God, in vvitch the * Orient, from on high hath visited vs,

† To illuminatize them that sit in darkenes, and in the shadow of death: to direct our feet into the way of peace.

† And the childe grew, and vvas strengthened in spirit, and vvas: in the deserts vvntil the day of his manifestatiio to Israel.
Annotations

Chap. I.

Sacred Writers and holy Councils.

1. Having diligently attained. Hereby we see that, though the Holy Ghost ruled the pence of holy writers so that they might not err, yet did they use human means to search out and find the truth of what they wrote of. Even so did Councils, and the President of them, God's vicar, discourse and examine at causes by human means, the assistance of the Holy Ghost conforming and directing them into all truth, according to Christ's promise. As in the very full Council of the Apostles (Matt. 28:18), and that of Jerusalem in Acts 15:1, 20, 28. Again here we have a familiar preface of the Author as to his friends, or to every godly Reader (signified by Theophilus) concerning the cause and purpose and manner of his writing, and yet the very same is confessed Scripture, with the whole book following. And not till then if the Author of the second book of the Maccabees had so pressed the like human speaker both at the beginning and in the later end, neither do they therefore reject the book of no Scripture, as our Heretics do, or not think him a sacred writer.

True justification by observing the commandments.

2. Justification. Against the Heretics of this time, here it is evident that holy men be just, not only by the confirmation of men, but in deed and before God. In all the commandments. Three things to be noted directly against the Heretics of our time. First, that good men do keep on God's commandments, which they do not, are impossible to be kept. Again, that men may be justified not by any imputation of Christ's suffice, nor by faith alone, but by walking in the commandments. Again, that the keeping and doing of the commandments is properly our justification.

Corrupt translation of Heretics.

Ainovraptc.

3. Corruption. This word is so usual in the Scriptures (naming in the Psalms, etc.) to signify the commandments of God, because the keeping of them is justification, and the Greek word, so fully corresponding to the same, that the Heretics of this place (other wise pretending to counterfeit the Greek) bluster not to say, that they avoid this word of purpose against the justification of the Papists, and therefore every word/ullies word of theirs, in Latin translation, and their scholars in their English Bibles say, Ordinances.

Peri. and eisola. This was fulfilled, not only when he was born, but now also, through the whole Church for ever, in joyful celebrating of His Nativity.

The continence of priests.

4. Continence. In the old Law (as the S. Hierom) they that offered holies for the people, were not only not in their houses, but were purified for the time, being separated from them, and they drank neither wine nor any strong drink, which were not to provoke concupiscence. Much more the Priests of the new Law that must always offer sacrifices, must always be free from matrimonial. Is. 1:3, 19, ad. in 3. and 36. S. and S. Ambrose in Tim 1. And therefore if there were any religion in Calvin's Communion, they would at the least give as much reverence in this point, as in the old Law did to their sacrifices, and to the offices of propitiation.

Often saying of the Ave Maria.

5. Ave Maria. Holy Church and all true Christian men do much and often say these words brought from heaven by the Archangel, as well to the honour of Christ and our Lady, as also for that they were the words of the first glad tidings of Christ's Incarnation and our Salvation in the same, and to the very abnegation and holy of the whole Gospel. In so much the Greek Church used it daily in the Mass.

Corrupt translation of Heretics.

6. Corruption. Note the excellent prerogatives of our Lady, and abhor those Heretics which make her no better then other vulgar women, and therefore to take from her fulness of grace, they say here, Hail, freely blessed, contrary to all significations of the Greek word, which is at the left, enunciates a grace, as S. Paul voucheth Ephes. 1:5, 6. S. Chrysostom interprets: or rather ful of grace, as both Græce and Latin fathers have always here understood it, and the Latin also read it, namely S. Ambrose thus, Salve be the only salut full of grace, who only obtained the grace, to which no other nation delivered, to be replenished with the author of grace. And if, and if we did not know the nature of the kind of grece words, as they would seem very skilful, they might easily confound that they signifie fulness, as when they falsely translate the like word (Luke 16:10) full of grace. But, rather, ful of grace. See S. Augustine.

Our Lady vowed virginity.

S. I knew not man. These words declare (S. Augustine) that she had now vowed virginity to God. For otherwise neither would the Lord, how fidel such doth done or have added, because I knew not man. Yet if she had said only the first words, how fidel such doth done? It is evident that she would not have asked such a question, how a woman should be a tene professed, if she had married meaning to have carnal copulation, i.e. de virgine. As if she should say, if I might have known a man and so have had a child, she would never have asked, how, should have been done? But because that ordinary way was excluded by her vow of virginity, therefore the fidel, how? And in asking, how? The plainly declare that she might not have a child by knowing man, because of her vow. See S. Gregorio, Nisene de sancta Christi Maternitate.

16. Elizabeth
CHAP. II.

ACCORDING TO S. LUKE.

1. Elizabeth thy Coe. By this that Elizabeth and our Lady were cousins, the one of the tribe of Levi, the other of Juda, is gathered that Christ came of both tribes, Iuda and Levi, of the both tribes, Lu- kings and the priest-shim self both a king and a priest, and the Anointed (to vizit) by grace spiri-da and Levi, tually, as they were with oile materially and corporally. Augus. 2 de Confess. Evang. c. 1. The blessed vir-

calling her blessed and her fruit blessed, as the Church doth also by her voverde and example in the Ave Maria.

2. Mother of my Lord. Elizabeth being an exceeding iuff and blessed vwoman, yet the vwothi- Her excellencie, ness of God's mother doth so far exceed her and all other vvonnen, as the great light the luteabares, Hier. Pref. in Sopban.

3. Shall call me blessed. This Prophetic is fulfilled, when the Church keepeth her Festival days, her honour in and when the faithful in all generations say the Ave Maria, and other holy Antems of our at the world, Lady. And therefore the Calumnales are not among those generations which call our Lady blessed.

4. John u his name. Woe be mans name are significative and importane, God him self Myserie and chaging or giving names in both Testaments: viz. Abraham, Israel, Peter, and the principal of all generations, and here forms, which signifieth, Gods grace or mercy, or, God will have mercy, names.

Note also that as then in Circumcision, so now in Baptisme (which asceteth thereunto) names are given. And as we see here and in all the old Testament, great respect was had of names: so we must beware of strange, profane, and peculiar names (now a date is common) and rather according to the true specimen, of the holy Council of Trent, take names of Saints and holy men, that may

5. Insence before him. Here also we see that we may have true insence, not only in the sight of the true面临, not men, nor by the imputation of God, but in exceeds before him and in his sight: and that the coming of Christ was to give men such insence.

6. The Heretikes. Manuel nor if Heretikes controule the old authenticall translation, as though he controule both differed fro the greeke, whereby they make the good to errour not only at the greek other Greeke and Lat-

Chap. II.

The Nativity of Christ, &c. and manifestation thereof to the shepherds by an Angel, and by them to others. 1. Hu Circumcision. 2. Hu Preseation, together with Simeon (as also Anna) attestation and prophesying of his Passion, of the Jewes separation, and of the Gentiles illumination. 3. Hu annual Ascending to Hierusalem with his parents, to whom he was subject, and his fulnes of wisdom showed among the Doctors at twelve yere of his age.

1. And it came to passe, in those daies there came forth an edict from Caesar Augustus, that the whole world should be enrolled.

2. This first enrolling was made by the President of Syria Cyrrin. And all went to be enrolled, every one into his owne citie.

3. And Ioleph also went vp from Galilee out of the citie of Nazareeth into Ievtrie, to the citie of David that is called Beth-lehem: for because he was of the house and familie of David, to be enrolled with Maria his despoused wife.

4. That was with childe. And it came to passe, when they were there, her daies were fully come that she should be deliuered. And she brought forth her first begotten sonne, Simeon and.
and saddled him in clothes, and laid him down in a manger: because there was no place for them in the inn.

† And there were in the same country the shepherds, keeping the night watching over their flock.

† And behold, an Angel of our Lord stood beside them, and the brightness of God shone round about them, and they were afraid with a great fear.

† And the Angel said to them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all the people: for this day is born to you in the city of David a Saviour, which is Christ the Lord, in the house and in the likeness of David.

† And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying: "Glory to the Highest in the Highest, and on earth peace among men of good will."† And it came to pass, when the Angels were returned to heaven, the shepherds departed, saying to one another: "Let us go to Bethlehem, and see this thing which the Lord has spoken to us.

† And they made haste, and found Mary and Joseph, and the infant laid in the manger.† And seeing it, they understood of the word that had been spoken to them concerning this child.† And all that heard it, said it marveled: and they which heard it returned, glorifying and praising God for all the things that they had heard, and seen, as it was said to them.†

† And after eight days were expired, that the child Should be circumcised: his name was called Jesus, which was called by the Angel, before that he was conceived in the womb.†

† And after the days were fully ended of her purification, they carried him into Jerusalem, to present him to our Lord (as is written in the law of Moses, he shall be called holy to the Lord.)† And to give a sacrifice according as it is written: 22


† And when eight days were expired, according to the law of Moses, they circumcised him in Jerusalem, and called his name Jesus, which was so named by the Angel before he was conceived in the womb.

† And Simeon, his father, who was of the tribe of Levi, was filled with the Holy Ghost, that he received him in the Spirit, and that he should go before the Lord in righteousness and truth, to prepare his people for salvation, and to give a light to the Gentiles.† And the Holy Ghost was in him.
According to S. Luke.

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Should not see death vntles he saue first the Christ of our Lord. ¶ And he came in spirit into the temple. And when his parents brought in the childe Iesus, to doe according to the custome of the Law for him: ¶ he alfo tooke him into his armes, and blessed God, and faid,

Now thy fword in peace.

¶ Because mine eyes have feen thy salvation,

¶ Which thou hast prepared before the face of all peoples;

¶ A light to the revelation of the Gentiles, and the glory of thy people Israel. ¶ And his father and mother were marueling vpon those things vvhich were spoken concerning him. ¶ And Simeon blessed them, and faid to Marie his mother, Behold this is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted, ¶ and thine oyne soule shal a fword perce, that out of many hastes cogitations may be reveale. ¶ And there vvas Anne a prophetifte, the daughter of Phanuel, of the tribe of Afer: vvhich was farre striken in daies, and had liued vvhich her hus-

band feeen yeres from her virginitie. ¶ And she vvas "a vvidov vntil eightie and foure yeres: who departed not from the temple, "by faltlings and praiters: "serving night and day. ¶ And the thame houre sodenly comming in, confefed to our Lord: and fpake of him to al that expected the redemption of Israel. ¶ And after they had vvholy done al vvhich according to the Law of our Lord, they returned into Galile, into their citie Nazareth.

40 ¶ And the childe grew, and vaxed "strong": ful of vsife-
dom, and the grace of God vvas in him. ¶ And his parents vwent euery yere vnto Hierufalem, ¶ at the Solemne day of Pasche. ¶ And vvhile he vvas tvvelle yeres old, they going vp into Hierufalem according to the custome of the fettinal day, ¶ and hauing ended the daies, vvhich they returned, the childe Iesus vvas remained in Hierufalem: and his parents knew it not. ¶ And thinking that he vvas in the companie, they came a daies journey, and fought him among their kinfolke and acquaintance. ¶ And not finding him, they returned into Hierufalem, seeking him. ¶ And it came to paffe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and alking them. ¶ And al vvere astonied that heard him, vpon his vsifedom and anfweres.


**ANNOTATIONS**

**CHAP. II.**

1. Men of good Will.] The birth of Christ gueth not peace of mind or salvation but to such as be of good Will, because he worketh not our good against our wills, but our wills concerning.

2. A. To the ruin.] Therefore to the ruin of some, because they would not believe in him, and so were the cause of their own ruin, as he is Else Where called, A stumbling stone, because many would stumble at him and so fall by their own fault, others some he raised by his grace from sinne to life, and so he was the resurrection of many. The Apostle with the like preache, saying, We are to some the doctrine of life; to others, the doctrine of death. Not that their preaching was to cause death, but because they that would not believe their preaching, wilfully incurred deadly sinne and damnation.

3. A. Widow.] Mark that Widow is here mentioned to the commendation thereof even in the old Testament also, and the fruit of it was the profession thereof is here commended, to wine, fasting, praying, being continually in the Temple, even as S. Paul more at large 1 Cor. 7 for the sake of the new Testament speaketh of widowhood and virginity, as being professions more apt and commodious for the service of God.

4. By fasting and praying.] Servire, in the Greek is λατρευον, that is, doing divine worship unto God, as by prayer also by fasting, so that fasting is λατρευιον, that is, an act of religion whereby we do worship God, as we do by prayer, and not used only to subdue our flesh, much less as Heretikes would have it, as a matter of politic.

5. Subiect to them.] Al children may learn here, that great ought to be their subjection and obedience to their Parents, when Christ himself being God, would be subject to his parents being but his creatures.

**THE SECOND PART.**

The preparation that was made to the manifestation of Christ.

John, to prepare al to Christ (as Elias had prophesied of him) baptized them to penance, 7 infulimating their reprobation, and the Gentils vocation; 10 teaching also and exhorting each to doe their duty, 11 that him self is not Christ, he sheweth by the difference of their two baptisms: 17 and faith that Christ will also judge his baptized. 19 John's imprisonment. 21 Christ being his self also baptized of John, hath testified from heaven, 23 as he whose generation rededes us against to God.

And
NA D in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Gouernour of Ievrrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturœa and the countrie Trachonitis, and Lysanias Tetrarch of Abilina, † vnder the high Priestes Annas and Cai-phas: the vword of our Lord was made vpon Iohn the fonne of Zacharie, in the desert. †And * he came into al the countrie of Iordan, preaching the baptisme of penance vnto remission of sinnes: as it is vritten in the booke of the sayings of Esay the Prophet: † A voice of one crying in the desert: prepare the way of our Lord, make strait his paths, †Every valley shall be filled: and every mountain and hole shall be madde low, and crooked things shall become straignt: and rough vvaies, plaine: † and all flesh shall see the salvation of God.

† He said therefor to the multitudes that vvent forth to be baptizd of him, * Ye vipers broodes, vho hath cheued you to flee from the vvaith to come? † Yeld therefore frui- tes vvorthie of penance, and doe ye not begin to say, Vve haue Abraham to our father. For I telle you, that God is able of these stones to raise vp children to Abraham. † And nay the axe is put to the roote of the trees. † Every tree therefore that yeldeth not good fruit, ‘shal be’ cut dovnve, and cast into fire. † And the multitudes asked him, saying, What shal vve doe then? † And he ansvvering, said vnto them: † He that hath vvo coates, let him give to him that hath not: and he that hath meate, let him doe likewise. † And the Publicans also came to be baptizd, and said to him, Maister, vwhat shal vve doe? † But he said to them, Doe nothing more then that vwhich is appointed you. † And the fouldiers also asked him, saying, Vwhat shal vve also doe? And he said to them, Vexe not neither calumniate any man: and be content vwith your stipends.

† And : the people imagining, and al men thinking in their harts of Iohn, left perhaps he vvere Chrift: † Iohn ans- vvered, saying vnto al, * I in deede baptize you vwith vwater: † but there ‘shal come a mightier then I, vwhose latchet of his Shoes I am not vvorthie to vnloose, he ‘shal baptize you in the Holy Ghost and fire. † vwhose fanne is in his hand, and he ‘vil purge his floore; and vvil gather the vvhate into his barne, but the chaffe he vvil burne vwith vnquenchable fire.

† Many other things also exhorting did he euangelize to the people.
people.

1 And Herod the Tetrarch, when he was rebuked of the people, for having reigned for his brethren's wives, and for all the excesses which he did; he added this also above all, and shut up John into prison.

2 And it came to pass that when all the people were baptized, 21 Jesus also being baptized and praying, heaven was opened, and the Holy Ghost descended in corporal shape as a dove 22 upon him, and a voice from heaven was made: Thou art my beloved Son, in the very thing I am well pleased. 23 And Jesus him self was beginning to be about thirty years old, as it was thought, the son of Joseph, who was of Heli, who was of Mat. 24 that, who was of Levi, who was of Melchisedek, who was of Lamech, who was of Joseph, who was of Matthias, who was of Amos, who was of Naum, who was of Heli, who was of Nagge, who was of Mahath, who was of Mat. 26 that, who was of Semei, who was of Joseph, who was of Iuda, who was of Lohanna, who was of Rafa, who was of Zorobabel, who was of Salathiel, who was of Neji, who was of Melchizedek, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her, who was of Jesu, who was of Eliazer, who was of Irom, who was of Matthat, who was of Levi, who was of Simeon, who was of Iudas, who was of Joseph, who was of Iona, who was of Elia-cim, who was of Melcha, who was of Menah, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Iuda, who was of Iacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragam, who was of Phaleg, who was of Heber, who was of Salé, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noah, who was of Lamech, who was of Methusaleh, who was of Henoch, who was of Iared, who was of Malalel, who was of Cainan, who was of Hemos, who was of Seth, who was of Adam, who was of God.
CHAP. III.

A N N O T A T I O N S

CHAPEL III.

20. He added this above al. The fault of princes and other great men, that can not only not abide to hear their faults, but also punishe by death or imprisonment such as reprehend them for the same (especially if they blame them as Prophets and Priests doe, from God) is exceeding great.

31. Of Heli. Whereas in S. Matthew, Melchis (named in S. Marketh) was father to Ioseph; and here Heli, the same was father to Methuselah, and Luke 1:5 in our Saviours brothers of one mother. This Heli therefore marrying and dying without issue: Ioseph his brother according to the Law married his wife, and begat Ioseph, and so raised vp seeds to his brother peigece. Heli. Wheresby it came to passe that Jacob was the natural father of Ioseph, which as (S. Matthew faith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. Exod. 6:13; Ces. Hist. 5; Hieron. in S. Mat. Aug. 1. 6, 2. 3, de cons. f. Aug.

CHAP. III.

The Christ going into the Desert to prepare himself before his manifestation, overcometh the temptations of the Devil. 24. then beginning gloriously in Galilee, he shewed to them of Nazareth by his commission out of Edess the Prophet, by信息系统 by occasion the reasons his countenances representation. 31. In Capernaum his doctrine was admired, specially for his miracles in the Synagogue. 32. from which going to Peter's house, he / because there much more people. 33. Then returning into the wilderness, he preacheth afterward to the other cities of Galilee.

ND IESVS ful of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, 34. forty days, and was tempted of the devil. And he did eat nothing in those days; and when they were ended, he was an hungrid.

†And the Deuil said to him, If thou be the Sonne of God, cast thyself down. It is written, Thou shalt not tempt the Lord thy God. And the Deuil brought him into an high mountain, and he provoked him by the kingdoms of the whole world in a moment of time; and he said to him, To thee will I give this whole power, if thou wilt adore me. And IESVS answeryng, said to him, It is written, Thou shalt adore the Lord thy God, and him only shalt thou adore. And he brought him into Hierusalem, and set him upon the pinnacle of the temple, and he said to him, If thou be the Sonne of God, cast thy self from hence downeward. †For it is written, that he hath given his Angel"
The third part of Christ's manifesting himself by preaching and miracles, specially in Galilee, Our Saviour vied to preach in their Synagogues.

He had a marvellous grace, and an extraordinary force in moving the hearts of his hearers.

The Gospel upon Monday in the 3 yeare of Lent.

charge of thee, that they preserve thee: and that their hands they shal 11 beare thee vp, lest perhaps thou knocke thine foote against a stone. And 12 Iesus answeryng saide to him, It is saide, Thou shalt not tempt the Lord thy God. And all the tentation being ended, the Deuils depa- 13 red from him vntill a time.

†† And Jesus returned in the force of the spirit into Ga- 14 lilee, and the same went forth through the whole countrey of him. And he taught in their synagoges, and was mag- 15 nified of al.

†† And he came to Nazareth where he was brought vp: 16 and he entred according to his custom on the Sabboth day into the synagogue: and he rose vp to reade. And the 17 booke of Elay the Prophet was deliered vnto him. And as he vnsfolded the booke, he found the place where it was vritten, the Spirit of the Lord upon me, for which he anointed me, to evang- 18 elise vnto the poore he sent me, to beade the countrey of base, to preach to the cap- 19 ties remission, and sight to the blinde, to disisce the bruised vnto remissio, to preach the acceptable yere of the Lord, and the day of retribution. And when 20 he had folded the booke, he rendred it to the minister, and 21 gave dovnve. And the cies of Al in the synagogue were bent uppon him. And he began to say vnto them: That this day 22 is fulfilled this scripture in your ears. And gau estimo- 23 monie to him: and they: marueled in the vorders of grace that proceded from his mouth, and they said, Is not this Jo- 24 sephs sonne? And he saide to them, Cerete you vvill say to 23 me this similitude, Physician curst they selve: as great things as we have heard done in Capernaum, doe also here in thy countrie. And he saide, Amen I say to you, that no Prophet is ac- 24 cepted in his ovvne countrie. In truth I say to you, there 25 were many vvidovves in the daies of Elias in Israel, when the heauen vvas shut three yeres and six moneths, when there vvas a great famine made in the whole earth: and to 26 none of them vvas Elias sent, but into Sarepta of Sidon, to a vvidovw vvoman. †† And there vwere many lepers in Israel 27 vnder Eliaus the Prophet: and none of them vvas made cleane but Naamâ the Syrian. And vall in the synagogue were 28 filled vvith anger, hearing these things. And they rose, and 29 cast him out of the cite: and they brought him to the edge of the hil, vwhereupon their cite vvas built, that they might throw him downvne headlong. But he passing through the 30 middes of them, vvent his vway. †† And
CHAP. III.

† And he went down into Capharnaum a city of Galilee: and there he taught them on the Sabbaths. † And they were astonished at his doctrine; because his talk was in power. † And in the synagogue there was a man having an unclean spirit, and he cried out with a loud voice, † saying, Let be, what to vs and thee. † And he said, *Evs of Nazareth, art thou come to destroy vs? I know thee, who thou art, the SAINT of God. † And vs rebuked him, saying, Hold thy peace, & go out of him. And when the Devil had thrown him into the midst, he went out of him, and hurted him nothing. † And there came fear upon all, and they talked together one with another, saying, *What word is this, that in power and virtue he commandeth the unclean spirits, and they go out? † And the fame of him was published into every place of the countrie.

† And he rising vp out of the synagogue, entered into Simon's house. * And Simon's wife's mother was taken with a fever, and they besought him for her. † And standing over her, he commanded the fever, and it left her. And incontinent rising, he ministered to them. † And when the sunne was down, that he had dis eased of sundrie maladies, brought them to him. But he imposing hands upon every one, cured them. † And Devils went out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffered them not to speak, that they knew he was Christ.

† And when it was day, going forth he went into a desert place: and the multitudes sought him, and came even into him: and they held him that he should not depart from them. † To whom he said, That to other cities also must I euangelize the kingdom of God: because therefore I was sent. † And he was preaching in the synagogues of Galilee. †

ANNOTATIONS

CHAP. III.

† Departed against time.) No marvel if the devil be often or alwayes busy with Christian men, The devils tending after he was plainly overcome by Christ, yet did he not give him over altogether, but for a time.

† Done in Capharnaum.) God maketh choice of persons and places where he worketh miracles or doeth benefites, though he might doe the fame els where if it liked his wisdom, So doth place and not at hein doing miracles by Saints, not in al places, not towards al persons, but as it pleaseth him, an other.

Aug. op. 127.
THE GOSPEL

CH. V.

39. Passing through the midst of them.) Either by making him self invisible, or else more wonderfull, penetrating the multitude and passing through them, as he did through the doore, his body either being without place of place, or with other bodies in one place. By all which and the like his doings mentioned in the Gospel, it is evident that he can alter and orden his body as he list, about the natural conditions of a body.

58. Simon. Whose mark.) It is evident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places, op. 145. 3 and Iulianus. L. i. adv. Ionin. See the Annot. Matth. 9. 25.

CHAP. V.

Having taught the people out of Peter's ship, 6 he sevvereth in a miraunceous taking of fishe, how he shall make him the fisher of men. 7 He cured a leper by touching him, and senteth him to the priest in vnitie that he was not against Mos- seis. 8 The people flocking unto him, he retirith into the wildernesse. 9 To the Pharisees in a solemn assembly he proveth by a miracle his power to reuive bones in earth. 10 He defendeth his eating with sinners, as being the Physician of foules, 11 and he not prethering as yet of any fishes to his Disciples.

No it came to passe, when the multitudes pre-

* And upon him to heare the vword of God, and him seluestode beside the lake of Genefareth.

† And he savy vvso shippes standing by the 2 lake: and the fishe vvere gone downe, and vvasted their nettes. † And he going vp into one ship that 3 vvas Simons, desired him to bring it backe a little from the land. And sitting, he taught the multitudes out of the ship.

† And as he ceased to speake, he said to Simon, Launch e 4 forth into the deepe, and let loose your nettes to make a draught. † And Simon answering, said to him, Master, 5 labouring all the night, we haue taken nothing: but in thy vword I vvill let loose the nette. † And when they had done 6 this, they inclosed a very great multitude of fishes, and their nette vvas broken. † And they beckened to their fellowes 7 that vvere in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke. † Which vvhen Simon Peter did see, he fel 8 downe at E s vs knees, saying, Goe forth from me, because I am a sinfull man, O Lord. † For he vvas vvholly astonifed 9 and al that vvere with him, at the draught of fishes vvich they had taken. † In like maner also James and John the fowne 10 nes of Zebedee, vvho vvere Simons fellowes. And I E s vs said to Simon, Fear not: from this time now, thou shalt be taking men. † And hauing brought their shippes to land, it leaving al things they followed him. 11

* And it came to passe, vvhen he vvas in one of the ci-

12 tics
ties, and behold a man full of leprosy, and seeing Jesus, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me clean. And stretching forth the hand, he touched him, saying, I will be thou made clean. And immediately the leprosy departed from him. And he commanded him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing, as Moses commanded, for a testimonie to them.

But the brute of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. And he retired into the desert, and prayed.

And it came to passe one day, and he spake teaching. And there were Pharisees sitting and Doctors of the Law that were come out of every town of Galilee and of Jerusalem and of the country of our Lord, which was to heal them. And behold, men carrying a bed which was the palsy, and they sought to bring him in, and to lay him before him. And not finding on which side they might bring him in for the multitude, they "went upon the roof, and through the tiles let him down with the bed into the midst, before Jesus." Whose faith, when he saw, he said, Man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this that speaketh blasphemies? But who can forgive sins, but only God? And when Jesus saw it, he said, Unto thee, saying, Arise, take up thy bed, and go in thy house. And straightway he arose, and took up his bed, and went forth into the house, and all were amazed. And they magnified God. And they were replenished with fear, saying, That we have seen marvelous things to day.

And after these things he went forth, and saw a Publican called Levi, sitting at the custom-house, and he said to him, Follow me. And leaving all things, he rose and followed him. And Levi made him a great feast in his house, and there was a great multitude of Publicans, and of others that were sitting at the table with them. And their Pharisees and Scribes, seeing, said to his disciples, Why doth thy master eat with publicans and sinners?
THE GOSPEL

Mat. 9,
14.
Mar. 2,
18.
Luk. 5:33.

**Christ came not to call those, who presume of their own suffice, and that cougth them felles to have no need of Christ.**

**But they said to him, Why do the disciples of John fast oft, and make obsercations, and of the Pharisees in like manner: but thinke doe eat and drinke?**

**To whom he said, Why, can you make the children of the bridegrome fast whilst the bridegrome is with them? But the daies evil come: and when the bridegrome shall be taken away from them, then they shall fast in those daies.**

**And he said a similitude also unto them. That no man putteth a new garment upon an old; and no bodie putteth new wine into old bottels: otherwise both the new and the old be lost.**

**But new wine is to be put into new bottels; and both are preferred together.**

**And no man drinking old, new by and by. For he saith, The old is better.**

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ANNOTATIONS

**Peter's ship.**

*One ship Simon. It is purposely exprest that there were two shippes, and that one of them was Peter's, and that Christ went into that one, and sat downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peter's ship, and that in it is the chair of Christ, and onely true preaching.*

**Peter's fishing.**

*A great multitude of fishes. Likewise by this significant miracle wrought about Peter's fishing, is evident that he was what wonderfully successfull of converting men to Christ, both Ieues and Gentiles, as when at one saught, that is to say at one sermon he drew into his ship, which is Christ's Church, a great number of men, as he did now fishes: and so continually by him self and his Successors into the world's end.*

**Peter's coadiutors.**

*Backened to their fellowes. Peter had so much worke that he called for helpe and loyned vnto him the other ship, representing to vs his Cooperators in the preaching of the Gospel, and the conversion of the Synagogue and the people of Gentiles into Peter's ship, that is, to the Church of Christ.*

**Peter's preeminence in fishing for more soules.**

*Thus shall be taking men. That al this aforesaid did properly meane Peter's transigil to come, in the courtion of the world to Christ, and his prerogative before al men therein, it is evident by Christ's special promis made to him severally and apart in this place, that he should be made the taker of men. though to other he giuen also, as to Peters cooperators and coadiutors, the like office.*

**Zeal of soules.**

*Went upon the rooфе. A strange diligence in procuring corporall health of and by Christ: and an example for vs of the like or greater, to obtenie saluation of him either for our felles or our friends, and to fecke to his Church and Sacraments with what extraordinary paine selecter.*

**The intercedition of others.**

*Great is God (Faith S. Ambrose) and pardoneth one for through the merites of others, therefore thou doubt to obtaine forgiuense of thy great offfences, loyne vnto thy self intercessors, vse the Churches helpe, Which may pray for thee and obtaine for thee that which our Lord may be desirous to thy self.*

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20. **The**
AND it came to passe on the sabbath second-first, when he passed through the corn, his disciples did pluck the ears, and did eat and rubbing them with their hands. 

† And certaine of the Pharisees said to them, Why do ye that which is not lawfull on the sabbaths? And Iesus answering them, said, Neither this have you read which David did, when he self was an hungered and they that were with him: \* how he entred into the house of God, and took the loaves of proposition, and did eat, and gave to them that were with him, which it is not lawfull to eate * but only for priests? And he said to them, That the sone of man is Lord of the sabbath also.

† And it came to passe on another sabbath also, that he entred into the synagogue, and taught. * And there was a man, and his right hand was withered. † And the scribes and Pharisees watched if he would cure on the sabbath: that they might finde howe to accuse him. But he knew their cogitations: and he said to the man that had the withered hand, Arise, and it and forth into the middles. And rising he stoode. † And Iesus said to them, I ask you, if it be lawfull on the sabbaths to doe vvele or il: to slue a foule or to destroy? † And looking about upon them all, he said to the man...
man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. * And they were replenished with 11 madness: and they communed one with an other what they might do to them.

* And it came to pass in those days, he went forth into the mountain to pray, and he passed through the whole night in the prayer of God. * And when day was come, he called his disciples: and he chose twelve of them ("whom also he named Apollos") * Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartolomew, * Matthew and Thomas, James of Alphaeus and Simon that is called Zelotes, * and Jude of James, and Judas Iscariot which was the traitor. * And descending with them he stode in a plain place, and the multitude of his disciples, and a very great company of people from all levittie and Hierusalem: and the sea coast both of Tyre and Sidon, * where they were come to heare him, and to be healed of their 18 maladies. And they that were vexed of unclean spirits, were cured. * And all the multitude sought to touch him, because verue went forth from him, and healed al. * And he lifted up his eyes upon his disciples, said,

* Blessed are ye poor: for yours is the kingdom of God.
* Blessed are you that are hungry: for you shall be filled. Blessed are you that are weep: because you shall laugh. * Blessed shall you be when men shall hate you, and when they shall separate you, and shall blaspheme you, and abandon your name as evil, for the sonne of mans sake.
* Be glad in that day and reioyce: for behold, your reward is much in heaven. * For according to these things did their fathers to the Prophets. * But whosoever shall be rich is blessed, because you have your consolation. * Vve to you that are ill: because you shall be hungry. * Vve to you that are weep: because you shall be morné and weep. * Vve to you when al men shall blaspheme you, for according to these things did their fathers to the false-Prophets.

* But to you I say that doth hate, Love your enemies, doth good to them that hate you. * Blest 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 away from thee thy robe, prohibit not thy coat also. * And to every one that asketh thee, give: and of him that
that taketh away the things that are thine, ask not again.

1 And according as you will that men doe to you, doe you also to them in like manner. 2 And if you love them that love you, what thank ye to you? for sinners also love those that love them. 3 And if ye do good to them, that do good; 4 what thank ye to you? for sinners also do this. 5 And if ye lend to them of whom ye hope to receive: what thank ye to you? for sinners also lend unto sinners, for to receive as much.

6 But love ye your enemies: doe good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sons of the highest, because he self is beneficial vpo the vnkinde and the eui. 7 Be ye therefore merciful as also your father is merciful. 8 Judge not, and you shall not be judged. Condemne not, and you shall not be condemned. Forgive, and you shall be forgiven. 9 Give, and there shall be given to you. Good measure shall be pressed downe and shaken together and running over shall they give into your bosome. For with the same measure that you do measure it shall be measured to you againe.

10 And he said to them, a similitude also: Can the blind lead the blind? doth not both fall into the ditch? 11 The disciple is not above his maister: but every one shall be perfect, as if he be as his maister. 12 Why seest thou the mote in thy brothers eie: but the beame that is in thine own eie thou considerest not? 13 Or how canst thou say to thy brother, Brother, let me cast out the mote out of thine eie: thyself not seeing the beame in thine own eie? 14 Hypocrite, cast first the beame out of thine own eie: and then shalt thou see clearly to take forth the mote out of thy brothers eie.

15 For there is no good tree that yieldeth evil fruites: nor evil tree, that yieldeth good fruites. 16 For every tree is known by his fruites. For neither doe they gather figges of thornes:

17 Neither of a bush doe they gather the grape. 18 The good man of the good treasure of his hart bringeth forth good: and the evil man of the ill treasure bringeth forth evil, for of the abundance of the hart the mouth speaketh.

19 And why cal you me, Lord, Lord: and doeth not the things which I say? 20 Every one that commeth to me, and heareth my words, and doeth them: I will shew vou to whom he is like. 21 He is like to a man: building a house, that digged deepe, and laid the foundation upon a rocke, and when an inundation rose, the river bette against that house.
house, and it could not move it: for it was founded upon a
rocke. But he that beareth, and doeth not: is like to a man
building his house upon the earth without a founda-
tion: against the which the river did beat: and incontinent it fell,
and the ruine of that house was great.

THE GOSPEL  CH. VI.

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3. Neither thou have you read? The Scribes and pharisaes boasted of their knowledge of the Scriptures: but our Saviour often showed their great ignorance. Even so the Heter""
CHAP. VII.

According to S. Luke.

And when he had fully said at his words into the ears of the people, he entered into Capharnaum. And the servant of a certain Centurion being sick, was ready to die: who was decree unto him. And when he had heard of Jesus, he sent unto him the Ancients of the Levites,desiring him to come and heale his servant. But they being come to Jesus, besought him earnestly, laying to him, That he is vorthy that thou shouldest do this for him, for he loueth our nation: and he hath built a synagogue for vs. And Iesus sent vnto them. And when he was novv not farre from the house, the Centurion sent his friends vnto him, saying, Lord, trouble not thy self for: I am not worthy: for I am not worthy. For the which cause neither did I thinke my self vorthy to come to thee: but say the word, and my servant shal be made whole. For I also am a man subjected to authoritie, having vnder me soldiars: and I say to this, goe, and he goeth: and to an other, come, and he commeth; and to my servant, doe this, and he doeth it.

Vvvhich Iesus hearing, marveilled: and turning to the multitudes that followed him he said, Amen I say to you, neither in Israel haue I found so great faith. And they that were sent, being returned home, found the servant that had been sick, whole.
And it came to pass, afterward he went into a city that is called Naim: and there went with him his disciples and a very great multitude. ¶ And when he came nigh to the gate of the city, behold a dead man was carried forth, the only sonne of his mother: and she, was a widow: and a great multitude of the city went with her. ¶ Whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not. ¶ And he came near and touched the coffin. And they that carried it, stood still: and he said, Young man, I say to thee, Arise. ¶ And he that was dead, sat vp, and 15 began to speake. And he gave him to his mother. ¶ And 16 feared to take them all: and they magnified God, saying, That a great Prophet is risen among vs: and, That God hath visited his people. ¶ And this saying went forth into all Levitrie of 17 him; and into all the countrie about.

¶ And Joahn disciples threwed him of all these things. ¶ ¶ And Joahn called two of his disciples, and sent them to say, Art thou he that art to come: or expect vs an other? ¶ And when the men were come vnto him, they said, Joahn the Baptist hath sent vs to thee, saying, Art thou he that art to come: or expect vs an other? ¶ (And the selfsame 21 houre, he cured many of maladies, and hurtes, and evil spirits: and to many blinde he gaue sight.) ¶ And answering, he said to them, Go and report to Joahn what you have heard and seene: ¶ That the blinde see, the lame walke, the lepers are made cleane, the deaf hear, the dead rise againe, the poore 23 are evangelized: and blessed is he vvhosoeuer shall not be scandalized in me.

¶ And when Joahn messengers were departed, he began to say of Joahn to the multitudes, Vvhat vvent you out into the desert to see? a reede moued vvithe the vvinde? ¶ But 25 vvhat vvent you forth to see? a Prophet? Certes I say to you, and more then a Prophet. ¶ This is he of vvhom it is written, Behold I send mine Angel before 27 thy face, which shall prepare vvy for thee. ¶ For I say to you, A greater Prophet among the children of vs women than Ioahn the Baptist, there is no man. but he that is the lesser in the Kingdom of God, is greater then he. ¶ And all the people 29 hearing and the Publicans, justified God, being baptized vvithe Joahn
According to S. Luke.

30. John's baptism. † But the Pharisees and the lawyers defended the counsel of God against them selues, being not baptized of him. † And our Lord said, Whereto then shall I liken the men of this generation, and whereto are they like? † They are like to children sitting in the market-place, and speaking one to another, and saying, We haue piped to you, and you have not danced: We haue lamented, and you haue not wept. † For Iohn the Baptist came neither eating bread nor drinking wine: and you say, He hath a devil. † The sonne of man came eating and drinking: and you say, Behold a man that is a glutton and a drunkard of wine, a friend of Publicans and sinners. † And vvisedom is justified of all her children.

36. † And one of the Pharisees desired him to eate with him. And being entered into the house of the Pharisee, he sate downe to meate. † And beheld a woman that was in the city, a sinner, as the knoweth that he was set downe in the Pharisees house, she brought an alabaster boxe of ointment: † And standing behind beside his feet, she began to vwater his feet with teares, and vvisped them with the heares of her head, and kissed his feet, and anointed them with the ointment. † And the Pharisee that had bid him, seeing it, spake vvisped to himself, saying, This man if he were a Prophet, vvoold know certes vvho and vvhat maner of vvoman he is vvich toucheth him, that she is a sinner. † And Iesus answering said to him, Simon, I haue so me some what that to lay vnto thee, but he said, Master, say. † A certaine creditor had two debtors: one did owe fivce hundred

32. pence, and the other fiftie. † They haung not vvisped to pay, he forgaue both. Vwhether therefore doth loue him more? † Simon answering said, I suppose that he to vvhom he forgaue more. But he said to him, Thou haft judg'd rightly. 

34. † And turning to the woman, he said vnto Simon, Doest thou see this woman: I entred into thy house, vvater to my feete thou didst not give: but she vvisped to me teares and vvatered my feete, and vvith her heares hath vvvisped them. † Kisse thou gauest me not: but she since I came in, hath not cease[d] to kisse my feete. † Vvisped viole thou didst not anoint my head: but she vvisped with ointment hath anointed my feete. † For the vvich I lay to thee, Many sinnes are forgiuen her, because she hath loued much. But to vvhom less is forgiuen, less he loueth less. † And he said to her, Thy sinnes are forgiuen.
As the Pharisees did always carp Christ for remitting of sin in earth, so the Heretikes reprehended his Church that remitted sinnes by his authoritie.

uen thee. † And they that sat together at the table, began to 49 say vwithin them selues, "Vvho is this that also forgiveth sinnes? † And he said to the vwoman, "Thy faith hath made so the safe, goe in peace. †


t the GOSPEL

CHA. VII.

ANNOTATIONS

CHA. VII.

Building of Churches, Monasteries, &c.

Exterius fignes of more then common devotion.

Justification attributed not to faith only.

11. Built a Synagogue.) As at that time to found a Synagogue was acceptable to God, and procured the praisers of the faithful people for whome it was made: to now much more in the new Testament, to build a Church, Monasterie, College, or any like worke for the honour and seruice of God, is grateful to him and procureth the praisers of the good people for whose use such things be founded.

12. Into thy house. An exceeding approbation of the extraordinary worke and signes of extraneous deuotion, vvhich seeme to carnall men (though otherwise faithful) to be often superfluoues or not acceptable. This Simon was perhaps of a good vsil, and therefore (as divers others did els where) invited Christ to his house, not of curiousitie or captiouyness, as some other did: but of affections, as it may seeme by Christes familiar talke with him. Notwithstanding his duties towards him were but ordinary, but the anointing, vswathing, killing, wiping of his feet in such sort as the vwoman did, were further signes of more then vulgar love: such as is in deuour men or vwomen that goe on pilgrimage and kisse devoutly the holy memorie of Christ and his Saints. Which is no more but an exterior expression of their affection, and that they love much as every vulgar christian man doth nor.

10. Thy faith. The remission of her sinnes being attributed before to charity, is now also said to come of her faith. Whereby you may know that it commonly procedeth of both, and of hope also, though but one named. Because yrrhence there be divers causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whom desire they be done. Because he vrought his miracles to induce al men to believe in him, and therefore specially required faith at their hands, and namely before other things, whether they did believe that he was able to doe that which they asked at his hands: without which it had ben rather a wonderie and tentation of hen, then a true desire of benefit at his hands.

CHA. VIII.

ND it came to passe afterward, and he made 1 his journey by cities and townes preaching and evanizling the kingdom of God: and the Tyvvelue vwith him, † and 2 some vwomen that had been cured of vvicked spirits and infirmities,* Marie vwhich is called Magdalene, out of vwhom feuen deuils were gone forth.

Mr. 16, 9.
forth, and Ioane the wife of Chusa Herods procurator, and Susoan, and many others that did minister vnto him of their substance.

† And * when a very great multitude assembled, and hasted out of the cities vnto him, he said by a similitude. † The sover vwent forth to sovv his feede. and vvholes he socceth, some fel by the vway side, and vvvas troden vpon, and the foules of the aire did cate it. † And other some fel vpon the rocke: and being shot vp, it vvithered, because it had not moisture. † And other some fel among thornes, and the thornes grown vv vp vvithal, choked it. † And other some fel vp̂ good ground: and being shot vp, yielded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

† And his disciples asked him what this parable was. † To whome he said, To you it is given to know the mysterie of the kingdo of God, but to the rest in parables, † that seeing they may not see, and hearing may not vnderstand. † And the parable is this: The feede, is the vword of God. † And they besides the vway: are those that heare, then the deuill cometh, and taketh the vword out of their hart, left beleeuing they be saued. † For they vpon the rocke: such as vvhen they heare, vvith joy receiue the vword: and these have no rootes: because for a time they beleue, and in time of tentation they recolt. † And that vv which fell into thornes, are they that have heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruite. † And that vpon good ground: are they vv which in a good and very good hart, hearing the vword, doe retaine it, and yeld fruite in patience.

† And no man lighting a candel doth couert it vv with a vessell, or put it vnder a bed: but letteth it vp̂ a cædelsticke, that they that enter in, may see the light. † For there is not any thing lecrete, that shal not be made manifest: nor hid, that shal not be knownen, & come abrode. † See therefore how you heare. For he that hath to him shal be giuen: and whosoever hath not, that also vv which he thinketh he hath, shal be taken away from him. † And his mother and brethren came vnto him: and they could not come at him for the multitude. † And it vv was told him, Thy mother and thy brethren stand vvwithout, defrous to see thee. † Whoso answering said to them, My mother and my
my brethren, are they that heare the vword of God and doe it.  
† And it came to pass one day: and he vwent vp into a boate, and his discipes, and he saide to them, Let vs strike over the lake. And they launched forth. † And when they vvere sailing, he slept: and there fel a storme of vvinde into the lake, and they vvere filled, and vvere in danger. † And they came and raiised him, saying, Master, we perish. But he rising, rebuked the vvinde and the tempest of vwater: and it ceased, and there vwas made a calme. † And he saide to them, 25 Wher is vour faith? Who seeing, marueiled one to an other, saying, Vwho is this (trovv ye) that he commandeth both the vvinde and the sea, and they obey him? † And they vfailed to the countrie of the Gerasens vwhich is ouer against Galilee.  
† And when 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 monumets. † And as he savv I es vs, he fel dovvne before him: and crying out vvith a great voice, he said, Vwhat is to me and thee I es vs sonne of God most high? I beleeche thee doe not comrrent me. † For he commanded the vn-29 cleane spirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chains, and kept vvith fettets: and breaking the bondes vvas driuen of the deuil into the deserts. † And I es vs asked him saying, Vwhat is thy name? But he said, Legion. because many deuils vvere entred into him. † And they besought him that he vwould not command them to goe into the depth. † And there vvas there a heard of many svvine feeding on the mountaine: and they desirred him, that he vwould permit them to enter into them. And he permitted them. † The deuils therefore vwent forth out of the man, and entred into the svvines: and the heard vvith violence vwent headlong into the lake, and vvas stifled. † Which vwhen the svvines heard saue done, they fled:34 and told into the citie and into the tovvnes. † And they vwent forth to see that vwhich vvas done: and they came to I es vs, and found the man, out of vvhô 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 how he 36 had been made whole from the legion. † And al the multitude 37 of the countrie of the Gerasens besought him to depart from them:
them: for they were taken with great fear. And he going
38 up into the boat, returned. And the man out of whom the
devils were departed, desired him to be by him. But he dis-
39 missed him, saying, Return into thy house, and tell him
great things God hath done to thee. And he went through the
thorough city, preaching great things he had done to him.
40 And it came to pass: when Jesus was returned, the
multitudes received him: and all were expecting him. And
*behold there came a man, whose name was Laurus, and he
was Prince of the Synagogue: and he fell at the feet of Jesus,
desiring him that he would enter into his house; because
he had an only daughter almost twelve years old, and she was
a dying. And it chanced, while he went, he was thronged
of the multitudes.

43 And there was a certain woman in a flux of blood
from twelve years past, which had spent all her substance
44 upon physicians, neither could she be cured of any: she
came behind him, and touched the hem of his garment;
and forthwith the flux of her blood was stilled, and
And Jesus said, Who touched me? And when all denying,
Peter said, and they said, Were they not, all men touched
him, Master, the multitudes throng and press thee, and dost thou say, Whoso touched

46 me? And Jesus said, Some body hath touched me. For
47 I know that there is virtue proceeded from me. And the
woman seeing, that she was not hid, came trembling, and
fell down and worshipped him: and said, Lord, if thou hadst
visited me, I had been saved.

48 But he said to her, Daughter, thy faith hath made the safe, go thy way in peace.

49 And as he was yet speaking, there came one to the Prince
of the synagogue, saying to him, Thy daughter is dead,
trouble him not. And Jesus hearing this word, was
ved the father of the maids, Fear not: believe only, and
she shall be saved. And when Jesus came to the house, he
permitted not any man to enter in with him, but Peter, and
James, and John, and the father and mother of the maids.

52 And they showed him, and mourned for her. But he said, Veere not,
the maids is not dead, but sleepeth. And they deposed, and

54 knowing that she was dead. But he holding her hand cried
saying, Maide arise. And her spirit returned: and she rose
X incon-
incontinent. And he bade them give her to eate. † And her parents were aftsponied, whom he commanded to tell no man that which was done.

ANNO TATIONS
CHAP. VIII.

Holy women that followed Christ.

That did minister.] It was the custom of the Jews that women of their substance did minister meate and drinke and cloth to their teachers, going about with them, which because it might have been scandalous among the gentiles, S. Paul makes mention that he said it not. And they ministered to our Lord of their substance for this cause, that he would the spiritual benefits they reaped, might reap their carnal things.

Thy brethren.] These brethren of our Lord, were not the fonnes of the B. Virgin Mary, the mother of God, as Heliusidus wickedly taught: neither are they to be thought (as some others say) the fonnes of Joseph by another wife: for (as S. Hierom wrieth) not only our Lady was a virgin, but by reason of her, Joseph alfooth that Saintour might be borne of a virginal matrimonie, that they are called his brethren (according to the usual speech of the Scriptures) because they were his cousins, either the fonnes of Joseph's brother, or (as the more receiv'd opinion is) the fonnes of our Ladies sister called Marie of Iames, which Iames therefore is also called the brother of our Lord.

Her spirit returned.] This returning of the foules againe into the bodies of them whom Christ and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth evidently prove a third place against our adversaries, that every one goeth straight to Heaven, or to Hell, for it can not be thought that they were called from the one or the other, and therefore from some third place.

CHAP. IX.

His Twelve also now preaching every where and working miracles. 6 Herod and all do wonder much, 10 after which he taketh them and goeth into the wilderness, where heoureth and teacheth, feeding 5000 with five bocies. 18 Peter confessing him to be Christ, 21 how the other side forretheth his Passion, and that all must in time of persecution fowlo him therein. 27 Whereto is to encourage us the more, 27 he giveth in his Transfiguration a sight of the glorie, which is the reward of suffering. 17 The next day he calleth out a disdul which his Disciples could not. 41 Whom amisses these wonderers before varnished against of his scandalous Passion. 49 And to cure their ambition, he relateth them, that the most humble he of them all must be, 69 bidding them also, not to prohibit any that is not against them. 51 Tea and reward such as be against them schismatically, to shew mildnesse for that. 57 Of following him, three examples.

N D calling together the twelve Apostles, he gaueth them vertue and power over all devils, and to cure maladies. † And he sent them to preach the kingdom of God: and to heale the sicke. † And he said to them, Take nothing for the way, neither rod, nor scrippe, nor bread, nor money, neither have vovo coates. † And into whatsoever house you enter, tabe there, and thence doe not depart. † And whosoever shall not receive you, going forth out of that citie, thake

Mt. 10,1
Mr. 3,13
6,8.
shake of the dust also of your feet: for a testimonie upon them. And going forth they went a circuite from tovvnne to tovvnne evangelizing and curing every where.†

† And * Herod the Tetrarch heard all things that were done by him: and he staggered because it was said of some, That John was risen from the dead. But of other some, That Elias hath appeared: and of others, that a Prophet one of the old ones was risen.† And Herod said, John I have beheaded: but who is this of whom I heare such things? And he sought for to see him.

† And * the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belongeth to Bethsaida.† Which the multitude understanding, followed him: & he received them, and spake to them of the kingdom of God, and them that had neede of cure he healed.† And the day began to drayv towards an end. And the Tvvelue comming necesse, said to him, Dimisse the multitude, that going into tovtunes and villages here about, they may have lodging, and finde meates: because here vve are in a desert place.† And he said to them, Givie you them to eate. But they said, We have no more but five loaues and tvvo fishe: vnes perhaps vve shoulde goe and bee meates for all this multitude.† And there were men almost five thousand. And he said to his disciples, Make them sit downe by companies fisrie and fisrie.† And so they did. And they made al fit downe.† And taking the five loaues and the tvvo fishe: he looke vnto heaven, and here blessed them: and he brake, and distributed to his disciples, for to set before the multitude.† And here they did al eate, and had their fill. And there vvast takne vp that vvhich remained to them, tvvelue bafkers of fragments.

† And it came to passe: vvhene he vvas alone praying, his disciples also vvere vvith him: and he asked them saying, Whom do the multitudes say that I am?† But they answered, and said, Iohn the Baptift: and some, Elias: but some, that one of the Prophets before time, is risen.† And he said to thee, But vvhom say ye that I am? Simon Peter anfvering, said, The Christ of God.† But he rebuked them, commaunded that they shoulde tell this to no man,† saying, That the sonne of man must suffer many things, and be rejected of the Ancients and cheefe Priests and Scribes, and be killed, and the

X ij third
third day rise againe.

† And he said to all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.
† For he that will save his life shall lose it: and he that shall lose his life for my sake, shall save it. † For what profit is it to gain the whole world, and lose himself? for he that shall be ashamed of me and of my words, shall be ashamed of the Son of man, when he cometh in the majesty, and his Father, and of the holy angels. † And I say to you, verily, verily, there shall no man stand, that shall not suffer a death, till they see the kingdom of God.

† And it came to pass after these words, almost eight days, he took Peter and James and John, and went up into a mountain to pray. † And, while he prayed, the appearance of his countenance was altered, and his raiment become shining and gleaming. † And he beheld two men talking with him. And they were Moses and Elias, appearing in majesty. And they told him of his deathe that he should accomplish in Jerusalem. † But Peter and they that were with him, were heavy with sleep. And avvaking, they saw his majesty, and the two men that stood with him. † And it came to pass, when they departed from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. † And as he spake these things, there came a cloud, and they had adovved them: and they feared, when they entered into the cloud. † But I have heard the voice of the Lord, saying, This is my beloved Sonne, hear him. † And while the voice was made, Iesus was alone. And they held their peace, and told no man in those daies any of these things which they had seen.

† And it came to pass the day folowing, when they came downe from the mountaine, there met him a great multitude. † And beheld a man of the multitude cried out, saying, Master, I beseeche thee, looke upon my sonne because he is mine only one. † And loe, the spirit taketh him, and he fodenly crieth, and he detheth him, and teareth him that he hometh, and with much a doe departeth renting him. † And Iesus ansvvering said, O faithles and peruerse genera

†† Incredulite hindereth the effect of Exorcisms, and
generation, how long shall I be with you and suffer you?  
42 Bring hither thy sonne. And when he came to him, the devil 
did lie, and tore him. And Iesus rebuked the unclean spirit, 
and healed the lad: and rendred him to his father. And 
all were astonied at the might of God: and al merucilizing at 
all things that he did, he said to his disciples, Lay you in your 
hartes these vvordes, for it shall come to passe that the Sonne 
of man shall be delieuered into the hands of men. But they 
did not knovv this vword, and it wovv was covered before them, 
that they perceived it not. And they wovv were afraid to ask him 
of this vword.

Mt. 18,1  
Mar. 9,  
34.  
46 And there entred a cogitation into them, which of 
them should be greater. But Iesus seeing the cogitations of 
their hart, tooke a childe and set him by him, and said to 
them, Whosoever receiue theh childe in my name, receiue me: and 
whosoever receiue me, receiue theh that sent me. 
He that is the lesser among you all, he is the greater.

Mt. 9,  
38.  
49 And John answering said, Master, we have a certaine 
man casting out devils in thy name, and we provibit him, 
because he solovveth not with vs. And Iesus said to him, 
Prohibit not, for he that is not against you, is for you.

And it came to passe, wheiles the daies of his assumption 
were accomplishing, and he fixed his face to goe into Hierufa 
lem. And he sent messengers before his face: and going they 
entred into a citie of the Samaritans to prepare for him. 
And they received him not, because his face was to goe to Hieru 
lem. And when his disciples James and John had seen it, 
they said, Lord wilt thou vvee say that fire come downne 
from heauen and consume 'them'? And turning, he rebuked 
them, saying, You know not of what spirit you are. 
And they went into an other towne.

And it came to passe as they vwalked in the vvay, a cert 
taine man said to him, I wille solovv thee without sorer 
though goest. And Iesus said to him, The foxes have holes, 
and the soules of the aire nestes: but the sonne of man hath 
not vwhereto repose his head. But he said to an other, 
Solovv me. And he said, Lord, permit me first to goe, and to 
burie my father. And Iesus said to him, Let the dead bu 
rue their dead: but goe thou, set forth the kingdom of God.

And an other said, I wille solovv thee Lord, but permit me
X

Mr. 8,  
15.  
57 And an other said, I wille solovv thee Lord, but permit me
first to take my leave of them that are at home. "Iesus said 62 to him, "No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

ANNOTATIONS

27. Til they se.) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this world, he vail shev his glorie, and give them a saft of his owne joyful estate and of his Saints in heaven, calling thither Moses and Elias, that the Law and Prophets might be witnesses of the fame. See the annotation upon S. Matthew c. 17, 2.

31. Facto goe to Hierusalem.) The Samaritans were Schismatiques from the Jews, and had a church in Hierusalem, where only was the true and as it were the Catholicke Crucifix and Sacrifice vane God. Therefore they did not gladly receive our Saviour, because they perceived he was going to Hierusalem.

53. He rebufked them.) Not unjuste nor of rigorous punishment of sinners is here forbidden, nor Else fact reprehended, not the Church or Christian Princes blamed for putting Hereuikes to death: but that none of these should be done for desire of our particular revenge, or vnitious disposition.

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

THE GOSPEL

CHA. X.

His speech yet 72 was to preach to the Jewes, with power also of miracles, 13 cording to the cities temperateness: 77 As their returne he agnisteth the great power he gave them, but yet teacheth them not to be proud thereof: 31 and praiseth God for his grace, 33 his Church also for her happy state. 34 To one of the Scribes he saith, that the love of God and of his neighbour will bring him to life everlasting. 39 teaching him by the parable of the Samaritane, to take every one for his neighbour that needs his charity. 18 To Martha he saith, that Mary Contemplative life is the better.

ND after this our Lord designed also other 1

\( \text{Seuentie tvvo: and he sent them tvvo and tvvo before his face into euery citie and place vvhither him self vvould come.} \)

\( \text{And he said to them, The haruest truely is 2 much: but the vvorkemen fewv. Delite therefore the lord of the haruest, that he send vvorkemen into his haruest.} \)

\( \text{Go: behold I send you as lambs among vvol-3} \)

\( \text{ues.} \)

\( \text{Carie nor purse nor skrip, nor shoes: and salute no 4 body by the way.} \)

\( \text{Into whateuer house you enter, f} \)

\( \text{irst say, Peace to this house.} \)

\( \text{and if the sonne of peace be 6 there} \)
there, your peace shall rest upon him: but if not, it shall return to you. † And in the same house tire ye, eating and drinking such things as they have. * For the workman is worthy of his hire. Remove not from house to house.

† And into what citie soever ye enter, and they receive you, eat such things as are set before you: † and cure the sick that are in it, and say to them, 'The kingdom of God is come nigh upon you.' † And into what soever citie you enter, and they receive you not, going forth into the streets thereof, say, † The dust also of your citie that cleaueth to us, vve doe vvipe of against you. Yet this know ye that the kingdom of God is at hand.

† I say to you, it shall be more tolerable for Sodom in that day, then for that citie. † Vvo to thee Corozaim, vvo to thee Beth-saida: for if in Tyre and Sidon had been vvrouched the miracles that haue beene vvrouched in you, they had done penance sitting in vve clothes and abodes long agoe. † But it shall be more tolerable for Tyre and Sidon in the judgement, then for you. † And thou Capernaum that art exalted vnto heaven:
thou shalt be thrust downe even vnto hell. †† He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

† And the Seuenteen turned vwith ioy, saying, Lord, the Deuils also are subiected to vs in thy name. † And he said to them, I say Satan as a lightening fall from heauen. † † Behold, I haue giuen you power to treade upon serpents, and scorpions, and vpon al the power of the enemie, and nothing shal hurt you. † But yet reioyce not in this, that the spirits are subiected vnto you: but reioyce in this, that your names are written in heauen. †

† In that very houre he reioyced in spirit, and said, I confess to thee O Father, Lord of heauen and earth, because thou haist hid these things from the wise and prudent, and haft revealed them to little ones. Yea Father, for so haft it vvel pleased thee. † All things are delivered to me of my father. And no man knoweth vwho the Sonne is, but the Father: and vwho the Father is, but the Sonne: and to vwhom the Sonne vvil reveale. † And turning to his Disciples, he said, Blessed are ye 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 saw them not: and to hear the things
things that you heare, and heard them not.

† And behold a certaine lawyuer stoode vp, tempting him 25 and saying, Master, by doing of what thing shal I possesse life eternall? † But he said to him, In the lavy vwhat is 26 wvritten? how readest thou? † He anfwervering saide, Thou shal slay 27 alone the Lord thy God wvith thy whole hart, and wvith thy whole soule, and wvith all thy strengh, and wvith all thy minde: and thy neighbour as thy self.
† And he spake to him, Thou haft anfwerved right, this doe and 28 thou shalt loue. † But he desirous to iustifie himself, said to 29 I s v s, And vwho is my neighbour? † And I s v s taking 30 it, said, A certaine man wvent downe from Hierusalem into Jericho, and fel among theeeues, vwho also spoile him,and giv- ing him wvoundes wvent avay, leaung him "halfe-dead.† And it chancwende that a certaine Priest wvent downe the 31 same avay; and seeing him, paswde by. † In like maner also a 32 Leuite, wvhen he wvas neere the place, and saw him, paswde by.
† But a certaine Samaritane going his journey, came neere 33 him: and seeing him, was moued wvith mercie. † And going 34 vnto him, bound his wvoundes, povrving in oyle and vn- wine: and setting him vpon his owvne beast, brought him into an inne, and tooke care of him.† And the next day he tooke forth 35 tvvo pence, and gave to the hoft, and said, Haue care of him: and wwhatsoever thou shalt :: supererogate, let me returne vvil repay thee. † Vwhich of these three in thy opinion wvas 36 neighbour to him that fel among theeeues? † But he saide, He 37 that did mercie vpon him. And I s v s said to him, Go, and doe thou in like maner. †
† b And it came to passe as they wvent, and he entred into a 38 certaine towvne: and a certaine woman named Martha, re- ceiued him into her house, † and she had a sister called Mar- rie. vwho sitting also at our Lords feere, heard his wvord. †But 40 Martha wvas busie about much seruice. vwho stoode and said, Lord, haft thou no care that my sister hath left me alone to seruice? speake to her therefore, that she help me. † And our 41 Lord anfwervering saide 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 vwhich shal not be taken avay from her. †

ANNOT.
AN NOTATIONS
CHA. X.

ACCORDING TO S. LUKE.

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21. To the 20. Not by faith only, but by keeping good commandments, we obtain life everlasting: not only by seeking, but by doing. The heretics say that it is impossible to keep this commandment of loving God with all our heart. But the Scriptures give examples of those who have kept it, and fulfilled it, as far as is requisite in this life. For a Par. 15, 16. The commandments polishes to be kept, and not taught.

Ps. 13, 10. And if it were impossible to keep it, and yet by Christ proposed for the means to obtain life everlasting, he had mocked this LaVey and others.

Ex. 7, 9, 10. And if it were impossible to keep it, and yet by Christ proposed for the means to obtain life everlasting, he had mocked this LaVey and others.

Con. A. 39. Half dead.) Here is signified man wounded very sore in his understanding and free-will,

Con. E. 37. 38. Nor free-vill, nor thereof, yere extinguished in man or taken away. The Priest and Levite, signifieth the parable of the Law of Moses: this Samaritan, is Christ the Priest of the new Testaments; the oil and the wounded vine, his Sacraments: the hoist, the priest his ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of finne, that is, unlife man: but Christ reared it

Gen. 15. Ad. 22. 23. Only, who by his passion and the grace and virtue thereof ministred in and by his Sacraments, justifieth, and increaseth the suffice of man, healing and abilling free-vill to doe algood workes.

47. Maria the last part.) Two notable examples of the life of Adam, in Martha the other of the life of the deplague in Maries representing yunto, that in holy Church there should be alwayssome. The Contraries will be seen God in both these feuerall forts. The life of the deplague is here preferred before the adew, the platue or Religions of both sexes are of that more excellent state, and therefore our Protestants have wholly gious life, bet-abandoned them out of their common wealth, which the true Church never wanted. But to say ten the truth, they have neither Martha nor Marie. our Lord gave them grace to see their miserie. If ours Adam and Eve were not answerable to their profession, or were degenerated, why have they no new ones? if our Caster

Churches Votaries vowed unlawful things, Chauffete, Puorete, Obedience, Pilgrimage: what other Votaries or lawful vows have they? For, to offer voluntarily by vow (beside the keeping of God commandments) wherefor we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an act of curious worship belonging to God onely; and there was neuer true religion without such vows and Votaries. If there be none in their whole Church that profess contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they have no Church nor religion at all.

CHA. XI.

No teacheth a forms of prayer, 5 and exhorteth to pray instanteously, 11 affirning that in God will give us good things. 1 0 The lower blaspheming him casting out of Duæis, and asking for a miracle from him, 17 he defended his doing: 12 foretelling also the Duæis expulsion by him, out of the world (that is, the unclothing of the Gentiles) 20 and his returning into their nation, 27 With their republication though he be of their sect, 29 and also their final death: Worthy Damnation. 17 Again, to the Pharisie and Scribes be truth woe, as authors of the said republication now at hand.
And it came to pass, when he was in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as loth also taught his Disciples.

† And he said to them, VWhen you pray, 2 lay, Father, sanctified be thy name. Thy kingdom come,† Our daily bread give vs this day, and forgive vs our sinnes, for because our selues also doe forgive every one that is in debt to vs. 4 And leas vs not into temptation. † And he said to them, VWhich of you shall have a frende, and shall goe to him at midnight, and shall say to him, Frende, lend me three loaves;* because a frende of mine is come out of his way to me, and I have not whereto set before him:† And he from within answereth faith, Trouble me not, now the door is shut, and my children are with me in bed: I can not rise and give thee. † And if he shall persevere Knocking, I say to you, although he will not rise and give him because he is his frende, yet for his importunitie he will rise, and give him as many as he needeth. † * And I say to you, Ask, and it shall be given you: Seek, and you shall finde: Knock, and it shall be opened to you. † For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. † And vvhich of you will if he ask his father bread, will he give him a stone? or a fift, vvill he for a fift give him a serpentine? † Or if he ask an egge, will he give him a scorpion? † If you then being naught, know hovv to give good giftes to your children, hovv much more vvhich your father from heaven giuen the good spirit to them that ask him?<

† * And he was casting out a devil, and that was dumme. 14 And vvhen he had cast out the devil, the dumme spake: and the multitudes marveilled. † * And certaine of them said, In 15 Beel-zebub the prince of Deuils he casteth out Deuils. † And 16 other tempting, asked of him a signe from heaven. † But he 17 seeing their cogitations, said to them, Every kingdom divded against it self, shal be made desolate, and house vpon house shal fall. † And if Satan also be divded against him self, hovv shall his kingdom stand? because you say that in Beel-zebub I do cast out Deuils. † And if I in Beel-zebub 19 cast out Deuils: your children, in whom doe they cast out? therafore they shal be your judges. † But if I in the 20 finger of God, Mt. 14, 28.
11 God doth cast out Devils: surely the kingdom of God is come
12 upon you. †\(V\)hen the strong armed keepeth his court;
13 those things are in peace that he possemeth. †But if a stronger
14 then he, come upon him and overcome him: he will take
15 away his whole armour wherein he trusted, and will dis-
16 tribute his spoiles. †He that is not with me, is against me:
17 and he that gathereth not with me, scattereth. †\(V\)hen the
18 vcleane spirit shall depart out of a man, he vvanetheth
19 through places vvithout vvater, seeking rest. And not find-
20 ing, he faith, I vvil returne into my housse whence I de-
21 parted. †And \(W\)hen he is come, he findeth it \(\vsv\)ept, vvith a
22 besome, and trimmed. †Then he goeth and taketh seuen
23 others spirits worse then him self, and entring in they dvel
24 there. And the last of that man be made worse then the
25 first.

26 †\(b\) And it came to passe when he said these things, a cer-
27 tain vvoman lifting vp her voice out of the multitude said
to him, "Blessed is the vvombetter that bare thee, and the pappes
28 that thou didst sucke. †But he said, \(V\)e rather, blessed are
29 they that hear the vword of God, and keepe it.

29 † And the multitudes running together, he began to say,
*/ This generation, is a wicked generation: it asketh a signe,
30 and a signe shal not be given it but the signe of Ionas the
31 Prophet. †* For as Ionas was a signe to the Ninuities: so
32 shal the Sonne of man also be to this generation. †* The
33 Queene of the South shall rise in the judgement vvith the
34 men of this generation, and shall condemne them: because
35 she came from the ends of the earth to heare the vvisedom
36 of Salomon. and behold, more then Salomon here. † The
37 men of Ninuities shall rise in the judgement vvith this gen-
38 eration, and shall condemne it, * because they did penance
39 at the preaching of Ionas. and behold, more then Ionas
40 here.

33 †* No man lighteth a candel, and putteth it in secrete,
41 neither under a butshe: but vpon a candlestick, that they
42 that goe in may see the light. †* The candel of thy body, is
43 thine eie. If thine eie be simple, thy whole body shal be
44 lightsome: but if it be naught, thy body also shal be dark-
45esome. †See therefore that the light vvhich is in thee, be not
46 darkenesse. †If then thy vvhole body be lightsome, havine
47 no part of darkenesse: it shal be lightsome vvholy, and as a
48 \(Y\)j bright

b The Gospel upon Assumption eve, and in a Votice of our
Lady betweene Candelmas and Easter, and betweene Perycoft
and Aurner.

\(\) The said mo ther of God, in that also was blessed that she
was the temporal meanes & minifier of the Incarnation, but
much more blessed, in that she continued the perpetuall
keeper of his word. Bess. Aug. trad. 16, in Ioan.

\(\) Marke that the great penance of the Ninuities
(Ionas)is here expresed by this Greeke
word. See Anni. Mat. 1, 2.

The Gospel for a Confessor
that is Bishop.
bright candle it shall lighten thee. ¶

† And when he was speaking, a certaine Pharisee desired 57 him that he would dine vnto him, and he going in farse dovvn to eate. ¶ And the Pharisee began to thinke vwithin 38 himself and to say, Vwhy he was not vsed before dinner.
† And our Lord said to him, * Now you Pharisees doe make 39 cleane that on the out side of the cuppe and of the platter:
but that of yours which is vwithin, is ful of rapine and ini-quitie. ¶ Fools, did not he that made that on the outside, 40 make that also that is on the inside? ¶ But yet * that that re-
maineth, give almes, & behold all things are cleane vnto you.
† But vvo to you Pharisees, because you hithe mite and 42 revve and euer herbe: and passe over judgement and the
charttie of God, but these things you ought to haue done,
and not to omit those. ¶ Vvo to you Pharisees, because 43 you love the first chaires in the synagoges, and salutations
in the market-place. ¶ Vvo to you, because you are as monu-
ments that appeare not, and men vwalking ouer, are not
vwere.

†And one of the Lavvyers ansvvering faith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, "Vvo to you Lavvyers also: because you lode 46 men vwith burdens which they can not beare, and your felues
touch not the packes vwith one of your fengers. ¶ Vvo to you 47
that build the monumets of the Prophets: and your fathers
did kil them. ¶ Surely you doe testifie that you content to the 48
vworke of your fathers: because they in deede did kil them,
and you build their sepulchres. ¶ For this cause the vvisedo al-
so of God said, I vvill lead to them Prophers and Apostles and
of them they wil kil and persecute. ¶ That the blood of all the 50
Prophets that was shed from the making of the vworld, may
be required of this generation, ¶ * from the blood of Abel 51
unto the * bloud of Zacharie that was slaine betwene 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 away the key of knowvledge: your felues haue not
entred, and those that did enter you haue prohibited. ¶ And 53
when he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrgue 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.

AN NOT
chap. xi.

annotations

chap. xi.

27. Blessed is the wymble.) Let vs alwaies (as Iche Venerable Bede) lift vp our voice with the Catho-
like Church, of wch this wymble was a figure: for we lift vp our harts among the people, and say
to our Saviour, Blessed be the wymble that bare thee, and the pappes whiche thou didst soke. For
blessed in deede is the mother whiche bare the King that ruleth heauen and earth for ever.
30. The signe of tounas.) Of Al miracles, his Resurrection, after he had been according to his body,
in the gawe, according to his soule, in tgl three daies, was the greatest, and most confusioneth the
increduloues laves: and therefore a greater or more euident then that, he faith he wil not give
them.
eccl. 3.
61. Give almes.) The great force of almes is here and in divers places of holy wright signified. The force of
in one place, they extinguish hunte in another, they redeeme finnes: in an other, they deliuer from
almes.
dem. 24. death: in another, to them given or omitted, our judgemes to heauens or hel is attributed: and
exclus. 12. here the make cleane and laste for the laves of former offencyes, for as S. Augustine faith c. 79
in 9.
exclus. 12. almes deedes profiteth not a man that hath a will to conceyve in his finnes, but they are
dctos. 25. to be done for a propagation to God of former offencyes. Now howe almes of the Protestants like the
doctrine so evidently set forth in Scripture, let the indifferent judge, and howe vse it according vth
thee only faith.
44. We to you, lawyers.) These were Doctors of Moyses Law, otherwicke called Scholares. Shall we the Lawyers
therefore one out against al lawyers nowe, or ought the name of lawyer be odious with vs, because
and priests of thee ought the name of Priests to be odious; the old Tete.
(as Heretikes would have it) because of the laves of priests that were so bully against our Saviour, tume.

chap. xii.

he prepareth his disciples against persecutions to come: upon them as their publishing of
his doctrine. with denying the brethren inheritance he will not meddle, but
exhorbit them against autarise, and his disciples (by this occasion) against
solitude so much as of necessarie, 33 yea, counselinge them to generall almes.
and to be ready at a knoike: namely admonishing Peter and other discipels
to feete their charge: 29 and 31, not to looke but for perfections. the
laves he reprehendeth for that they will not see the same of grace, 38 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 heed of the
leaven of the pharisees, which is hypocrisi.

2

† For nothing is hid, that shal not be releace.
3

for not secrete, that shal not be knowne. † For the things
that you have saide in darknesse, shal be saide in the light:
that which you have spaken into the ear in the chambers,

4

shal be preachd in the house-toppes. † And I say to you:

5

my frendes, be not afraid of them that kill the body, and after
this have no more to doe. † But I will shewe you whom
ye shal feare: † shewe him who after he hath killed, hath
powere to cast into hel. yea I say to you, shewe him. † Are not
five sparrows sold for two farthinges: and one of them is not
forgotten before God? † Yea the hearres also of your head are

6

hypocrisi.
al numbered. Fear therefore: you are more vorth then many sparowes. 

* And I say to you, "Every one that cozen seeth and Pdf of a man before me, the Sonne of man also will confesse him before the Angels of God. But whosoever shall deny me before men, shall be denied before the Angels of God. 

* And 11 when they shall bring you in to the synagogues and to magistrates and powers, be not careful in what manner, and what you shall answer, or what you shall say. For the holy Ghost shall teach you in the very hour what you must say.

* And one of the multitude said to him, Master, speake to my brother that he denide the inheritance with me. 

* But 14 he said to him, Man, "who hath appointed me judge or deuider over you? 

* And he said to them, See and beware of all aurice: for not in many mans aboundance doth his life consist, of those things which he possesseth. 

* And he spake a simile to them, saying, A certaine ricke man field yelded plenties of fruites: 

* and he thought within himself, saying, 

* What shall I doe, because I haue not where to gather my fruites? 

* And he said, This will I doe, I will destroy my barnes, and will make greater: and this will I gather all things that are grovven to me, and my goods, 

* and I will say to my soule, Soule, thou hast much goods laid vp for many yeres, take thy rest, eat, drinke, make good cheer.

* But God said to him, "Thou soule, this night they require thy soule of thee: and the things that thou haft prouided, 

* whoso shal they bee? 

* So is he that laieth vp treasure to him self, and is not riche to God vvard.

* And he said to his Disciples, * Therefore I say to you, * Be not careful for your life, vwhat you shal eate; nor for your body, vwhat you shal doe on. 

* The life is more then the meat, and the body is more then the raiment. 

* Consider the rauens, for they lovv not, neither doe they reap, vwhich neither haue storehouse nor barne, and God feedeth them. 

* How much more are you of greater price then they? 

* And 

* which of you by eaying can add to his statute one cubit? 

* If then you be not able to doe so much as the least thing, 

* for the rest why are you careful? 

* Consider the lilies how 27 they
According to S. Luke.

they grovv: they labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie vvas arained as one of these. † And if the graffe that to day is in the field, and to morovv is cast into the ouen, God so clotheth: how v.

29 much more you O ye of litle faith! † And you, doe not secke vvhat you shal eat, or vvhat you shal drinke: and be not lifted vp on high. † For al these things the nations of the vvorld doe seeke. but your father knovveth that you have neede of these things. † But seeke first the kingdom of God.

30 and al these things shal be given you besides. † Beare not litle flocke, for it hath pleased your father to giue you a kingdom. † Sel the things that you posselle, and giue almes.

* Make to you purses that vveare not, treasure that vvasteth not, in heauen: vvhether the theese approcheth not, neither doth the mothe corrupt. † For vvhere your treasure is, there vvil your hart be also. † † Let your lloynes be girded, and candles burning in your handes, † and you like to men expecting their lord, when he shal returne from the marage: that vvhen he shal come and knocke, forthvvith they may open vnto him. † Blessed are those seruants, vvhom vvhen the Lord commeth, he shal finde vvatching. Amen I shal to you, that he vvil gird him self, and make them sit downe, and passing vvil mister vnto them. † And if he come in the second vvatch, and if in the third vvatch he come, and so finde, blessed are those seruants. † † And this knovv ye, that if the householder did knovv vvhat houre the theese vvould come, he vvould vvatch verely, and vvould not suffer his house to be broken vp. † Be you also ready: for at vvhat houre you thinke not, the Sonne of man vvil come. †

† And Peter said to him, Lord, doest thou speake this parable to vs, or likevwise to al? † And our Lord said, Vvho (thinkest thou) is a faithful slovvard and vvise, vvhom the Lord appellatce ouer his familie, to giue them in season their measure of vvheate? † Blessed is that seruant, vvhom vvhen the lord commeth, he shal finde so doing. † Verely I shal to you, that ouer al things vvhich he posselleth, he shal appoint him. † But if that seruant say in his hart, My lord is long a comming: and shal begin to strike the seruants and 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


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THE GOSPEL

CHA. XII.

shal appoint his portion vwith the insidels. And that serv-

vant that knev the vvil of his lord, and prepared not him-

self, and did not according to his vvil: shal be beaten vvil

many stripes. But he that knev, not, and did vvor-

thie of stripes: shal be beaten vvil with. And euery one to

whom much vvas giuen, much shal be required of him: and
to whom they committed much, more vvil they demand

of him. I came to cast fire on the earth: and what vvil I, but

that it be kindled? But I have to be baptized with a baptisme: 50

and how am I straitened vnil it be dispatched? Thinkst thou

that I came to giue peace on the earth? No, I tel you, but separation.

For there shal be from this time, five in one house divided: three against two, and two against three.

There shal be divided, the father against the sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the multitudes, when you see a cloude rising from the west, by and by you say, A shoure commeth, and so it commeth to passe: and when the south winde blowing, you say, That there vvil be heate: and it commeth to passe. Hypocrites, the face of the heauen and of the earth you have skil to discerne: but this time how doe you not discerne? And why of your felowes also judge you not which is just? And when thou goest with thy aduerarie to the Prince, in the vay endeavowr to be delievered from him: lest perhaps he draw thee to the judge, and the judge deliuer thee to the exactour, and the exactour cast thee into prison. Say to thee, thou shalt not goe out thence, vvntil thou pay the very last mite.

ANNOTATIONS

CHA. XII.

Every one that soufflieth. A Catholike man is bound to confess his faith, being called to account or examined by Jew, Heathen, or Heretike, concerning the same. Neither is it enough to keepe Christ in his hart, but he must also acknowledge him in his words and deeds. And to deny Christ, or any article of the Catholike faith, for shame or fear of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before all his Angells: Which is an other maner of presence and Confißtution, then any Court or Session that men can be called to for their faith, in this world.

11. 26


CHAP. XIII. ACCORDING TO S. IVEE. 177

11. The not careful.] That the poore unlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning heretike, nor to give a reason of his beleefe, and therefore must rather say any thing rather than come before them. Our Maister giveth them comfort promising that the Holy Ghost shall ever put into their hearts at the time of their appearance, that which shall be sufficient for the purpose, not that every one which is convicted before the Adversaries of faith, should always be enluked with extraordinary knowledge to dispute and confute, as the Apostle and others in the primitive Church were: but that God will ever give to the simple that trutheth in him, sufficient courage and words to contest his beleefe. For such an one being before the Commissioners, faith enough and defended him self sufficient, when he answereth that he is a Catholike man, & that he will live and die in that faith which the Catholike Church throughout all Christian countries hath and doth teach, and that this Church can give them a reason of all the things which they demand of him. &c.

16. Who hath appointed?] Christ refused to meddle in this temporal matter, partly because the demand proceeded of controuseries and slandering, partly to give an example to Clergie men, that they should not be withdrawn by secular affairs and controversyes from their principal function of praying, preaching, and spiritual regiments: but not wholly to forbade them all adiungs pertaining to worldly matters, especially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties doe require. In which calleth S. Augustin (as Polid. Revel. 14) was occupied often whole days in ending worldly controversyes, and to be writhe of him fell all, not doubting but to have reward there to in haven.

21. Riches to God wevard.] He is rich towards God, that by his goods beloved you poor, hath store of mercies, and many almesmens praisers procuring mercy for him at the day of his death and judgment, which is here therefore called treasure laid up in haven, where the baines be large enough. The necessity of which almes is by Christ him selfhere shewed to be so great, and so acceptable to God, that rather then they should lacke the fruit thereof, they should feed all have and give to the poor.

26. Where your treasure v.? If the riche man withdrew by his worldly treasure, can not for his hart upon haven, let him send his mony before him, by giving it in almes you such as will pray for him, and his hart will follow his pure thither.

The holy Ghost teacheth every unlearned Catholic to give sufficient reason of his faith.

The dealing of Clergie men in worldly affaires.

Meritosious workes.

Almes.

CHAP. XIII.

He threateneth the Jews to be sure forsaken viles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabbathes. 11 but his kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread over the world, 20 and consequent, 22 and what an hundred viles shall be to them at the last day, to see them selves excluded from the glory of the kingdom, and the Gentiles admitted to their place. 22 foreseeing that it is not Galilees that he feareth, but that obstinate and refuse their fallens viles and murder him as also his messengers afore and after him.

ND there were certaine present at that very time telling him of the Galilæans, whose blood Pilate mingled with their sacrifices. And he answereth saide to them, Think ye that these Galilæans viles and sinners more then all the Galilæans that they suffered such things? No, I say to you: but viles you have penance, you shal all like wise perish. As those eighteene vpon whom theoute fel in Siloe, and slew them: think ye that they also vvere detters aboue all the men that dwel vpon Hierufalem? No, I say to you: but if you have not penance, you shal all like wise perish.

† And he said this similitude, A certain man had a sycamore planted in his vineyard, and he came seeking for fruit on it, and found not. † And he said to the dresser of the vineyard, Lo! it is three yeres since I come seeking for fruit on this sycamore: and I finde not. Cut it down therefore: whereeto doth it also occupie the ground? † But he ansvering faith to him, Lord, let it alone this yere also, vntil I digge about it: and dung it. And if it happen it yelde fruit: but if not, hereafter thou shalt cut it downe.

† And he was teaching in their synagogue on the Sab-both. † And behold a woman that had a spirit of infirmity eightene yeres: and the sycamore crooked neither could she looke vp vpon alat. † Whom when Iesus saw, he called her vnto him, and said to her, Woman, thou art delivered from thy infirmity. † And he imposéd hands vpon her, and forth she was made straight and glorified God. † And the Archsynagogue ansvering (because he had indignation that Iesus had cured on the Sabbath) said to the multitude, Sixe daies there are vwherewith in you ought to vvote. In them therefore come, and be cured: and not in the Sabbath day. † And our Lord ansvering to him, said, Hypocrite, dost not every one of you vpon the Sabbath loose his ox or his asse from the manger, and leade them to vwater? † But this daughter of Abraham whom Satan hath bound, loe, the eightene yeres, ought not she to be loosed from this bond on the Sabbath day? † And when he said these things, al his adversaries were as ashamed: and al the people rejoiced in al things that vwere gloriously done of him. †

† He said therefore, * Vvhereunto is the kingdom of God like, and vvhereunto I hal I esteeme it like? † It is like to a 19 mustard seede, vvhich a man tooke and cast into his garden, and it grew v: and became a great tree, and the foules of the aire rested in the boughes thereof. † And againe he said, * Like to vvhat I hal I esteeme the kingdom of God? † It is like to 21 leaune, vvhich a woman tooke and hid in three measures of meale, til the whole vvass leauned. † And he vvent by cities and towne vng teaching, and making his journey vvnto Hierusalem.

† And a certaine man said to him, Lord, be they fewv that are fauned? * But he said to them, † ** Strive to enter" by the 24 narrovv gate: because many, I say to you, I hal seek to enter, and

21 See Anotata, Matth. 13, 31.
22 Christians in their lives must seeke the fairest way, but in religion the ancient common way.

Mt. 13, 31.
Mr. 4, 30.
Mt. 7, 13.
and shall not be able. † But when the good man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord, open to us: and he answering shall say to you, I know you not whence you are; † then you shall begin to say, We did" eat before thee and drink, and in thy feasts didst thou teach. † And he shall say to you, I know you not whence you are, depart from me, ye workers of iniquity. † There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you to be thrust out. † And there shall come from the East and the West, and the North and the South: and there shall sit down in the kingdom of God. † And behold, they are last that shall be first, and they shall be first that shall be last. † The same day there came certain of the Pharisees, saying to him, Depart and get the hence, because Herod will kill thee. † And he said to them, Go, and tell that fox, Behold, I cast out demons, and perform cures this day and to morrow, and the third day I am consummated. † But yet I must waken this day and to morrow, and the day following, because it cannot be that a prophet perish out of Hierusalem. † Hierusalem, Hierusalem, which killest the prophets, and stones them that are sent to thee, how often would I gather thee together as a bird doth her nest under her wings, and, thou wouldst not? † Behold your house shall be left desolate to you. And I say to you, that you shall not see me till it come, when you shall say, Blessed is he that commeth in the name of our Lord.

ANNOTATIONS

CHAP. XIII.

2. These Galileans: † It is God's mercy that he straight punisheth not all offenders, but some for a warning to all: so that for Schimne he striketh not all such as have forsaken the Church and the lawfull Priests, as he did Cor and his complices: so that for spoil of Churches he revenged not all, as he did Heliodorus: and all that vow and envoke their gifts to God, as Ananias and Sapphia. Some few therefore for their infall defers, he so handled for example, to provoke all others guilty of the same crimes to doe penance, by which if they doe not in this life, they shall all assuredly perish in the next world. Optatam li., seunt. Parvem, sal fontem.

16. This daughter: We may see that many diseases which seem natural, doe proceed of the Druel by God's permiss, either for frame, or for probation: and both those kindes Christ specially cured, for that no natural medicines could cure them, and specially because he came to dissolve the works of Satan both in body and soul.

20. By the narrows: † Our Lord is not converse to himself in that he answereth the gate to be strait, and few to be saved, whereas else where he said, that many should come from the East and West &c., and joy with Abraham in the kingdom of heaven. Mt. 8, 11. For though they be few in Z

Some punished for example.

Displeases not natural.
respect of the wicked of all forses, yet they be many in them selues and in the focietie of Angels, the wheete cometh scare fee on the therfhing, when they are meddled with the chaffe: but when the il are remouede, the whole barne of heauen shal be filled. So saith S. Aug. Ser. 32 de verb. De.

Penance.

26. Shal (eke) Many shal be faued and looke to be faued, but can not, because they shal not take paines to enter in at so strait a passage, that is to say, to fall much, pray often, doe great penance for their finnes. live in holy Churches discipline, ansaine from the pleasures of this world, and suffer persecution and lough of their goods and lines for Christes sake.

Schisme.

26. Ease before that.) It is not enougly to feede with Christ in his Sacraments, or to herte his word in the Church, to challege heauen thereby vaulete we live in vnitie of the Catholike Church. So S. Augustin applieth this against the Donatistes, that had the very same feneice and Sacraments Cont. lit. Which the Catholike Church had, but yet feuered them selues from other Christiane countries by Petil. li. 2 Schisme.

180 T H E G O S P E L C H A. X I I I .

CHAP. XIII.

By occasion of dining With a Pharisee, after that he bash againe confounden them for maligning him for his miraculous good doing on the Sabbath, he teacheth them humility, fying their ambition, and in their works to seek retribution not of men in this worlde, but of God in the world to come: so a frotelling also that thefewers for their ordainy exeesys had not saff of the Supper, but the Gentiles in their place. Ye that so farre must men be from all worldines, that they must earnestly bethink them before they enter into his Church, and be ready to forgave all: so especially considering they must be the falt of others also.

ND it came to passe when Jesus entred into the house of a certaine Prince of the Pharisees upon the Sabbath to eate bread, and they wachted him. And behold there was a certaine man before him that had the dropie.

And Jesus answering spake to the Lawyers and Pharisees, saying, Is it Lawfull to cure on the Sabbath? But they held their peace, but he taking him, healed him, and sent him away. And answering them he said, Whiche of you shal haue an assor an ox fallen into a pit: and will not incontinent drayv him out on the Sabbath day? And they could not answer him to these things.

And he spake to them alio that were invited a parable, marking how they chose the first seats at the table, saying to them, When thou art invited to a marriage, sit not downe in the first place, lest perhaps a more honorable then thou be invited of him: and he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place. But when thou art bidden, goe, sit downe in the lowest place; that when he that invited thee, commeth, he may say to thee, Frende, sit vp higher: then shalt thou have glorious before them that sit at table with thee. because every one that exalteth him self, shall be humbled: and he that humbleth him self, shal be exalted. And
† And he said to him also that had inwed him, When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also invite thee againe, and recompense be made to thee. † But when thou makest a feast, call the poore, the feeble, lame, and blinde, † and thou shalt be blest, because they have not to recompence thee: for recompense shall be made: Reward for charitable deeds, and that they may be done for reward, against our Adversaries.

† But he said to him, A certaine man made a great supper, and called many. † And he sent his servant at the hour of supper to say to the invited, That they should come, because all things are ready. † And they began at once to make excuse. The first said to him, I have bought a farme, and I must needs goe forth and see it, I pray thee hold me excused. † And another said, I have bought five yoke of oxen, and I goe to gee them, I pray thee, hold me excused. † And another said, I have married a wife, and therefore I can not come. † And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poore and feeble and blinde and lame bring in hither. † And the servant said, Lord, it is done as thou didst command, and yet there is place. † And the lord said to the servant, Go forth into the waies and hedges; and compel them to enter, that my house may be filled. † But I say to you, that none of those men that were called, shall taue my supper.

† And great multitudes went with him: and turning, he said to them, *If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his owne life besides: he cannot be my disciple. † And he that doth not take up his cross and come after me: cannot be my disciple. † For, which of you minding to build a towre, doth not first set downe and reckon the charges that are necessarie, whether he have to finish it: *Left, after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mocke him. † Saying, That this man began to build, and he could not finish it. Or what
vwhat king about to goe to make vvarre against an other
king, doth not first sit downe and thinke vwhether he be
able vvith ten thousandes to meete him that vvith tvventie
thousandes commeth against him? † Otherwisse vvhiles he 32
is yet farre of, sendeth a legacie he asketh those things that
belong to peace. † So therefore every one of you that doth 33
not ** renounce al that he possesseth, cannot be my dif-
ciple. †
† * Salt is good. But if the salt leese his vertue, vvhere vvith 34
shall it be scalloned? † It is profitable neither for the ground, 35
nor for the dunghil, but it shall be cast forth. He that hath
cares to heare, let him heare. †

ANNOTATIONS

CHAP. XIII.

Free-will,

21. Compel them.) The vehement persuasion that God wifeth both externally by force of his
word and miracles, and internally by his grace, to bring vs vsnto him, is called compelling: not that
he foreeth any to come to him against their owne wills, but that he can alter and mollifie an
hard hart, and make him willing that before would not. S. Augustin also referreth this compelling
to the penal lawes which Catholike Princes do fuly use against heretiques and schismatiques, lo post prin
proving that they who are by their former professe in Baptisme subiect to the Catholike Church, and
are departed from the same after Sedes, may and ought to be compelled into the Virtue and pacis.
Societie of the vnierit Church againe, and therefore in this sense, by the two former partes of : cont. ep.
the parable, the leves first, and secondly the Gentils, that never beleued before in Christ, were
Gaudens. inuited by fayre fayrte meanes onely: but by the third, such are inuited as the Church of God hath e. 25.
power ouer, because they promised in Baptisme, and therefore are to be reuoked not onely by
gente meanes, but by just punishment also.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, be sheetheth
what say shalbe in heaven for the conversion of one sinner, 11 and for the younger
soule, Which is the Gentils: 25 the elder (as vs the lewes) in the meanes time
disdaining thereat, and refusing to come into his Church.

N D there approched Publicans and sinners vsnto 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-
dred sheeppe: and if he hath lost one of them, doth he not
leave the nineti nine in the desert, and goeth after that
vvhich vvas lost vvntil he finde it? † And vvhen he hath found s
it,
CHAP. XV.

ACCORDING TO S. LUKE.

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6 it, laie rh it vpon his shoulders reioyding: † 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 euem so there shal be ioy in 

heauen vpon one sinner that doth penance,"then vpon nine-

8 tie nine iuft that neede not penance. † Or vvhat: : vvoman 
hauing ten grotes: if she leefe one grote, doth she not light a 
candle, and sveepe the house, and secke diligently, vvntil she 

9 finde? † And vven she hath found, calleth together her 

frendes and neighbours, Reioyce vvith me, because 

10 I haue found the grote vvwhich I had lost: † So, I say to you, 

there shal be ioy" before the Angels of God vpon one sinner 

that doth penance. †

11 † And he said, A certaine man had tvvo sones: † and the 
yonger of them said to his father, Father, give me the portion 
of substance that belongeth to me. And he deuided vnto 

12 them the substance. † And not many daies after the yonger 
ofonne gathering al his things together vvent from home into 
a farre countre: and there he vvasted his substance, livin 

13 rioutously. † And after he had spent all, there came a sore famine 

14 in that countre, and he began to be in neede. † And he vvent, 

and cleued to one of the citizens of that countre. And he 

sent him into his farme to seeede swayne. † And he vwould 

sawme haue filled his bellie of the huskes that the swyne did 

17 care: and no bodie gaue vnto him. † And returning to him 

selk he said, Hovv many of my fathers hirelings haue abound-

18 ance of bread: and I here perissh 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 now 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 

farre of, his father vavv 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 & 

22 before thee, I am not now vvorthie to be called thy sonne.

23 † And the father said to his servants, Quicke ly bring forth 
the first stroke, and doe it on him, and put a ring vpou his hand, 

24 and shoes vpon his feete: † and bring" the fatted calves, and kil 

25 it, and let vs eate, and make mercie: † because this my sonne 

vwas dead, and is resuued: vvas lost, and is found. And they 

began to make mercie. † But his elder sonne vvas in the field,
and when he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things should be. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. But he had indignation, and would not go in. His father therefore going forth began to desire him. But he answering said to his father, Behold, so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends: but after that I have come, thou hast killed all the fatted calves. But he said to him, Son, thou art always with me, and all my things are thine. But it behoved him to show mercy and be glad, because this thy brother was dead, and is revived, was lost, and is found.

**Annotations**

** Chap. XV.**

Joy in heaven for every penitent.

7. That upon ninety nine is left. Neither God, nor the saints in heaven, nor men in earth do for all that suffer for penitent sinners, they do of them that continue in God and His heavenly motion and present affection of joy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the communion of every sinner is exceeding acceptable to God, and giueth his saints new cause of joy and thanksgiving to God in another kind then for the continuance of the guilt.

16. Before the angels. The angels and other celestial spirits in heaven, do rejoyce at every sinners conversion: they know then and have care of us, yes our harts and inward repentance be open to them: how then can they not heare our prayers? And betwixt angels and the blessed soul of saints there is no difference in this case, the one being as highly exalted as the other and as near God, in whom and by whom onely they see and know our affaires, as the other.

The B. Sacrament and Sacrifice of the Altar.

Are now celebrated throughout the whole world the Church being dilated and spread: for, that calf in the body and blood of our Lord is both offered to the Father, and also feeds in the whole house. And as the calf signifieth the B. Sacrament of the body and blood of Christ, so the first stole may signify our innocencie restored in baptism, and the rest, other graces and gifts giuen vs in the other Sacraments.

** Chap. XVI.**

He teacheth the riches to procure heaven with their riches. 15. And being therefore desired of the custome Pharisees (who are temporal riches, promised in the letter of the Law), be therefore that now is come the preaching of the kingdom of God, howbeit the Law for as much as in no wise shall be frustrate. 19 foretelling them also, that the custome lewces shall be demed of their fathers Abraham, when poore Lazarus (the penitent Gentile) shall rest in his bosome.
AND he said also to his Disciples, There was a certain rich man that had a bailiff: and he vvas ill reported of vnto him, as he that had vvasst after his goods. † And he called him, and said to him, Vvhat heare I this of thee? render account of thy bailifh: for now thou canst no more be bailiff.

† And the bailiff said vwithin him self, Vvhat shal I doe, because my lord taketh awaue from me the bailifhsip? digge I am not able, to begge I am ashamed. † I knovv vvhat I vvill doe, that vvhen I shal be removed from the bailifhsip, they may receicve me into their houses. † Therefore calling togethe every one of his lords detters, he said to the first, Hovv much doeth thou owne my lord? † But he faith, An hundred pipes of oil. And he said to him, Take thy bill: and sit downe, quickly write fiftie. † After that he said to an other, But thou, how much doest thou owne? Vvho said, An hundred quarers of vvwheat. He said to him, Take thy bill, and write eightie. † And the lord praised the bailiff of iniquitie, because he had done vvifely: for the children of this vworld, are vviser then the children of light in their generation. † And I say to you, Make vnto you frndes of the mammon of iniquitie: that vvhen you faile, "they may receive you into the eternal tabernacles." † † He that is faithful in the least, is faithful in the greater also: and he that is vnjust in little, is vnjust in the greater also. † If then you have not been faithful in the vnjust mammon: vwith that vvhich is the true, vvho may credit you? † And if you have not been faithful in other mens: that vvhich is yours, vvho vvil give you?

† No seruant can serve two masters, for either he shal hate the one, and loue the other: or cleave to one, and contemne the other. You can not serve God and mammon.

† And the Pharisees vvhich vvere covetous, heare all these things: and they detided him. † And he said to them, You are they that judge your selues before men, but god knowveth your hatthes, because that vvhich is high to men, is abomination before God. † The lawv and the prophets, vnto John, from that time the kingdom of God is euangelized, and every one doth force to vward it. † The lave of men, is easie for heaven and earth to pass, then one tittle of the lawv to fall. † Every one that diuised his vvife, and marieth another, committeth adulterie; and he that marieth her that is diuised from her husband.
husband, committeth adultery.

† There was a certain rich man, & he was clothed with 19 purple and silke: and he fared every day magnificently. † And 20 there was a certain beggar called Lazarus, that lay at his gate, full of sores: † desiring to be filled of the crumbs, that 21 fell from the rich man's table, but the dogs also came, and licked his sores. † And it came to passe that the beggar died, 22 and was carried of the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. † And lift-23 ting vp his eies, when he was in torments, he saw Abraham a farre off, † and Lazarus in his bosom: † and he crying said, 24 Father Abraham, have mercy on me, and send Lazarus that he may dippe the tippe of his finger into vwater, for coole my tongue, because I am tormenting in this flame. † And Abra-25 ham said to him, Sonne, remember that thou didst receive "good things in thy lifetime, and Lazarus like wise evil: but now he is comforted, and thou art tormented. † And beside 26 of these things, between vs and you there is fixed a great 27 cessa: that they which vvil past from hence to you, may not, neither goe from hence hither. † And he said, Then, sa-28 ther, I beseech thee that thou wouldst send him vnto my fathers house, for I have five brethren, † for to testify vnto 29 them," lest they also come into this place of torments. † And 29 Abraham said to him, † They haue Moses and the Prophets: let them heare them. † But he said, No, father Abraham, 30 but if some man halfe goe from the dead to them, they vvil doe penance. † And he said to him, If they heare not Moys-31 ses and the Prophets, neither if one shall rise againe from the dead, vvil they beleue. †

ANNOTATIONS

CHAPEXVI.

1. The lord praised.) This mans deeding his maitre is not praised, nor were vvarded by his face to gaine vnuitly for to have where vnto to give almes: but his presence, in that he prowded to faulstancely for him take with it. If his maitress goods were in his handes, is commendad, not for a venere, but for a vworldly pollicie: and propled as an example of the carefull provision that rich men (which are Gods fheards in earth) shold make for their soules: against they be put out of their ballyship and be called to accound, which is the da. of their death: and for a condemnation of faithful, mens folly and negligence, that being affraid they shall out of their offices, and well knowing they might vnil be salved by their money, have to little regard thereof.

2. They may receive.) A great comfort to al great almes-men, and a venderfull force and venere Tob.12,9.

Good vwords.

Almes merito-

rous.

in almes, which besides the merite of the worke of merite, which (as in other places of Scripture 2Cor. 9, is lad.) purgeth sinne and gaineth heauen, procured also not onely the prayers of their bedmen in earth.
in earth, but their patronage in heaven also. Wherby also the prayers of Saints do name all to whom they were beholding in their life, are prrest. Yea, and that they be in pray for vs. such favour with God, that they may and doe receive their friends, which were once their benefactors, into their mansions in heaven, no less then the farmers whom the ill favour pleasur'd, might receive their friends into their earthly houses, which also is unspeakable to vs, that they be exalted greatly upon holy men, who by their merit, and prayers are great in God's grace, may much more helpe vs then our charitable deeds done upon vulgar men in necessitie, though that be of exceeding great merite also. See al this in these Doctors following. Hier. qu. s. ad Mag. 10. 5. Ambros. in Luc. Aug. fr. 15de verb. Do. c. 1. Gregor. moral. li. c. 11. Aug. li. q. 16. Anglic. qu. 11. Crit. De s. ad Apost. Ambiz. 10. 5.

18. And marriage.) The good of Marriage through out al nations and men, is in itself and fitness of character, but among the people of God it is fitted also in holines of Sacrament: Whereby it commeth to pass, that it a heloue crime to marry again, though there be a duress made, so long as the parties live. Aug. de broucing. c. 10. 1. See the Annotations upon Marke 10. 11.

19. Of the Angels.) Angels care good men from their heaven now, as they did then to Abraham, for the reward of poverty, affliction, and patience; and on the contrary, the end and reward of wealth, and with much content. Noe also here, that at the day of every mans death there is a particular judgement, and therefore the soule deepeth not hangest in suspence of the general judgement.

20. Abraham Boisme.) The Boisme of Abraham is the resting place of all them that died in perfect state of grace before Christ's time, before they were hunte from men. It is called in Zacharia, Limbus patriarch. Esa. 26. 14. Loke vivi ouve, and sometimes apopen, but mostly of the Diviners Limo patriam, for that it is thought to have been the higher part of Limbo, the places of punishment, being far lower than the place where this man of the fathers blood, or whether be any part of Hell, Augustine doubteth: but that there was such a place, be not so Catholicke men ever doubted; and the fathers make it most certaine, that our soule descending to Hell, went thither first, and delivered the said fathers out of that manor. Iren. c. 19. Ep. 3. Ezech. Dommis. Dommis. c. 10. 19. Act. Nazian. orasal. ad 1866. Chrisost. 10. 5. in dem. Eph. 2. 2. Christ. inermo. Domin. 2. 8. Tarquit. Ambros. demom. Ezech. 1. Hiero. in Zacharia. Aug. 1. 1. 19. 2. de Gesta. 1. 2. 17. 16. Pamphil. Pangen. Celsi. Cyril. 10. 1. 19. 2. 18. 19. 1866. 1. 14. VV. which the church and place thought of at the ancient times of this world, and praised by the father and other Seers, yet the Adum. datur to it, as they do Purgatorio, in an impudent way.

21. A great distance betwixt Abraham Boisme and the infernial hell. Some judge Purgatorio to be there, from whence (not doubt) Christ also delivered some at his descending to hell, for these in Abrahams Boisme were not in paines: and S. Augustine the Scriptures be plaine, that he tooke some out of the places of punishment, and yet none out of the hell of the damned. What other place then can that be but Purgatorio?

22. If they also.) If the damned had care of their friends, they have in the depth of the deepest, and it for what cause soever, much more hauing the Saints and fauour persons. And if these in hell then have means to express their cogitation and desires, and to be unfilid of Abraham so far distant both by place and condition, much rather may the prays prying to the Saints and be heard of them, betwixt earth (that is to say) the Church militant and heavenly, being continual pale of souls, and Angels ascending and descending by Iacob's ladder. Men must not at all this be curious to search how the foules of the deceased express their minds, and be heard of one another, and to fall to blasphemy, as Calvin doth, asking Whether their cares be so long to heare so far off, and widdely measuring all things by mortal mens corporal gross matter of vetration conceits one to another, 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 damned cafe, Christ vouchsafed to vitter it in terms agreeing to our capacite.
THE GOSPEL

ND he said to his Disciples, It is impossible that scandal should not come: but woe to him by whom they come. It is more profitable for him, if a millstone be put about his neck, and he be cast into the sea, then that he judg wide one of these little ones. Look, voul to your selves, if thy brother sin against thee, rebuke him: and if he得罪, forgive him. And if he sin against thee seven times in a day, and seven times in a day be convicted vnto thee, saying, It repenteth me, forgive 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 seed, 6 you might say to this mulberries, be thou rooted vp, and be transplanted into the sea: and it vould obey you. And 7 which of you having a servant plowing or keeping cattle, that vvil lay to him returning out of the field, Pasce quickly, sir downe: and faith not to him, Make ready supper, and 8 gird thy self, and serve me vviles I eate and drinke, and afterward thou shalt eate and drinke. Doth he giue that serv- 9 vant thanks, for doing the things vvhich he commanded him? I trouw not. So you also, vvhen you shall have done 10 all things that are commanded you, say, Vve are "unprofitable servants: vve have done that vvil vve ought to doe.

And it came to passe, as he went vnto Hierusalem, he 11 passed through the middes of Samaria and Galilee. And 12 when he entred into a certaine towne, there mete him ten men that vvere lepers, vvhoo stooode a farre of: and they lif- 13 ted vp their voice, saying, I ES vvs maister, have mercie on vs. Vhom as he savv, he said, Gore, *shevv your selves to the 14 Priests. And it came to passe, as they vvent, they were made cleane. And one of them as he savv that he vvas made cleane: vvent backe vvith a loud voice magnifying God, and he fel on his face before his feete, giving thanks: and 16 this vvas a Samaritane. And I ES vvs answvering said, Vvere 17 not ten made cleane? and vvhree are the nine? There vvas 18 not found that returned, and gauv glorie to God, but this stranger. And he said to him, Arise, goe thy vvaies: because thy faith hathmade thee safe. 19

And being asked of the Pharisees, Vhen commeth the 20 kingdom of God? he answvered them and said, The kingdom of God
Cha. XVII. According to S. Lyke.

21 of God commeth not with observation: neither shall they say, Loe here, or loe there. For loe: the kingdom of God is within you.

22 * And he said to his Disciples, The daies vvil come when you shal desire to see one day of the Sonne of man: and you shall not see. * And they vvil lay to you, Loe here and loe there. * Go not, neither do ye folovv after. * For even as the lightening that lighteneth from vnder heauen, vnto the those partes that are vnder heauen, shineth: so shal the Sonne of man be in his day. * But first he must suffer many things and be rejected of this generation. * And as it came to passe in the * daies of Noe, so shal it be also in the daies of the Sonne of man. * They did eate and drinke, they did marie vvises and were given to mariage even vntil the day that Noe entred into the arke: and the fould came and destroyed them all. * Likevwise as it came to passe in the * daies of Lot: They did eate and drinke, bought and sold, planted, and builde: and in the day that Lot went out from Sodome, it rained fire and brimstone from heauen, and destroyed them all: according to these things it shal be in the day that the Sonne of man shal be reveale. * In that houre he shal be in the house-toppe, and his vessel in the houre, let him not goe downe to take them vp: and he that is in the field, in like maner let him not returne backe. * Be mindful of * Lots vwise. * Whosoever seeketh to save his life, shal lose it: and whosoever doth lose the same, shal quicken it. * I say to you, in that night there shal be vvo in one bed: the one shal be taken, and the other shal be left: vvo vwomen shal be grinding together: the one shal be taken, and the other shal be left: vvo in the field: the one shal be taken, and the other shal be left. * They ansvvering say to him, Vwhere Lord? * Whoso said to them, Vwhere vfoecuer the body shal be, thither vvil the cagles also be gathered together.

Annotations

Chap. XVII.

* Unprofitable servants: * If our Saviour had said that the keeping of Gods commandements had beene unprofitable and not available to our fathers, then might the Protestants have truly argued thereby, that our vworke was not heauen or any reward at Gods hand: but so he said not, but that our seruice is to God unprofitable, who calleth for it as dutie, and not as a thing needful of.

Aa iiij of How we are unprofitable & profitable seruants.
or profitable to himself. And though here our Master teacheth to humbly to conceive of our own works toward him, yet him, as he saith, not his servants unprofitable when they CI. 21, 22. have done their labour, but speaketh thus, God and faithful servant, because thou hast faithful in a little, I will place thee over much: enter into the joy of thy Lord. Yea of such as serve him in the grace of the new Testament, he affirmeth that he will not now name them servants but friends, yea and take them for his own children, and as his friends and forsworn he counteth of vs and our works toward, he saith, through Christ and truth must confess alwayes, that ye be to him unprofitable. Yea and S. Paul faith plainly, that by cleansing out felons from sinful works, we shall be profitable vessels to our Lord. 1 Tim. 2. 11, 12. To the priest.) This leprous signifieth finer, which though God may and can heal without any man's means, yet he doth it not ordinarily but by the Priests ministration: therefore let no man despise God's ordinance nor say that it is enough to confess: to God though he never come at the priest. 14. As they went.) A man may sometimes be so contrite and penitent, that his sin is forgiven before he come to the Priest, but then also he must notwithstanding go to the Priest, as the lepers did: specially whereas we are not sure how contrite we are, and because there is no true repentence, but with desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the revenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few will so think) will at last come. 9. We must also pray with humility, because we know not with the Pharisee if we be justified, but we know with the Publican that sure be justified. 11. He will have children to be brought to him, and al to be as children. 18. What is to be done to get life everlasting. 21. What also, to get perfection. And whatsoever they shall have that leave of, yea or any part, for his sake. 22. Before the father of his invention most particularly. 13. And entering into serioch, cureth one blind man.

And he spake also a parable to them that it behoveth alaways to pray, not to be weary, for saying, there was a certain judge in a certaine citie, which feared not God, and of man made no account. And there was a certaine wife dow in that citie; and he came to him, saying, Revenge me of mine adversitie. And he would not of a long time. But 4 afterward he said within himself, Although I fear not God, nor make account of man: yet because this villain is importune upon me, I will revenge her, lest at the last she come and defame me. And our Lord said, Heare what the judge of iniquitie layeth. And will not God revenge his elect that crieth to him day and night? And will he have patience in them? I say to you that he will quickly revenge them. But yet the Sonne of man coming, shall he finde you faith in the earth? And he said also to certaine that trusted in them felues as if he, and despised others, this parable: Two men went into the Temple to pray: the one a Pharisee, and the other a Publican. The Pharisee standing, praised thus with him.
ACCOR DING TO S. LVKE.  

him self: God, I give thee thankes that I am not as the rest of  
men, extortioners, vnjust, aduouterers, as also this Publicane.  
12 †: Haste vwife in a vvecke. I give riches of al that I possesse.  
13 †: And the Publicane standing a farre of vwould not so much  
as lift vp his eies toward heauen; but he: knocked his breaf.  
14 †: Saying, God be merciful to me a sinner. † I say to you, this  
man went downe into his house justified more then he:  
because every one that exalteith him self, shall be humbled:  
and he that humbleth him self, shall be exalted. †  
15 †* And they brought vnto him infants also, that he might  
touche them. Vvhich thing vvhene the Disciples say, they  
rebuked them. † But Let vs calling them together, said, Suffer  
children to come vnto me, and forbid them not, for the  
kingsdom of heauen is for such. † Amen I say to you, Vhose  
soever receiued not the kingsdom of God †: as a childe, shal  
not enter into it.  
16 †* And a cettaine Prince asked him, saying, Good maister,  
19 by doing vvhat, shal I possesse euerafting life? † And Let vs  
said to him, Vvhv why dost thou call me good? None is good  
but only God. † Thou knowest: the commandements:  
20 Thou shalt not kill, Thou shalt not commit adultery, Thou shalt  
not beare false  
vvimes, Thou shalt not steal, Honour thy father and mother. † Vhoso  
22 Al these things have I kept from my youth. † Vvhich Let vs  
hearing, said to him, Yet one thing thou lackest: † Seli al that  
euer thou haft, and giue to the poore, and thou shalt haue  
treasure in heauen: and come, folovv me. † He hearing these  
23 things, was vveaked: because he was very riche. † And  
24 Let vs seeing him vveaked, said, How hardly shal they  
that have money, enter into the kingsdom of God? † For it is  
easier for a camel to passe through the eie of a nedle, then for  
a riche man to enter into the kingsdom of God. † And they  
that heard, said, And vvhoso can be saved? † He said to them,  
The things that are impossibl with men, are possibl vvith  
25 God. † And Peter said, Loc, vve have left al things, and  
have folovved thee. † Vhoso said to them, Amen I say to  
you, There is no man that hath left house, or parents, or  
28 brethren, or vvife, or children for the kingsdom of God,  
30 † and shall not receive much more in this time, and in the  
world to come: † life euerafting.  

† * And Let vs tooke the Twelue, and said to them, Be  
hold vve goe vp to Hierusalem, and al things that be con-  
summat  

‡: The Apostles among other things left their wives also, as  
S. Hierom noted out of this place, †: adu. loua.  
‡: Like eueraft-  
The Gospel continued the Sunday of Quinquagesima.
THE GOSPEL
CHA. XVIII.

fummate which were written by the Prophets of the sonne of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they shall kill him, and the third day he shall rise againe. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

And it came to passe, when he drew nigh to Jericho, a certaine blinde man sat by the way, begging. And when he heard the multitude passing by, he asked what this should be. And they told him that Jesus of Nazareth passeth by. And he cried saying, Jesus sonne of David, have mercy upon me. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David have mercy upon me. And Jesus standing, commanded him to be brought vnto him. And when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Do thou see, thy faith hath made thee whole. And forthwith he saw, and followed him, and magnified God. And all the people as they saw it, gave praise to God.

ANNOTATIONS
CHA. XVIII.

The Church ereth not in faith.


CHA. XIX.

In Jericho he lodgeth in the house of Zachaeus Publicane, and against the murmuring Jews openeth the reasons of his so doing. 11 He sheweth, that the last day should not be yet, 15 and what then is the judgement he will do both to men of his Church as true good as bad, 39 and also to the reprobate Jews. 39 Being now come to the place of his Latisions, he entereth (weeping and forestalling the destruction of blinde Hieronymus) with triumph as their Christ. 45 He sheweth his zeal for the house of God, and teacheth therein every day. 47 The rulers would destroy him, but for fear of the people.
AND entering in, he walked through Jericho. And behold a man named Zachaeus: and this was a Prince of the Publicans, and he was rich. And he sought to see Jesus, because he saw him pass by. And running before, he went up into a sycamore tree that he might see him; because he was to pass by it. And when he was come to the place, Jesus looking vp, saw him, and said to him, Zachaeus, come down; for I must abide in thy house. Zachaeus. Because this day I must abide in thy house. And he said unto him, Come down; for I must abide in thy house. And he said unto him, How is it that thou hast come down? because I said, I must abide in thy house. But Zachaeus standing, said to our Lord, Behold the half of my goods, Lord, I give to the poor: and if I have defrauded any man of any thing, I restore fourfold. * For the Sonne of man is come to seeke and to saue that which was lost. 

† They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that therefore the kingdom of God should be manifested. And he said therefore, A certain noble man went into a farre countrie to take to him himself a kingdom, and to returne. And calling his ten servants, he gave them ten pences, and said unto them, Occupie till I come. And his citizens hated him: and they sent a legacie after him, saying, We will not haue this man regny the vs. And it came to pass after he returned, having received his kingdom: and he commanded his servants to be called, to whom he gave the money: that he might know how much every man had gained by occupying. And the first came, saying, Lord, thy pound hath gotten ten pences. And he said to him, Well done good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath made five pences. And he said to him, Well done good servant; because thou hast been trusty in a little; thou shalbe have power over five cities. And another came, saying, Lord, thou didst not place this money to any profit. And he said to him, Well done good servant; because thou wast not idle nor didst corrupt the money. To he that lefte that which he had, I will give him also ten cities. But to him that had that which he had not, I will give thee also one city. And he that had received the ten pences came, and brought back the ten pences: and said, Lord, thy pence are returned; thou didst not put them to any profit. And he saide, Master, thou hast been faithful in a little, I will make thee ruler over ten cities. But if thou hadst not been faithful in that which was thy Lord's, thou hadst not been made ruler over ten cities. Take thy pence, and divide them among thy brethren. }
that which thou didst not sovv. † He saith to him, By thine 22
ovvne mouth I judge thee, naughtie seruant. Thou didst
knowv that I am an auftere man, taking vp that I let not
douvne, and reaping that which I sovved not: † and vvhy 23
didst thou not giue my money to the banke, and I comming
might certes vvith vvurie haue exacted it? † And he said to 24
them that stooode by, Take the pound awaie 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
every one that hath shall be giuen: and from him that hath
not, that also vvich he hath shall be taken from him. †
† But as for those mine enemies that vvould not have me 27
reigne ouer them, bring them hither: and kil them before
me.
† And hauing said these things, he vvent before ascending 28
to Hierufalem. † And it came to passe * vvhen he vvas come 29
nigh to Bethphage and Bethania vnto the mount called
Oliuert, he sent two of his Disciples, † saying, Goe into the 30
tovvne vvich is ouer against, into the vvich as you enter,
you hall finde the colt of an ass tied, on vvich no man euuer
hath sitten: loose him, and bring him. † And if any man ask 31
you, Why loose ye the colt? You hall say thus to him, because
our Lord needeth his service. † 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 ther 33
of said to them, Why loose ye the colt? † But they said, 34
because our Lord hath neede of him. † And they brought 35
him to Iesus. And calling their garments vpon the colt,
they set Iesus therevpon. † And as he vvent, they spre 36
their garments vnderneath in the vway. † And vvhen he ap-37
proched novv to the descent of mount- Oliuert, al the mutti-
itudes of them that descended, began vvith joy 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 laid to him, Maister, re-
bufke thy discipes. † To whom he said, I say to you, That if 40
they hold their peace, the stones shall crie. † And as he drew 41
neere, seeing the citie, he vvent vpon it, saying, † Because if 42
thou also hadst knovven, and that in this thy day, the things
that pertaine to thy peace: but now they are hid from thine
cies
CHA. XIX.  ACCORDING TO S. LUKE.  195  HOLY wecke.

43 eies. † For the daies shal come vpon thee: and thy enemies shal compass thee with a trench, and incloze thee about, and straiten thee on every 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 known the time of thy viatation.

45 †* And entring into the temple, he began to cast out the sellers therein and the biers, † saying to them, It is vwritten, That my house is the house of prayer. But you haue made it a denne of thieves.

47 †And he was teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: † and they found not what to doe to him. For all the people was suspende, hearing him.

ANNOTATIONS

CHAP. XIX

1. Went vp.) Not onely inward deuotion of faith and charitie towards Christ, but external offices of seeing, following, touching, receyving, harboring him, are recommended to vs in this example: even to our manifold exterior deuotion towards his Sacraments, Sacraments, and Sacraments, be grateful: specially the endeauour of good people not onely to be present at Masse or in the Church, but to be near the B.Sacrament, and to see it vvithe rehearence and deuotion according to the order of the Church, much more to receyve it into the house of their body.

2. I restore fouresold.) That which we glue of our owne, is almes and satisfaction for our finnes: but that which we restore of all gotten goods by Extortion, Viurie, Simonie, Synibrie, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to whom we hit, but to the partie annoyed if it be possible, otherwise it must be bestowed vpon the poor, or other good vses, according to the advice of our superiour & such as have charge of our soules. But that he yelded fouresold, that was more then he was bound, but very satisfactorie for his former finnes also. And herewith we may note, that it is not the giving of a penie, grote, or crownie, of a rich man superfusive, that is so much recommended to finners for redeeming their finnes: but that large bestowing vpon Christ, to fell al and guie it in almes, to giue the meytie of our goodes, to render foure times so much, for that which is wrongfully gotten, that extinguisheth finnes. The poor vvidovres bestowe penie was very grateful, because it was al or much of that she had: but the riche man pound of his superfusive, though it be good, yet is nothing so grateful.

CHAP. XX.

To the Lawes he answereth his power by the violences of John: who was a man sent of God, 9 and foretelleth in a parable their reprobation most worthy (vwith the vocation of the Gentiles in their place) 17 and consequently their irreparable dammage that shal ensue thereon. 20 He deface their shame about paying tribute to Cipar: 21 he answereth also the mention of the Sadduces against the Resurreccion. And so having put them to silence, so he turneth and pasteth them, because they imagined that Christ should be noe more but a man: of bidding al to becaus of the Scriuors (authors of the Lawes schisme from him) being ambitious and hypocrisies.

Bb ij AND
N-D it came to pass: in one of the days when he was teaching the people in the temple and exalting the chief priests and the scribes with the ancients assembled, and spake saying to him, "Tell us, in what power does thou these things? or, who is he that has given thee this power?"

And Jesus answering, said to them, I also will ask you one word. Answer me. "The baptism of John was it from heaven, or of men? But they thought with their own minds, saying, That if we say, From heaven: he will say, Why then did you not believe him?" But if we say, Of men, the whole people will stone us: for they are certain that John is a Prophet. And they answered and said that they knew not whence it was. And Jesus said to them, Neither do I tell you in what power I do these things.

And he began to say to the people this parable, "A certain man planted a vineyard, and let it out to husbandmen: and he went from home a long time. And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. He who beating him, sent him away empty. And again he sent an other servant, but they beat and reproachfully abusing him, sent him away empty. And again he sent the third: who wound him, called him out. And the lord of the vineyard said, Who that I do? I will send my beloved Son: perhaps when they shall see him, they will reverence him. Whom when the husbandmen seeing, they thought within them selues, saying, This is the heir, let us kill him, that the heritage may be ours. And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them? He will come, and will destroy these husbandmen, and give the vineyard to others. Which they hearing, said to him, Go Forbid. But he beholding them said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Every one that shall fall upon this stone, shall be quashed: and upon whom it shall fall, it shall break him to powder. And the chief priests and scribes sought to lay hands upon him that hour: and they feared the people, for they know that he spake this similitude to them.

† And
CHA. XX.  ACCORDING TO S. LVKE. 197

Mr. 22, 15. Mr. 12, 13.

20. And watching, they sent spies which should seize them selves in it; that they might take him in his talk, and deliver him to the principalities and powers of the Principality. And they asked him, saying, Master, we know that thou speakest and teachest rightly: and thou dost not accept persons, but teachest the way of God in truth. Is it lawful for us to give tribute to Caesar, or no? But considering their guile, he laid to them, Why tempt ye me? She say me a pen. 

Whose image hath it, and inscription? They answering said, Caesar. And he laid to them, Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. And they could not reply to him before the people: and marvelling at his answer, they held their peace.

Mr. 21, 25. Mr. 11, 18.

27. And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him, saying, Master, Moses gave us in writing, * If a man's brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother. And there were therefore seven brethren: and the first took a wife, and died 

28. without children. And the second took her, and he died without children. And the third took her. In like manner also the seven, and they left no seed, and died. Last of all the woman died also. In the resurrection therefore, when the wife shall be of them? Lithens the seven had her to wife.

29. And Iesus said to them, The children of this world marry, and are given in marriage: but they that are counted worthy of that world and the resurrection from the dead, neither marry, nor take wives. Neither can they die any more, for they are equal to Angels: and they are the sons of God, seeing they are the sons of the resurrection.

30. But that the dead rise again, Moses also showed, beside the bush, as he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. For God is not of the dead, but of the living for all live to him. And certain of the Scribes answering, said to him, Master, thou hast said well. And further they durst not ask him any thing.

31. But he laid to them, * How say they that Christ is the son of David? And David him self faith in the book of

Psalms, 1:1. And JLord, sit on my Lord, sit on my right hand, till I put thine enemies, the footstool of his feet. 

32. And David then calleth him Lord: and how is he his Son?
And all the people hearing him, he said to his Disciples, 45

† Be ye wise as serpents; but be harmless as doves. 46

†* Salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts. 47

† Which de-

oue vvivdovves houses: feining long payer. These shal receiue greater damnation.

ANNOTATIONS

CHAP. XX.

11. Shall be counted worthy.) This truth and speech that good men be worthy of heaven, is according to the Scriptures, and signifies that many workes done by Christ's grace do conduce to or worthily secure eternal joy, as Sap. 3. God proved them, and found them worthy of himself, and Mat. 10. He that loveth his father more than me, is not worthy of me, and Col. 2. Thou maye walke worthy of God, and most plainly Apos. 3. They shall walke with me in white, because they are worthy, as of Christ (c.f. Thou art worthy, Lord to receive glory.) And that, to be counsel worthy, and to be worthy, is here all one, it is plain, by the Greek word, which 3. Paul viert fo, as the adversaries own English Testaments do te台he, reading thus Hebr. 10. Of how much more punishment shalke be worthy, vvhich &c., &c. It must needs to signify, because men for fines are not only counted, but are in deed worthy of punishment, as them felonse do obtain. They do greatly therefore forget them felons, and are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not only make our labours grateful to God, but worthy of the reward which he hath promised for such as love him, see the Annot. 2 Thess. 1. 9. The new Testament, an 1780.

15. Equal to Anges.) Saints of our kind, now in their souls, and after their resurrection in body and soule together, shall have in all things equal to Anges, and for degree of bliss, many Saints of greater merite shal be about divers Anges: as S. John Baptist, the Apostles, and others, and our L. Lady as before the orders of holy spirits in dignitie and blisse, and no marveul, our nature by Christ being so highly exalted above all Anges.

CHAP. XXI.

He commendeth the poore vvivdovv for her two mites, above all. 5 Having said that the Temple (shalt be quite destroied, 7 he foretelth first many things that shall goe before, 80 then a signe also vvhich is a weed, after which shal some of the destruction be in vvhich terrible manner, without hope of restitution, until all Nations of the Gentiles be gathered into his Church in the very end of the vvhorld. 25 And then vvhich signes shall some of the last day, terrible to the vvhorld, 28 but comfortable to vs of his Church, 30 so that vwh shall alwayes vsuchful.

ND beholding, he saue them that did cast their gifts into the treasury, riche persons.
† And he saue also a certaine poore vvivdovv casting two braue mites. † And he said, Verely I saye to you, that this poore vvivdovv hath cast more than all. † For all these of their abundance haue cast into the gifts of God: but she of her penurye, hath cast in al her liuing that she had.

† And certaine sauing of the temple that it was adorned with
Mt. 24, 1. Mar. 13, 1. 
T V E S- D A Y night.

6 With goodly stones and donaries, he said, † These things, which you see, * the daies vvil come vvhierin :: there shall not be left a stone vpon a stone that shall not be destroyed. 
† And they asked him, saying, Master, when shall these things be: and what shall be the signe when they shall begin to come to passe? † Who said, See you not seduced, for many vvil come in my name, saying that I am he: and the time is at hand, goe not therefore after them. † And when you shall hear of vvarres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. † Then he said to them, Nation shall rise against nation, and kingdom against kingdom. † And there shall be great earthquakes in places, and pestilences and famines, and terrors from heaven, and there shall be great signs. † But before all these things they shall lay their hands vpon you: and persecute you delivering you into synagogues and prisons, dragging you to kings and presidents for my name. † And it shall happen vnto you for testimonie. † Lay vp thisthethore in your harres, not to premeditate how you shall answer. † For I vvil give you mouth and vwisdom, which all your adversaries shall not be able to resist and gainsay. 
† And you shall be delivered vp of your parents and brethren, and kinsemen and friends: and they vvil put to death of you. † And you shall be odious to all men for my name: † and a haire of your head shall not perish. † In your patience you shall possesse your soules. † And when you shall see Hietufalem compassed about vvith an armie: then know that the desolation thereof is at hand. † Then they that are in levryrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. † For these are the daies of vengeance, that all things may be fulfilled that are written. † But vvo to them that are vvith childe and that giue sucke in those daies. For there shall be great affliction vpon the land, and vwrath on this people. † And they shall fall by the edge of the sword: and shall be led captive into ar nations. And Hietufalem shall be troden of the Gentiles: till the times of nations be fulfilled.

† And there shall be signes in the sunne and the moone, and the starnes: and vpon earth disstress of nations, for the confusion of the sound of sea and waves, † men vvithering.
ring for fear and expectation, what shall come upon the whole world, for the powers of heaven shall be moved: and when they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, looke vp and lift vp your heads: because your redemption is at hand. And he spake to them a similitude. See the figtree and al trees: When they novv budde forth fruite out of them selues, you know that summer is nigh. So you also when you shall see these things come to passe, know that the kingdom of God is nigh. Amen I say to you, that this generation shall not passe, till al be done. Heaven and earth shall passe: but my words shall not passe.

And looke vvel to your selues, lest perhaps your hartes be overcharged with surfeiting and drunkenes and cares of this life: and that day come vpon you suddenly. For as a snare it come vpon al that sit vpon the face of al the earth: Watch therefore, praying at al times, that you may be accounted vvorthie to escape al these things that are to come, and to stand before the Sonne of man. And the daies he was teaching in the temple: but the 37 nightes going forth, he abode in the mount that is called Olivet. And al the people in the morning vvent vnto him in the temple to heare him.

ANNOTATIONS

Chap. XXI.

Of her penurie.) To offer or give almes of our superfluites, is not so acceptable nor meritorious, as to beflow some of that which is of our necessarie provision, and which we may hardly spare from our selues: for, that procedeth of greater zeale, evil, and intention, which be more respected of God then the substance of the gift.

Chap. XXII.

Tudus doth sell him to the temuels. After the old Paschal, he giveth to his discipels the bread of life in a mysterical sacrifice of his body and blood, for an everlasting commemoration of his Passion. He courteously admonisht the treasour. Against their ambitious contention he striweth them that the majoritie of any among them in this world is for their fortune, as his owne also was: and howe he wil exalt them al in the world to come: foretelling Peter the singular privilege of his faith never failing, and his three negations; and how they shall al now be put to their justitie. And that night after his prayer with a treasuring of blood, he taketh of the better men, Tudus being their captain: yet showeth them both by miracle and word, that they could doe nothing ouste but by his owne permission. Then in the sheepe Priester house he was strike denied of Peter. Shamefully abused of his keepers, and in the morning unjustly condemned of their Council, for confessing himself to be the Sonne of God.
And the seditious day of the Azymes approached, which is called Pasche: and the cheefe Priests and the Scribes sought how they might kill him: but they feared the people. And Satan entered into Judas that was surnamed Iscariote, one of the Tzvelue. And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. And they were glad, and bargained to give him money. And he promised. And he sought opportunity to betray him apart from the multitudes.

And the day of the Azymes came, wherein it was necessary that the Pasche should be killed. And he sent Peter and John, saying, Go and prepare vs the Pasche, that we may eat. But they said, Vvhere wilt thou that we prepare it? And he said to them, Behold, as you enter into the citie, there shall meete you a man carrying a pitcher of vwater: follow him into the house into vvhich he entreth, and you shall say to the good man of the house, The Maitster faith to thee. Vvhere is the inne vvhere I may eate the Pasche vwith my Disciples? And he shall shew you a great refectorie adorned: and there prepare. And they going, found as he said to them, and prepared the Pasche.

And when the house was come, he sate downe, and the Tzvelue Apostles with him. And he said to them, Vvith desire I have desired to eate this Pasche vvith you before I suffer. For I say to you, that from this time I vsil not eate it, til it be fulfilled in the kingdom of God. And taking the chalice he gave thankes, and said, Take and deuide among you, for I say to you, That I vsil not drinke of the generation of the vine, til the kingdom of God doe come.

And taking bread, he gave thankes, and brake: and gave to them, saying, THIS IS MY BODY VVHICH IS GIVEN FOR YOU. Do this for a commemoration of me. In like maner the chalice also, after he had supped, saying, THIS IS THE CHALICE THE NEW VVES TAMENT IN MY BLOVD, VVHICH SHALL BE SHED FOR YOU.

But yet behold, the hand of him that betrayeth me, is vwith me on the table. And the Sonne of man in deedeth
goeth according to that vvhich is determined: but yet vvo to
that man by vvhom he fhall be betrayed. † And they began 23
to quefion among them felues, vvhich of them it should be
that should doe this.

†* And there fel alfo a cōtention betweene them, vvhich 24
of them seemed to be greater. † And he faid to them, The 25
kings of the Gentiles ouerrule them: and they that haue
povere vpon them, are called beneficial. † But you not fo: 26
but he that is the greater among you, let him become as the
younger: & he that is the leader, as the waiter. † For which is grea-
ter, he that fitteth at the table, or he that miniftreth? is not he
that fitteth? but I am in the middes of you, as he that miniftreth:
†& you are they that have remained vwith me in my reftations. 28
† And I dispose to you, as my father disposed to me, a kingdō: 29
that you may eate & drinke vpon my table in my kingdom, 30
& may sit vpon thrones, judging the twvelve tribes of Israel.

† And our Lord faid, "Simon, Simon, behold Satan hath 31
required to have you for to lie as vvheate: † But I 32
have prayed for thee, that thy faith faile not:
and thou once conuetted, confrme thy brothren. † Vvhio 33
faid to him, Lord, vwith thee I am ready to goe both into pri-
son and vnto death. † And he faid, * I fay to thee, Peter, the 34
cocke that hath not crovv to day, vtil thou denyie thrice that thou
knowvest me. † And he faid to them, Vvhien I fent you 35
* vwithout purse and fkippe and shoes, did you lacke any
thing? But they faid, Nothing. † He faid therefore vnto them, 36
But nogv he that hath a purse, let him take it, likevwise also a
fkippe: and he that hath not, let him fee his cloate, and be a
svvord. † For I fay to you, that yet this that is vvritten, must 37
be fufilled in me, and vvith the vvicked vvvas he reputed. For thes
things that are concerning me, have an end. † But they faid, 38
Lord, Loe tvvo fvwvordes here. But he faid to them, It is
ynough. †* And going forth he vvvent according to his cu-
flsone into mount-Oliuet. And his Disciples allo folovvved
him. † And vvhen he vvvas come to the place, he faid to 40
them, Pray, let ye enter into tentation. † And he vvvas pul-
led away from them a stones caft: and kneeling he prayed,
† saying, Father, if thou vvilt, transferre vvhich this chalice from me. 42
But yet not my vvil, but thine be done. † And there appeared 43
to him an Angel from heaven, ftrengthening him. And being
in an agonie, he prayed the longer. † And his fweat became 44
45 as dropses of bloud trikling dovvne vpon the earth. † And 
vvhen he vvvas tisuen vp from praier, and vvvas come to his 
46 Disciples, he found them sleepeing for pensifenes. † And he 
laid to them, Vvhy sleepe you? arise, pray, left you enter into 
tentation.
† As he vvvas yet speaking, behold a multitude: and he that 
vvvas called ludas, one of the Tvvelue, vvvent before them, and 
approached to IEsVs, for to kiffe him. † And IEsVs laid 
to him, ludas with a kille doct thou betray the sonne of man?
† And they that vvere about him, seeing vvhat vvould be, 
said to him, Lord, Shal vve strike vwith the svword? † And 
one of them smote the seruant of the high Priest: and cut of 
his right ear. † But IEsVs ansvvering, said, Suffer yee thus 
farre, And vvhen he had touched his ear, he healed him.
† And IEsVs said to them that vvere come vnto him, the 
cheefe Priests, and magistrates of the temple, and aunctiers, 
As it vvere to a theefeare you come forth vvith svwords and 
clubbes? † Vvhen I vvvs daily vvith you in the temple, you 
did not lay handes vpon me, but this is your house, and the 
power of darkeness:
† And apprehending him, they led him to the high Priestvs 
house: but Peter followed a farre of. † And a fire being kin-
dled in the middes of the court, & they sitting about it, Peter 
vvas in the middes of them. † Vvhom vvhen a certaine 
vvenche laev sitting at the light, and had beheld him, he 
said, This fellow, also vvvas vvith him. † But he denied him, 
saying, Vwman, I knovv him not. † And after a vvile a 
another man seeing him, said, And thou art of them. But Peter 
said, O man I am not. † And after the space as it vvere of one 
hoare, a certaine other man affirmed, saying, Verely this 
fellow also vvvas vvith him. for he is also a Galilæan. † And 
Peter said, Man I knovv not vvhat thou fayest. And incontinent 
as he vvvas yet speaking, the cocke crevv. † And our 
Lord turning looked on Peter. And Peter remembred the 
svword of our Lord, as he had said, That before the cocke 
crevv, thou shalt thrise denie me. † And Peter going forth 
doore, vvpept bitterly.
† And the men that held him, mocked him, beating him.
† And they did blindfold him, and smote his face. And they 
asked him saying, Prophecie, vvho is it that smote thee?
† And blaspheming many other things they said against him.
† And when it was day, there assembled the ancients of 66 the people and chief Priests and Scribes, and they brought him into their counsels, saying, † If thou be Christ, tell us. And 67 he said to them, ‘If I tell you, ye will not believe me; if I ask you, ye will not answer me, nor dimiss me. † But from 69 henceforth the Sonne of man shall be sitting on the right hand of the power of God. † And they all said, Art thou 70 then the Sonne of God? Vwho said, You say that I am. † But they said, What neede vve testimonie any further? For 71 our selues have heard of his owyne mouth.

ANNOTATIONS

The old Paschal easteath and a new is instituted.

15. With defire I have defired. This great desire he had to eate this Paschal lambe, was not for it selfe, which he had celebrated many yeares before; but because he meant immediately after the Paschal of the Law was sacrificed & eaten, to instituted the other new Paschal in the oblation and eating of his owne body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law eating, 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.

17. Taking the chalice. This chalice according to the very evidence of the text itself also, is not the second part of the Holy Sacrament, but that tolemne cuppe of vvinch belonged as a libation to the offering and eating of the Paschal lambe, which being a figure specially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more; yet it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And by this place it seemeth very like that the wordes in St. Matthew, I will not drink of the fruit of the vine any more (v. 26), 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.

19. This is my body. Although the text saith it is bread, yet it is the body, according to his wordes, let faith confirme this. Judge not by sight, after the wordes of our Lord let no doubt rise in thy minde. Cyril. mystag. 4. Of the verisme of flesh and blood there left no place to doubt: by the profession of our Lord himself and by our faith in the Saviour, and our faith in the discourse, is this not the truth? To them be it vnris, which deny Jesus Christ to be the true God. Hilari. li. 8 de Trinit.

Chrift sacrificed his body and blood in Sacrament at his supper.

19. Which is given. As the former wordes make and proue his body present, to these wordes quodque de plano signifie, that it is present as given, offered or sacrificed for vs and being vstered in the present sense, it signifieth not only that it should afterward be given or offered on the Cross, but that it was then also in the Sacrament given and offered for vs. Whereby it is insuuccesly proued that his Body is present as an hoff or Sacrifice; and that the making or confecting thereof of mult needs be Sacrificing. And therefore the holy Fathers in this lene call it a Sacrifice, Nofen. orat. 1. de refer. Et fer. et de Pasch. Hebraeis 1.2. in leges. c.8. Gregor. 106 in Evang. et Dial. lii. c.29. Cyril. Hier. mystag. 3. Dionys. Ecl. hier. c.1. Ignat. ep. ad Smyrn. insulinae. dial. enum. Eph. episc. med. 1. rim. c.2. 54. Cyril. A. et al. Tert. de cult. fam. et adv. or. 13. Epip. ep. ad Castil. et Can. Bo. Euseb. Demonst. Evang. c. 40. lex. anast. Orat. c.28 cont. garland. Christ. hist. ii. in 26 Mat. et li. 8. de Sacrif. Ambros. li. de Sacrosanct. et de. Ath. et. c. 28. Office. c. 44. Hier. epi. ad Helvidium. et ad Evang. c. 46. of. Apoll. ep. salut. c. 32. et als. epis. Galls. annos. in 2 Hier. et Primafox. Cont. Novi. i. can. 13. Ephes. ad Don. 36. Const. Canitans. c. 3. Nolos. ai. 6. 60. 2. Lateran. Confess. Flar. Trid.

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

15. Doe this. In these wordes the holy Sacrament of Order is instituted, because power and commission to doe the principal acts and work of Priests, is given to the Apostles, that is, to doe that which Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that have need of Sacrifice, and to give it to be eaten as Christ body sacrificed, to all faithful. For as the Paschal lambe was first Sacrificed, and then eaten: so was his body: and thus to doe here giuen commission and authoritie to the Apostles, and to all Priests which be
CHAP. XXII.

ACCORDING TO S. LUKE.

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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 lively representation, exemplar, and forme of his Sacrifice upon the cross. Of which one oblation on the cross, not only all other sacrifices of the Law were figures, but this also: though this in more high, myfical, and marvinal forme than any other, in that Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts, but in this of the new Testament, his body visibly signified on the cross, and in his behalf and of his sacrament immolated in the Sacrament, and with the best forms of bread and wine, is most nearly & perfectly resembled: and therefore this is most properly commemorative, as most neatly expressing the very condition, nature, efficacie, form, and substance of that on the cross. For which the holy fathers call it the very same sacrifice (though in other maners) which was done on the cross, as if the same thing, that is offered in the Sacrament, and on the cross. Whereby you see the pertinency of the Protellists or their ignorance, that thencefore not to be Christ's body, because it is a memonon of his body, or a figure of his body upon the cross: nor to be a true sacrifice, because it is a commemorative sacrifice, for as the thing that more truly, nearely, and truly resembles or represents, is a better figure then that which is but of so this his body in the Sacrament, so more perfectly a figure of Christ's body & sacrifice, then any other. Christ himself, the Sonne of God is a figure and character of his fathers person, being yet of the self same substance, and Christ's body transfused on the holy Mount, was a figure and resemblance of his person glorified in heaven. Even so is his body in the Sacrament to a faithful man that knoweth by his beleue grounded on Christ's own word, that in the one forme is his body, in the other his blood, the most perfect representation of his death that can be. As for the sacrefice, it is not a lethe true Sacrifice, because it is commemorative of Christ's Passion: then though of the old Testament: wherefore the lefte true, because they yere prefigurative, for that is the condition annexed to a Sacrefice of every Body, to represent Christ's Passion.

20. The new Testament in my blood.) Moses tooke the blood of the first sacrifice that was made after the going of the Law Exod. 20. and with blood confirmed the testament and compact between God and his people, and so dedicated the old Testament, which without blood (as in S. Paul) was not dedicated. Moses put that blood also into a flasde pece, and sprinkled it with the blood, &c. with the same, &c. said their formal wordes, This is the blood of the compact & the testament. This is the blood of the testament which God hath delered unto you. Vnto all which, Christ in this act the second part of this his sacrifice, in every of the Evangelists most clearly alludeth, expressing that the new Testament is begonne and dedicated in his blood in the Chalice, no lethe then the old was dedicated, beginne, and ratified in that blood of graces contained in the gobles of Moses, with which his owne blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the wordes of Moses, and saying, This is the Chalice the new Testament &c. which the other Evangelists speake more plainely, This is my blood of the new Testament. By all which it is most certaine, that Christ's blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice the altar confirme the external religion and proper seruice of the new Testament, no lethe then the fourtene sacrifice of the old Law did confirme in the sacrifices of the fanie. For though Christ's sacrifice on the cross and his blood shed for vs be the general price, redemption, and satisfaction for vs all, and is the last and perfect sealing of confirmation of the new law and Testament yet the seruice and Sacrifice which the people of the new Testament might referre vs, could not be thase violent action of the Cross, 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 all the benefits of his Passion vnto vs.

21. Which shall be (he said.) It is much to be obtained, that the relation which, in these wordes is not governed or ruled (as some would perhaps thinke) of the nowe blood, but of the word or chalice. Which is most plaine by the Greeke, Which taketh away all asalilations and faults from the Protellists, both against the real presence and the true Sacrificing. For it sheweth euently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth the present tense) and not only as upon the cross. And therefore as it followeth the clear, incomming, that it is no base figure, but his blood in deed to, to enluminate, that it is a sacrifice, and propiciatorie, because the chalice (that is the blood contained in the chalice) is shed for our sines. For all that know the manner of the sacrificers knowledge, at least that this, Blood to be shed for sinne, is to be sacrificede for propiition or for pardon of sinne. And this text prooth thereby also this, that Beza and his hypocrites, to whom it is here applicate, cannot apply it to the blood of Christ, which so many other Evangelist, and he that is the second, and the only Evangelist, is the one that is written in the Apostile's Greeke, and is in the present tense, and not in any manner upon the cross. And therefore it is false, that it can be truly said either of the chalice it selfe or of the contents thereof: which is indeed to give the lie to the blessed Evangelist, or to deny this to be Scripture. So either is the Scrip-


Peters faith shall never fail.

The Romane faith of Peters successors can not fail.

Popes may erre, personally, not judicially or de fuituitu.

The learned fathers fought to Vickars that made S. Bernard seek to Innocentius the third; S. Augustine and the Bishops of Africa for the restitution of the B. of Rome to Innocentius the first; and to Celasius, &c. 90. 92. S. Chr. forsonme to the said Innocentius; for the Pope in his time ep. 57. S. Hieroc to Darnalus ep. 57. 58. to s. but it was the prerogative of their Office and higher degree of Vudion, and Christs ordinance, that would have al Apolphys and Paffon in the world, for their confirmation in faith and Ecclesiastical regimen, depend on Peter. The lacke of knowledge and humble acceptance of which Gods prudence, that is, one is not honoured and obeyed of all the brothohed, is the cause of all Schistines and Herefises, faith S. Cyprian. A point of such importance, that all the Twelve being in Apolphys like, Christ would yet for the better keeping of truth and truth, have one to be head of them all, that a head being once appointed, occlusion of Schistines might be taken away, faith S. Hierom.


CHAP.
AND all the multitude of them rising vp, led him to Pilate. ¶ And they began to accuse him, saying, Vve haue found this man subuer-
ing our nation, & prohibiting to giue tributes to Cæsar, and saying that he is Christ the king.

¶ And Pilate asked him, saying, Art thou the king of the Ievvves? But he anfwered, Thou fayeft. ¶ And Pilate said to the cheefe Priests and multitudes, I finde no caufe in this man. ¶ But they were more earneft, saying, He stirreth the people teaching through out al Ievvrie, beginning from Ga-

¶ But Pilate hearing Galilee, asked if the man were of Galilee. ¶ And when he understand that he vvas of Herods iurisdiction, he sent him backe to Herod, vwho vvas also him self at Hierusalem in those daies.

¶ And Herod seeing Iesus, 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 him. ¶ And he asked him in many wvordes. But he anfwere-

¶ And there stoode the cheefe Priests and the Scribes constantly accusing him. ¶ And Herod vvith his armie set him at naught: and he mocked him, putting on him a vwhite garment, and sent him backe to Pilate. ¶ And Herod and Pilate vvere made frenedes that day, for before they were enemies one to an other.

¶ And Pilate calling together the cheefe Priests and magis-

¶ said to them, You have presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no caufe in this man of those things vwherin you accuse him. ¶ No, nor Herod neither, for I sent you to him, and behold, nothing vvorste the of death is done to him. ¶ I vvil chaften him therefore and di-

¶ And
And he of necessity had to release unto them upon the 17th feast day, one. But the whole multitude together cried out, 18 saying, Dispatch him, and release vs Barabbas. v who 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 Iesus. But they cried againe, saying, Crucifie, crucifie him. 21 And he the third time said to them, Vvhy, vwhat eall hath 22 this man done? I finde no cause of death in him. I will correct him thersore and let him goe. But they vvere instant vwith 23 loude voices requiring that he might be crucified. And their voices preuailed. And Pilate adjudged their petition 24 to be done. And he releaved unto them him that for murder and sedition had been cast into prison, vvhom they demanded: but Iesus he delivered to their pleasure.

And when they led him, they toke one Simon of Cyrene coming from the countrie: and they laid the crosse vpon him to carie after Iesus. And there folowved 27 him a great multitude of people, and of vvomen vvhich bevvailed and lamented him. But Iesus turning to 28 them, said, Daughters of Hierusalem, veepen not vpon me, but vvepee vpon your selues, and vpon your children. For behold the daies shall come, vvhervne in they vvil say, Blessed are the barren, and the vvombes that haue not borne, and the pappes that haue not gotten sucke. Then shall they begin to say 30 to the mountains, Fal vpon vs: and to the hilles, Cauer vs. For if in the 31 greene wood they doe these things, in the drie what shall be done?

And there vvere led also other tvvo malefactours vvth him, to be executed. And after they came to the place 33 which is called Calvarie, there they crucified him: and the theeves, one on the right hand, and the other on the left. And Iesus said, Father, forgiue them, for they know not vvhat they doe. But they deuiding his garments, did cast lottes.

And the people stood expecting, and the princes vvth them derided him, saying, Others he hath saued, let him save himself, if this be Christ, the elect of God. And the souliars also mocked him comming to him, and offering him vinegar, saying, If thou be the king of the Jews, save thy self. And there vvas also a superscription vvenuen 38 ouer him in Greeke, and Latine, and Hebreu letters: This
CH. XXIII. ACCORDING TO S. LUKE.

39 IS THE KING OF THE JEVVES. † And one of those theuces that were hanged, blasphemed him, saying, If thou be Christ, saue thy self, and vs. † But the other answering, rebuked him, saying, Neither dost thou seare God, wheres as thou art in the same damnation? † And we in deed justly, for we receive vvorthe of our doings: but this man hath done no evil. † And he said to IESVS, Lord, remember me vven 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 was almost the sixt houre: and there was made darkenesse vpon the vvhole earth vntil the ninthe houre. † And the sunne vvas daikened: and the veile of the temple vvvas rent in the middes. † And IESVS v cried vvith a loude voice, said, Father, is it thy handes I commend my spirit. And saying this, he gave vp the ghost.

47 † And the Centurion seeing that vvich vvas done, glori-ied God, saying, In deed this man vvas iuft. † And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. † And his acquaintance stode a far of: and the vvomen that had followed him from Galilee, seeing these things.

50 † * And behold a man named Ioseph, vvich vvas a le- natour, a good man and a iuft, † he had not consented to their counsel and doings, of Arimathæa a citie of Ievvrie, vvho also him self expected the kingdom of God. † This man came to Pilate, and asked the body of IESVS. † And taking it downe, vvrapped it in swindon, and laid him in a monument hevved of stone, "vvhberein neuer yet any man had been laid. † And it was the day of Parasceue, and the Sabbath drew neere. † And the vvomen that were come with him from Galilee, followyng after, "saw the monument, and hovyng his body was laid. † And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

ANNOTATIONS CHAP. XXIII

54 Forgive them.) A perfect example of charitie in our Saviour prouyng for his crucifers, vvvhich the breff art. S. Steven did folow,ATH. † : and the prayers of both were heard: Christ: prays taking effect in the Centurion and others, Stevens in Paul.
THE GOSPEL

CHA. XXIII.

The good news.

In Paralip. Thou shalt not hereupon differ thy conversion or amendment, presuming of grace at the first hour of thy life, nor look to have salvation by faith and confession of Christ without good works, nor to go straight to heaven without satisfaction, penance, or punishment for thy former sins and life spent, nor challenge security and certain knowledge of thy salvation. For this good thouceseage is not common, but a rare example of mercies and prerogative, but for the first hour, learn only not to despair, though thou hast been ill to the last moment of thy life, for the second, that faith, hope, and charity, repentance, and good will be sufficient, and good works not required, wherefore for want of time and opportunity they cannot be had. For the third, that Christ gave to this happy man for his zealous confession of him and reproaching his fellow, not only remission of his crimes, but also by extraordinary grace, a pardon of all penalties and satisfaction due either in this life or the next for the same. Such as the holy Church by his example and consolations gateth pardons also to some of her zealous children, of all punishment due for their offenses, and such go straight to heaven. Lastly, that every one hath not all clemency of his salvation as this man had, and therefore cannot be so sure as he was.

Wherein never, as in the world one was concluded before nor after him, so in this world none was laid before nor after him. Whereupon, the same of God's providence, this Joseph no less abasing afterward to be buried in it, then the other Joseph from copulation with the mother of our Lord, S. Aug. Was.

Saw the monument. Thus good women of great devotion observed the Sepulcher for the honour of the holy body. Whereupon the devotion of faithful folkke watching and visiting on Good-Friday and Easter day the Sepulcher made in every chamber of the sepulcher, in every chamber of the sepulcher, as being the Eucharist for our Lord's resurrection, and that the holy Ghost confirmed them, so and so ascended into heaven.

CHAP. XXIII.

EASTER DAY.

That is, said after the Sabbath, which is dominica, our Lords day, wherein he arose, for the vse is divided into the Sabbath and the next day of the Sabbath. And the Apostles (C. Cor. 16, 1) commanded a collection of money to be made on the first of the Sab.

ND in the first of the Sabbath very early they came to the monument, carrying spices which they had prepared. And they found the stone rolled back from the monument. And going in, they found not the body of our Lord IESVS.

And it came to pass, as they were astonied in their mind at this, behold two men stood beside them in glittering apparel. And when they feared and cast down their countenance toward the ground, they said unto them, Why seek ye the living with the dead? He is not here; but is risen. Remember how he spake to you, when he yet was in Galilee, saying, * That the Sonne of man must be delivered into the hands of sinners and be crucified, and the third day rise again. And they remembered his words. And going backe
backe from the monument, they told al these things to those
eleven, and to all the rest. ¶ And it was Marie Magdalene,
and Ioane, and Marie of James, and the rest that were with
them, which said these things to the Apostles. ¶ And these
words seemed before them as dotage, and they did not bele-

Sec. 10, 11.

But Peter rising vp ranne to the monument: and stou-
ping downe he saw the linnen clothes lying alone, and
gone away marueiling with him self at that which was done.
¶ And behold, two of them went the same day into a
towne which was the space of sixtie furlonges from Hier-
usalem, named Emmaus. ¶ And they talked betwixt them
efues of al those things that had chauzted. ¶ And it came
to passe, while they talked and reasoned with them selues,
L e s v s also his self approching went with them. ¶ but
their cies were held that they might not knouz him. ¶ And
he said to them, What are these communications that you
conferre one with an other walking, and arce sa. ¶ And one
whose name was Cleophas, answrving, said to him, Art
thou only a stranger in Hierusalem, and hast not knouen
the things that have been done in it, these daies? ¶ To vwhom
he said, Vwhar things? And they said, concerning L e s v s of
Nazareth, vwho vvas a man a Prophet, mightie in worke
and wrode before God and al the people. ¶ And how
our chesee Priestes and Princes delicted him into condemna-
tion of death, and crucificed him. ¶ but vve hoped that it vvas
he that shoulde redeeme Israel: and now besides al this, to day
is the third day since these things vvere done. ¶ But certaine
vwomen also of ours, made vs afraid: vwho before it vvas
light, vvere at the monument, ¶ and not finding his body,
came, saying that they saw a vision also of Angels, vwho say
that he is alive. ¶ And certaine men of ours went to the
monument: and they found it so as the vwomen said, but him
they found not. ¶ And he said to them, O foolish, and sloven
of hart to beleue, in al things vwhich the Prophets have
spoken. ¶ Ought not Christ to have suffred these things,
and so to enter into his glory? ¶ And beginning from Moy-
seys and al the Prophets, he did interpret to them in al the
scriptures the things that vvere concerning him, ¶ And
they drew nigh to the towne vwherther they went:

Dd ij

The Gospel of 
Monday in Eas-
ter Weeke.
him, saying, Tarie v vvth vs, because it is sovahd night, and
the day is now fane spen. And he went in vvth them.
† And it came to paspe, vvwhile he sate at the table vvth them, 30
he tooke bread, and blessed and brake, and did reach to them.
† And their cies were opened, and they keene him: and he 31
vanit hed out of their sight. † And they laid one to the other, 32
V was not our hart burning in vs, vvwhiles he spake in the vway,
and opened vnto vs the scriptures? † And rising vp the same 33
houre they went backe into Hierusalm: and they found the
eleuen gathered together, and those that were vvth them,
† laying, That our Lord is siffen in deede, and hath appeared 34
to Simon. † And they tolde the things that were done in the 35
vway: and how they keene him in the breaking of bread. †

† And vvwhiles they spake these things, Ies v s stoode 36
in the middes of them, and he saith to them, Peace be to you:
it is I, fera not. † But they being troubled and fFricted, 37
imagined that they saue a sprrt. † And he said to them, Why 38
are you troubled, and cogitations arise into your harts? † See 39
my handes, and fecte, that it is I, my self, handle, and fee: for a
sprrt hath not flesh and bones, as you see me to haue. † And 40
when he had shewd his, he shewd them his handes and fecte.
† But they yet nother uncleeing and maruelling for joy, he said, 41
Hawe you herhe any thing to be eaten? † But they offred him 42
a piece of fish broiled, and a home combe. † And vvhen he 43
had eaten before them, taking the remaines he gue to them.
† And he said to them, These are the vvordes vvwhich I spake to you vvhen I was yet vvth you, that al things must
be fulfilled, vvwhich are vvritten in the law of Moses, and
the Prophets, and the Pfalme, of me. † Then he opened 45
their understanding, that they might understand 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, a beginning from
Hierusalm. † And you are vvitnefes of these things. † And 48
I send the promes of my Father vpon you: but you, tarie in 49
the crei, til you be endued vvth povver from high.
† And he brought them forth abrode into Bethania: and so
lifting vp his handes he blessed them. † And it came to st
paspe, vvwhiles he " blessed them, he departed from them, and
vyas caried into heaven. ♢ And they adoring vent backe
into Hierusalem with great joy: ♢ and they were alvaies
in the temple praising and blesting God.

A N N O T A T I O N S
C H A P. XXIII.

10. Took bread.) The Fathers in divers places take this to be meant of the B. Sacrament.

16. Tenement to be preached.) He thieved them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church, as, or unaectual where it should begin, to wvit, at Hierusalem: and how farre it should goe, to wvit, to adations: Church that he might not suffer vs (saith S. Augustine) to err neither in the bridegrome nor in the bride.

26, 24. Blessed them.) Christ our high priest, * prefigured specially therein by Melchisedec, often Christ blessed gave his blessing to his softimes by wordes, as, Peace be to you. somtimes he impoiting his handes: diuers waies, and now here by lifting vp his hands over his Disciples as it were for his farewell. In what sorte, the Scripture doth not express, but very like it is in forme of the crosse, as Iacob the Patriarch blessed his nepheves to signification of Christs benediction, or now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers which call it an ancient tradition) vid that signe for an external note of benediction. Yea S. Augustine faith (in Pl. 30 Conc. 3) that Christ himself not without cause would have his signe to be fixed in our foreheads as in the same of Christs fathers, that a Christian man shoule not be ashamed of the reproche of Christ, and that some can a Christian man ye rather to bless him selfe for others, then that which was dedicated in Chriets death, and is a convenient memorial of the same How-Howeuer it be, that the Bishops and Priests of Gods Church bless with an external line, no man can reprehend, being warrantied by Christs owne example and action.
THE ARGUMENT OF
S. IOHNS GOSPEL.

Johns Gospel may be divided into foure partes.

The first part is, of the actes of Christ before his solemnne mani-

fesition of himselfe, while John Baptif was yet baptizing:

Chap. 1. 2. 3. 4.

The second, of his Aitesse in Iurie (having nowe begunne his so-

lemne manifestation in Galilee, Mat. 4.12) the second Easter or Pasch of his pre-

aching : Chap. 5. For of the first pasch, we had in the first part, chap. 2. 13: And

the pasch of the Jews was at hand. And that feast whereof we have in this

second part, chap. 5. 1: After this there was a festiall day of the Jews, Iren. li. 2.

is thought of good. Authors, to be the feast of Pasch.

The third part is, of his Aitesse in Galilee, and in Iurie, about the third Pasche,

and after it: Chap. 6. 10 to the 12. For forwe have chap. 6. 4: And Pasch the festiall
day of the Jews was at hand.

The fourth part is of the fourth pasch (which we have in the end of the

chap. 11. 55: And the pasch of the Jews was at hand) that is to say, of the


By whiche division it is manifest, that the intent of this Evangelist

writing after the other three, vV懈e, to omit the Aitesse of Christ in Galilee, because the other

three had written them at large: and to reporte his Aitesse done in Iurie, vV懈e

they had omitted.

And this be doth, because Iurie with Hierusalem and the Temple, being the

principal parte of the Country, there abode the principal of the Jews, both for

authoritie, and also for learning in the lawe or knowledge of the Scriptures. and

therefore that was the place, where our Lord Invs was finding in the Head is selfe

and in the Leaders of the reft, such wilfull obstinacie and desperate resistanse, as the

Prophets had foretold, did by this occasion, much more plainly then in Galilee, both

say and proue, at sundry times, even every yeare of his preaching, himselfe to be the

CHRIST that had bene so promisde unto them, & expected of them: the same Christ to be not onely a man, as they imagined, but also the natural,

confubstantial, or coeternal Sonne of God the Father, vV懈e no vV懈e had sent him.

There fore these were the vV懈es and resolves that formed best the purpose of this Evangelist, being to shewe the glorious excellence of this person Invs: that thereby

the Gentils might see, how vertuously Hierusalem & the Jews were reprobabed,

who had refusid yeare crucifid such an one: and how vV懈e & to their owne fal-

nation themselves might doe, to receive him and to beleue in him. For thus to have

bene his purpose, him selfe declareth in the end, saying: These are written,

that you may beleue that Invs is Christ the Sonne of God, and that beleuing, you may haue life in his name.

And herespon it is, that S. Hierome vV懈eth thus in his life : Iohn the

Apostle, whom Invs loued very much, the boone of Zebedee,

the brother of James the Apostle, whom Herod after our Lords Pas-

sion
sion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretics, and especially against the assertion of the Ebionites then rising, who say that Christ was not before Marie. Whereupon also he was compelled to utter his Divine Nativitie. Of his three Epistles, and of his Apocalypse, he be said in their own places.

It foloweth in St. Hierome, that in the second persecution under Domitian, fourteen years after the persecution of Nero he was exiled into the isle Patmos. But after that Domitian was slain, and his acts for his passing cruelty repealed by the Senate, under Nerua the Emperor he returned to Ephesus, and there continuing unto the time of Traiane the Emperor, he founded and governed at the Churches of Asia, and worn with old age, he died the three-score and eighth year after the Passion of our Lord, and was buried besides the same citec.

Whose excellencie the same holy Doctor thus breifly describeth. li. i. Aduers. Iouinianum.

ON the Apostle, one of our Lords Disciples, whom he was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is a more loved of our Lord, and a 10. 13, 23, 14.

I choypon the breast of the savior; and that which Peter durst not aske, he deirectly him to ask; and after the resurrection, when Marie Magdalene had reported that our Lord was risen againe, both of them came to the Sepulchre, but he came thither first; and when they were in the sepulchre and saw the Lord, he said the Lord, is it thine Apostle, and Evangelist, and Prophet: an Apostle, because he wrote to the Churches as a Master: an Evangelist, because he compiled a booke of the Gospel, which (except Matthew) none other of the twelve Apostles did: a Prophet, for he saith in the isle Patmos, where he was banished by Domitian the Emperor for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reported, that at Rome being cast into a barrel of hot boiling oil, he came forth more pure and fire therin, then he went in. Toa and his Gospel is self much different from the rest. Matthew beginneth to write as of a man: Mark, of the prophetic of Malachie and Ezechiel: Luke of the Priesthood 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 calf, because of the Priesthood. But John as an Eagle saith to the things on high, or mounteth to the Father him self, saying: In the beginning was the Word, and the Word was with God, and God was the Word. Thus far St. Hierome.

Upon this Gospel there are the famous commentaries of S. Augustine called Tradatus in Euangelianum. Ioan. to. 9. and twelve bookes of S. Cyril's commentaries.
THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

The 1 parte: The actes of Christ before his manifestation, whilst John Baptist was yet baptizing.

The Gospel at the third Maife vp6 Christmas day, and every day at the end of Maife.

In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him: and without him was nothing made, that was made. In him was life, and the life was the light of men: and the light shined in the darkness, and the darkness comprehended it. There was a man sent from God, whose name was John. This man came for testimonie: to give testimonie of the light, that all might believe through him. He was not the light, but to give testimonie of the light. It was the true light, which lighteneth every man that commeth into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. He, not of blood, nor of the blood of man, but of God are born.

And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth).
ACCORDING TO S. JOHN.

15 veritie. † John giueth testimonie of him, and crieth saying, This was he of whom I spake, He that shall come after me,
16 is made before me: because he was before me. † And of his fulnes al vve haue receiued, and grace for grace. † For the law vvas given by Mowys: grace and veritie vvas made
18 by Iesus Christ. † God no man hath seen at any time: the only-begotten Sonne vvhich is in the bosome of the father, he hath declared.
19 † And this is Iohns testimonie, vvhich the Ieuvses sent from Hierusalem Priestes and Leuites to him, that they shoule aske him, Vwho art thou? † And he confesssed, and did not denie:
21 and he confesssed, That I am not CHRIST. † And they asked him, Vvhat then? Art thou * Elias? And he said, I am not.
22 Art thou : : : the Prophet? And he answered, No. † They said therefore vnto him, Vvho art thou, that vve may giue an answer to them that sent vs? vvhatis fairest thou of thy self?
23 † He said, I am the voyce of one crying in the desert, make straight the way of our Lord, as Elias the Prophet said, † And they that vvere sent,
24 vvere of the Pharisees. † And they asked him, and said to him, Vvhy then doest thou baptize, if thou be not Christ, nor
25 Elias, nor the Prophet? † Iohn answered them, saying, * :: : I baptize in vwater: but there hath stood in the middes of you
26 vvhom you knovv not. † The same is he that shall come after me, that is made before me: vvhose lachet of his shoe I am
27 not worthe to vnloose. † These things were done in Bethania,
28 beyond Iordan, vvhich Iohn vvas baptizing. †
29 † The next day Iohn saw Iesus coming to him, and he said, Behold the lamb of God, behold him that taketh away the sinne
30 of the world. † This is he of whom I said, After me there commeth a man, vvhich is made before me: because he vvas before me. † And I knew him not, but that he may be
31 manifested in Israel, therefore came I baptizing in vwater. † And Iohn gave testimonie, saying, That I saw the Spirit descending as a dove from heauen, and he remained upon him.
33 † And I knew him not: but he that sent me to baptize in vwater, he said to me, I vpo vvhom thou shalt see the Spirit descending and remaining upon him, he is that baptizeth in
34 the holy Ghost. † And I saw, and I gave testimonie that this is the sene of God. †
35 † The next day against Iohn stooode, and two of his disciples. † And beholding Iesus walking, he faith, Behold, the
36 Ec The Gospel vpo S. Andrewes ere.
the lambe of God. † And the twe Disciples heard him speaking, and they followed Iesus. † And Iesus turning, and seeing them following him, faith to them, "What seekest thou? Whoso said to him, Rabbi (which is called by interpretation, Master) vwher dost vwell thou? † He faith to them, 39 Come and see. They came, and saw where he abode and they taried with him that day: and it was about the tenth hour. † And Andrew the brother of Simon Peter was one of the 40 who that had heard of John, and followed him. † He findeth first his brother Simon, and faith to him, Whve heave found Messias, which is being interpreted, Christ.

And he brought him to Iesus. And Iesus "looking upon him, said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is interpreted, Peter. † On 43 the morrow he vwould goe forth into Galilee, and he findeth Philippe. And Iesus faith to him, Folovv me. † And Philippe was of Bethsaida, the citie of Andrew and Peter.

† Philippe findeth Nathanael, and faith to him, Him whom 45 Moyse in the law, and the Prophets wrote of: Whve have found Iesus the sonne of Ioseph, of Nazareth. † And Na- 46 thanael said to him, From Nazareth can there be any good? Philippe faith to him, Come and see. † Iesus saw Nathanael comming to him, and he faith of him, Behold an Israelite in very deed, in whom there is no guile. † Nathanael faith to him, Howk knowest thou me? † Iesus answered and said to him, Before that Philippe did call thee, when thou wast under the figtree, I saw thee. † Nathanael answered, and saide to him, Because I said so unto thee, I saw thee under the figtree, thou beleeuest: greater then these things shalt thou see. † And he faith to him, † Amen Amen I say to you, You shall see the heaven opened, and the Angels of God ascending and descending, vpon the Sonne of man. 

ANNOTATIONS

CHA. I.

How God the Sonne is called the VVord. † Wav the Word.) The second Person in Trinitie which is the natural, one, and eternal Sonne of God the Father, it called the Word: not as the holy Scriptures or speeches of the Prophets and Apostiles (written and spoken by Gods commandement for the vvesting of his divine will towards man) be called his Word, but in a more divine, eminent, and ineffable sort, to expresse vs vs
CHA. I. ACCORDING TO S. JOHN.

vs in a fort, by a term agreeable to our capacite, that the Sonne of God is, and so from everlasting is home of God: the Father, as our prime content (which is our internal and mental word) is and influeth out of our intelligible, and made. This VV or D then, Sonne, or second Person in the holy Trinity, was and had his being then already, when other creatures (of what sort so ever) had but their beginning, and therefore can not be a creature, as many Heretikes before the writing of this Gospel thought, and as the Ariani after taught. And this first sentence of the Gospel not only the faithful, but the Platonikes did so admire (as S. Augustine wrote) that they wished it to be written in gold.

1. With God.) Because a man might say, If the VV or D were before any thing was created, where or how could he be? the Evangelist Preventing that carnal concept, faith first, that he was with God, where being dependeth not upon time, place, space, or upon other creatures, all which were made by him. Secondly, he giveth us to understand, that the VV or D hath his proper subsistence or personalitie independent from God the Father, whereby Sabelius the old Heretike is refuted, thirdly, here is illuminated the order of these two persons, one towards the other, so that, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute the blasphemy of Calvin, holding the second Person to be God, not as of God the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and sold at commandment.

10. God was in the VV or D.] Left any man upon the premises, which set forth the relation and dispensation of the second Person through the first, might think that the Father only was God, the Evangelist expressly teacheth, the VV or D to be God, for though the words seeme to lie otherwise (because we have of purpose avoided the elegance which the Evangelist himself observed in placing them so, and therefore they stand both in Græce and Latin) yet in deed the conclusion is thus, the VV or D was God, and (as in his first Epistle the same Apostle writeth) true God: let any man say (as the Ariani did) that he was God in deed, but not truly and naturally, but by common adoption or calling, as good men in the Church be called the sons of God. What wonderful wrangling and erasure the Ariani vted to avoid the evidence of this place, we see in S. Augustine li. de Dti. Chrift. c. 2. even such as the Protetants do, to avoid the like words.

Thu is my body, concerning the B. Sacrament.

1. By him.) Again, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the VV or D and Sonne. With God the Father, because by him al things were created. All things he faith, both visible and invisible, as Angels and all spiritual creatures. Whereupon it is evident also, that he him selfe is no creature, being the creator of all, neither is fame of his creation, being a descent of a thing, rather than a thing itself, and therefore neither of not by him.

2. He saith them perish.] Free will to receive or acknowledge Christ, and power given to men, if they will, to be made by Christ the Sons of God: but not forced or drawn otherwise by any necessity.

14. The Word made flesh.] This is the high and divine testimonie of Christes incarnation and that he vouchsaft to become man, for the acknowledgment of which inexplicable benefite and giving humbile thanks for the fame, al Christian people in the world by tradition of the Fathers prostrate them flames or kneele downe, when they heare it sung or said at the holy Mass, either in this Gospel or in the Crede by these words, ET HOMO FACTUS EST.

22. No man hath seen.] Never man in this mortality saw God: in the very shap and natural forme of the divine essence, but men see him only in the shape of visible creatures, or by which it pleased him so to shew him selfe to many diversely in this world: but never in such fort as when he stowed him selfe in the person of the Sonne of God, being made truly man and conversing with men.

23. The Spirit.] Here is an evident testimonie of the third Person in Trinity, which is the Holy Ghost: so that in this one Chapter we finde expressly against all Heretikes, Jewes, & Pagans, set forth the truth of the Churches doctrine concerning the whole Trinity.

Looking upon him.) This beholding of Simon, intimated Chrifts designation and preferring of him to be the chief Apostle, the Rocke of the Church, and his Vicar, and therefore upon that Chriftine prudence and intention he accordingly change 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 Grecke and Latines call him altogether by the Grecke word, Peter, which signifieth the selfe same thing, whereof S. Cyril faith, that our Saviour by foretelling that his name should no more now be Simon, but Peter, did by the word it self aplde signifie, that on him, as on a rocke and stone most fame, he would build his Church.

EE ij CHAP. II.
ND the third day there was a marriage made in Cana of Galilee: and the mother of Jesus was there. 

† And Jesus also was called, and his disciples, to the marriage. † And the wine failing, the mother of Jesus saith unto him, They have no wine. 

† And Jesus saith unto her, What have I to do with thee? my hour is not yet come. † His mother saith unto the servants, Whatsoever he saith unto you, do. † And there were set there of the water-pots made of stone, according to the purifying of the Jews; holding twenty or three thousand potts. † Jesus saith unto them, Fill the water-pots with water, And they filled them up to the brim. 

† And the steward of the feast did not entertain that Jesus had done these things. † And the steward of the feast calleth the bridegroom, And saith unto him, Every man saith the good wine first, and when men be well drunken, then doth he bring forth the bad wine: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested forth his glory; and his disciples believed on him. 

† After this he went down into Capharnaum unto himself; and his disciples, and his brethren, and his mother, remained there not many days. † And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem:

† And he found in the temple them that sold oxen and sheep and doves, and the bankers sitting. † And when he had made a whip of small cords, he bastained them al out of the temple, the sheep also and the oxen, and the money of the bankers he poured out, and the tables he overthrew. 

† And to them that sold doves, he saith, Take away from hence thine. 

THE GOSPEL.

CHAP. II.

At the request of his mother he works his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come.

Then in Jerusalem at Passover, being but one, and yet obscure, he throweth out of the temple most miraculously all the merchants. And being yet of the blind, he saitheth so long before, that they should kill him, but he roasteth againe the third day. Which also presomptuously would doe, but that he knowing their false hertes (though many believe in him) would not tarie among them.
According to S. John

these things hence, and make not the house of my father, a house of marchandise. † And his Disciples remembered that
it is written, The sacrifice and meat offering hath he eaten me. † The Levites therefore answered, and said to him, What signe doest thou show vs, that thou doest these things? † 1 Es 2:18 ansvvered and said to them, * Diffilue this temple, and in three days I will raise it.
† The Levites therefore said, In fourtie and sixe yeres was this temple built, and vvil thou raise it in three yeres? But he spake of the temple of his body. † Therefor vvil he was risen againe from the dead, his Disciples remembred, that he said this, and they beleued the scripture and the vword that
1 Es 2:19 I Es 2:23 I Es 2:24 I Es 2:25 I

ANNOTATIONS

CHAP. II.

1. I Es 2:19 alsterwas called.) By his vouchsaying to come with him to the Maniaghe, he appro
meth the circlome of the Faithfull in meeting at honest felles and recreations for maintenance of presence honou
rous, peace, and amie among themselves: he reproved the heretic of Tathan, Marioni, and such like condemning wedlocke: lastly (as S. Cyril saith) he sanctified and blest the Maniaghe of the Faithfull in the new Testamento, making a new creature in him, and discharging it of the multitude of malcontentes and disorderes wherein it was before. By which benediction the often diseases, remariges, and pluralities of women, and the women false substitution and imayris in that one, be restraited and reduce to the punitif inquisition, and so Chriustian maniage made a Sacrament. See S. John, de unst. & convent. li. 10. c. 21. et al. de adules, cour. c. 8.

3. They haver more cause.) Our Lady many vvvies understand that now the time approched of manifesting him selfe to the world by miracles and preaching, and nothing doubted but that he would now begin her xerqued, whereby we leame that Chrius ordinarily ghesched not his gasses, but humbly asked and requized thersunto, and that his mothers intercession is more then vulgaly essential, and that she denieth her nothing.

4. Whatsever he be sayes.) Because this speach is faire to diuers senses, we kepe the words of our text, left by unsayde in any English phrase, we might stresten the holy Gho
stis intention to longe sustaine in other not not intended, or not only intended, and to take away the choyce and inidifference from the reader, whereof (in holie Scripture specially) all Traslatours must keleware. Chrius then may meare here, what is that, woman, to me & thee being but thighs, that they want wife? as some intrepret, or (which is the more proper vis of that kind of speach is holy write) what have I to doe with thee, that, why should I haue respect to thy desire in this case? In matters touching my charge & the suspension of my father for preaching working miracles, and other gasses, it must be used to bech and bloud, which was a reflexion of our Lady of signifiance that she would not haue her in this or other things pertaining to Gods glorie or the good of men for the exacte Ixcret the contrary. But it was a stotion to the companie that heared it, and namely to his Leade, that visel of kinded should not draw them to doe anything against reason, or be the principall motion why they doe their duties, but Gods glorie.

5. Whatsoever he had sayes.) By this you see, our Lady by her divine prudence and entire fami
liaritie and acquaintance with all his name of Iopesches, knew it was no call to her, but a do
ctrine to others: and that she had no repulse, though he stood to say his time was not yet come

Ec 11:12 Our lady doubt
eth not but Chrius will grant her petition.
THE GOSPEL

CHA. III.

to worke miracles: not doubting but he would begin a little before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore the admonisheth the waiters to make wel, &c. to execute lithi. in Io. Whatsoever Christ should bid them doe.

11. Cast them out.) By this chastising corporally the defilers and abusers of the Temple, he doth not only shew his power, that being but one poor man he could by force execute his pleasure upon so many disorderly fellows: but also his foureane authority, over all offenders, and that not upon their souls only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual justitiation, upon their bodies and goods also. That the spirituallie may learn, how far and in what cases, for such zeal of Christ's Church, they may vie and exercise both spiritually and temporally their forces and faculties against offenders, especially against the prophane of God's Church, according to the Apostles alusion 1 Cor. 3. If any defile the Temple of God, him vouch God destroy.

26. Iesus committed not him self.) S. Augustine applieth this their first faith and belief in Christ, so easily raised upon the admiration of his wonders, but yet as fully formed or established in them; into the faith of Nourices or Catechumenes in the Church; and Christ not committing his Person to them as yet, to the Nourices like Warneria and Wisdom, in not opening nor giving to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without full trial of their faith.

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessary, as being our regeneration. In which point Nicodemus as not understanding.

11. Iesus saith to him, (not yet believing,) what thou didst believe, do still believe him; and what good cause hast thou for them Iesus doth say, and John likewise at the same time.

31. Wherupon a question being moued, Whether Baptisme is better. 32. Iesus answereth it by saying, that he is far inferior to Christ, as a mere man to God most high.

And there was a man of the Pharisees, named Nicodemus, a prince of the Iewes. This man came to Iesus by night, and said to him, Rabbi, we know that thou art come from God a maister, for no man can doe these signes which thou doest, vnde God be with him. Iesus answereth, and said to him, Amen, Amen I say to thee, Vndes a man be borne againe, he can not see the kingdom of God. Nicodemus said to him, How can a man be borne, when he is old? Can he enter into his mothers womb be againe and be borne? Iesus answereth, Amen, Amen I say to thee, Vndes a man be borne againe of vater and the Spirit, he can not enter into the kingdom of God. That which is borne of the flehe, is flehe: and that which is borne of the spirit, is spirit.

Marueil not, that I said to thee, You must be borne againe. The spirit breatheth where he will, and thou heareth his voice, but thou knowest not whence he commeth and whither he goeth: so is every one that is borne of the Spirit.

Nicodemus answereth, and said to him, How can these things be done? Iesus answereth, and said to him, Thou art a maister.
maister in Israel, and are thou ignorant of these things?

11 † Amen, Amen I say to thee, that which ye know, and that which ye have seen, ye testify, and our testimonies ye receive not. † If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe me? † And no man hath ascended into heaven, but he that descended from heaven, the Sonne of man which is in heaven. † And as* Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: † that every one which believeth in him, perisheth not, but may have life everlasting. † For so God looved the world, that he gave his only-begotten Sonne: that every one that believeth in him, perisheth not, but may have life everlasting. †† For God sent not his Sonne into the world, to judge the world, but that the world may be saved by him.

17 † He that believeth in him, is not judged: but he that doeth not believe, is already judged: because he hath not believed in the name of the only-begotten Sonne of God. † And this is the judgment: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. † For every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be confounded. †† But he that doeth verity, cometh to the light, that his works may be made manifest, because they were done in God.

† After these things I came and his Disciples into the country of Leevvrie: and there he abode with them, and baptized. † And John also was baptized in Aenon beside Salim: because there was much water there, and they came, and were baptized. †† For John was not yet cast into prison. †† And there rose a question of John's disciples with the Leevvies concerning purification. † And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom didst thou give testimonies, behold he baptizeth, and all cometh to him. † John answered and said, A man can not receive anything, unless it be given him from heaven. † Your fathers did eat manna in the wilderness, * that I said, I am not Christ: but that I am sent before him. † He that hath the bride, is the bridegrome: but the friend of the bridegrome that standeth and heareth him, rejoiceth with joy for the voice of the bridegrome. This my joy therefore is filled
led. † He must increase, and I diminish he. † "He that cometh from above, is above all. He that is of the earth, of the earth is, and of the earth he speaketh. He that cometh from heaven, is above all. † And whatsoever he hath seen and heard, that he testifieth: and his testimony no man receiveth. † He that hath received his testimony, hath signed that God is true. † For he whom God hath sent, speaketh the words of God, for God doth not give the spirit by measure. † The Father loueth the Sonne, & he hath given all things in his hand. † He that believeth in the Sonne, hath life everlasting; but he that believeth not the Sonne, shall not see life, but the wrath of God remaineth upon him.

ANNOTATIONS

CHAP. III.

Baptised in water necessarie to salvation.

1. Born againe of Water.] As no man can enter into this world nor have his life and being in the same, except he be born of his carnal parents: no more can a man enter into the life & estate of grace which is in Christ, or attain to life everlasting, unless he be born and baptized into 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 consists of a属实 to of an external element of water, and internal token of the Holy Spirit: wherein it excellently belongs Baptism, 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 Calvinists be condemned, that promise life everlasting to young children that die without Baptism, and all others that think onely faith to suffice, or the external element of water superstitious or not necessarie: our savours words being plain and general. Though in latter, 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 murdered before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remonstrance necessarie could not obtain it. Lastly it is proved that this Sacrament giveth grace es sparitualis, that is, of the worke it self (which all Protestants deny) because it is prepar'd by the spiritual life in God, as our carnal birth giveth the life of the world.

2. As judged already.] He that believeth is in Christ, with faith which worketh by charity (as the Gal. 5. 6. Apostle speaketh) shall not be condemned at the latter day nor at the hour of his death, but the infidel, he he law, Pagans, or Heretikes, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shall not come to judgement either particular or general, to be discussed according to his works of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne judgement, presenting in him self, of his owne free will, the sentence both of Christ and of the Church.

3. As though he should say, No man that men resort to Christ to fall and make life account of me, for his baptism and his preaching and his person are al from heaven immediately. He bringeth al from the very backbone, mouth, and substance of God his father. Whatsoever is in me, is but a little drop of his grace. His spirit and graces are above all meanes or mens gifts, even according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all souciantie in heaven and earth are bestowed upon him as he is man also.

CHAP.

224 THE GOSPEL CHA. III.
HEN IESVS therefor vnderfloode that the
Pharisees heard that IESVS maketh mo Disciples,
and baptizeth, the John, (hovebeit IESVS did
not baptize, but his Disciples) he left levvrie,
and vvent againe into Galilee. † and he had of necessitie to passe
through Samaria. † He commeth therefore into a citie of Samaria
which is called Sichar: * beside the maner that Iacob
gave to Ioseph his sonne. † And there vvass there the foun-
taine of Iacob. IESVS therfore vveared of his journey, far
so vpon the fountaine. It vvass about the sixt houre.
† There commeth: a vvoman of Samaria to dravv vwater,
IESVS faith to her, Give me to drinke. † For his Dis-
ciples were gone into the citie, to vbe meates. † Therefore that
Samaritane vvoman faith to him, Hovv dost thou being
a levve, alke of me to drinke, vwhiche am a Samaritane vvoman.
For the levvies: do not communicat vvith the Samaritanes.
IESVS ansvvered, and saide to her, If thou dost know the
gift of God, and whiche is that faith vnto thee, Give me to
drinke: thou perhaps vvoldest have aked of him, and he
vvould have given thee: liuing vvater. † The vvoman
faith to him, Sir, neither haist thou vvelkein to dravv, and the
vvel is deepe: whence haist thou the liuing vvater: † art thou
greater then our father Iacob, vwhiche gave vs the vvel, and him
self dranke of it, and his children, and his cattel? † IESVS ans-
svvered, and saide to her, Every one that drinketh of this vwater,
shal thirst againe: but he that (hal drinke of the vwater
that I vvil give him, shal not thirst for euer, † but the vwater
that I vvil give him, shal become in him a fountaine of vwater
springing vp vnto life euerlastinge. † The vvoman faith
to him, Lord give me this vwater, that I may not thirst, nor
come hither to dravv.
IESVS faith to her, Goe, call thy husband, and come
hither. † The vvoman ansvvered and saide, I have no huf-
band.
band. Iesus faith to her, Thou hast said vvel, that I have no husband. ¶ For thou hast had fve husbands: and he 18 whom thou now hast, is not thy husband; this thou hast said truely.

¶ The woman faith to him, Lord, I perceive that thou art a Prophet. ¶ Ouer fathers adored in this mountaine, and ye 20 say, *that at Hierusalem is the place where men must adore. ¶ Iesus faith to her, Woman beleeue me, that the house 21 shall come, when ye shall neither in this mountaine, nor in Hierusalem adore the Father. ¶ * Ye adore that you know not: vve adore that vve know, for sallution is of the leves.

¶ But the house commeth, and now it is, vve when the true 23 adorers shall adore the Father in spirit and verite, for the Father also seeketh such, to adore him. ¶ God is a spirit, and 24 they that adore him, must adore in spirit and verite. ¶ The 25 woman faith to him, I know that Messias commeth, (which is called Christ) therefore vve when he commeth, he will shew vs all things. ¶ Iesus faith to her, I am he, that 26 speake vve with thee.

¶ And incontinent his Disciples came: and they maruellled 27 that he talked vveith a woman. No man for al that said, Vve that seeketh thou, or vve why talkest thou vveith her?

¶ The woman therefore left her vwater-pot: and she vvent 28 into the cite, and faith to those men, ¶ Come, and see a man 29 that hath told me al things vvehsoever I have done. Is not he Christ? ¶ They vvent forth therefore out of the cite, 30 and came to him.

¶ In the meane time the Disciples desired him, saying, 31 Rabbi eare. ¶ But he said to them, I have meat to eate 32 whiche you know not. ¶ The Disciples therefore said one to 33 another, Hath any man brought him for to eate? ¶ Iesus faith 34 to them, My meate is to do the will of him that sent me, to perfect his vsorke. ¶ Do not ye say that yet there are foure 35 moneths, and haruest commeth? Behold I lay to you, lift vp your eies, and see the countries, that they are vwhite already to haruest. ¶ And he that reapeth, receiveth hire, 36 and gathereth fruite vnto life everlasting: that both he that soweeth, and he that reapeth, may reioyce together. ¶ For 37 in this is the saying true: that it is one man that soweeth, and it is another that reapeth. ¶ I have sent you to reap that 38 which you laboured not: others haue laboured, and you haue
haue entred into their labours.  

39. And of that citee many beleued in him of the Samaritans, for the vvord of the vvoman giuing testimonie, that he told me al things vvhatsoever I haue done. Therefore vvhen the Samaritans vvere come to him, they desiered him that he vvould tarie there. And he caried there tvvo daies. 

41. And many moe beleued for his ovne vvord. And they faid to the vvoman, That novv not for thy saying doe vve beleue: for our selues haue heard, and doe knovv that this is the Saviour of the vvorld in deede. 

43. And after the tvvo daies he departed thence and vvent into Galilee.  

44. For I esvs him selfe gaue testimonie that a Prophet hath not honour in his ovne countrie. Therefore vvhen he vvvas come into Galilee, the Galileans received him, whereas they had seen al things that he had done at Hierusalem in the festiall day; for them selues also came to the festiall day. 

46. He came againe therefor into Cana of Galilee, * Vvhere he made vvarer vvine. And there vvvas a cernaine lord vvhose sonne vvvas sicke at Capharnae.  

47. He hauing heard that I esvs came from Leuvrie into Galilee, vvent to him, and desiered him that he vvould come dovvne & heale his sonne. 

48. For he began to die. I esvs therefore said to him, Vnde you see signes and vvonders, you beleue not. The lord faith to him, Lord, come dovvne before that my sonne die. I esvs faith to him, Goe, thy sonne liueth. The man beleued the vvord that I esvs said to him, and vvent. And as he vvvas novv going dovvne, his seruants mette him: and they brought vvords, saying, That his sonne liueth. He asked thersore of them the hourse, vvhicne he vvvas amended. And they said to him, That yesterdaie at the seventh houre the feuer left him. The father therefore knovv that it vvvas in the same hourse vvhercin I esvs said to him, Thy sonne liueth. and 

54. him selfe beleued and his vwhole house. * I I This againe the * Second signe did I esvs, vvhen he vvvas come from Leuvrie into Galilee.

**Annotations**

**Chap. IIII,**

28. Our Fathers adored. By adoration is meant doing of sacrifice, for other offices of Religion might be done in any place. The Samaritans to defend their adoring in Galizim,pretended their Worshipping there to be more ancient then the Jews in Hierusalem, referring it to the true Temple.
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CHA. III.

Jacob: Whereas in deed that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schisme: Which was begone by Manasses a fugitue Priest, only to hold his unlawful wife thereby, and to obtain Superiouritie, in Schisme: which he could not doe in the wetie of his brethren: long after the Temple of Hierusalem, from which the revolt was made. Therefore Christ gueeth fentence for the Levves and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritans none at all.

Joseph also recordeth how the Samaritans demanded of Alexender the Great, the like privileges and immunities as he had granted to them, in Hierusalem, pretending their Temple to be as great and as worthy, and them fete to be Levves as the others, and to worship the same God. But their Schismatical hypocrisie was easly spied and distincked with nothing. An other time the Levves and Samaritans (as the same writer testifieth) made a great figure in Alexandria about the truth and amicute of the Schismatical temple and feruice in Galizim and the other true Temple of Solomon: so much that the matter was put to arbitriment by Ptolomaeus the kings commandement, only to trie whether of the two was first. And the Schismatices (as their outnome is) per saillum can make their Church or feruice as old as they list, referring it to the Patriarchs, as our Schismatices do now to Christ and the Apollines. But when the trial was made, only they of Hierusalem did insinuakely prove by continual succession of their Priests, and by the inuict note of the time when the Schismatices went out from them, that theirs was the lawfull, and the other the false temple and false adoration, and to it was judged, and the Samaritans put to silence. Afterward the said schismatices (which is lightest the end of all schismes) renune duite from the Levves religion, and dedicated their temple in Galizim to Jupiter Olympius, as Caiusus supper and his bread and wine is at length to commen to the sacrefice of Ceres and Bacchus.

(26.17, Spiritually & verite.) Our Saviour forecalleth her that the end & crafte of their sacrefice & adoration is in both the Temples should shortly be, and even then was begone to be fulfilled: in furthering her fuite: thing concerning that point, first, in the true Sacrifce should be tied no more to that one place or nation, but that adoration should be through out all Nations according to the Prophecy of Malachie. Secondly, that they be nothing but the flesh and blood of beasts, and other external creature creatures, not having in them grace, nor life, nor spirit but of life, spirit, and grace, and this that this adoration and sacrifice should be in every place, whereof all the former sacrefices and holines were but shadows and figures, and he calleth that here spirit and truth, which in the first Castle is called grace and truth. A which is no more but a prophetic description of the sacrefice of the saintly Gentils in the body and blood of Christ:not that it is not by external means given to vs (of otherwise we were men confising of flesh and blood could not be capable thereof) but that it is spirit and life in itself, being the flesh of the Vvok God. And it man enlargeth the word of adoration (which here as is said, signifies properly the worhipp of God by sacrefice) to all the sacrefices of the new Law, they all likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our foules by every one of them. Whereupon our Baptisme, is water and the Holy Ghost by imposition of handes: finally, the adoration of the Catholie Church is properly spiritual, though certaine external creatures for our nature, state and necessity, be loyned thereunto. Take heed therefore thou gather not of Christ's worde, that Christian men should have noe vie of external office towards God: for that would take away the sacrefice, sacraments, prayers, Churches, and societe of men in his Sacrace.

The 2 part.
The actes of Christ in Iewrie (hauing already begonne his solemn manifaction in Galilee Mr.4.12.) the second Parche of his preaching.

CHAP. V.

Curing a blind and man at the pond of mirakles, because he doth it on the Sabbath, the blind foresees to persecute him. And againe because he saith that God is his natural father. 19 He therefore continueth (sayning, the fathers operation and his to be in every thing alone, and that he had do greater things than these mirakles cause, to vist, 21 quickly the dead in soul and body, as being appointed judge of all, 34 ye and quicken the dead in bothes also, inventing judgment at vrittly. 31 And that these are not briggings of his owne, but his owne to be, 33 John Baptiste, 35 his owne mirakles worke, 37 his fathers voice as his baptism, 39 the Scriptures also, 40 namely of Moses.

AFTER
AFTER these things there was a sabbath day of the Jews, and Jesus went up to Jerusalem. 

And there is at Jerusalem a pond which is called in Hebrew Bethsaida, having five porches. In these lay a great multitude of sick persons, of blind, lame, 
vithered, expecting the stirring of the water. 

And an angel of our Lord descended at a certain time into the pond: 

and the water was stirred. And he that had gone down first into the pond after the stirring of the water, was made whole of whatsoever ariel his insufficiency he was held. 

And there was a certain man there that had been eight and thirty 
years in his insufficiency. 

Him when Jesus had seen lying, and knew he had no for a long time, he said to him, 

Wilt thou be made whole? 

The sick man answered him, Lord, I have no man, when the water is troubled, to put me into the pond. 

For when I come, another goeth down 

before me. 

Jesus answered him, Arise, take up thy bed, and walk. 

And forthwith he was made whole: and he took up the bed, and walked. And it was the Sabbath that day. 

It is the Sabbath, thou shalt not take up thy bed. 

He answered him, He that made me whole, he said to me, Take up thy bed: and walk. 

They asked him therefore, What is that man that said to thee, Take up thy bed, and walk? 

But he that was made whole, knew not who said to him, Only Jesus he that made him whole, and he said, He that made me whole, said to me, Take up thy bed, and walk. 

Thrice before, and said to the lepers, that it was Jesus that made him whole. 

Thereupon the lepers persecuted Jesus, because he did these things on the Sabbath. 

But Jesus answered them, My Father worketh until now: and I do work. 

Therefore the Jews sought the more to kill him: because he did not only break the Sabbath, but also said that God was his Father, making himself equal to God. 

Jesus therefore answered, and said to them, Amen, Amen I say to you, The Son can do anything of himself, but that which he does he does the Father doing.
For whatsoever he doeth, these the Sonne also doeth in like manner. † For the Father loveth the Sonne, and the Sonne loveth him, and the things that he doeth, and greater works than these he doeth himself, that you may believe. † For as the Father raiseth the dead and quickeneth, so the Sonne also quickeneth whom he will. † For neither doth the Father judge any man: but all judgment he hath given to the Sonne, † that all may honour the Sonne, as they do honour the Father. He that honoureth not the Sonne, doth not honour the Father, whom he sent him. † Amen, amen I say unto you, that he which heareth my word, and believeth him that sent me, hath life everlasting, and he commeth not into judgement, but 'Shall pass' from death into life. † Amen, amen I say unto you, that the hour cometh, and the hour is, when the dead shall hear the voice of the Sonne of God, and they that hear shall live. † For as the Father hath life in himself, so hath he given to the Sonne also to have life in himself: † and he hath given power to do judgement also, because he is the Sonne of man. † Marueil not at this, because the hour cometh wherein all that are in the graves, shall hear his voice, † and they that hear shall live: † done good things, shall come forth into the resurrection of life: but they that have done evil, into the resurrection of judgement. † I can not of myself do anything. As I hear, so I judge: and my judgment is just, because I seek not my will, but the will of him that sent me. † If I give testimony of myself, my testimony is true. † There is another that giveth testimony of me; and I know that the testimony is true which he giveth of me.

† You sent to John: and he gave testimony to the truth. 33 † But I receive not testimony of man: but I lay these things 34 that you may be sauced. † He was the lamp shining and 35 shining. And you knew for a time rejoicing in his light. † But I have a greater testimony than John: For the works 36 which the Father hath given me to perfect them: the very 37 works which I do, give testimony of me, that the Father hath sent me. † And the Father that sent me, him 37 self hath given testimony of me. Neither have you heard 38 his voice at any time, nor seen his shape, † and his word 38 you have not remaining in you: because whosoever he hath sent, him you believe not. † Search the scriptures, for you think
CHA. V. ACCORDING TO S. JOHN.

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think them to have life everlasting: and the same are they
that give testimony of me: and you will not come to me
that you may have life. ✠ Glorie of men I receive not. ✠ But
I have known you, that the loue of God you have not in
you. ✠ I am come in the name of my Father, and you receive
me not: if ✡ an other shall come in his owne name, him you
will receive. ✠ How can you beleue, that receive glorie one
of an other, and the glorie which is of God only, you seeke
not? ✠ Think not that I will accuse you to the Father, there
is that accuseth you, Moyses, in whom you trust. ✠ For if
you did beleue Moyses, you would perhaps beleue me
also, for of me he hath wriiten. ✠ And if you do not beleue
his wriitings, how will you beleue my wrodes?

ANNOTATIONS

CHA. V.

1. A pond. This is as great a wonder and wroke as was in the old Law, yet never recorded in the Scripture before: the conditions and circumstances of the same much to be distingually weighed. racles given to creatures: Virtue of miracles are in the Scripture before: the conditions and circumstances of the same much to be distingually weighed. But, that God, without derogation to his creatures, behove to the great commendation of it, doth give virtue of miracles: and cure to water or other creatures. Secondly, that he giveth such virtues to these creatures specially which be by ye and occupying in sacred functions or other wise, as were sanctified: for this pond was in wherein the carcases of those (there called Procrata & other beasts to be sanctified, were first washed, to which being always red (as S. Hieron faith), with the blood of hostes, this force was given, for the commendation of the sacriences of the Law there offered. How much more may we acknowledge such works of God miraculously done in or about the sanctifice or sacraments of the new Testament, which faithfull men wholly recib and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was given at onetime more then another: & rather on great itrial days then other vulgar times (for this was the feast of Pasche or of Pentecost, as days more landshent, and when the people made greater concourse: which whyther that ye should not wonder to see great miracles done at the Memories and feastes of Martys or other great Feastines, more then at other times and places. Fourthly, that the Anges or some special Saints are Princes or Patrones of such places of miracle, and workers alway under God of the effect: that there extraordinarily be done. Which ought to make Christian: lees doubt, that the force of divers waters in the world is yet attributed by our forefathers and good folkes to the prayers and presence of Saints, which profane in secular times: they do reverence only to nature, vnitely pretending that God is more glorified by the worke or nature, which be of his ordinarie prudence, then by the grace of miracles given to his saints or Anges by his extraordinaire prudence. Fifthly, that miracles be not wrought on men by their faith only and as wel by their presence in fruit as in body, or upon the parties desire or devotion onely, according to the Heretikes pretext that God is like present by his power and grace to every man and place: and therefore that men neede not to go from their owne houles or countries to sike eholmes or health at the places of Chrisst or his saints birth, death, memorie: for none could have beastes of this water but he that could touch it, and be inst corporally, and at that first time when the water was in motion by the Angel. Yea firstly, we may consider in such cases to make the matter more maruelous, rare, and more earefully to be fought for, and to signifie to vs that God is Alreade in hath at such extraordinary operations in his owne wil and commandement, without all rules of these matters our reasons and questioning thereon, none could or might receive their health, and in yield to the into the pond after the Angel came and dried the same. Secondey, that these graces of corporall God's pleasure, cure given to this water, * prefigure the like force of the sacrament of Baptisme for the cure of foules, though we neede not seeke the correspondence thereof to the figure in every point. Lastly, Christ by his power of excellency and prerogative could and did heal this poore man, that

Hier. de Hdbt. prfmt med. Hiero. de Hdbt.
THE GOSPEL

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CH. VI.

8. Christ extra-ordinarily hea-

leth and saveth without

creatures.

Sine the cause of sickness and

infirmities,

that could get no body to help him into the water, because he earnestly and long desired the re-

medies by God appointed, but was excluded by necessitates: as our Lord saith (as such as die without

Baptism, if they in their owne persons earnestly intended, desired, and sought for the same.

Sit. I. For more.) We may gather hereby that this mans long infinite was for punishment of his times, and that men often attribute their sickness to other natural causes, and seek for remedies of the world in vain, when the same for which it was sent, remaineth, or is not repented of, and therefore that in all infinities men should first turne to God & goe to their Godly father, and then call for the world's Philisters afterward.

34. l receiv nor.) Our Master meaneth that mans testimonie is not necessary to him, nor that the truth of his Divinity dependeth on worldly witnesses or mens commendations: though to vs such testimonies be agreable and necessarie. But for our instruction he vouchsafeth to take the testimonies of John the Baptist and Moses and the Prophets: and departing out of this world, to send forth all his Apostles, and in themal Bishops and Lawfull Pastors, to be the Winesses from Hierusalem to the ends of the World.

39. Search the Scriptures.) He reprehendeth the Jews, that reading daily the Scriptures and acknowledging that in them they should finde life and salvation, they yet looked thereon for superficially, that they could not finde therein him to be Christ, their King, Lord, life, and Saviour. For the special muellers & scabes of the Jews then, were like unto our Heretikes now, who be excelling and turning and fluffling the Scriptures, but are of all men most ignorant in the deepest knowledge thereof. And therefore our Master referreth them not to the reading onely or learning them without bookes, or hating the sentences thereof gloriously painted or written in their Temple, house, or coasts: but to the deep search of the meaning and mysteries of the Scriptures, which are not to easily be seen in the letter.

CHAP. VI.

Having with him five thousand five hundred: 16 (walking al the night after upon the

foot) 12 on the morrow the people there were refreshed upon him. 21 be pres-

ereth unto them of the Bread, which he would give: seliing them that he come

d to, from heaven, and therefore able to give such bread as can quench the world, even his

owne fleshe: and that as he Elected has beleued so much. So Many norwithstanding

do murmure at this doctrine, yea and become apostates, though he sett them that

they shall see by his Assension into heaven, that he is descended from heaven, but

the wordes stickke unto them, believings that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that he fore-

knoweth whome which shall become a savor: as among the sacrifit, which would

become apostates.

The 3 part.

His acts
in Galilee, &c
in Jerusalem,
about the
third Pasch
and after.

AFTER these things Iesus went beyond the
sea of Galilee, whiche is of Tiberias:
and a great multitude followed him, be-
cause they saw the sight which he did
upon those that were sick. + Iesus ther-
fore went vp into the mountaine, and there
he sate with his Disciples. + And the Pasch was at hand, 4
the festiall day of the Levites. + when Iesu therefore had lifted vp his eyes, and saw that a very great multitude com-
meth to him, he faith to Philip: Vvhence shal vve bie
bread: that these may eate? + And this he said, tempting him. 6
for him self knew what he would do. + Philip answered
him, Two hundred penic which bread is not suf-
cient for them, that every man may take a little piece. + One of his Disciples, Andreyv the brother of Simon Petes, faith

to

Mr. 14,
15. Mar.
6, 31.
Lk. 9, 10

Midlyest Sunday.
to him, * There is a boy here that hath five barley loaves, &
twelve fishes: but what are these among so many? * Iesus
therefore saith, Make the men sit down. And there was
much grass in the place. The men therefore sat down, in
number about five thousand. * Iesus therefore took the
loaves: and when he had given thanks, he distributed to
them that sat, in like manner also of the fishes as much as they
would. * And after they were filled, he said to his Disci-
plies, Gather the fragments that are remaining, lest they be
lost. * They gathered therefore, and filled twelve baskets
with fragments of the five barley loaves, which remained to
them that had eaten. * Those men therefore, when they had
seen what a sign Iesus had done, said, That this is the
Prophet in decease that is to come into the world. * Iesus
therefore, when he knew that they would come to take him,
and make him king, * he fled again into the mountains, him
self alone. -1

And when even was come, his Disciples vvent downe
to the sea. * And when they were gone vp into the shippe,
they came beyond the sea into Capharnaeum, and now it was
dark, and Iesus was not come vnto them. * And the sea
arose, by reason of a great vvinde that blew. * When
they had rowed therefore about five and twenty, or thirtie
furlongs, they see Iesus walking upon the sea, and to
draw vpph the shippe, and they feared. * But he saith to
them, It is I, feare not. * They would therefore have taken
him into the shippe: and forthwith the shippe was at the
land to which they vvent.

The next day, the multitude that stood out beyond the
sea, saw that there was no other boat there but one, and
that Iesus had not entered into the boat with his Disciples,
but that his Disciples only were departed: * but other boa-
tes came in from Tiberias beside the place where they had eate
the bread, our Lord giving thanks. * When therefore the
multitude saw that Iesus was not there, nor his Disciples,
they vvent up into the boates, and came to Capharnaem seeking
Iesus. * And when they had found him beyond the sea, they
said to him, Rabbi, vvhence camest thou hither? * Iesus answered
them, and said, Amen, amen I say to you, you seek me
not because you have seen signs, but because you did cate
of the loaves, and were filled. "Vvorke not the meate that
Gg perisheth..."
perisheth, but that endureth vnto life euverlasting, vvhich
the Sonne of man vil give you. For him the Father, God,
hath signed. † They said therefore vnto him, Vvhath shal vve 28
doe that vve may vvorke the vvorke of God? † I es vs 29
answered, and said to them, This is the vvorke of God,that
you beleue in him vvhom he hath lent. † They said ther-
fore to him, Vvhath signe therefore doest thou, that vve may
see, and may beleue thee? vvhat vvorkest thou?
† Our * fathers did eate Manna in the desert, as it is vvr-31
ten, Bread from heaven be gave them to eate. † I es vs therfore said 32
to them, amen, amen I say to you, Moyles gaue you not the
bread from heaven, but my Father giueth you "the true bread
from heaven. † For the bread of God it is that descendet 33
from heaven, and giueth life to the wworld. † They said ther-
fore vnto him, Lord, giue vs alwayes this bread. † And 35
I es vs said to them, I am the bread of life, he that commeth
to me, shal not hunger: and he that beleueth in me, shal
neuer thirst. † But I said to you that both you have seen me 36
and you beleue not. † Al that the Father giueth me, shal 37
come to me: and him that commeth to me vil not cast
forth. † Because I descended from heaven, not to doe mine 38
ovvne vil, but the vil of him that sent me. † For this is the 39
vil of him that sent me, the Father: that al that he hath giu-40
e me I leve not thereof, but raise it in the last day. † And this 40
is the vil of my father that sent me: that every one that seeth
the Sonne, and beleueth in him, have life euverlasting, and
I vil raise him in the last day. †
† The leves therfore murmured at him, because he had 41
said, I am the bread vvhich descended from heaven: † and 42
they said, Is not this I es vs the sonne of Joseph, vvhose
father and mother vve know v? Hovv then faith he, That I
descended from heaven? † I es vs therfore answered and 43
said to them, Murmure not one to an other: † no man can 44
come to me, vnles the Father that sent me, "draw v him: and
I vil raise him vp in the last day. † It is vvritten in the Pro-
phets, And shalbe possibill of God. Every one that hath heard of
the Father, and hath learned, commeth to me. † Not that 46
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 be-
leueth in me, hath life euverlasting. † I am the bread of life. 48
† Your fathers did eate" Manna in the desert: and they died. 49
† This
CHA. VI.  ACCORDING TO S. JOHN. 235


† This is the bread that descended from heaven: that if any man eat of it, he die not. † I am the living bread, that came down from heaven. If any man eat of this bread, he shall live for ever: and * the bread which I will give, is my flesh for the life of the world. †

† The leaves therefore were among them selues, saying,

"How can this man give vs his flesh to eat? † I es vs therefore said to them, Amen, amen I say to you," Verles you eat the flesh of the Sonne of man, "and drink his bloud," you shall not have life in you. † He that eateth my flesh, and drinketh my bloud, hath life everlasting; and I will raise him vp in the last day. †† For my flesh, is "meat in deed: and my bloud is drinke in deed." † He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. †† As the living father hath sent me, and I live by the father: and he that eateth me, the same also shall live by me. † This is the bread that came down from heaven. Not as your fathers did eat Manna, and died. " He that eateth this bread, shall live for ever. †† These things he said teaching in the Synagogue, in Capharnaes.

† Many therefore of his Disciples hearing it, said, This saying is hard, and who can hear it? † But I es vs knovving vvith him selvt that his Disciples murmured at this, he said to them, Doth this scandalize you? †† If thent you shall see * the Sonne of man ascend vvhere he was before? † It is the spirit that quickeneth," the flesh profetheth nothing. The vvor- 

des that I haue spokent to you, be spirit and lifte. † But there be certaine of you that believe not. For I es vs knevv from the beginning vvho they were that did not believe, and vvho he was that would betray him. †† And he said, Ther- 

fore did I say to you, that no man can come to me, vnelss it be given him of my Father. † After this many of his Disci- 

bles vvent backe: and nowv they vvalked not with him.

†† I es vs therfore said to the Tvvelue, Vwhat, vvil you also depart? † Simon "Peter therfore ansvvered him, Lord, to vvho thant vve goest thou haft the vvorodes of eternal life.

† And vve believe and haue knovven that thou art Christ the sonne of God. † I es vs ansvvered them, Haue not I chosen you the Tvvelue: & of you one is a devil? † And he meant Judas Iscariot, Simon's sonne: for this same vvas to betray him, vvhereas he vvas one of the Tvvelue.
Why Christ is called bread: & beleeuing, eating.

God dreweth vs with our free will.

The manifold preeminences of the B. Sacrament above Manna.

In the B. Sacrament, Hovv, is a lewisch word.

The real presence.

Receiving in both kindes not necessarie.

The Sacramental receivings of Christs body not always necessarie to salvation.
CHA. VI.  ACCORDING TO S. JOHN.

The effects of the B. Sacrament both in our body and soul.

The Sacrament is the true Manna & vessel of the rocke.

The cures of the Churches practical & ordinary cestors one kinde.

The effects of the Sacrament, which is the life of the soule, there is no difference whether a man receive grace and effect both kinds or one, because our Saviours who before attributed life to the eating and drinking of thereof in one his body and blood, doth here also assume the same effect, which is life everlasting, to come of eating only under one form. Therefore the Heretikes be felicous calumniators that would make the people beleue, the Catholike Church and Priest Hautema to have destracted them of the grace and benefit of one of the kinds in the Sacrament. Nay, it is they that have destracted the world, by taking away both the real substance of Christs, and the grace of God from one kinde and both kinds, and from all other Sacraments. The Church doth only (by the wisdom of God Spirit and by instituition of Christ and his Apostles, according to time and place, for Gods most benefit, the recurrence of the Sacrament, and the peoples most profit thereby) dispose of the manner and order, how the people shall receive, and all other particular points, which himself (Sith S. August.) aut not take order for, that he might commit to the Apostles, by whom he was to disseise his Churches affairs, though both he and the Apostles and the Fathers of the primitive Church left us example of receiving under one kind, Christ at Emetius, The Apostles Acts 2, 42, the primitive Church in giving the bread only to children, Cyr. li. de lapid. ma. 10, in referring most commonly the body only, Tertull. li. ad mer. ma. 10, Cyr. li. de lapid. ma. 10, in houling the Eke therewith, Exef. St. Hil. li. 12, 15, in the holy Eremetalsso that received and renewed it commonly and not the blood, in the wildernes, Basil. ep. ad Cerriam Patrasim, and in divers other cases which were so long to rehearse.

Whereby the Church being warranted and in the ruling of such things fully taught by God spirit, as well for the reposing of certain hereties, that Christ God and man was not whole and in every part of the Sacrament, especially so that the Christian people being now enlarged and the communicants often so many at once, that neither so much wine could be convenient, nor vvitniss maniulcous accidents of feeding or abusing be reçieved (vnder the consent of the Protestant have no regard, because it is but common wine which they occupie, but the Church knowing it to be Christo wine blood, must have all dreadfull regard) therefore I say the beth decreed and for some hundred yeres put in vise, that the Priest falling Maffe, should alwayes both confesse the Priest that is to receive both kinds, because he must expressely the Passion of Christ, and the feast of Maffe, must partake of his blood from his body in the same, and for to imitate the whole action and instituted receive both as well in sacrificing as receiving, as to whom properly it was said, De brevi, for that was ippo-kindes.

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Christ: if you fail. Our Saviour seemeth to intimate, that such as believe not his words touching the holy Sacrament, and think it impossible for him to give his Body to be eaten in so many places as once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heaven, which is proved true in the Capharnaites of this time, whose principal reason against Christ's presence in the Sacrament is, that he is ascended into heaven; yea, who are so bold as to expound his same sentence for them feigneth, that it is not this body or flesh which I will give you, for that I will carrieth me to heaven. Whereby if they meant only that the condition and qualities of his body in heaven should be other then in the Sacrament, it were tolerable: but S. Augustine speaketh sometime in that sense, but to deny the substance of the body to be the same, that is wicked.

62. The flesh profaneth nothing. If this speech were spoken in the sense of the Sacramentaries, it would take away Christ's Incarnation, mankind, and death, no lese then his corporal presence in the Sacrament, for his flesh were not profitable, at these things were vain. Therfore the Christ denieth not his own flesh to be profitable, but that his bodily and carnal conceiving of his words, of his flesh, and of the manner of eating the same, was unprofitable. Which is plain by the sentence following, where he wanieth them, that his words be spirit and life, of high mystical meaning and not vulgarly and grossly to be taken, as they take them. And it is the spirit by the sentence to call mans natural sense, reason, and carnal reasoning or not reaching supernatural truths, flesh or blood as. Fishe and blood revealed not such to the eye of Mat. 16.

This carnalitie then of theirs, stood in two points especially: first, that they imagined that he would kill him self, and eat & moule his flesh into pates, &c. so give it them raw or rosted to be eaten among them. Which could not be meant, faith S. Augustine: for that had combined an heinous and barbarous false, and therefore they might and should have been affrighted, that he would come amongst them and profess so much. But some other were of this manner, and so flesh to be of his hand, non. Fideliter, et figurate se, words, and to be fulfilled in the Sacrament, my fere, and of a monstrous divinite, that then they could comprehend. Secondly, they did so touch 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: or of that kind of flesh Christ here prononce, that it profereth nothing. Whereupon S. Cyril writeth, This body is not of Peter or Paul or any other like, but of Christ 1 Esus Who the life is self: and therefore this body giveth life, the very false of the Divinitie dwelleth in it. And the holy Council of Ephesus in the 8. Anathematisse expounded also by the said S. Cyril: The Eucharist is not the body of any common person (for the flesh of a common man could not quench) but of the VV. O. R. I. E. self. But the Heretice Neoplatonism doth ascribe the virtue of the Mystere, holding mass flesh only to be in the Eucharist. Thus there. And S. Ignatius citeth of Theodore, and many other Fathers have the like. Whereby we may see that commeth of the Divinitie and Spirit (without which Christ's flesh can not be) that this Sacrament giveth life.

63. That beleeve not. It is lacke of faith, ye see here, that cauleth men to spare 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 Catholicke men do against their fenes and carnal reason, believe and submit them selves to the humble acknowledgung of this Mystere truly, that it may well be by Christ's insufficiency of Judas the sheepe of them that beleeve not the real preseinte.

Heretikes beleeue not the real presence, because they see bread and wine, whereas the lewes beleue not his God-head because of the shape of a poore man. The disciples rebuking at Christ's words, prove that he speake not metaphorically, but naturally, as at other times.

The disciples rebuking at Christ's words, prove that he spake not metaphorically, but naturally, as at other times.
CHA VII.

ACCORDING TO S. JOHN.

Schismatikes, Hierites, or Apostataes, either for this Sacrament or any other Article, will ever son of al beleev, forfake Christ, And when company draweth with vs to resolv, let vs lay thus: Lord, whether or ouing Catholikes: whom shall we goe, when we haue forsaken the vs to Caluin, Luther, or such: and forfake thee namely in the and thy Church with the unfaithful multitude: No, thou haft the words of life, and we beleev B. Sacrament, thee, and thy Church wil not nor can not bequie vs. Thou haft (faith S. Augustine) life everlasting in the manifestation of thy body and blood, and a little after, Thou art life everlasting if self, and thou grace not in thy flesh and blood but that which thy self art.

CHAP. VII.

The liews (of Hierusalem) seeking his death, he walketh in Galilee: where he signifieth to his brethren, that not in this feast Scenopægia, but in another (io Wt, Pasch following) the liewes should kill him: that is, not when they would, but when he will, is in so much that as this feast he teacheth openly in the temple, and con verteth many, 1. Mith in the middle day 17. and the last day thereof, without any hurt, though also the Ruler send to apprehend him.

AFTER these things I EsVs vwalked into Galilee, for he would not vvalke into Ievvtrie: becaus the Ievves fought to kil him. And the festial day of the Ievves, 1. Scenopægia, was at hand. And his brethre said to him, Pasce from hence, and goe into Ievvrie: that thy Disciples also may see thy vworke v which thou doest. 1. For no man doeth any thing in secrecte, and seeketh him self to be in publique. If thou doe these things, manifest thy self to the vworld. 1. For neither did his brethren beleue in him. 1. I EsVs therefore faith to them, My time is not yet come: but your time is alvvaies readie. 1. The vworld can not hate you, but me it hateth: because I giue testimonie of it, that the vworke thereof are evil. 1. Goe you vp to this festial day: 1. I goe not vp to this festial day: becaus my time is not yet accomplishe.

1. When he had saide these things, he saile taried in Galilee. 1. But after his brethren were gone vp, then he also vvent vp to the festial day, not openly, but as it were in secrecte. 1. The Ievves therfore fought him in the festial day, and said, Vwhere is he? 1. And there was much murmuring in the multitude of him. For certaine saide, That he is good. And others saide, No, but he seduceth the multitudes. 1. Yet no man spake openly of him for fear of the Ievves.

1. And when the festiuitie was now halfe done, I EsVs vvent vp into the temple, and taught. 1. And the Ievves marueiled.
ued, saying, How doth this man know letters, whereas he hath not learned? ✠ I say vses answered them, and said, My doctrine is not mine, but his that sent me. ✠ If any man 17 vvil do the vvil of him, he shall understand of the doctrine whether it be of God, or I speake of my self. ✠ He that 18 speaketh of himself, seeketh his ouvre glorie. But he that seeketh the glorie of him that sent him, he is true, and injustice in him there is not. ✠ Did not Moses give you the lavy, 19 and none of you doeth the lavy? ✠ Vwhy specke you to kil 20 me? The multitude answered, and said, ✠ Thou haft a devil, vwho seeketh to kil thee? ✠ I say vses answered, and said to 21 them, One vvoteke I haue done: and you do not manueul. ✠ Therefore * Moses gave you circuncision: not that it is 22 of Moses, but * of the fathers, and in the Sabboth you circuncise a man. ✠ If a man receive circuncision in the Sabboth, 23 that the lavy of Moses be not broken: are you angrie at me because I haue healed a man vwholy in the Sabboth? ✠ Judge 24 not according to the face, but judge iuft judgement.

✠ Certaine ththerefore of Hierusalem said, Is not this he 25 vwhom they seek to kil? ✠ And behold, he speake thioply, 26 and they say nothing to him. Haue the Princes knowven in deede that this is Christ? ✠ But this man vve knowv vvhence 27 he is. ✠ Vvhen Christ cometh, no man knowveth vvhence he is. ✠ I say vses therefore cried in the temple teaching, and 28 saying, Both me you doo knowv, and vvhence I am you knowv. And of my self I am not come, but he is true that sent me, vwhom you knowv not. ✠ I knowv him, because I am of 29 him, and he sent me. ✠ They sought therefore to apprehend 30 him: and no man laide handes vpon him, because his hour was not yet come. ✠ But of the multitude many beleued 31 in him, ✠ and said, Christ vvhvhen he cometh, shal he doe more signes then these vvhich this man doeth? ✠ The Phar 32 isees heard the multitude murmuring these things touching him: and the 'Princes' and Pharisees sent minifters to appreheend him. ✠ I say vses therefore said to them, Yet a little time 33 I am vwith you, and I goe to him that sent me. ✠ * You seeke 34 me, and shal not finde: and vwhere I am, you can not come. ✠ The Levies therefore said among them selues, Whither vvil 35 this man goe, that vve shal not finde him? Vvil he goe into the dispersion of the Gertiles, and teach the Gentiles? ✠ Vvhat 36 is this saying that he hath said, You shal seek me, and shal not

The Gospel vs
Midday in Pas-
tron vveeke.

The Gospels Prefs
Jo.15,33.
not finde: And vhere I am, you cannot come.

† And in the laft, the * great day of the festiuitie IESVS
floode, and cried, saying, If any man thirst, let him come to
me, and drinke. † He that beleueth in me, as the scripture
faith, out of his belly shall flow rivers of lively water. † (And this he
said * of the Spirit that they should receive which beleued
in him. † †for as yet the Spirit was not gien: because IESVS
vwas nor yet glorified.)

† Of that multitude therefore, vvhen they had heard these
wordes of his, some said, This is the Prophet in deede. tothers
said, This is CHRISt. But certaine said, Vvhy, doth
CHRIST come from Galilee? † Doth not the * scripture say,
that of the seede of Dauid, and from Bethlehem the towne
vwhere Dauid vvas, CHRISt doth come? † Therfore there
arose dissension in the multitude for him. † And certaine of
them vwould have apprehended him: but no man laid handes
vpon him. † The ministers therefor came to the cheefe
priests and the Pharisees. And they said to them, Vvhy haue
you not brought him? † The ministers answered, Neuer
did there man to speake, as this man. † The Pharisees there-
fore answered them, Vvhy, are you also seduced? † Hath
any of the Princes beleued in him, or of the Pharisees? † but
this multitude that knoweth not the law, are accursed. † Ni-
codemus said to them, † *that came to him by night, vho
vwas one of them, † Doth our law vjudge a man, vnles it first
heare him, and know vwhat he doeth? † They answered,
and said to him, Vvhy, art thou also a Galilæan? Search, and see
that from Galilea a Prophet riseth not. † And every man re-
turned to his house.

‡ This was
fulfild on
whorlday,
A.D. 2, & alter-
ward alwaies
by imputation
of hands in the
Sacriment of
Confirmation:
visibly in the pri-
mate Church,
and invisibly to
the end of the
world.

‡ Christ hath
some good
alwaies eu-
among the vvil-
ked, which se-
cretly true him
and by vvife
delays avert
the execution
of vvill lawes
against him and
his people, as
Nicodem* and
Gamaliel.

CHAP. VIII.

Again in the Temple (abjuring an adjure, after his mercifull maner, and yet
vvieth declaring against his enemies: that he is not a facturer of remorse, no more
then Moses) he beareth openly, and is not for al that appeareth, telling
them both of his Godhead, and of their reprobaition, and his execution al-
so by their Crucifying of him, executing the beleuers to persecute: 31 and
by beaving them that seek his death, that vve are neither free, 39 nor of Abra-
am, 61 nor of God, 66 but of the Devil, 65 but that him, this is of God,
32 and greater and omnipotenter then Abraham. 59 For the which they goo
about to stone him, but in vain.
ND Iesus went into the Mount-ooliet: and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

And the Scribes and Pharisees bring a woman taken in adultery: and they did set her in the midst, and said to him, Master, this woman was euen now taken in adultery.

And in the law Moses commanded us to stone such. What sayest thou therefore? And this they said tempting him: that they might accuse him. But Iesvs bewyvng him selfe dervne, with his finger wrote in the earth. When they therefor continued asking him: he lifted vp him selfe and said to them: He that is without sinne of you, let him first throw the stone at her. And againe bewyving him selfe, he wrote in the earth. And they hearing, went out one by one, beginning at the seniores: and Iesus alone remained, and the woman standing in the midst. And Iesus lifting vp him selfe, said to her: woman, where are they that accused thee? Hath no man condemned thee? Who said, No man, Lord. And Iesus said, Neither vil I condemn thee. Go, and after sinne no more.

Againe therfore Iesus spake to them, saying, I am the light of the world. he that followeth me, walketh not in darkness but hath the light of life. The Pharisees therefore said to him: Thou givest testimonie of thy selfe: thy testimonie is not true. Iesus answered, and said to them: Although I do give testimonie of my selfe, my testimonie is true: because I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. You judge according to the flesh: I do not judge any man. And if I judge, my judgement is true: because I am not alone, but I and he that sent me, the Father. And in your law it is written, that the testimonie of two men is true. I am he that giveth testimonie of my selfe: and he that sent me, the Father, giveth testimonie of me. They said therefore to him: Where is thy father? Iesus answered, Neither me do you know, nor my Father. If you did knowe me: perhaps you might knowe my Father also. Thee versus Iesus spake in the Treasurer, teaching in the temple: and no man apprehended him, because his houre was not yet come.

Againe
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21 Therefore I say unto you, I go to him, and you shall seek me, and I shall die in your sinne. Wherefore I goe, you can not come. 
22 Therefore I say, You are from beneath, I am from above, you are of this world, I am not of this world. 
23 Therefore I said unto you, I shall die in your sinnes, for if you beleeue not that I am he, you shall die in your sinne. 
24 The beginning which also spake to you. 
25 Many things I have to speake and judge of you, but he that sent me, is true: 
26 And whatsoever I have heard of him, these things I speake in the world. 
27 And they knew not that he said to them that his father was God. 
28 When you have exalted the sonne of man, then shall you know that I am he, and of myself I do nothing, but as the Father hath taught me, these things I speake: 
29 And he that sent me, is with me: and he hath not left me alone, because the things that please him I do alwayes. 
30 When he spake these things, many beleeued in him.

21 p. 6, 16 2 Pet. 2, 19.

So read S. Cyril, S. Ambrose, S. Augustine: expounding it of Christes person, that he is the beginning or cause of all creatures.

Only faith is not sufficient without perseverance or abiding in the keeping of his commandements.

Man was never without free will: but haue the grace of Christ, his will is truly made free (as S. Augustine faith) from servitude of sinne also, &c.

Not only faith but good works also make men the children of Abraham.

Abraham. Therefore I say, you were not borne of fornication. 
42 I have one father, God.
God were your father: verily you would love me, for from God I procured, and came: for I came not of myself, but he sent me: why do you not know my speech? Because you can not hear my word. You are of your father the Devil, and the desires of the father you will do. He was a murderer from the beginning, and he stood not in the truth: because the truth is in him. When he speaketh a lie, he speaketh of his own, because he is a liar, and the father thereof. But because I say the verity, you believe me not. Which of you shall argue me of sinne? If I say the verity: why do you not believe me? He that is of God, heareth the words of God. Therefore you heare not, because you are not of God. The levves therefore answered, and said to him, Do not we say yuel that thou art a Samaritane, and hast a diuell? I have no deniel: but I doe honor my Father, and you have dishonoured me. But I seeke not mine own glory, there is that seeketh and judgeth. Amen, amen I say to you, If any man keepe my word, he shall not see death for euer. The levves therefore said, Novv have known that thou hast a diuell. Abraham is dead, and the Prophets: and thou saiest, If any man keepe my word, he shall not taste death for euer. Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvho doest thou make thy self? I answered, If I doe glorifie my self, my glory is nothing. It is my father that glorifieth me, vvho you say that he is your God. And you have not known him, but I knowv him. And if I saie that I knowv him not, I shall be like to you, a liar. But I doe knowv him, and doe keepe his word. Abra ham your father rejoiced that he might see my day: and he saie, and was glad. The levves therefore said to him, Thou hast not yet fisted yeares, and hast thou seen Abraham? I said to them, Amen, amen I say to you, before that Abraham was made, I am. They tooke stones therefor to cast at him. But I hid him self, and went out of the temple.
To show that by his Baptism (being the Sacrament of Illumination of faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one borne blinde, & by which wonderful miracle (the attestation of the partie him self and of his parents concerning) first the neighbours, then also the Pharisees them selves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God; yea and throw out of their Synagogue the partie for confessing him. But our Lord receiveth him: and foretelleth by this occassion, the excision of the leues (because of their unprofitable obstinacie) and illumination of the Gentiles vthro confess their owne blindness.

The Gospel vpo Wednesday in the 4. week of Lent.

: Though many infinities fall for sinne, yet not al some coming for probation, and some sent that God by the cure thereof may be glorified.

: The time of working, and mearning, is in this lie: after death we can descry no more by our deeds, but must onely receive good or ill, according to the difference of works here.

This was a figure of Baptisme, to which all men borne in sinne and blindness are sent for health & light.

And I vwent, and vvashed, and lavyed. And they said to him, Vvhere is he? He saith, I know not. They bring him that had been blinde, to the Pharisees. And it was the Sabbath when I esvs made the clay, and opened his eies.

And againe therefore the Pharisees asked him, How he lavyed. But he said to them, He put clay vpo mine eies, and I vvashed: and I see. Certaine therefore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner doe these signes? And there

\[ Hh vvas \]
vvas a schisme among them. ↑ They say thersore to the 17
blinde againe, Thou, vwhat saiest thou of him that opened
thine eies? And he said, That he is a Prophet. ↑ The Ievves 18
therefor did not beleue of him, that he had been blinde and
saw: vntil they called the parents of him that saw, ↑ and 19
asked them, saying, Is this your sonne, vwhom you say that
he vvas borne blinde? hovv then doeth he hovv see? ↑ His 20
parents anfwered 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 vwho hath opened his eies, vve
know not, aске him selfe: he is of age, let him self speake of
him self. ↑ These things his parents said, because they fea-
red the Ievves for the Ievves had now conspired, that if any
man should cosefle him to be Chri'st, he should be'put out
of the Synagogue. ↑ Therfore did his parents say, That he is 22
of age, aѕke him self. ↑ They therfore againe called the man 24
that had been blinde, and said to him, ↑ Give glory 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 vvhileas I vvas blinde, novv I see. ↑ They said therfore 26
to him, Vwhat did he to thee? hovv did he open thine eies?↑ He 27
anfwered them, I haue novv told you, and you haue heard:
vwhy vvil you heare it againe? vvil you also become his dis-
ciples? ↑ They reuiled him therfore, & said, Be thou his disciple: 28
but we are the discipules of Moyfes. ↑ We know that to Moyfes 29
God did speake: but this man vve knovv not vvhence he is.
↑ The man anfwered and said to them, For in this it is mar-
veilous that you know not vvhence he is, and he hath open-
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 vworld 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 anfwered, and said to him, Thou 34
vvas a tholy borne in sinnes, and doest thou teach vs? And
they did cast him forth,

↑ Iesus heard that they cast him forth: and vwhen he 35
had found him, he said to him, Doest thou beleue in the son-
ne of God? ↑ He anfwered, and said, Vwho is he Lord, that 36
I may beleue in him? ↑ And Iesus said to him, Both thou 37
haue seen him; and he that talketh vwith thee, he it is. ↑ But he 38
said,
Cha. IX. According to S. John.

said, I believe Lord. And falling down he adored him.

39. And Iesus said to him, For judgement came into this world: that they that see not, may see; and they that see,

40. may become blind. And certaine of the Pharisees that were with him, heard: and they said to him, Why, art thou

41. also blind? And Iesus said to them, If you were blind, you should not have sinne; but now you say, That we see. Your

sine remaineth.

Annotatons

Chap. IX.

6. Malaclay. Christ that could have cured this man by his only will or word, yet used certaine creatures as his instruments in working, and divers circumstances and ceremonies, clay, water, anointing, washing, &c. No marvel then that he and his Church use such diversities of Sacraments and ceremonies external in curing our foules.

22. Put out of the Synagogue. The Heretikes vitriolu transtlate here (Sv. 36.) Excommunicate: to make the simple conceive the Churches Excommunication to be no other, or no better, or no more rigidly vied against them, then this calling out of the Synagogue of such as confesse their Sauiour. They might as well have translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moses, Christ. For no lefle difference is there betwene, calling out of the Synagogue, and, Excommunication. Besides that, not every one which was not of the Jewes Synagogue, was therefore out of the communion of the Faithfull, many true believers being in other partes of the world not subject to the Jewes Synagogue, Law, nor Sacraments. And therefore 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 will, or for his iust defects thrust out of it by the spiritual Magistrate, he is quite abandoned out of all the societie of Saints in heaven and earth, so long as he do continueth.

As for the cause of thrusting, this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddityes as between heauen and hell: he being vied so for following Christ and his Church, that for forsaking Christ and his Church. Some more agreement there is betwene that corrupt punishment of the Jewes against the followers of Christ, and the pretended excommunication exercized against Cathollike men by our Heretikes, although in truth there is no great resemblance. For the Jewes though they abused their power sometimes, yet had they authoritie in deed by Gods law so to punish contemnus of their Law, & therefore it was feared and respected even of good men. But the excommunication vied by heretikes against Cathollikes or any offendor, is not to bee respected at all, being no more but a ridiculous visipration of the Churches right and fashion of the same. for, out of their Synagogues all faithful men ought to sile, and not tarie to be thrust out: according to the Warning given against Coré and Dathan. Beze separa-

Chap. X.

He continued his talk to the Pharisees, shewing that they and all others that will not enter in by him, are wolves: and that they which hear them are not the true sheepe. But that him self is the good Pastor, and therefore saie the sheepe from these wolves, he will yield his life, which otherwise would take from him: forsaking also his Resurrection, and Ascension of the Gentiles.

22. Against another time, he scheweth these Jews openly, as they are not of his sheepe, and that no might of them could take from him his true sheepe, because he is God, even as his Father is God. In which by his miracles and by Scripture he sheweth to be no blasphemer: and they in vain seeking to stone, and to apprehend him, so he goeth out to the place where John Baptist had given open witness of him.

Amen,

of blinde men?

† And the Dedication vvas in Hierusalem: and it vvas vvinter. † And I esvs vvalked in the temple, in Salomons porche. † The Ievves therfore compassed him round about, and said to him, Hovv long doest thou hold our foule in sup- pēse? if thou be Chritis, tel vs openly. † I esvs answered them, I speake to you: and you beleue not, the vvorke that I doe in the name of my Father, they giue testimonie of me.

† but you doe not beleue, because you are not of my sheepe.

† My sheepe heare my voice: and I knowv them, and they folovv me. † And I giue them life euerlasting: and they shal not perish for euer, and no man shal plucke them out of my 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 father. † I and the Father are e one.

† The Ievves tooke vpp stones, to stone him. † I esvs answered them, Many good vvorke I haue shevved you from my father, for vvhich of those vvorke doe you stone me? † The Ievves answered him, For a good vvorke vve stone the not, but for blasphemie, and because thou being a man, makest thy self God. † I esvs answered them, Is it not vwritten in your lawv, that I said, you are goddes? † If he called them goddes, to vvhom the vword of God vvas made, and the scripture can not be broken: † vvhom the Father hath sanctified and sent into the vworld, say you, That thou blasphemest, because I said I am the sonne of God? † If I doe not the vvorke of my father, beleue me not. † But if I doe, and if you wil not beleue me, beleue the vvorke: that you may knowv and beleue that the Father is in me, and I in the Father. † They fought therefore to apprehend him: and he went forth out of their handes.

† And he vvent againe beyond Iordan into that place vwhere Iohn vvas baptizing first: and he taried there. † and many came to him: and they said, That Iohn in deede did no signe. But all things vvhat focuer Iohn said of this man, vvere true. † And many beleued in him.
1. Climeth an other story.) Whosoever taketh upon him to preach without lawful calling, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of foules, Perfon, Bishop, or what other spiritual Pastor: so to doeth, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in agaist order by force or favour of men, and by humane lawes, he is a thief and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succeedeth them in roome and doctrine, and generally every one that descendeth not by lawful succession in the known ordinarie line of Catholike Bishops and Pastors that have been in all Countries since their conversion. And according to this rule S. Irenaus. 5. c. 3. trieth the true Shephards from the theues and Heretikes. So doe Tertul. de Praet. nn. 11. S. Crisp. de unit. Ec. nn. 7. S. August. ep. 165. & cont. ep. Marich. c. 4. and Lirienvius.

11. Good Pastor.) The good Pastor, is he whose special care is not of his owne advantage, but of the safety of the flocke. The hireling is he that respecteth not the profit and good of the flocke, but his owne lucere. The Woulfe, is the Heretike, or any persecutor of the Church, which is Christis flocke.

12. Fleeth.) Every Bishop and Pastor is bound to abide with his flocke in times of danger and persecution, even to death, except he be of the flocke. And in such cases the Pastor may flee, as the Apostle did, and S. Athanas. Apol. de fide Fuga. August. ep. 160.

29. That which he gan make.) Thus read also divers of the Fathers, namely S. Hilas. Trin. li. post medium. S. Amb. de Sp. S. li. 5. 18. S. August. in 10. trad. 18. S. Cyril. li. vi. in lo. c. 3. and we it to prove that Christ had his essence and nature of the Father. And therefor some Heretikes of our time wickedly accuse the Council of Lateran for falsifying this place and applying it to the same purpose, which they leffe 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. 1. 5. 1.

CHAP. XI.

He cometh once againe into levr ye boldly (the time that he should be killed of them, being not yet come) and viaties Lazarus foure daies buried. At which miracle the blind maimes of the rulers so increaseth, that in Council they conclude to make him away, howbeit the high Priest prophesied otherwise, of the salvation of the world by his death. He is thereupon goth againe out of the vryjy.

ND there was a certaine sicke man, Lazarus of Bethania, of the towne of Marie and Martha her sister. (And Marie was she that 2 anointed our Lord with ointement, and 3 vipt his feete with her heare: vvhose brother Lazarus was sicke.) His sisters therefore sent to him saying, 4 Lord, behold, he vvhom thou louest, is sicke. And I s vs 4 hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the fone of God may be glorified by it. And I s vs loued Marthe, and her sister Marie, and Lazarus. As he heard therefore that he was sicke, then he 6 taried in the same place vvo daies: then after this he faith to 7 his Disciples, Let vs goe into levr ye againe. The Disciples 8 say to him, Rabbi, nowe the Levyes sought to stone thee: and goest
goest thou thither againe? † I esv s answer ed, Are there
not rve lue hou res of the day? † a man vvalke in the day, he
stumbleth not; because he seeth the light of this vworld: † but
if he valke in the night, he stumbleth, because the light is not
in him. † These things he said: and after this he faith to
them, Lazarus our frende sleepeeth: but I goe that I may rafe
him from sleepe. † His Disciples therefore said, Lord, if he
sleepe, he shall be safe. † but I esv s spake of his death: & they
thought that he spake of the sleeping of sleepe. † Then there
fore I esv s said to them plainely, Lazarus is dead: † and I am
glad for your sake, that you may beleue, because I vvas not
there, but let vs goe to him. † Thomas therefore, who is
called Didymus, said to his condisciples, Let vs also goe, to
die with him.

† I esv s therefore came, and found him now vaving
been foure daies in the graue. († And Bethania vvas nigh
to Hierusalem about fiftene vurlonges.) † And many of the
levves were come to Martha and Marie, to comfort them
concerning their brother. † Martha therefore vvhen she
heard that I esv s vvas come, vvent to meete him: but Marie
sat at home. † Martha therefore said to I esv s, Lord if thou
hadst been here, my brother had not died. † but vvovv also
I knowv that vvhat things focuer thou shalt aske of God,

God vvil giue thee. † I esv s faith to her, Thy brother shal
rise againe. † Martha faith to him, I knowv that he shal rize
againe in the resurrection, in the last day. † I esv s said to
her, I am the resurrection and the life: he that beleueth in
me, although he be dead, shal live. † and every one that li-
ueth, and beleueth in me, shal not die for euuer, Beleueth
thou this? † She faith to him, Yea Lord, I have beleued
that thou art Christ the sonne of God that art come into
this vworld. †

† And vvhen she had said these things, she vvent, and
called Marie her sister secretly, saying, The maister is come,
& calleth thee. † She, whë she heard, riseth quickly, & com-
meth to him. † For I esv s was not yet come into the towne:
but he was yet in that place vvhère Martha had mette
him. † The levves therefore that vvere vwith her in the house
and did comfort her, vvhen they saw Marie that she rofe
quickly and vvent forth, folovved her, saying, That she
goeth to the graue, to vveep there. † Marie therefore vvhen

I i j she
The Gospel

Chapter XI.

He was come wheresoever Jesus was, seeing him, fell at his feet, and faith to him, Lord, if thou hadst been here, my brother had not died. Therefore when he saw her weeping, and the Levites that were come with her, weeping, he groaned in spirit, and troubled himself, and said, Where hast thou laid him? They said to him, Lord, come and see. And Jesus wept. Therefore said he, behold how he loved him. But certain of them said, Could not he that opened the eyes of the blind man, make that this man should not die? Therefore again groaning in himself, he came to the grave. But certain of the multitude said, Did not this man, which had been dead, come forth? And they took away the stone. And Jesus lifting up his eyes, said, Father, I thank thee that thou hast heard me. And I was like that thou dost alway hear me, but for the people that standeth about, have I said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice, Lazarus, come forth. And forth with he came forth that had been dead, bound both his feet and hands with vving bands, and his face was tied with a napkin.

Loose him, and let him go.

Many therefore of the Levites that were come to Mary and Martha, and had seen the things that Jesus did, believed in him. And certain of them went to the Pharisees, and told them the things that Jesus did. The chief priests therefore and the Pharisees gathered a counsel, and said, What shall we do for this man doeth many signs? If we let him alone, all will believe in him: and the Romans will come, and take away our place and nation. But one of them named Caiphas, being the high priest that year, said to them, You know nothing; neither do you consider that it is expedient for one man to die for the people, and the whole nation perish not. And this he said not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation: and not only for the nation, but to gather into one the children of God that were dispersed. From that day therefore they desired to kill him. Therefore...
therefore walked no more openly among the Levites, but he went into the country beside the desert unto a city that is called Ephraim, and there he abode with his disciples. 

† And the Pasch of the Levites was at hand: and many of the country went up to Jerusalem before the Pasch to sanctifie themselves. 

† They sought Jesus therefore: and they communed one with another, standing in the temple, What thinke ye, in that he is not come to the festival day? And the chief Priests and Pharisees had given commandement, if any man should know vvhile he was, he should tel, that they might apprehend him.

ANNOTATIONS

Chap. XI.

31. Being the high Priest.] Manuell not that Christ preferreth his truth in the Church as well by The privilege the unworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order of the office & office, as we see here in Caiphas, and not their merit or person. And if this man being many order, though wicked, and in part an usurper, and the Law and Priesthood being to decline and to give place in a wicked to Christis new ordinance, had yet some assistance of God for therefore of truth which him self person meant not, nor knew not: how much more may we assured, that Christ will not leave Peters sea, * Whose faith he promised shoulde never fail, though the persons which occupie the same, were as illy as the blaspheumous and malicious mouths of Heretikvs do affirm.

Chap. XII.

The Rulers dealing as if he hid self, † he cometh to Bethania. † Where by occasion of Judas the thief murmuring at Marie Magdalens costly devotion, he foretelleth his death. †† From thence, though they did not intend to kill Lazarus also, he rideth openly into Jerusalem, the people (because he had raised Lazarus) consisting with their acclamations that he was Christ. †‡ Where certain Gentils desiring to see him, †§ he forsetteth the conversion of the whole world from the old to the new; which was to be known, as the effect of his death upon the Cross. †¶ The Father also answering from Heaven to his prayer made to that purpose, †‖ yet after this, the Levites contemne incredulous as Esay prophesied of them: †¶ though many beloved, but were ashamed to confess him. †§ Whereupon he saith that it is glorious before God, and salvation to them felices, to beleeve in him, and confess him and damnable, to desyde him.

ESVS therefore sixe daies before the Pasche came to Bethania, vvhile Lazarus was, that had been dead, vvhom ESVS raised. † And they made him a supper there: and Martha ministred, but Lazarus was one of them that fate at the table with him. †† Marie therfore tooke a pound of ointement ofight spikenard, precious, and

Iij anointed
and anointed the feet of Jesus, and washed his feet with water. And the house was filled with the sweet smell of the ointment.  

1: Therefore one of his disciples, Judas Iscariot, went to betray him.  

2: Why was this ointment not sold for three hundred pieces of silver and given to the poor?  

3: And he said this, not because he cared for the poor, but because he was about to betray Jesus, and having the money, did as he had said.  

4: And lo, when Jesus knew this, he said, let her alone.  

5: For you will always have the poor with you, but you will not always have me.  

6: Therefore, a great multitude gathered, seeking to kill Lazarus also, because many of them were moved by the raising of Lazarus.  

7: And on the morrow, a great multitude came to the festival day, when they had heard that Jesus came to Jerusalem.  

8: And when they saw him, they said to the Pharisees, what are you going to do about him?  

9: And they said, what will we say, for the people have heard that Jesus is coming to the festival day?  

10: And Jesus said, let them alone, for the people will hear him.  

11: And they said, what will the multitude say when they hear about him?  

12: And Jesus said, let them say, what will the world say?  

13: And there were certain Gentiles among them who came to the festival day.  

14: And these also came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we desire to see Jesus.  

15: And Philip went and told Andrew, and Andrew and Philip went and told Jesus.  

16: And Jesus said to them, The hour has come for the Son of Man to be glorified.  

17: Amen, amen I say to you, the Son of Man will be glorified in the ground, and the world will see his glory.
die: it self remaineth alone. but if it die, it bringeth much
fruite. † He that loueth his life, shal lose it: and he that ha-
teenth his life in this vworld, doth keepe it to life euer-
lasting.
† If any man minister to me, let him solovv me: and vvhere
I am, there also shal my minister be. If any man minister to
me, my father vvil honour him. † † Novv my soule is trou-
bled. And vvhat shal I say? Father, saue me from this houre.
But therefore came I into this houre. † Father, glorifie thy
name. A voice therefore came from heav'n, Both I have glo-
tified it, and againe I vvil glorifie it. † The multitude ther-
fore that stood and had heard, said that it thunders. Others
said, An Angel spake to him. † I es vs ansvered, and said,
This voice came not for me, but for your sake. † Novv is
the judgemet of the vworld: now the Prince of this vworld
shall be cast forth. † And I, * if I be exalted from the earth,
vvil draw all things to my self. ( † and this he said, signi-
sying vvhat death he should die.) † The multitude ansver-
ed him, Vve haue heard out of the lavy, that CRIST
abideth for euer: and howv vlastest thou, The Sonne of man
must be exalted? Vvho is this Sonne of man? † I es vs ther-
efore said to them, Yet a little vwhile, the light is among you.
Vvalke vwhile you haue the light, that the darkenesse ovet-
take you not. And he that vvalketh in darkenesse, knowveth
not vvhither he goeth. † Vvhiles you haue the light, beleue
in the light, that you may be the children of light. † These
things I es vs spake and he vvent awav, and hid him self
from them. †

† And vvhereas he had done so many signes before them,
they beleued not in him: † th" the saying of Esay the Pro-
phet might be fulfilled, vvwhich he said, Lord, vvho ha: b beleued the
hearing of vs? and the arme of our Lord in vvjom bith is bine revealed? † Therc-
fore they ** could not beleue, because Esay said againe, † He
hath blinded their eyes, and inwarded their hart: that they may not see vvith
their eyes, nor understand vvith their hart, and be converted, and I heade them.
† These things said Esay, vvhen he saue his glorie, and spake
of him. † But yet of the Princes also many beleued in hym;
but ** for the Pharisees they did not confesse, that they might
not be cast out of the Synagogue. † for they loued the glo-
rie of men more, then the glorie of God.
† But I es vs cried, and said, He that beleueth in me, doth
not beleue in me, but in him that sent me. † And he that
feeth
feeth me, feeth him that sent me. † I a light am come into this 46 world: that every one which believeth in me, may not remaine in the darkenesse. † And if any man heare my wordes, 47 and keepe them not: I doe not judge him. for I came not to judge the world, but to saue the world. † He that despiseth me, & receiuyeth not my wordes, bath that judgeth him. the word that I haue spoken, that shall judge him in the last day. † Because of my self I haue not speake, but the Father that sent me, gaveme commandement vvhath I should say, and vvhath I should speake. † And I knovv that his commandement is life everlafting. The things therefore that I speake: as the Father said to me, so doe I speake.

ANNOTATIONS

CHAP. XII.

1. Why vvee. So wicked, courous, and sacrileious persons reprehend good men for bestowing their goods upon Church ornaments &c. under pretence of better bestowing them on the poore, such prouide for the poore as Judas did.

6. A sheepe. Judas did not then fell perifh when he fouled out our Lord, for he was a sheepe before, and being lost he yet followed Christ, not in hart, but in body only, which our Maifter toleratet, to giue vs a lesion to tolerat the, rather then sedice the body. Aug. tract. 52 in 10.

CHAP. XIII.

As his last supper, to giue his farewell, and that in most wondersfull loving maner, & he was beth by Disciples sete, & beginning with Peter, & (shewing how necessary it is for vs to be washed by him in Baptisme, and need not after Baptisme) 12 and by this example teaching them al humilitye one toward another, 13 Then he foreteles, that (measurably standing his exceeding love toward them) one euen of them vsil betray him, meaning Judas, 21 as to John he secretly sheweth. After whose going out, he rejoyneth and faith that euen now the hour e come, 14 commendeth vs atone to love together, as a new comandement, 15 And foreteles Peter, vvhich presumed to much of his owne strength, that euen the night he vsil deny him thrice.

ND before the festiuall day of Pasche, 1 Iesus knovvynge that his houre was come that he should passe out of this wworld to his Father: vvhhereas he had loued his that were in the wworld, vnto the end he loued them. † And vvhene ‡ supper vvas 2 done, vvhhereas the devill novv had put into the hart of Judas Isciariote the sonne of Simon, to betray him: † knovvynge 3 that the Father gane him al things into his handes, and that he came from God, and goeth to God: † he rifeth from supper per
per, and laith aside his garments, and having taken a
towel, girded him self. † After that, he put water into a
bason, and "began to wash the feete of the disciples, and to
wipe them with the towel wherevith he was girded.
† He commeth theefore to Simon Peter. And Peter faith to
him, Lord, doest thou wash my feete? † I esvs answered
and said to him, That which I do, thou knowvest not
now, hereafter thou shalt know. † Peter faith to him,
Thou shalt not wash my feete for euer. I esvs answere-
red him, If I wash thee not, thou shalt not haue part vvith
me. † Simon Peter faith to him, Lord, not only my feete,
but also handes, and head. † I esvs faith to him, He that is
vvashed, nedeeth not but "to vvash his feete, but is cleane
vvholly. And you are cleane, but not al. † For he knew
vvho he was that vvould betray him, therefor he said, You
are not cleane al.
† Therfore, after he had vvashed their feete, and taken his
garments, being set dovnne, againe he said to them, Know
you what I haue done to you? † You cal me, Maister, and
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
an others feete. † For I haue giuen you an example, that as
I haue done to you, so you do also. † Amen, amen I say to
you, a servant is not greater then his lord, neither is an apostle
greater then he that sent him. † If you know these things,
you shal be blessed if you doe them. † I speake not of you
al: I know vvhom I haue chosen. But that the scripture may
be fulfilled: He that eateth bread with me, shall lift vp his beele against me.
† From this time I tel you, before it come to passe: that vvhen
it shal come to passe, you may beleue, that I am he. † Amen,
amen, I say to you, he that receiueneth any that I send, recei-
ueneth me: & he that receiueneth me, receiueneth him that sent me.
† Vvhen I esvs had said these things, he was troubled in
spirit: and he protesteth, and said: * Amen, amen I say to
you: that one of you shal betray me. † The disciples there-
fore looked one upon an other, doubting of whom he spake.
† There was therefore one of his disciples leaning in the bo-
some of I esvs, he vvhom I esvs loued. † Therefor Simon
Peter beckeneth to him, and said to him, who is it of vvhom
he speake? † He therefor leaning vpont the breast of I esvs,
faith to him, Lord, vvho is he? † I esvs answered: He it is
Kk to
to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot the Son of Simon.

† And after the morose, then Satan entred into him. And he said, faith to him, That which thou dost, do it quickly.

† But no man knew of those that late at table to what purpose he said this unto him. † For certain thought, because Judas had the: purse, that he had said to him, Be these things which are needful for us to the festial day: or that I should give something to the poor. † He therefore having received the morose, incontinent went forth. And it was night.

† When therefore it was gone forth, Jesus said, Now the Sonne of man is glorified, and God is glorified in him. † If God be glorified in him, God also will glorify himselfe, and incontinent will he glorifie him. † Little children, yet a little while I am with you. You shall seek me, &c. as I said to the Jews, Whither I go, you can not come: to you also I lay now. † A new commandment I give to you, That you love one another: as I have loved you, that you also love one another. † In this ali men shall know that you are my disciples, if you have love one to another. † Simon Peter: faith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me, but hereafter thou shalt follow. † Peter faith to him, Why can not I follow thee? * I will yeld my life for thee. † Jesus answered, The cock shall not crow, until thou deny me thrice.

ANNOTATIONS

CHAP. XIII.

Puritie required to the receaving of the B. Sacrament.

Venial sinnes taken away by blessed cereimomies.

1. Regn to vouch his fate. This lotson was not onely of cuttis, such as the Jews yfed toward their gentiles, nor onely for example of humiliation: but for mystic and significacion of the great puritie that is required before we come to receive the holy Sacrament, which straight after this Washing was to be instituted and given to the Apostles. Ambro. li. de Sacra. c. 5. Bernard. de cana Domini Serm. 1.

16. To vouch his fate. The foules of the feate, when al the rest is cleane, signifieth the earthly affections and reliks of former sinnes remitted: which are to be cleansed by devout acts of charity & humiliation, as S. Ambrose. li. de Sacra. 1. and S. Augustine ep. 155. & tra. 3. in Io. do not, And because this was onely a ceremonial, & yet had such force, both now and afterward yfed of the Apostles, that it purged smaller offences and slights of the foule, as S. Ambrose and S. Bernard gather, it may not frame strange that holy water and such ceremonies may remit venial sinnes.

18. You also sought. Our Maitre never spake plainer, nor seemed to command more proueribly, either of Baptisme or the Eucharist, or any other Sacrament, & yet by the Churches judgement directed.
ET not your hart be troubled. You beleue in God, beleue in me also. In my fathers house there be many mansions. If not, I vsould haue told you, Because I goe to prepare you a place. And if I goe, and prepare you a place; I come againe and vsit take you to my self, that where I am, you also may be. And wthether I goe you knovv, and the vway you knovv.

† Thomas saith to him, Lord, vve knovv not vthither thou goest: and hovv can vve knovv thevway? † I vs vss faith to him, I am the vway, and the veritie, and the life: no man cometh to the Father, but by me. † If you had knovven me, my father also certes you had knovven: and from hence forth you shal knovv him, and you have seen him.

† Philippe saith to him, Lord, shevv vs the Father, and it sufficeth vs. † I vs vss faith to him, So long time I am vs with you: & have you not knovv me? Philippe, he that seeth me, seeth the Father also. Hovv fairest thou, shevv vs the father? † Doest thou not beleue that I am in the Father, & the Father in me? The vwords that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the vworkes. † Beleue you not, that I am in the Father and the Father in me? Othervvse for the vworkes them selues beleue. † Amen, amen I say to you, he that beleueth in me, the vworkes that I doe, he also shal doe, and a greater then these shal he doe, † because I goe to the Father, and vwhatsoever you shal aske in my name,
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name, that will I do: that the Father may be glorified in the Sonne. ¶ If you ask me any thing in my name, that will I 14 do: ¶ If you love me, keep my commandments. ¶ And 15 I will ask the Father, and he will give you another \( \text{\textit{Paraclete}} \), that he may abide with you forever, ¶ the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But you know him: because he abideth with you, and shall be in you. ¶ I will not leave you orphans: I will come to you. ¶ Yet a little while, and the world shall see me no more. But you see me: because I live, and you shall live. ¶ ¶ In that day you shall know that I am in my father, and you in me, and I in you. ¶ ¶ He that hath my commandments, and keepeth them: he it is that loueth me. And he that loueth me, shall be loved of my father: and I will love him, and will manifest myself to him. ¶ ¶ Judas saith to him, not that I will betray thee to them, and not to the world: ¶ ¶ I am he that answered, and said to him, If you love me, keep my word, and my father will love you, and we will come to you, and will make our abode with you. ¶ ¶ He that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but his that sent me, the Father. ¶ ¶ These things have I spoken to you, abiding with you; ¶ ¶ But the Paraclete, the holy Ghost, whom the Father will send in my name, he shall teach you all things, and will suggest to you all things which I shall say to you. ¶ Peace I leave to you, my peace I give to you. not as the world giveth, do I give to you. Let not your heart be troubled, nor fear. ¶ ¶ You have heard that I said to you, I go and I come to you. If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. ¶ ¶ And I have told you before it came to pass: that when it shall come to pass, you may believe. ¶ ¶ Novv I will not speake many things with you, for the prince of this world commeth, and in me he hath not any thing. ¶ ¶ But that the world may know that I love the Father: and as the Father hath given me commandement, so do I: ¶ ¶ Arise, let vs goe hence.

ANNOT.
ANNOTATIONS

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1. de Taxila mart.

12. Greater than these.) S. Chrysostom in a whole booke against the Pagans proue that this was fulfilled not onely in Peters shadow, and Pauls garments, which as we read in the Act. healed infirmities: but also by the Reliques and monuments of Saints, namely of S. Babylas, of whom he there teares: whereby intending that Christ is God, who could and did performe these wonderful worde, by the very alms of his Saints. The Protestantes deane contradiction, as patacras of the Pagans infidelitie, as though our Saviour had promised these & the like miraculose wrotes in vaine, either not meaning or not able to fulfill the, to do they discredite all the approv'd histories of the Church concerning miracles wrought by Saints, namely that S. Gregorie Thaumaturgi

8. See An. 4 armed a mountaine, the miracles of S. Paul the eremite & S. Hilarion written by S. Hierom, in the miracles of S. Martin written by Severus Salisbury, the miracles certified by S. Augustinum de Cite Dei. 5. As the miracles approved by S. Gregorie in his Dialogues, the miracles reported by S. Bede in his Ecclesiasticall storie and lives of Saints: and other miracles never so faithfully recorded in Ecclesiasticall writers. In all which things about their reach of action and nature, they are as little proued and have no more faith then had the Pagans, against whom S. Chrysostom in the foretold book, and S. Augostinum de Cite Dei ii. 22 e. & Secund, etc., and other Fathers hereof have written. No man therefore needeth to marue at the very image of our Lady, & the like, doe miracles, such as Peters shadow did: nor wonder, if such things be so strange and greater then those which Christ himself did: nevertheless our Saviour to pul us out of doubt, hath expressly, that his Saints (that doe greater things then him selfe did.

16. For ever.) If the Holy Ghost had been promis'd only to the Apostles, their successors and the Church alter them could not have challengeit it, but it was promis'd them for ever. Whereby we may learn, both that the privileges and promises made to the Apostles were not personal, but pertaining to their office per se, and above that the Church and Fathers in ages had, and have the same Holy Ghost to governe them, that the Apostles and primitive Church had.

17. The spirit of truth.) They had many particular gifts and graces of the Holy Ghost before, and many virtues by the same, as all holy men have at all times: but the Holy Ghost here promis'd to the Apostles and their successors for ever, is to us vespically promis'd, to direct the in all truth and verite: and is contrary to the spirit of error, heretic and felo. And therefore the Church cannot fall to Apostacie or Heresie, or to nothing, as the Auctoritates say.

21. Father greater then I.) There is no place of Scripture that leueth anything so much to make for the Sacramentaries, as this and other in our book of worde leav'd to make for the Arians, who denied the equalitie of the Sonne with the Father. Which worde yet in deed rightly understood after the Churches leste, make nothing for their false secte, but only signifye that Christ according to his Manhood was inferior in deede, and that according to his Divinitie he came of the Father. And if the Heretique or dissease of this time were Arianisme, we should stand upon these places and the like against the Arianes, as we now do upon others against the Protestant, whose secte is the dissease and bane of this time.

CHA. XV.

Hechargeth them to abide in him (that is, his Church, being the true vine, and not the Synagoge of the Jews any more) 9 and in his love, loving one another, and keeping his commandements: 10 shewing how much he accounteth of them, by shew he died for them, 11 and aftereth in them the secrets of his power, 12 and appointeth their fruit to be perpetual: 13 confirming them also against the persecutions and hatred of the rest. 14
A M the true vine: and my father is the hus-1
band-\man. \^ Every \^ branche in me, not \^ bearing fruite, \^ he \^ vil take it avvay: and
\^ every one that beareth fruite, \^ he \^ vil purge
\^ it, \^ that it may bring more fruite. \^ Novv \^ you are cleane for the \^ word \^ which I \^ have
spoken to you. \^ Abide in me: and I in you. As the branche \^ 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 \^ the branche. he \^ that abideth in me, and I in him, the same
beareth much fruite: for vwithout me you can doe nothing.
\[r\]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
\^ vwordes abide in you: you \^ shal alke \^ vhat \^ thing \^ souer you \^ vvil, and it \^ shal be done to you. \^ \^ In this \^ my father is glo-\^ 8
\^ tified: 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.
\[r\]This is my precept, that you loue one an other, as I haue \^ 12
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 command you. \^ Now \^ I call you not se-
sants: for the servant knoweth not vwhat his lord doeth.
But you I haue called frendes: because al things vwhat souer I \^ 15
\^ 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 vwhat souer you \^ 17
\^ alke the father in my name, he \^ may giue it you. \^ \^ These \^ 17
\^ things I command you, that you loue one an other.
\[r\]If the vworld hate you: knovv ye that it hath hated me \^ 18
before you. \^ If you had been of the vworld, the vworld \^ 19
\^ would loue his owne, but because you are not of the world,
\^ but I haue chosen you out of the vworld, therefore the vworld
\^ hateth you. \^ Remembre my vword that I said to you, \^ The \^ 20
\^ servant is not greater then his maister. If they haue persecuted
me, you also vvil they persecute. if they haue kept my vword,
\^ yours also vvil they keepe. \^ But all these things they vvil \^ 21
doe
Cha. XV.

According to S. John.


doc to you for my name sake: because they know not him that sent me. † If I had not come, and spoken to them, they should not have sinne: but now they have no excuse of their sinne. † He that hateth me, hateth my Father also. † "If I had not done among them works that no other man hath done, they should not have sinne: but now both they have seen, and they do hate both me and my Father. † But that the word may be fulfilled, which is written in their law:

Ps. 24, 19.  
Ps. 2, 1.

26. That they hated me gratis. † But when the Paraclete commeth, whom I shall send you from the Father, the Spirit of Truth, which proceedeth from the Father, he shall give testimony of me: † and you shall give testimony, because you are with me from the beginning.

Annotations

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4. Unless you abide.) These conditional speeches, if you remain in the vine, if you keep my commandments, and such like, gives us to wit that we be sure to persevere, nor to be swayed, but under conditions to be fulfilled by us. Aug. de correg. & gra. 6. 15.

6. Unless it abide.) Whosoever by Heretie or Schisme or for any other cause is cut off or separated from the Church, he can do no meritorious work to Salvation.

10. Keep my precepts.) This careful and often admonition of keeping his commandments, prooueth that a Christian mans life is not onely or principally in faith, but in good works.

20. If I had.) If the Jews 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 beleue Luthers or Caluins new opinions without any miracles at all.

26. Whom I shall send.) The Holy Ghost is sent by the Sonne, therefore he procedeth from him also as from the Father: though the late Schismatical Greekes thinke otherwise.

27. You shall give.) He vouchsaeth to ioyne together the testimonie of the Holy Ghost, and of the Apostles, that we may see the testimonie of truth joyntly to conflitt in the Holy Ghost and in the Prelats of the Church.

Chap. XVI.

The cause why he foretold them their persecution by the Jews, is, that they be not afterward scandalized thereby. 6. Though they think this beastie verses, it is for their vantage that he departure, because of the great benefits that they shall receive by the comings of the Holy Ghost, who shall also be the venture against his enemies. 10. Although in the world they shall be persecuted, yet to him heavenly Father they and their prayers made in his name, shall be moost acceptable, and at length the childe (that is, Christ in all his members) being borne, their joy shall be such an victor can take from them. 11. Howbeit at the inuistant of his apprehension, they shall also forsake him.

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HE S E things haue I spoken to you, that you be not scandalized. Out of the synagogues they vil cast you: but the hour commeth, that every one which killeth you, shall thinke that he doeth service to God. And these things they vil doe to you: because they haue not knowen the Father, nor me. But these things I haue spoken to you, that when the hour shall come, you may remember them, that I told you. But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me: Whither goest thou? But because I haue spoken these things to you, forovv hath filled your hart. But I tell you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shall not come to you: but if I goe, I vil send him to you. And when he is come, he shall argue the world of sinne, and of iustice, and of judgement. of sinne: because they beleue not in me. But of iustice: because I goe to the Father: and now you shall not see me. and of judgement: because the prince of this world is now judged. Yet many things I haue to say to you: but you cannot beare them now. But when he, the Spiri t of truth, commeth, he shall teache you all truth: for he shall not speake of him self: but what things heuer he shall heare, he shall speake: and the things that are to come he shall heve you. He shall glorifie me: because he shall receive of mine, and shall heve to you. All things whatsoeuer the Father hath, be mine. Therfore I said, that he shall receive of mine, and shall heve to you. A little while, and now you shall not see me: and againe a little while, and you shall see me: because I goe to the Father.

Some therefore of his discipless said one to another, What is this that he faith to vs: A little while, and you shall not see me: and againe a little while, and you shall see me, and, because I goe to the Father? They said therefore, What is this that he faith, A little while? What know the that he speaketh. And I esvs knevv, that they vwould alle him: how, and he said to them, Of this you doe question among your selues, because I said to you, A little while, and you shall not see me: and againe a little while, and you shall see me. Amen.
Amen I say to you, that you shall weep, and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she travaileth, hath sorrow: but when she hath brought forth the child, she remembereth not the anguish for joy, that a man is born into the world. And you therefore, now in decease you have sorrow, but I will see you again: and your heart shall rejoice: and your joy no man shall take from you. I And in that day, you shall not ask any thing. Amen, amen I say to you, if you ask the Father anything: in my name, he will give it to you. Until now you have not asked any thing in my name. Ask, and you shall receive: that your joy may be full. These things I have spoken in proverbs: I have spoken to you. The hour cometh when in proverbs I will no more speak to you, but plainly of the Father I will shew you. In that day you shall ask in my name: and I say to you, that I will ask the Father for you. For the Father himself longeth you, because you have loved me, and have beleued that I came forth from God. I came forth from the Father, and came into the world: again I leave the world, and I go to the Father.

His disciples say to him, Behold now thou speakest plainly, and saiest no proverbe. Now we know that thou knowest all things, and thou needest not that any man asketh thee. In this we beleue that thou camest forth from God. I answered them, Now do you beleue? Behold the hour commeth, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone: and I am not alone, because the Father is with me. These things I have spoken to you, that in me you may haue peace. In the world you shall have distresses: but haue confidence, I haue overcome the world.

Annotations

11. Yes many things. This place conumuneth that the Apostles and the faithful be taught many things. Which Christ omitted to teach them for their weakness: and that it was the providence of God that Christ in presence should not teach and order all things, that we might be not leffe allured of the things that the Church teacheth by the Holy Ghost, then of the things that him self delivered.
The Spirit of truth.

H E S E things spake Iesvs; and lifting 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 giue him pover ouer al fleth that al vvhich thou haft giuen him, to them he m ay giue life euerlastinge. ¶ And this is life euerlastinge that they knovv thee, the only true God, and vwhom thou haft sent I esv s C R I S T. ¶ I haue glorifie thee vpon the earth: I haue confummate the vvorke vvhich thou gauest me to doe: ¶ and now glorifie thou me O Father vvith thy self, vvith the glorie vvhich I had before the vvorke vvas, vvith thee. ¶ I haue manifeste thy name to the men vvhom thou gauest 6 me out of the vvorde. Thine they vvere, and to me thou gauest them: and they haue kep thy vvord. ¶ Now they haue 7 knovven that al things vvhich thou gauest me,are from thee: ¶ because the vvordes vvhich thou gauest me, I haue giuen 8 them: and they haue receuued, and knovven in very deede that I came forth from thee, and haue beleued that thou didst send me. ¶ For them doe I pray: Not for the vvorde 9 doe I pray, but for them vvhom thou haft giuen me: ¶ be-10 cause theye be thine: and al my things bethine, and thine be mine: and I am glorifie in them. And now I am not in the vvorde, and these are in the vvorde, and I come to thee. ¶ ¶ Holy father; ¶ keep them in thy name, vvhom thou haft 11 giuen me: that they may be one, as also vve. ¶ When 12 vvas vvith them, I kept them in thy name. Those * vvhom 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; in the world, that they may haue my joy filled in them eues.

 ¶ I
† I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. † I pray not that thou take them away out of the world, but that thou preserve them from evil. † Of the world they are not: as I also am not of the world. † Sanctify them in truth. Thy word is truth. † As thou didst send me into the world, I also have sent them into the world.

† And for the I do: sanctify myself; that they also may be sanctified in truth. † And not for them only do I pray, but for them also that by their word shall believe in me: that they all may be one, as thou (Father) in me, and I in thee, that they also in us may be one: that the world may believe that thou hast sent me. † And the glory that thou hast given me, have I given to them: that they may be one, as we also are one.

† In them, and thou in me: that they may be consummate in one: † and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved. † Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. † Holy Father, the world hath not known them, but I have known thee: and these have known, that thou didst not send me. † And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

ANNOTATIONS

CHA. XVII.

1. Life everlasting.) Both the life of glory in heaven, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision of this, in faith working by charity, for, knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge. † 1 v. 2.

2. Sanctified them.) Christ prays that the Apostles, their successors, &c. that shall be of their believing, may be sanctified in truth. Which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error. Which prayer of Christ hath not been heard, if the Church might err.

3. But for them.) He expresseth (and it is a great comfort) that he praiseth not only for the Apostles, but for the whole Church after them, that is, for all believers. And all this profound and divine prayer is resembled in the holy Canon of the Malle before the consecration, as here it was made before his visible Sacrifice on the cross.
HEN IESVS had said these things, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into the which he entered and his Disciples. And Iudas also, that betrayed him, knew the place: because IESVS had oftentimes gathered thither together with his Disciples. *Iudas therefore having received the band of men, and of the chief Priests and the Pharisees, ministers, commeth thither with lanternes and torches and vWeapons. IESVS therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? they answered him, IESVS of Nazareth. IESVS faith to them, I am he. And Iudas also that betrayed him, floode with them. As therefore as he spake to them, I am he: they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? and they said, IESVS of Nazareth. IESVS answered, I am he. If therefore ye seek me, let these goe their vVaises. That the sword might be fulfilled vVhich he said, *That of them whom thou hast given me, I have not lost any. Simon Peter therefore having a sword, drew it out: and smote the servant of the high priest: & cut of his right ear. And the name of the servant was Malchus. IESVS therefore said to Peter, Puts thy sword into the hilt scabbard. The chalice vVhich my father hath given me, shall not I drinke it? The band therefore and the Tribune & the twelve ministers of the Levvves apprehended IESVS, and bound him: and they brought him to Annas first, for he was father in law to Caiphas, vVho was the high priest of that yere. And Caiphas was he that had given the counsel to the Levvves, That it is expedient that one man die for the people.

* And Simon Peter solovved IESVS, and another disciple. And that disciple was known to the high priest, and
vent in vwith Ies vos into the court of the high priest. † but Peter floode at the doore vwhout. The other disciply therefore that vvas knowen to the high Priest, vvent forth, and spake to the portrosse, and brought in Peter. † The vvench therefore that vvas portrosse, faith to Peter, Art not thou also of this mans disciplys? He faith to her, **I am not. † And the seruyants and ministers floode at a fire of coles, because it vvas cold, and vvarmed them selues. And vWITH them vvas Peter also standing, and vvarmed him self.

† The high priest therefor asked Ies vos of his disciplys, and of his doctrine. † Ies vos anfvered him, I have openly spok to the world; I have alwayes taught in the synagogue, and in the temple vwhither al the levves ressort together: and in secret e I have spoken nothing. † Whykse thou me? ask e them that have heard vWITH I have spoken vnto them: behold they know vWITH what things I have said. † When he had saied these things, one of the ministers stading by, gaue Ies vos a bylowing, saying, Anfverest thou the high priest so?

† Ies vos anfvered him, If I have spoken il, giue testimonie of euil: but if vvel, vWITH why strikst thou me?

† And Annas sent him bound to Caiphas the high priest.

† And Simon Peter was standing, and vvarmed him self. They said therefor to him, Art not thou also of his disciplys? He denied and saied: I am not. † One of the seruyants of the high priest faith to him, his cosin vwhose care Peter did cut of, Did not I see thee in the garden vWITH him? † Againe therefore Peter denied; and forthvWITH the cocke crevve.

† They therefore bring Ies vos from Caiphas into the Palace. And it was morning: and they vvent not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. † Pilate therfore vvent forth to them vwithout, and saied, What accusation bring you against this man? † They anfvered and saied to him, If he vvere not a malefactor, we vwould not have delivereu him vp to thee.

† Pilate therfore saied to them, Take him you, and according to your lavy judge him. The levves therfore saied to him, It is not lavyful for vs to kil any man. † That the vword of Ies vos might be fulfilled, vwhich he said, signifying what death he should die.

† Pilate therfore vvent into the Palace againe, and called Ies vos, and saied to him, Art thou the king of the levves?
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THE GOSPEL

CHA. XIX.

It pleased God, that Christ was to die for the Jews, and the Gentiles, should be buried of the one, and put to death by the other.

† Isus answered, Saiestd thou this of thy self, or have others told it thee of me? † Pilate answered, Why, am I a Jew? Thy nation, and the chief priests have deliverr thee up to me: † What hast thou done? † Isus answered, My kingdom is not of this world, if my kingdom were of this world, my ministers verily would strive that I should not be deliverr to the Jews, but now my kingdom is not from hence.

† Pilate therefore said to him, Art thou a king then? † Isus answered, Thou sayest, that I am a king. For this was I born, and for this came I into the world, that I should giue testimonie to the truth. Every one that is of the truth, heareth my voice. † Pilate said to him, What is truth?

And when he had said this, he went forth againe to the Jews, and said to them, I finde no cause in him. But you have a custome, that I should release one to you in the Pasch: will you therefore that I release vnto you the king of the Jews? † They all therefore cried againe, saying, Not him, but Barabas. And Barabas was a theefe.

CHAP. XIX.

The Jews are not satisfied with his scourging and irision. Pilate hearing them say that he made himself the Sonne of God, u more afraid, as they urgery him with his loyalty toward Cesar, and professing that them felten vll no king but Cesar, he did cast them vnto them. And so Christ carrying his croce, di cruicized between two thieves. † Pilate writing notoriously the only causse of his death to be, for that he was a king or Christ, his garments he so used, as the Scripture foretold, as he hath special care of his mouth to the end. The signes which shew that we are written of his Passion, to be fulfilled, and to yeeld him his ghost. † Him by the Jews means also other Scriptures, about his legges and side, are fulfilled. And finally, he is honorably buried.

HEN therefore Pilate took Isus, and scourged him. And the soldiars platting a crowne of thorns, put it upon his head: and they put about him a purple garment. And they came to him, and saied, Haile king of the Jews, and they gave him blowves. † Pilate went forth againe, and said to them, Behold I bring him forth vnto you, that you may know that I finde no cause in him. † Isus therefore went forth carrying the crowne of thorns, and the purple vestiment. And he saied to them, Loe the man. † When the cheefe priests therefore and the ministers had seen him, they
they cried, saying, Crucifie, crucifie him. Pilate faith to them,
Take him you, and crucifie him. for I finde no cause in him.

7. † The levves anfwvered him, We have a Law: and according
to the Law he ought to die, because he hath made him selfe the
fonne of God.

8. † Whé Pilate therfore had heard this saying, he feared more.
9. † And he entred into the Palace againe: and he faith to IeSus,
Vvhence art thou? But IeSus gave him no anfwver. † Pilate
therfore faith to him, Speakest thou not to me: knowest
thou not that I have powre to crucifie thee, and I have
powre to release thee? † IeSus anfwvered, Thou shou’dest
not have any powre against me, vntil it were given thee
from above. Therfore he that hath betrayed me to thee, hath
the greater sinne.

11. † From thence forth Pilate sought to release him. But the
levves cried, saying, If thou release this man, thou art not
Caesar’s frend,every one that maketh him selfe a king, speaketh
against Caesar. † But Pilate vvh en he had heard these wordes,
brought forth IeSus: and he sate in the judgemént seate,
in the place that is called Lithostrotos, and in Hebrewv Gáb-
batha. † And it vvas the Pasaue of Pasche, about the sixth
hour, and he faith to the levves, Loe your king. † But
they cried, Axxay, axxay vwith him, crucifie him. Pilate faith
to them, Shall I crucifie your king? The cheefe priests anfwver-
red, Vve have no king, but Caesar. † Then therfore he deli-
ered him vnto them for to be crucified.

And they tooke IeSus, and led him forth. † And bea-
ing his owne cross he vwent forth into that which is cal-
led the place of Caluarte, in Hebrewv Golgorha. † vvh ere
they crucified him, and vwith him two others, on the one side
and on the other, and in the middes IeSus. † And Pilate
vrotte a title also; and he put it vpon the cross. And it vwas
written, IeSus of Nazareth the King of the
levves. † This title therfore many of the levves did reade:
because the place vvh ere IeSus vwas crucified, vvas nigh to
the citie: and it vwas written in Hebrewv, in Grecke, and
in Latin. † The cheefe priests therefore of the levves said to Pi-
late, Write not, The King of the levves: but that he said, I am king
of the levves. † Pilate anfwvered, That vvh ich I haue vvrit-
ten, I haue vvritten.

23. † The * souldiers therfore vvh en they had crucified
  him,
holy 272

The Gospel

Ch. XIX.

Him, took his garments (and they made four parts, to every souldiars part) & his coat. And his coat was without (came, wrought from the toppe through out. † They said 24 therefore one to another, Let vs not cut it, but let vs cast lottes for it whoso it shall be. That the scripture might be fulfilled saying, They have parted my garments among them: and upon my vesture they have cast lottes. And the souldiars did these things.

† And there stood beside the crosse of Iesu, his mother, and his mothers sister, Marie of Cleophas, & Marie Magdalene. † When Iesu therefore had seen his mother, and the disciple standing where he loued, he saide: to his mother: Woman, behold thy sonne. † After that, he faith 27 to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovmn. †

† Afterward Iesus knewing that all things were noe 18 consummate, that the scripture might be fulfilled, he faith, 1 thirst. † A vessel therefore stood there ful of vinegre. And 29 they putting a sponge ful of vinegre about hyssope, offered it to his mouth. † Iesus therefore vvhens he had taken the 30 vinegre, saide, It is consummate. And bovving his head, he gave vp the ghost.

† The leves therefore (because it was the Passover) 31 that the bodies might not remaine vpon the crosse on the Sabboth (for that was a great Sabboth day) they desired Pilate that their legges might be broken, and they might be taken awaye. † The souldiars therfore came: and of the first 32 in deede they brake the legges, and of the other that was cruified with him. † But after they were come to Iesus, vvhens 33 they saw that he was dead, they did not breake his legges.

† but one of the souldiars with a speare opened his side, and 34 incontinent there came forth "blood and water. † And he 35 that saw it, hath gien testimonie: and his testimonie is true. † And he knoweth that he faith true, that you also may beleue. † For these things vvere done that the scripture might be fulfilled, Ye shall not breake a bone of him. † And againe 37 an other scripture saith, They shall looke on him vvhens they pierced.

† And after these things Ιoseph of Arimathia (because he vvere a disciple of Iesus, but for seare of the Iewes) desired Pilate that he might take awaye the body of Iesus. And Pilate permitted. He came therfore, and took awaye the body of Iesus. † Η nicodemus also came, he that at the 39 first
first came to lesvs by night, bringing a mixture of myrrhe
40 and aloes, about an hundred poundes. † They tooke therfore
the body of lesvs, and bound it in linnen clothes with
the spices, as the maner is with the leves to bury. † And
there vvvas in the place vwhere he vvvas crucifiied, a garden;
and in the garden a newy monument, vwherein no man yet had
42 been laide. † There therefore because of the Paradisene of
the leves, they laid lesvs, because the monument vvvas hard
by.

ANNO TATIONS
CHA P. XIX.

11. His owne croffe. † This croffe, for that it was the
instrument of our redemption, and as it
were the altar of the supreme sacrificer, highly
hallowed by the touching, bearing, and obsession of
the sacred body and blood of our Lord, is truly called the Holy Cross:
and hath beene endured with various miracles, both the whole and every little piece thereof.
For which cause, and especially for the most excellent memorial of Christes Passion, it hath beene visited in Pilgrimage,
honoured by ecclesiastical dates and other wise, revered and venerated of the ancient fathers, with
al devotion: as contriveth it hath been abused of Pagans, Apostates, and Hereticks, seeking
in vaine to deface and destroy it. See S. Cyril l. s. sant. Julian. S. Hieron ep. l. S. Paulinus ep. ii. Ruffinus

15. To his mother. † The marvellous respect that Christ had to his mother, vouchsafing to
speake to her, and to take order for her even from the croffe in the midst of his infinite anguishes
and mysteries a working for mankind.

17. To the Diocese. † A great honour to John and charge, to haue that blessed jewel in keeping;
and an unpeakeable comfort, that from that day forward the one was to the other mother and
A. s. a. adu.

18. Blow and water. † This perring of Christes side, though on the outward part it was done
blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by
Moyzes striking the rokke with his roddre: as this streame of blood and water drawn miraculouly 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 rooke following the Israelites in the desert. Out of his side
Exo. 15.

19. In lovm. † One of the sacred mysteries: the stream of blood and water was the
sacrament of the Church after the people of God, was signified by the water of the same rooke following the Israelites in the desert. Out of his side
Num. 21.

21. In lovm. † One of the sacred mysteries: the stream of blood and water was the
sacrament of the Church after the people of God, was signified by the water of the same rooke following the Israelites in the desert. Out of his side

22. By this you see why in Catholic Churches MARIE and JOHN stand by the Roode.

The Sacraments illiued out of Christes side, and thence have their verite.

The Church builded of Christes side, as Eue of Adams,

Upon Easter day his bed, it mist in the Sepulcher sript by M. Magdalene, a secondly
by Peter and John, the winding clothes yet remaining. † Then to M. Mag-
dalene, after she had seen two Angel. lesvs also himselfe appeareth. † She
beeing told to the Diisiples, be appeareth to them also the same day, and
faveth: as him lesvs was sent, giving them the Holy Ghost to remitte and to
receive voices. †6 Against upon the Sunday, he appeareth to them, letting
Them to see, that he might believe, and coming together such as for seeing yet do be-
lieve. 10 The effect of this book.
AND the first of the Sabbath, Marie Magdalene commeth early, when it was yet dark, vnto the monument: and she saw the stone taken away from the monument. † She ranne therefoire and cometh to Simon Peter, and to the other disciple whom Iesus lovd, and faith to them, They have taken our Lord out of the monument, and vve know v not where they haue laid him.

† Peter therefoire vvent forth and that other disciple, and they came to the monument. † And both ranne together, and that other disciple did out-ranne Peter, and came first to the monument. † And when he had stouped downe, he saw the linnen clothes lying; but yet he vwent not in. † Simon Peter therefoire cometh, folowing him, and vwent in to the monument, and saw the linnen clothes lying, † and the napkin that had been vp his head, not lying vwith the linnen clothes, but apart, vwrapped vp into one place. † Then therefoire vwent in that other disciple also vvhich came first to the monument; and he saw, and beleued. † For as yet they knew not the scripture, that he should rise againe from the dead. † † The disciples therefoire departed againe to them selues.

b The Gospel vpõ Thursday in Easter Weekke,

‡ The Sepulchres of Martyrs (faith S. Hierom, ep. 1.) We do honour every where, & putting their holy ashes to our eyes, if we may, weouch it also with our mouths, and be there some that thinke the monument where in our Lord was laid, is to be neglected: where the Diuel and his Angels, as often as they are call out of the pot before the said monument, tremble, and more as if they floode before the judgement day of Chrift.
19 Therefore when it was late that day, the first of the Sabboths, and the doores were shut, where the disciples were gathered together for feare of the Jews, Iesus came and stoode in the middles, and faith to them, Peace be to you.

20 And when he had said this, he chevred them his handes and side. The disciples therefore were glad when they saw our Lord. He said therefore to them againe, Peace be to you.

21 As my Father hath sent me, I also doe send you. When he had said this, he breathed upon them: and he faith to them, Receive ye the Holy Ghost: Whose sines you shall forgive, they are forgiven them: and Whose you shall retaine, they are retaine.

22 But Thomas one of the Twelve, Whoso is called Didymus, was not with them when Iesus came. The other disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his handes the print of the naiies, and put my finger into the place of the naiies, and put my hand into his side: I will not beleue.

23 And after eight daies, againe his disciples were within; and Thomas was with them. Iesus commeth: the doores being shut, and stoode in the middles, and faith, Peace be to you. Then he faith to Thomas, Put in thy finger hither, and see my handes, and bring thither thy hand, and put it into my side: & be not incredulous but faithful. Thomas answered, and faith to him, My Lord, & my God. Iesus faith to him, Because thou haft seen me, Thomas, thou haft beleued: blessed are they that haue not seen & haue beleued.

24 *Many other signes also did Iesus in the sight of his disciples, which are not written in this booke. And these are written, that you may beleue that Iesus is Christ, the sonne of God: and that beleuynge, you may have life in his name.

Annotations

chap. xx.

19. The doores were 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 cannot be in two places at one, nor within the natural man.
The being of Christ's body in the B Sactement without space or quantite correspondent thereunto, is proved by other examples in Scripture.

Heredical shifts to avoid plaine Scripture.

Christ can dispose of his owne body & others above nature.

Vbicuerit or Breutiani.

The holy Ghost is here purposly given to the Apostles, to remit sinnes.

The Sacrament of Penance instituted.

Men are bound to confess, at their mortal sinnes, and that in particular.
then by our simple, sincere, and definite utterance to them of our sins, with humble contrite heart, ready to take and to doe penance according to their counsel. For that authority to receive sins, confesseth specially in enquiring satisfaction and penitential voices of praying, fasting, alms, and such like. Al which God's ordinance whosoever condemneth or contemneth, as Heretics do, or neglecteth, as some careleffe Catholiques may perhaps do; let them be assured they can not be saved. Neither must any true Christian man pretend to looke to have his sins after Baptisme, rectifyed by God only, without the Sacrament (which was the oldctrine of the Nourbanians: Amb. 1. de paenitu. c. 9. Secret. l. 7. Eccli. c. 22.) more then any may hope to be saved. The necessitie or having his original or other sinnes before Baptisme, forgiveng by God without the same Sacrament of this Sacrament. Let no man deceive him self, this is the second table or bondage, or superstition, as S. Hierom calleth it, inent. Whoseet they take not hold of, shall perish without doubt, because they contemne God's counsel and order for their salvation. And therefore S. Augustine (ep. 169) signifying both together, faith it is a pinnell seale, whose by the absence of God's Priests, men depart this life, and not abominating by the Sacrament or penance and reconciliations: because they shall be excluded from eternal life, and destruction followeth them. And S. Victor (l. 2. de perfectis, De ordinibus) calleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretickes. Who (say they) shall baptize their infants? Who shall ministe penance unto, & lose us from the bonds of sinnes? And therefore S. Cyprian very often, namely ep. 14, calleth it great cruelty, and such as Priests shall answer for at the last day, to suffer any man that is penitent of his sinnes, to depart this life without this reconciliation and abolution (take the faith of the 1st. maker him self Christ) that he granted them, those things bound in earth should also be bound in heaven; and that those things might be there believed, which were loosed beforehand to be believed in the Church and it is a world to see, how the Heretickes wrestle with this to make a commission of removing sinnes, refering it to preaching, to denouncing God's threats upon sinners; and to us cannot be known, though to our English Preachers this authentick sentence doth seere, that in their order of visiting the lame, their Ministers acknowledge & challenge the same, ving a formal. The English Ministers bear confessions, and abolution according to the Churches order, after the special constitition of the partie. But to conclude matter, let every one that lift to see the true meaning of Christ's words, and the Priests power to forgive sins, be about the power of Angells or worldly Princes.

CHAP. XX.

A C C O U N T I N G T O S. J O H N. 277

To receive sinnes.

The Heretike wrestling against plain scripture. Priests power to forgive sinnes, is about the power of Angells or worldly Princes.

Confeccion to Priests.

Secret of auricular Confeccion.

to
Chap. XXI.

After Jesus manifested himself again at the sea of Tiberias. And he manifested thus: 

† There were together Simon Peter and Thomas, who is called Didymus, and Nathanael, whom Jesus had called from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. † Simon Peter said to them, I will go out and fish. They say to him, We will also come with thee. And they went forth and got up into the boat; and that night they took nothing. † But when morning came, Jesus stood on the shore: yet the disciples knew him not that it was Jesus. † Jesus said to them, Cast the net on the right side of the boat: and thou shalt find. They therefore did cast it: and many they were not able to draw it for the multitude of fishes. † That disciple therefore whom Jesus loved said, Lord, who shall we cast? Jesus answered, Cast, and thou shalt find. They cast and did find. † Jesus said to them, Take the fish that ye have caught, and put in the midst of the net, and go on to the other side. † Peter did so, and drew the net to the boat, and it was full of great fishes: and Peter was amazed. † Then he turned to Simon and said, Follow me. † And Simon and his companions, who were fishermen, left all and followed Jesus. † And Jesus took service of the disciples, after he was risen from the dead. †Therefore when they had dined, Jesus said to Simon,
CHA. XXI. ACCORDING TO S. JOHN.

Peter, Simon of John, lustest thou me more then these? He faith to him, Yea Lord: thou knowest that I love thee. He faith to him, FEDE MY LAMBES. † He faith to him againe, Simon of John, lustest thou me? he faith to him, Yea Lord, thou knowest that I love thee. He faith to him, FEDE MY LAMBES. † He faith to him the third time, Simó of John, lustest thou me? Peter was stroke aad, because he said vnto him the third time, Lustest thou me? And he said to him, Lord, thou knowest al things: thou knowest that I love thee. He faith to him, FEDE MY SHEEPE. † Amé, amen I say to thee, when thou vvaast young, thou didst gide thy self, and didst walke vhere thou vovablest, but when thou shalt be old, thou shalt stretch forth thy handes, and an other shal gide thee, and lead thee vvither thou vville not. † And this he said, signifying by vvhat death he should glorifie God. I b And vvhen he had said this, he faith to him, Folovv me. † Peter turning, savv that disciple vwhom IESVS loued, folovving, * vvho alsoleaned at the supper vpon his breast, and said, Lord vvho is he that shal betray thee? † Him therself vvhen Peter had seen, he faith to IESVS, Lord, and this man vvhat IESVS faith to him, † So I vvill have him to remaiyne til I come, vwhat to thee? folovv thou me. † This saying therself vvvent abrode among the brethren, that that disciple dieth not. And IESVS did not say to him, he dieth not: but, So I vvill have him to remaiyne til I come, vwhat to thee? † This is that disciple vwhich giueth testimonie of these things, and hath vvritten these things: and vve knowv that his testimonie is true. -I

† But there are* many † other things also vwhich IESVS did: vwhich if they vvvere vvritten in particular, neither the vworld it self I think vvere able to conteine those books that shoule be vvritten.

ANNOTATIONS

CHA. XXI.

11. FEDE my SHEEP. As it was promisde him Mat. 16, that the Church shoule be builded vppó him, and that the keys of heauen shoule be given to him: so here it is performed, &c he is actually made the general Pastor and Gouernor of al Christs Sheepe. For though the other ten (as Matthiæ and Paul also afterward, were Apollos, Bishops, Priests, &c.) had autheritie to binde and losse, to remit and ret. me, to preach, baptize, and fuch like, as wele as he: Yet in thefe things and al other government, Chrift would have him to be their head, and they to depend of him as head of their College, and confequently of the whole flocks of Chrif: no Apostle nor no Prince in earth.

Peter is here made the general Pastor, and the Church is builded vpon him.
The Gospel according to St. John. 

Chapter XXI.

(If he acknowledge him, he shall be a sheep of Christ) exempted from his charge. And that Christ made a difference between Peter and the rest; and giveth him some greater prominence and regiment them than the rest, it is plain by that he is asked whether he love our Lord more then the other Apostles do; whereas equal charge no difference of love had been required. To Peter (sith S. Cyprian our Lord, after his resurrection said) Feed my sheep, and build up his Church upon him alone, and to him he giveth the charge of feeding his sheep. For although after his resurrection he gave his power alike to all, feeding. As yet Peter not me, I will lead you, take the Holy Ghost, if you receive any to any other, they shall be consticted. Yet to manifest univ. I instituted one Church, & so disposed by his authors that unjust should have origin of one. The rest of the Apostles were that Peter was, in equal fellowship of holiness and power, but the beginning is such of univ. The Primacy is given to Peter, that the Church of Christ may be fished to be one, as our Church. S. Chrysostome also faith thus: Why did our Lord lie he his blood? S. Euseb. p. 1. And it was really to redeem those sheep, the care of which he committed both to Peter and also to the Apostles.

S. Gregor. though he made the Pope's Supremacy to be wholly unlawful and Antichristian, for that he condemneth John of Constaninople for vilius the name of univ. the Bishop, not to commit Peter or the Pope to be head of the Church, or supreme Governor of the same, as our univ. the writing: & his authors made it in vain. The words of the holy Spirit in the very same place and Epistle against S. Constantine, by which you shall easily see that to deny him to be univ. the Bishop, is not to deny Peter or the Pope to be head of the Church, or univ. the same sort. For, I am to plaine to all men, faith he, that ever read the Gospel, that by our Lord's mouth the charge of the whole Church was committed to S. Peter the Prince of the Apostles. For to him it was said, Feed my sheep; for him was the prayer made that his faith should not fail; to him were the keys of heaven given and authoritie to bind and loose; to him the cure of the Church and principality was delivered: and yet he was not called the univ. the Bishop. This title in deed was offered for the honour of S. Peter, the Pope of Rome by the holy Council of Chalcedon: but none of that See did use it or content to take it. Thus much S. Gregorius. Who though he both pretended this through our al Chretiens, as other of that See have ever done, and also acknowledged the Principality and Souverainete in to be Peter and his Successors: yet would he not be for saving the title of Bishop, in that sense wherein the holy Council of Chalcedon offered it to the Pope of Rome, was true and Lawfull. For that Council Would not have given any Antichristian or univ. title to any man. Only in the B. of Constaninople and other, which in no sense had any right to it, and who usurped in it a very false and tyrannical meaning, it was insolent, univ., and Antichristian. See also the Epistles of S. Leo the Great concerning his prudence of univ. the jurisdiction, though he refused the title of univ. the Bishop. And S. Bernard, that you may better perceive that the general charge of Christ's sheep was not only given to Peter person, but also to his successors the Popes of Rome, as S. Chrysostome before alleged doth write this to Eugenius, Thou art to him to whom the keys of heaven are delivered, & to whom the sheep are committed, there be other Porters of heath, & other Popes of sheeke: but thou hast inherited in more glorious & divers sort. For they have every one their particular flocke, but to the al univ., as one flocke to one man are credited being not only the Pastor of the sheepe, but the one Pastor of the al Popes the same, the Bishop is the same with me, how I professe that I love my Lord, I do, for to whom of all I say not only by Bishop, but Popes were the Sheepe to absolutely and without limitation committed? I shall love me Peter, feed me my sheepe. He faith not the people of this kingdom or that city, but my sheepe, without at distinction. So S. Bernard. And hereunto may be added that the second, feede, is in greek a word that signifieth Withal to governe and rule, as Ps. 2. Meth. S. xxvi. 39. and therefore it is spoken of David also and other temporal Governors as the Hebrew word answering thereto in the Scripture very often, and the Greek in prose, writers also.

Peter crucified at Rome. 

18. And another bird shee. He Prophecthe of Peters Martyrolom, and of the kind of death which he should suffer, that was crucifying. Which the Heretikes teaching that it was a hemp to prove he was martred in Rome, deny, whereas the Fathers and ancient writers are as plain in this, as that he was at Rome. Orig. apud Eusebi. li. xvi. Euseb. li. 23. 34. Hift. Ec. Pertul. de script. 

THE
THE SUMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:
gathered breifly out of al soure, even vnto Christvs Ascension.

THE I PART, containing the Infanct of Christ and the time that he liued obscurely.

Mr. Mr. Lu. Io.

1

HE preface moving the Reader to receive Christ being the eternal VORD of God, the life and the light.
The Angel telleth Zacharie of the conception of John Baptist, Christvs Precurser: and Elizabeth conceiveth him.
The same Angel doing his message to the B. Virgin, Christ is incarnate in her wombe.
Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circumciseth.
The Angel telleth Ioseph that his vwife is vvith child by the Holy Ghost.
The genealogie of Christ.
The birth of Christ in Bethlehem, and his circumcision, The Sages come from the East, and adore Christ, Christ is presented in the Temple: vvhere Simeon and Anna prophesic of him.
Ioseph vvith the childe and his mother, fleeth into Euypt: and returneth to Nazareth.
Iesus being sought of his parents, is found in the Temple among the Doctors.
Iohn the Baptist preacheth and baptizeth, preparing al to receive Christ: and among other, Christ is baptized of him.
Christ fasteth foutrie dices, and is tempted in the wildernesse.
Iohn giueth testimonie of Christ to the legates of the Ieues, to the people, and to his ouvnue discipules.
Christ vvorkeith his first miracle, turning vvater into vvine at a mariage.
In the feast of Pasch he casteth out the biers and sellers in the Temple, insinuating to the Iewes his death and resurrection.
He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his discipules, vwhereupon a question is mov- eed to Iohn about their two baptizmes.
John Baptift is put into prison for reprehending Herods incestuous aduertie.

After Iohas emprisonment, Christ returning into Galilee by Samaria, talketh with the Samariane vvoman.

He healeth a lorde's sonne of an ague.

He preacheth in Galilee, and vvxeth very famous.

He calleth foure disciples out of the boate, and they solovvy him.

He healeth one possesed of a diuell, in the Synagogue.

He cureth Simon Peters mother in law, & many sicke persons.

He refuseth three that offer to solovvy him.

He appeareth the tempest on the sea.

He healeth tvvo possesed of diuels in the country of the Gerasens, and permitteth the diuels to enter into Ivvine.

He healeth the sicke of the palsey, being let downe through the tiles.

He calleth Matthayy from the custome house, and disputeth vvith Iohns disciples and the Pharisees of satyfing.

He raiseth the Archifynagogs daughter, and cureth her that had a fluxe of bloud.

He healeth tvvo blinde, and one possesed.

He healeth him on the Sabbath day that lay at the Probatica THE 2 PASCHE, and had been diseased 38 yeres.

He confuteth the Pharisees being offended that his disciples bruised the cares of corne on the Sabbath.

He refelth the Pharisees being offended because he cured the vvithered hand on the Sabbath.

He chooseth the 12 Apostles: and maketh that diuine sermon called Sermo Dominis in monte, the Sermon of our Lord in the mount, containinge the paterne of a Christian mans life.

He rearth a leper.

He healeth the Centurions servuant.

He raiseth the vvivdoyves sonne at Naim.

Iohn sendeth out of prifon his disciples vnto Christ.

He forgiveth M.Magdalens sinnes, preferring her much before the Pharifee that defpised her.

He healeth him that had a deade and dumme deuil, and refuteth the blaspheming Pharisees.

He preferreth the obseruers of Gods vword before carnal moother and brethren.

The parable of the fowuer.

The parables of the cockle, of the seede growing vvhen men sleepe, of the mustard seede, and of the leaue.

The parables of the treasur hid in the field, of the precious stone, and of the nette.

Teaching in Nazareth, he condemmeth it of incredulitie.

He sendeth the twuelle Apostles to preache.

Iohn is beheaded, and the name of Iesus commeth to Herods ears.

He feedeth 5000 men vvith five loaves.
14 6
He walketh upon the sea, and so maketh Peter also to do.

6 He reasoneth of Manna, and of the true bread from heaven.

He reprehendeth the Pharisees for reviling at his disciples because they did eat with unwashed hands.

He healeth the daughter of the woman of Canaan.

He curseth a man that was deaf and dumb.

15 8
He feedeth 4000 with seven loaves.

16 8
He receiveth the Pharisees that asked a signe, and biddeth his disciples beware of their leaven.

He healeth a blind man in Bethsaida.

The time that he did pass out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rock upon which he will build his Church, promising to give him the keys of heaven, and spiritual power, that he must suffer in Hierusalem, and that all must be ready to suffer with him.

The Transfiguration.

He calleth out the disciples which his disciples could not cast out, commending unto them fasting and prayer.

He paieth the didrachmas for him and Peter, after that Peter had found a fisher in the fishes mouth.

His disciples contending for Superiority, he teacheth humility.

He threateneth the scandalizers of little ones.

He teacheth vs to forgive our brother sinning against us.

Leaving Galilee he goeth into Judaea, and the Samaritane shall not receive him.

In that journey he healeth the ten lepers.

He teacheth in the Temple in the feast of Scenopégia, that is, of Tabernacles.

He absolveth the woman taken in adultery, teacheth in the Temple, and goeth out of their hands that would have stoned him.

Herefore be right to him that was borne blinde.

Hereafter he teacheth of the true Pastor and his sheape.

He sendeth the 70 disciples, and they returne. The parable of the Samaritane and the wounded man. Martha entertaineth Iesus.

11
He teacheth the maner and course of prayer, and reprehendeth the preposterous cleanness of the Pharisees.

12
He teacheth not to feare them that kill the body onely, to cast away the care of riches by the parable of him that thought his barnes to little, and that the faithful servant shall always expect the coming of his lord and master.

13
He threateneth them, unless they doe penance, shewing Gods patience by the fruitsfull figtree that was suffered to stand one yere more. He healeth the crooked woman, teacheth the way to heaven to be narrow.

14
He healeth him that had a dropsic, on the Sabbath: and teacheth them to renounce all things in comparison of him.
Mr. Lu. 10

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In the feast of Dedication he goeth out of their hands that
would have taken him.

The parables of the lost sheepe, of the grotte, and of the pro-
digal sonne.

The parable of the vineyard.

Of the indissolubilitie of matrimonie.

The riche glutton and Lazarus.

Vvo to scandalizers. The force of faith euem to the moying of
trees with a sword.

Of the Pharisee and the Publicane that vvent to pray.

He imposeth or laith his handes upon little children, and ex-
horteth a yong riche man to forfaie al and become perfect.

The parable of the vvorkeemen hired into the vineyard.

He raiseth Lazarus, and the Iews cosult how to destroy him.

He foretelleth his death, and denieth the request of Zebeces
tvvo sonnes, asking the tvvo cheese places about him.

He healeth a blinde man before his entring into Iericho.

Zachaeus the Publicane entertaineth Christ, The parable of the
ten poundes deliuered to ten servants.

He healeth tvvo blinde men as he goeth out of Iericho.

At a supper in Bethania, Marie povrved ointment vpon him.

Riding vpom an ass he entreat gloriously into Hierusalem.

He healeth the lame and the blinde, and Gentiles desire to see
him.

He curseth the figtree, and casteth the biers and sellers out of
the Temple.

To his enemies the Ieuees, he auoucheth his powuer by Joahn
Baptisme vvhich vvvas 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 commandement.

The parable of the vineyard let out to hus bandmen that kil-
d both the servants and the sonne sent to require fruite.

The parable of the king that made a marriage for his sonne, in-
uiting guests to the feast, and they vviould not come.

He answeareth their question of paying tribute to Cæsar, and
the Sadduces question of the Resurrection.

He answeareth the Pharisees question, of the greatest com-
mandement.

He putteth them to silence vvith this question concerning
Christ, how he could be David’s sonne.

He biddeth them doe as the Scribes teach, but not as they doe.

He extolleth and preferreth the poore vvivdovves offering.

He foretelleth to some of his Disciples, the destruction of the
Temple and of Hierusalem: and by that occasion, vvhat
things shalbe before the communcation of the vworld, and
Antichrist in the communcation, and then incontinent Dov-
mesday, vvarning vs to prepare our selues against his com-
mimg.

By the parable of the ten Virgins, & the parable of the talents,
he sheweth, how it shal be at Domestay th with the Faithful that prepare, and that prepare not them selves: and without parables, that they which do not good works, shal be damned.

26 14 22 Judas bargaineth with the Levies to betray him, and two of his disciples prepare the Paschal lambe.

26 14 22 At the supper he vvaseth his Apostles feete.

26 14 22 He instituteth the Sacrifice of his body and bloud in the B. Sacrament.

26 14 22 He foretelleth that one of the Sevente shall betray him (appeasing their contention for the superioritie) and that they shal al deny him.

14 His sermon after supper.

17 His prayer to his father.

26 14 22 The storie of his Passion and burial, from Thursday at night till the next day at euentide.

27 15 23 At Thursday night & Good Friday.

28 16 24 He riseth the third day.

16 Then to the other women.

24 Then to Peter. ver. 34. then to the two disciples going into Emmaus. ver. 15.

24 20 Then to the disciples gathered together in a house at Hierusalem, when he entered the doores being shut, and gave them power to remit and receive sinnes.

20 Then, vpon Lowsunday, to the disciples likewise gathered together, and Thomas among them.

21 Then, at the sea of Tiberias, to Peter & the rest that were fishing, where he committeth his sheepe to Peter.

28 16 Then, to the disciples vpon a mount in Galilee: giving them commissione to preache and baptize through out the whole world.

24 Then in Bethania, where he promiseth to send the holy Ghost (bidding them tarie in the meantime in Hierusalem) and so blessing them, Ascendeth into heauen.

24

The Pasion.

Ascension day.
THE ARGUMENT OF
THE ACTES OF THE
APOSTLES.

If the Gospel having shewed, bow the Ierusalem most impiously rejected Christ (as also Moses and the Prophets had foretold them:) and therefore desired to be rejected themselves also of him: now followeth this book of the Acts of the Apostles (*written by S. Luke in Rome the fourth year of Nero, A.D. 61) and sheweth, bow notwithstanding their desires, Christ of his mercy (as the Prophets also had foretold of him) offered himself unto the unworthy people, yea after that they had crucified him, sending unto them his twelve Apostles to move them to penance, and so they baptised to make them of his church: and whilsts at the Twelve were so occupied about the Ierusalem, bow of a persecuting Ierusalem be made an extraordinary Apostle (who was S. Paul:) and to avoid the scandal of the Ierusalem (to whom only him selfe like wise for the same cause had preached) sent him, and not any of the Twelve by and by, who were his known Apostles, unto the Gentiles, who hence afore had been heard of Christ, and were troy of the bidders of many Gods, to move them also (for that likewise the Prophets had foretold,) to faith and penance, and so they baptised to make them of his church: and bow the incredulous Ierusalem every where refuseth the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and never ceasing until he be fet into the hands of the Gentiles: that so not only he every where, but also the Prophets afore him, and Christ had foretold, the Gospel might be taken away from them, and given to the Gentiles: even from Hierusalem (whose reprobation also by name had been often foretold) the headcity of the Ierusalem, where it began, translated to Rome the headcity of the Gentiles. All this will be evident by the partes of the book: which may be these six.

First, how Christ Ascending in the sight of his Disciples, promised them the Holy ghost, fortifying that of him they should receive strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is, into Iurie; yea and into Samaria also, yea into all Nations of the Gentiles, aye neares to far of. You shall receive (saith he) the vertue of the Holy ghost coming upon you: and you shall be witnesses borne in Hierusalem, & in all Iurie, and Samaria, and even to the utmost 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 for aye from the obstinate Ierusalem, and gleaning of it to the Gentiles.

Sixthly, of taking it away from Hierusalem itselfe, the headcitye of the Ierues, and sending it (as it were) to Rome the headcitye of the Gentiles, and that, in their perfecting of Paul so far, that he appealeth to Cæsar. And do that thing after a sort unto the Romanes: as they had before delivered to them also Christ himself, whereas S. Peters first coming thither, whereas upon another occasion, as he said to another, of which Romanes and Gentiles thersore, the same S. Paul being nowe come to Rome (the last chap. of the Acts) forsetteth the oldein Ierues there, saying: Et ipsi audient. Thou wilt not hear, but they will hear. That so the prediction of Christ above rehearsed might be fulfilled: And even to the utmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfiling of that where our Lord had foretold (Acts 27, 24) to S. Paul, Thou must appear before Caesar, because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the chief estate of his Church, as also in decease the Fathers and all other Catholikes have in all ages looked thither, when they were in any great doubt: no less then the Ierues to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And fo this booke doth shew the true Church, as plainly, as the Gospel doth shew the true Christ, unto all that do not vniustly but their owne eyes, to see, this to be the true Church, which beginning visiably at Hierusalem, was taken from the Ierues, and translated to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also, until the fulnes of the Gentiles shall be come in: that then also Al Israel may be faued, and then is come the end of the world. For so did Christ most plainly foretel us: This Gospel of the Kingdom shall be preached in the vvhole world, for a testimonie to all Nations, and then that shall come the communion. For the conversion of which Nations and accomplishing the fulnes of all Gentiles, the foresaid Church Catholike, being mindful of her office, to be Christes witnesses even to the utmost of the earth, doth at this present (as aforesaid) send preachers to convict and make them also Christians: whereas the protestants and other Heretikes Tertul. de præf. do nothing els but subvert such as before were Christians.

And this being the summe and scope of this booke, to give vs historically a sight of the fulfiling of the Prophets & Christs prediction about the Church: it is not to be maruelled at, why it telleth not of S. Peters coming to Rome: considering that his first coming thither, was not, as S. Paulss was, by the Ierues delieverie of his, working fo to their owne reprouatio, but by another occasion, to wit, to confound Simon Magnus. Eul. Hist. lii. c. 12, 13. For why also seeth not, that it maketh no mention of his preaching to any Gentiles at all, those few only Acts. 10, to excepted. who were the first, and therefore (left the Gentiles should seeme lefvered for of God, then the Ierues) Peter being the Head of all, was elected of God, to incorporet them into the church, as before he had done the Ierues. God shall he among vs choos, that by my mouth the Gentiles should hear the word of the Gospel, and beleue. and S. James thereupon: Simon hath told how God first visited to take of the Gentiles a people to his name. Acts 15, 14. But otherwisse (if so) there is no mention of Peters preaching to any Gentiles: no nor of the other eleven Apostles. Visile any man therefore insecere, that neither Peter, nor the other Eleven preached to any Nation or citie of the Gentiles? No, the meaning of the Holy ghost was not to write al the Acts of al the Apostles, no nor the preaching of Peter and his, to the Gentiles, but only to the Ierues: thereby to set out into the world, the great mercy of Christ toward those unworthy

Ierues
Ieress, and consequently their most worthy reprobation for esteeming such grace and mercy, as also on the other side to shew, how readily the Gentiles in so many Nations, were converted by one Apostle only, who from Hierusalem even to Illyricum replenished the Gospel of Christ. And this parting of the world so made by S. Peter with the rest, doth S. Paul himself mostly: That vve vnto the Gentiles, and they vnto the Circumcision. Nevertheless before his coming to Rome, not onely was the Church come to Rome (as it is evident Ait. the last chap.) there placed by S. Peter and others (as likewise by S. Peter it was planted in the first Gentiles, before that S. Paul began the taking of it away from the multitude of the Ieresses, and the translating of it to the multitude of the Gentiles) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romans, before he came thither, saith: Your faith is renowned in the whole world. and therefore they with the rest of the Gentiles, by that Nation whereof Christ told the Ieresses, saying: The Kingdom of God shall be taken away from you, & shall be given to a Nation yielding the fruits thereof.

As before vve noted the Gospells, as they are read both at Mattins and Maffe, through out the yere, in their convenient time and place:fo the bookes followeing (as also the bookes of the old Testament) are read in the said Service 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 primitie Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2. & 4. de Quadr. & Ser. 13 & 19 de Pas. Domini. S. Gregorie in his 40 homilies vpon the Gospells.

THE
THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. After his Ascension they are warned by two Angels to set their minds upon his second comming. In the days of their expectation, Peter begins to execute his office, giving instruction and order, by which Matthew is elected Apostle in the place of Judas.

The first treatise I made of all things.

O Theophilus, which I svs began to doe and to teache, † vntil the day vvherein ‡ giuing commaundement by the holy Ghost to the Apostles vvho he chose, he vvvas assumpted: † to vvho he chevved also him self alive after his passion in many arguments, for fourtie daies appearing to them, & speaking of the kingdom of God.

† And eating vvith them, * he commaundeth them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvwhich you † haue heard (faith he) by my mouth: † for Iohn in deece baptizd vvith † vwater, but * you shal be ‡ baptizd vvith the holy Ghost after these fevv daies. † They therefor that were assembled, alked him, saying, Lord, whether at this time vvilt thou restore the king¬
dom to Israel? † but he said to them, "It is not for you vvknown vvimes or moments, vvwhich the Father hath put in his ovvne power: † but you shal receiue the * vertue of the holy Ghost comming vpon you, and you shall be vvittneffes vvnto me in Hierusalem, and in al Levvie, and Samatia, and even to the vtmost of the earth. † And * vvhen he had saied these things, in their sight he vvvas elevatted: and a cloud receiued him out of their sight. † And vvhen they beheld him going into heaven, behold two men stode beside them in vvhithe garments, † vvho also said, Ye men of Galilee, vvhy Oo stand
and you looking into heauen? This Iesus which is
assumpted from you into heauen, I have seen him going into heauen. -I

† Then they returned to Hierusalem from the mount that is called Olivet, which is by Hierusalem, distant a Sabborths journey. † And when they were entred in, they went vp into an upper chamber, where abode: Peter & John, James and Andrew, Philippe and Thomas, Bartholomev and Matheev, Iames of Alphæus and Simon Zelotes, and Iude of Iames. † Al these were persevering with one minde in prayer with the vvomen and |Marie the mother of Iesus, and his brethren.

† In those daies Peter rising vp in the middles of the breast of the brethren, said: (and the multitude of persons together, was almost an hundred and twentie) † You men, brethren, the scripture must be fulfilled which the holy Ghost spake before by the mouth of David concerning Judas, who was the captain of them that apperended Iesus: † who was numbered among vs and obtained the lot of this ministry. † And he in deede hath possessed a field of the reward of iniquity, and being hanged he burst in the middles, and al his bowels gushed out. † And it was made notorious to al the inhabitants of Hierusalem: so that the same field was called in their tongue, Hael-demah, that is to say, the field of blood. † For it was written in the booke of Psalms: Beside his habitation made deserts, and be there none to dwell in it. And his bishoprike let another take. † Therfore, of these men that have assembled with vs, at the time that our Lord Iesus went in and went out among vs, † beginning from the baptism of John until the 22 day wherein he was apperended from vs; † there must one of these be made a witness with vs of his resurrection.

† And they appointed twvo, Ioseph, who was called Batsabas, who was surnamed Iustus: and Mathias. † And praying they said, Thou Lord that knowest the harts of al men, he of these twvo, one, whom thou hast chosen, † to take the place of this ministry and Apostleship, from the which Judas hath prevaricated that he might goe to his owne place. † And they gave them 10 lottes, and the lot fell vpon Mathias, and he was numbered with the cleuen Apostles. †

ANNOT.
ANNOTATIONS

CHA. I.

O F THE APOSTLES.

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The times and moments of things to come pertain not to

11. Assisted from you.] By this visible Ascension of Christ to heaven and like return from

10. Maria the mother of Is. vs. This is the last mention that is made in holy Scripture,


8. Our B. lady.

7. It is not for you.] It is not for you, nor needful for the Church, to know the times and moment

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6. Giving commandment.] He meaneth the power given to preach, to baptize, to remit

5. The timet and of the APOSTLES.

A. N.
exult thee with loud voice, saying, Ave gratia plena. 

S. Ephrem.

Our Lord is with thee. Pray for us, &c. Hail full of grace, our Lady is within thee. Pray for us, &c. 

and in a special oration made in praise of our Lady, faith in Duece places thereof. Interpreta Deipara. &c. Mother of God undefiled, Queen of all, the hope of them that despaire, my lady most glorious. 

S. Cyril.

After that then the heavenly patrons, more honorable then the Cherubins, holier then the Seraphins, 

Thee without comparison more glorious then the celestial holier, the hope of the father, the glory of the Prophets, the praise of the Apostles. 

and a little after, Virgin sancta parturit, in partu, &c. 

Thee, &c. 

were reconciled to Christ my God, thy fount; thou art the helper of sinners, thou hast brought them to the ocean of grace, &c. 

S. Augustine.

S. Cyril hath the like wonderful speaches of her honour, hom. 6. contra Paschom. Praise and glory be to thee, &c. 

Thee, &c. Thee, 

S. Chrysostom. 

Most holy, undefiled, blessed above all, Queen of our Lady, 

S. Augustine. 

S. James, S. Basil, S. Chrysostom. 

make most honorable mention of our B. Lady, praying unto her, commending her with the Angelical hymne, Ave Maria, and 

Sancta Maria, fecurus nuidis, &c. 

Sancta Maria, fecurus nuidis, inmqua praelocam, 

S. Damascene. 

Sancta Maria, fecurus nuidis, &c. 

S. Irnæus.

As Adam and Eve, so Christ & our Lady. 

The meaning of the titles and terms given to our B. Lady. 

Peter beginneth to prach his 

Primacite. 

Peter rising up. 

Peter in the mean time prachted his Superiorite in the epiastie or Church, publishing an election to be made of one to supply 

S. Augustline. 

S. Basil. 

S. Basil. 

S. Augustline. 

S. Augustine.

S. Augustine, &c. 

Chap. II.
The Holy Ghost, summoning to the Faithful upon Whitsunday, 5 i.e., in Hierusalem of all Nations, do wonder to hear them speak in tongues. 10 And Peter to the hinder declared, that is not drunkenness, but the Holy Ghost which ye did prophecie of, which I say unto you, being new risen againe and ascended (as he speweth also out of the Scriptures), shall be poured out from heaven, including therefore that he is Christ, and that they must howrife murderers, 15 Whereas they being compassed, and submitting them selves, see thence clean that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. 21 And so 2000 are baptized that very day.

The Apostles Work many miracles, and God daily increaseth the number of the Church.

And when the dayes of the Pentecost were accomplished, they were all together in one place: 1 and suddenly there was made a sound from heaven, as of a vehement wind comming, and it filled the whole house where they were sitting. 4 And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: 5 and they were all replenished with the Holy Ghost, and they began to speake with divers tongues, according as the Holy Ghost gave them to speake.

And there were dwelling at Hierusalem, Levites, devout men of every nation that is under heaven. 6 And when this voice was made, the multitude came together, and was astonished in minde, because every man heard them speake in his owne tongue. 7 And they were all amazed, and marueled saying, Are not we ali these that speake, Galilean, 8 and how haue we heard echeman our owne tongue which we were born? 9 Pathians, and Medians, and Elamites, and that inhabitie Mesopotamia, Ievrye, and Cappadocia, Pontus, and Asia, and Phrygia, and Pamphilie, Egypt and the partes of Lybia, that is about Cyrene, and Strangers of Rome, 11 Levves also, and Proselytes, Cretensians, and Arabians: 12 We haue heard them speake in our owne tongues the great voicke of God. 14 And they were al astonied, and marueled, saying one to another, What meaneth this? 15 But others desiring to know, that these are full of new vvyne.

a Theelsson before the Epistle on Ember Wednesday in Whitsonweke.

b Peter the first head of the rest and now newly replenisht with al knowledge and fortitude, maketh the first sermon.
suppose, whereas it is the third hour of the day: † But this 16
is it that was said by the Prophet Joël, † And it shall be, in the last 17
days (faith our Lord) of my Spirit I will pour out upon all flesh and your
daughters shall prophesy, and your young men shall see visions, and your 18
aunts shall dream dreams. † And upon my servants truly, and upon my 19
handmaids will I pour out in those days of my Spirit, and they shall prophesy: 20
† and I will give vunders in the heaven above, and signs in the earth beneath, 21
blood, and fire, and vapour of smoke. † The sun shall be turned into darkness, 22
and the moon into blood, before the great and manifest day of our Lord doth 23
come: † And it shall be, everyone who shall call upon the name of our Lord, 24
shall be saved. † Ye men of Israel hear these words, Iesus of Na- 25
zareth a man approved of God among you, by miracles and 26
vunders and signs which God did by him in the middle of you, as you know: † this same, "by the determinate coun-
 sel and preface of God being delivered, you by the han-
des of wicked men have crucified and slain. † vvhom God hath raised vp" loosing the foroyves of hel, according as
it was impossible that he should be holden of it. † For Daud 27
faith concerning him, I foresee the Lord in my sight always: because
he is at my right hand that I be not moved. † For this, my heart hath been 28
glad and my tongue hath recogised: moreover my flesh also shall rest in hope. † Be-
cause thou wilt not leave my soul: in hel, nor give thy Holy one to see corruption. † Thou hast made known to me the vrayes of life: thou shalt make me 29
ful of joyfulness with thy face. † Ye men, brethren, let me boldly 30
speake to you of the Patriarch Daud: that * he died, and vvas buried: and his sepulchre is vvhith vs untill this present day.
† Vvhereas therefore he was a Prophet, and knew that by 31
an othe God had sworn to him that of the fruites of his loynes there should sit
upon his seat: † foreseeyng he spake of the resurrection of Chriit, 32
for neither vvas he left in hel, neither did his flesh see corruption. † This Iesus hath God raised againe, vvhenceof al 32
vve are vvitnesses.
† Being exalted therefore by the right hand of God, and 33
having receiued of his father the promise of the holy Ghost, he had povvted out * this vwhom you fee and hear. † For 34
Daud ascended not into heauen: but he saith, Our Lord hath said to my Lord, sit in my right hand, † until I make thine enemies the footstool of thy 35
feete. † Therefore let al the house of Israel know most certainly 36
that God hath made him both Lord, and Christ, this Iesus, vvhom you have crucified.
† And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, Vvhat shal 37
vve
OF THE APOSTLES.

38 Vve doem men, brethren? But Peter said to them, Do penance, and be every one of you baptized in the name of Jesus Christ for remission of your sins: and you shall receive the gift of the holy Ghost. For to you is the promise, and to your children, and to all that are farre of whomsoever the Lord our God shall call. With very many other words also did he testify, and exhorted them, saying,

Sawe your selues from this peruersie generation. They therefore that received his word, were baptized: and there vvere added in that day about three thousand soules.

41 And they vvere persecuting in the doctrine of the Apostles, and in the communication of the breaking of bread, and praiers. And fear came upon euery soul: many wonders also and signes vvere done by the Apostles in Hierusalem, and there was great fear in al. All they also that beleued, were together, and had al things common. Their possessions and substance they solde, and deuided them to al.

46 according to euery one had neede. Daily also continuing with one accord in the temple, and breaking bread from house to house, they tooke their meate with joy and simplicitie of harte: praising God, and having grace vvvth al the people. And our Lord increased them that should be saued, day by day.

ANNOTATIONS

CHAP. II.

1. The slayes of Pentecost. As Christ our Patehe, for correspondence to the figure, was offered at the fewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the law-giving in Mount Sinai, he sent downe the holy Ghost on the day of their Pentecost. Which was alwayes on Sunday, as appeareth Levit. xxi. 36. Both which daies the Church keepeth yearly for memory of Christ's death and Resurrection, and the sending downe of the Holy Ghost: as they did the like for record of their deliverie out of Egypt, and their law-giving aforesaid, the same Feates with vs containing, besides the remembrance of benefices past, great Sacraments also of the life to come. Ang. ep. iio. C. 16.

2. All replesed. 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 for divers other purposes also: Yet as Christ promiseth them they should be further inuaded with strength and vertue from above, so here he fulfilleth his promises, visibly owning downe the Holy Ghost upon all the company and vpon euery one of them, thereby repleniishing the Apostles especially with all truth, Wisdom, and knowledge necessarie for the government of the Church, and giving both to them and to all other pretest, 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 all with the gift of divers strange tongues: at (I say) there present, as well our Ladye as other holy women and brethren, besides the Apostles. But Anns. in hor. cap. v. 13.

The slayes of Pasche & Pentecost.

The finding of the holy Ghost on the fitted day, and the effects thereof.

Our Ladie.

Delivered
The Acts

23. By the determinate counsel of God delivered. God delivered him, and he delivered him self, for love and intimation of our salvation, and so the act was holy and God's own determination. But the Jews, and others which betrayed and crucified him, did it of malice and wicked purpose, and their fate was damnable, and not of God's counsel or causing, though he tolerated it, for that he could and did turn their abominable act to the good of our faith. Therefore abhorreth those new Minstrels of our time, both Lutherans and Calvinists, that make God the author and cause of Judas betraying of Christ, no less then of Paul's conversion. But the false translation of B. 24, saying for God: preface or foreknowledge in the Greek, προόρισιν ουδαμον; God's providence.

Corrupt translation against the Article of Christs dying unto Hell.

Beza.

23. ἐπὶ τὸν θάνατον. Where all the Faithful, according to the Creed, ever have believed, that de Gen. 2. 20, 21, that Christ according to his soul, went down to Hel, to deliver the patriarchs and all the men there, and that in bondage till his death, and the Apostle here citing the Prophets wordes, most evidently expresseth the same, distinguishing his soul in Hel, from his body in the grave: Yet the Calvinites to defend against God's express wordes, the blasphemy of their Malitier, that Christ suffered the pains of Hel, and that no where but upon the Cross, and that otherwise he defended not into Hel, most falsely and harly here corrupt the text, by turning and wresting both the Hebrew and Greek wordes from their most proper and visible significations of, soul, and Hel, into body, and grave: estate, my soul in Hel, thus, my body, life, person, yea (as Beza in his new Testament, Ex. Bio. 1556) my carcasse in the grave, and this later they corrupt almost through out the Bible for that false purpose. But for refilling of both corruptions, it shall be sufficient in this place, that all Hebrew & Greekes, and all that understand their tongues, know that the sound Hebrew & Greek wordes are as proper, peculiar, and visual to signifie, soul and Hel, as ament and inferno in Latin, yea as soul and Hel in English do properly signifie body and grave, as to say in English, soul for body, and Hel for grave. Secondly, it doth also make the Hereticks their errors, that Calvin one of their old Transtallators refuted it, and to make it the more sure, he for, in finis, translateth, in Orat. that is, in Hel. Thirdly, Beza him self partly recanteth in his later edition, and confilheth that, Carcase, was no fit word for the body of Christ, and therefore, I have (faith he) changed it, but I renounce and keep the same sense filly, meaning that he hath now translated it, fully, but that he meant thereby as before, Christ's dead body. Fourthly, he faith plainly, that translating thus, Thou shalt say no, Thou shalt not leave my carcasse in the grave, he did it of purpose against L. 10. Par. Purpure. and Chrift. 1556, defending into Hel, which he calleth foul errors, and nameleth, that most of the ancient authors ason, in vvere in that error: namely of Christs defending into Hel, and delivering the old fathers. What a sect, vnder the name we more? He opposeth him self both against plain Scriptures and auncten: fathers, per 37. & 38. unereting the one, and contemning the other, to overthrow that which is an Article of our & in one Grace, where by it is evidently false which some of them say for their defense, that none of them Jes. 31. did ever of purpose translate falsely. See the Annotation upon Jes. 52. 18.

Living in common. The increase & perpetuitle of the Visible Church.

The Epistle vpo S. Peter and Paul. eue. 2. 18. This makes for the division of Canonical hours and distribution of appointed times to pray. See 1. Thes. 1. 9.

Chap. III.

Admirable, and a Sermon of Peter, to the people, sheweth that 1. 13. 15 he Christ, and exhorting them to faith in him and repentance for their sinnes, and so they shall have by him (in baptism) the benediction which was promised to Abraham.

N D Peter and John went vp into the temple, at the nineth hour of prieter. And a certain man that was lame from his mothers womb, was carried: whom they had every day at the gate of the temple, that is called Spectac, that he might ask of them that went into the temple.
temple. † He, when he had seen Peter and John about to enter into the temple, asked to receive an alms. † But Peter with John looking upon him, said, Looke upon vs. † But he looked earnestly upon them, hoping that he should receive some thing of them. † But Peter said, Silver and gold have I not, but that which I have, the same I give to thee: In the name of Jesus Christ of Nazareth, a rise, and vvalke.

† And taking his right hand, he lifted him vp, and forth with his feete and foles were made strong. † And springing he floode, and vwalked: and vvent in with them into the temple vwalking, and leaping, and praising God. † And at the people favv him vwalking and praising God. † And they knew him, that, it was he vvhich vfare for almes at the Sperious gate of the temple: and they vvere exceedingly astonied and agast at that that had chaued to him. † And as he held Peter and John, al the people ranne to them vnto the porche vvhich is called Salomons, vwondering.

† But Peter seing them, made an answer to the people, Ye men of Israel, vwhy marvel you at this, or vwhy looke you vpon vs, as though it were by our povery or holines vve have made this man to vwalke? † The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his sonne Jesus, vvhom you in decea deliuered and denied before the face of Pilate, he judging him to be released. † But you denied the holy and! the just one, and added a man killer to be giuen vnto you. † But the author of life you killed, vvhom God hath raised from the dead, of which vve are witnesses. † And in the faith of his name, this man vvhom you see and knovv, his name hath strengthened: & the faith vvhich is by him, hath giuen this perfect health in the sight of al you.

† And novv (brethren) I knowv that you did it through ignorace, as also your princes. † But God vwho foresheved by the mouth of al the prophets, that his Christ should suffer, hath so fulfilled it. † Be Penitent therefore & convect, that your sinnes may be put out. † † that, when the times shal come of refreshing by the sight of our Lord, and he shall send him that hath been preached vnto you Jesus Christ, † vwhom heaven truely must receive vntil the times of the restitution of all things, vwhich God spake by the mouth of his holy prophets from the begining of the world.
THE ACTES

CHA. III.

† Moses in deede said, That a prophet shal the Lord your God raise vp 22 to you of your brethren, as myself: him you shal beare according to all thynge whatsoever he shal speake to you. † And it shall be, every soule that shal not 23 beare that prophet shal be destroyed out of the people. † And all the Prophets 24 from Samuel and afterward that have spoken, told of these daies. † You are the children of the Prophets and of the 25 testament which God made to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. † To you 26 first God raising vp his sonne, hath sent him blessing you: that every one should convert himself from his naughtynes.

ANNOTATIONS

CHAP. III.

Saints doe miracles and the like, but by the power of God.

6. That which I have.) This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue of God, and in & by him executed the same. Therefore he faith, That which I have, I give 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 beleue that they had no more to doe than a dead instrument in the workemans hand.

18. By our power.) When the Apostles remit sines, or doe any other miracles, they doe it not by any humane, proper, or natural power in themselves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Jews crucified, in whose name and faith they work, and not in their owne.

CHAP. III.

The Rulers of the Jews oppose them, sete them and imprison Peter and John. § But yet thousands of the people are converted: 1 and to the Rulers also, Peter boldly avoucheth by the aforesaid miracle, that Jesus is Christ, telling them of their heinous faults out of the Psalmes, and that without him they can not be saved. § They though confounded with the miracle, yet proceed in their obstinacy, forbidding them to speak any more of Jesus, adding also threats. § Whereupon the Church fleeth to praisers, wherein they comfort them selves with the omnipresence of God, and the mission of David, and al se for the gift of boldnes and miracles against these threats. § And God sheweth miraculously that he hath heard their prais. § The whole Churches unite and communisme of life. § Of Barnabas by name.

AND when they were speaking to the people, the Priests and magistrates of the temple and the Sadducces came upon them, † being grieved that they taught 2 the people, and they were in Jesus the resurrection from the dead: † and they laid 3 handes upon them, and put them into ward, vntil the moray, for it was noym evening. † And 4 many of them that had heard the vword, beleued: and the number of the men was made five thousand.

† And
And it came to pass on the morrow, that their princes, and Auncients, and Scribes were gathered into Hierusalem.

And Anna the high priest, and Caiaphas and John, and Alexander, and as many as were of the priests stode. And letting them in the midst, they asked: In what power or in what name hath ye done this? Then Peter replenished with the holy Ghost, said to them, Ye princes of the people & Auncients: If ye this day be examined for a good deed upon an impotent man, in what he hath been made whole,

be it known to all you and to all the people of Israel, that in the name of JESUS CHRIST of Nazareth, whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole. This is the stone that was set at nigh of you the builders, which is made into the head of the corner.

and there is not salvation in any other, for neither is there any other name under heaven given to men, wherein vve must be saved. And seeing Peters constancie and JOHNS, understanding that they were men vnlettered, and of the vulgar sort, they marueled, and they knew them that they had been with JESUS: Seeing the man also that had been cuted, standing with them, they could say nothing to the contrarie. But they commanded them to goe aside forth out of the counsell: and they conferred together, saying,

What shal we doe to these men? for a notorious signe in deede hath been done by them, to all the inhabitans of Hierusalem: it is manifest, and vve can not deny it. But that it be no further fired abrode among the people, let vs threaten them, that they speake no more in this name to any man.

And calling them, they charged them that they should not speake at al, nor teache in the name of JESUS. But Peter and John answering, said to them: If it be just in the sight of God, to heare you rather then God, judge ye. For vve can not but speake the things vve have seen and heard. But they threatening, dismissed them: notwithstanding they might punish them, for the people, because all glorified that vve had been in, that vve had been chaunted. For the man vve was more then fourtie yeres old in whom that signe of health had been vvrought.

And being dismissed they came to theirs, and shevved al that the cheefe priests and Auncients had said to them.

Who having heard it, with one accord lifted vp their voice

\[PP\]

\[ij\]
to God, and said, Lord, thou that didest make heaven & earth, the sea, and all things that are in them, *vvho in the holy 25 Ghost by the mouth of our father David thy servant hast said, vwhy did the Gentiles rage, and the people meditate vain things; *vvho the kings of the earth stand vp, and the princes assemble together against our Lord, and against his Christ? *For there assembled in deed in this cite 27 against thy holy child Jesus vwhom thou hast anointed, Herod, and Pontius Pilate, vwith the Gentiles and the people of Israel, *to do what evil hand & thy counsell decreed 28 to be done. *And now, Lord, looke upon their threatenings, 29 and give vnto thy servants vwith all confidence to speake thy vword, *in that, that thou extend thy hand to cures and signs and wonders to be done by the name of thy holy sonne Jesus. *And when they had prayed, the place was 31 moved wherein they were gathered; and they were all replenished vwith the holy Ghost, and they spake the vword of God vwith confidence.

*And the multitude of beleeuers had one hart and 32 one soule: neither dia any one fay that ought was his own of those things vwhich he possessed, but all things were common vnto them. *And vwith great power did 33 the Apostles giue testimonie of the resurrection of Jesus Christ our Lord: and great grace was vnto them. *For neither was there any one needie among them. For as many as were owners of landes or houses, *fold and brought the prices of those things vwhich they sold, *and laid it before 35 the feete of the Apostles. And to euery one was deuided according as euery one haid neede. *And Joseph vvhoo 36 was surnamed of the Apostles Barnabas (vwhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, *whereas he had a piece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

ANNOTATIONS

CHAP. III.

17. Before the feete.) He, as the rest, did not onely giue his goods as in vulgar almes, but in all humble and reverent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies excepteth, and giue them not into their hands. The Sunamite fel downe and embraced Eliiusse feete. Many that aked beneifts of Christ (as the woman fecke of the bloody fluxe) fel downe at his feete: and Marrie killed his feete. Such are signes of due reverence done both to Christ and to other Sacred persons, either Propheces, Apostles, Papes, or other representing his perfom in earth. See in S. Hierom of Ephraimius Bishop in Cyprus, how the people of Hierusalem of all ages, flock together unto him, offering their children (to take his blessing) kising his feete, plaending the hemmes of his garments, so that he could not move for the strength. Ep. 15 2. 4 cont. err. Io. Hierofol.
Ananias and his wife Saphira, for their covetousness, and their covetousness for the great terror of the rest. 15 By the Apostles' miracles, not only the number, but also their faith so increased, that they seek in the streets to the very shadow of Peter, the town, all about bringing their diseased to Jerusalem. 17 The Rulers against opposeth themselves, but in vain. 18 For out of prison an Angel delivered them, bidding them preach openly to all; and in their Counsel Peter v a nothing afraid of their big words: 20 Yea, Samamel being one of them, filers cassetb a doubt among them, left the matter be of God, and therefore impossible to be dissuaded. 22 Finally, the Apostles being scourged by them, count it an honour, and ease no day from preaching.

V T a certaine man named Ananias, with Saphira his wife sold a piece of land, 1 And 40 defrauded of the price of the land, his wife being privy thereto: and bringing a certaine portion, laide it at the feete of the Apostles. 3 And Peter said, Ananias, why hast Satan tempted thy heart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? 4 Remaining, did it not remaine to thee: and being sold, was it not in thy povery? Why hast thou put this thing in thy heart? Thou hast not lied to men, but to God. 5 And Ananias hearing these words, fell downe, and gave vp the ghost. And there came great fear upon all that heard it. 6 And young men rising vp, removed him, and bearing him forth buried him. 7 And it was the space as it were of three hours, and his wife, not knowing what was chaunced, came in. 8 And Peter answered her, Tell me woman, whether did you sell the land for so much? But she said, Yea, for so much. 9 And Peter vnto her, Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that have buried thy husband, at the doore, and they shall bear thee forth. 10 Forvith she fell before his feete, and gave vp the ghost. And the young men going in, found her dead: and carried her forth, and buried her by her husband. 11 And there fell great fear in the whole Church, and vpon all that heard these things.

12 And by the handes of the Apostles were many signes and wonders done among the people. And they were all with one accord in Solomon's porche. 13 But of the rest
none durst ioyne them selues vnto them: but the people mag-nified them. † And the multitude of men and women 14 that beleued in our Lord, was more increased: † so that 15 they did bring forth the sicke into the streetes, and laid them in beddes and couches, that when Peter came, "his shadow at the least might ouershadow any of them, and they all might be deliuered from their infirmities. † And there fanne 16 together vnto Hierusalem the multitude also of the cities adioynynge, bringing sicke persons and such as were vexed of vncleane spirits: vwho were al cured. ¶  

† And the high priest rising vp, and al that were with 17 him, which is the heresi of the Sadduces, were replenisshed with zeal: † laid hands vpon the Apostles, and put them 18 in the common prison. † But an Angel of our Lord by night 19 opening the gates of the prison, & leading them forth, said, ¶ Go: and standing speake in the temple to the people al 20 the vwords of this life. ¶ Vho hauing heard this, early in the 21 morning entred into the temple, and taught. And the high priest comming, and they that were with him, called to-gether the Council & al the auncients of the children of Israel: and they sent to the prison that they might be brought. † But 22 when the ministers were come, and opening the prison, found them not: returning they told, † saying, The prison 23 truely we found shut with al diligence, and the keepers standing before the gates: but opening it, we found no man vwithin. † And as soon as the Magistrate of the temple and 24 the cheefe priests heard these vwords, they were in doubt of them, vwhat vwould befall. † And there came a certaine man 25 and told them, That the men loc, vwhich you did put in pris-on, are in the temple standing, and teaching the people. ¶ Then vvent the Magistrate vwith the ministers, and 26 brought them vwithout force, for they feared the people left they should be floned. † And when they had brought 27 them, they sat them in the Councel. And the high priest asked them, † saying, *Commaundayng vve commaunded 28 you that you should not teach in this name: and behold you have filled Hierusalem vwith your doctrine, and you vvil bring vpon vs the bloud of this man. † But Peter anfvering 29 and the Apostles, said, God must be obedied, rather then men. ¶ The God of our Fathers hath raised vp L e s v s, 30 whom you did kil, hanging him vpon a tree. † This Prince and 31 

Sanior
Saviour God hath exalted vwith his right hand, to give re-

pentance to Israel, and remission of sins. † and we are

come to the words of Christ, that he first sent his disciples.

haughtiely to all that obey him. † When they had heard these things, cut them to the heart, and they consulted to kill them.

† But one in the Council rising vp, a Pharisee named Ga-

maliel, a doctor of the law, honoured to all the people, com-

manded the men to be put forth a while. † and he said to them, Ye men of Israel, take heed to your souls touching

these men what you mean to doe. † For before these days there rose Theodas, saying he was some body, to vwhom

conferred a number of men about four hundred, vwho vvas faine: and all that beleued him, were dispersed, and brought to nothing. † After this fellow there rose Judas of Galilee in the days of the Entolling, and drew away the people after him, and he perished: and as many as ever con-

ferred to him, were dispersed. † And now therefore I say to you, depart from these men and let them alone: for if this counsell or surke be of men, it will be dissolved: † but if it be of God, you are not able to dissolve them, lest perhaps you be found to reft God also. And they conferred on him.

† And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Jesus, and dimiffed them. † And they went from the sight of the council rejoicing, because they were accounted worthy to suffer reproach for the name of Jesus. † And every day they ceased not in the temple and from house to house to teach and evangelize Christ Jesus.

Annotations

Aug. 2. Drained. In that faith S. Augustine he withdrew any part of that which he promised, in appendix, he was guilty at once, both of sacrilege, and of fraud, of sacrilege, because he robbed God of that which was his by promise of fraud, in that he withheld of the whole gift, a piece. Let now the sacrilege. Heretikers, come, and say it was for lying or hypocrisie only that this faid was condemned, because he both to have sacrilege counted any such sin, who have taught men not only to take away from God some piece of that or of that there, false game, but plainly to spoil and apply to them false that other men gave.

2. Peter (add.) S. Peter (as you see here) without mans relation knew this fraud and the cogitation of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, and communicated his wife confessing to the Sacrilege. † was excommunication by S. Augustines judgement, loyned with (Ld. 3 conf. ep. Farm. c. 15. 7) and had this corporal miraculous death loyned withal, as the Excommunion here.
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communication that S. Paul gave out against the inculcuous and others, had the corporal vexation of Satan incident unto it.

+ In thy power. If it displeased God (with S. Augustine) to withdraw the money which Vow of Christ they had vowed to God, how is he angry when that it is vowed and it is not performed? for to such may he be said that which S. Peter said of the money: Thy virginities remaining did it not remain to thee, and before she didst vow, viva is not in them as it is power! for what woman have vowed such things, and have not paid them, let them not think to be condemned to corporal death, but to everlasting fire. August. Ser. 10. de diverso. And S. Gregorie to the same purpose therefore, Ananias had vowed money to God, Greg. li. 47 which afterwards overcome with deceitful persuasion he withdrew: but with what death he was sp. 33.
punished, thou knowest. If then he were worthy of that death, who took away the money that be had given to God, consider what great peril in God's judgement shall be visited on, which hath withdrawn, not money, but thyself from Almighty God, to whom thou hadst vowed thyself under the habitation or usage of a Manke.

4. Not to men, but. To take from the Church or from the Governor thereof, things dedicated to their use and the service of God, or to lie unto Gods Ministers, is to judged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Churches President and Protector. 

15. His shadow. Specially they sought to Peter the chief of all, who not onely by touching, as the other, but by his very shadow cured at distance, whereupon S. Augustine saith, Then the shadow of this body could help, how much more now the fulness of power! And if the certain little wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent and remaining? Ser. 19 de Sanctorum, speaking of the miracles done by the Saints now reigning in heaven.

CHAP. VI.

By occasion of a murmuring in the Church (unto whose number no one can be numbered) Seven of them being ordered by the Apostles in the holy order of Deacons, and one of them, Stephen, wrought great miracles: and as by such as are confounded in disputations, falsely accused in the Council, of blasphemous against the Temple and rise thereof.

ND in those daies the number of disciples increasing, there arose a "murmuring of the Greekes against the Hebrues, for that their widows were despised in the daily ministrerie. And the Twelve calling together the multitude of the disciples, said, It is not reason that we should leave the vword of God, and serve tables. Consider therefore brethren, seven men of you of good testimony, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will be in prayer and the ministrerie of the vword. And the saying was liked before all the multitude. And they chose Stephen a man full of faith and of the holy Ghost, and Philip, and Dorotheus, and Nicolas, and Timon, and Parnenas, and Nicolas, and Eranias of Antioche. These they did set in the presence of the Apostles: and praying they imposed hands upon them. And the vword of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also
also of the :: priests obeyed the faith.

8 +b And Steuen ful of grace and fortitude did great wonders & signes among the people. + And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steuen: + and they could not resist the wisdom and the Spirit that spake.

11 + Then they suborned men, to say they had heard him speake

12 + worde of blasphemie against Mose and God. + They therefore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Counsel, + and they set false witneses that said. This man ceaft not to speake such wordes against the holy place and the Law. + for we haue heard him say, that this same Lesyvs of Nazareth shall destroy this place, and shal change the traditions, which Mose deliuered vnto vs.

15 + And all that were in the Counsel beholding him, saw his face as it were :: the face of an Angel.

ANNOTATIONS

CHA. VI.

1. Murmuring. It commeth of humane infirmity, that in every Societie of men (be it never so holy) there is some cause given or taken by the weake, of murmur and difference, which must ever be provided for, and staid in the beginning, lest it grow to further schisme or sedition. And to all such defects, the more the Church increaseth in number and diuersitie of men and Provinces, the more it is subject. In all which things the spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shall require.

2. Steven. We may not thinke that these Steven (here made Deacons) were onely chosen to utter profane tables, or dispose of the Churches mere temporall, though by that dedication only they may seeme to some not selectted, no express mention being made of any other function, for, divers circumstances of this same place give evidence, and doe all antiquitie, that their Office did not principally about profane things, but about the holy Altar. The persons to be selectted, must be ful of the Holy Ghost and wisdom, they must after publick prayer 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 manner the same conditions in them as in Bishops. Al ep. ad Aff. and 6, 8, 9. This Epistle hath the like in his epistle ad Philippine: and S. Dives Writeth that their Office was about the Altar, and putting the holy bread and chalice upon the same. S. Clement also (Epist. 2. 5. and 6.) that theys Office among other things, is to afflict the Bishops, and read the Gospel in the Synagogues. S. Cyprian in divers places (ep. 61. ep. 49 ad Cornel.) calleth Deacons, the Churches and the Apostles Ministers, and their Office, administritionem sacram, an holy administration. S. Hierom affirmeth, in cap. 7. Mich., and in epist. 85 ad Eunapium tom. 2, where
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Steam being permitted to answer, beginning at Abraham, whereby that God was with their fathers both in other places, and also long before the Temple. As and that after it was built, it could not be (as they falsely imagined) a house for God to dwell in. Then he in wrath against their stiffneckedness, and calleth them boldly of their traitors murdering of Christ, as their fathers had done his Prophets before him. Whereas they being convoked, he saith heaven open, and his glory there in his Divine Majesty. Whereas they become more mad, so that they stone him to death (Saul confessing) he commending his soul to God, and humbly praying for them.

And the chief priest said, Are these things so? 

And who said, Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before that he abode in Charan, and said to him, Go forth out of thy country, and of thy kindred, and come into a land that I shall show thee. Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land, wherein you do now dwell. And he gave him no inheritance in it, nor the path of a foote: and he promised to give it him in possession, and to his seed after him, when as he had no child. And God spake to him, That his seed shall be a stranger in a strange country, and they shall subdue them to servitude, and they shall servile them four hundred years: and the nation wherby they shall serve, unto I shall judge, said God, and after these things they shall go forth, and shall serve me in this place.

And he gave him the tattament of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob, and Jacob, the twelve Patriarchs. And the Patriarchs through emulation, sold Joseph into Egypt, and God was with him: and delivered him out of all his tribulations, and gave him grace and wisdom in the sight of Pharaoh the king of Egypt, and he appointed him Gouernour over Egypt, and over all his house. And there came famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no victuals. But when Isaac had heard that there was come in Egypt: he sent our fa-
Gen. 45. 13 fathers first: and at the second time Joseph was known of his brethren, and his kindred was made known unto Pharaoh. 14 And Joseph sending, called thither Jacob his father and all his kindred in seven hundred souls. 15 And Jacob
Gen. 46. descended into Egypt: and he died, and our fathers. 16 And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a price of silver of the sons of Heman the sonne of Sichem.
Gen. 47. 17 And when the time drew near of the promise which God had promised to Abraham, the people increased and multiplied in Egypt, until another king arose in Egypt, 18 that knew not Joseph. 19 This same circumventing our flocke, afflicted our fathers: that they should expose their children, to the end they might not be kept alive. 20 The same time was Moses born, and he was acceptable to God, who was nourished three months in his father's house. 21 And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and his works. 23 And when he was full of the age of fourscore years, it came to his mind to visit his brethren, the children of Israel. 24 And when he had seen one of them suffer wrong, he defended him: and striking the Egyptian, he avenged his quarel that sustained the wrong. 25 And he thought that his brethren did understand that God by his hand would save them: but they understood it not. 26 And the day following he appeared to them being at strife: and he reconciled them into peace, saying, Men, ye are brethren, therefore hurt thou one an other? But he that did the injury to his neighbour, repelled him, saying, Who hath appointed thee prince and judge over us? 27 And when thou hast lifted me up this same day, then also dost thou kill me. 28 And Moses fled from this word: and he became a stranger in the land of Madian, where he begat two sons. 29 And after fourscore years vvere expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. 30 And Moses seeing it, maruelled at the vision. And as he went near to vewe it, the voice of our Lord was made to him, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being made to tremble, durst not vewe it.
said to him, Loafe of the flour of thy flesh: for the place wherein I stand is holy ground. † Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and I am descended to deliver them. And now come, and I will send thee into Egypt.

† This Moses, whom they denied, laying, *whom but clep* 35 pointed the prince and captain: him God sent prince & redeemer, with the hand of the Angel that appeared to him in the bush. † He brought them forth doing wonders and signs in the land of Egypt, and in the red sea, and in *deaf* forty yeats. † This is that Moses which said to the children of Israel, A prophet will God raise up to you of your own brethren as myself: him you shall hear. † This is he that was in the ac 38 semblie in the wilderness, with the Angel that spake to him in Mount-Sina, and with our fathers: who received the vwores of life to give unto vs. † To vs whom our fathers would not be obedient: but they repelled him, and in their hard turnes away into Egypt, † saying to Aaron: Make vs gods that may go before vs. for this Moses that brought vs out of the land of Egypt, we know not what is befallen to him. † And they made a cale in those daies, and offered sacrifice to the Idol, and rejoiced in the vwores of their owne handes. † And God turnes, and delivered them vp to serve the host of heaven, as it is written in the booke of the Prophets: Did you offer victimes, and hosts vs into the fourtie yeares in the desert, 0 house of Israel? † And you took vs vs the tabernacle of Moloch, and the bane 43 of your God Rempham, figures *which you made, to adore them. And I will translate you beyond Babylon.

† The tabernacle of testimonie was among our fathers in the desert, as God ordained speaking to Moses, that he should make it according to the forme which he had seen. † Which our fathers *vwith &esus receiv* brought it in also into the possession of the Gentiles, *which God expelle from the face of our fathers, till in the daies of David, *Vwho found grace before God, and *desired that he might finde a tabernacle for the God of Jacob. † And Salomon build him a house. † But the highest dwellerth not in houses *made by hand, as the prophet faith: *Heauen is my scate: and the earth the font-stole of my frese. Vwhat house *will you build me, fa*th your Lord? or *what place is there of my resting? † Melch not my hand made all these 50 things?

† You stiff-necked and of vnexcuseable hardnes and cares, 31 you alwayes resit the holy Ghost: as your fathers, your seldes also. † Which of the prophets did not your fathers persecute. 32
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...and they slew them that foretold of the coming of the last one, of whom now ye have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it.

† And hearing these things they were cut in their harts, and they gnashed with their teeth at him. † But he being ful of the holy Ghost, looking steadfastly unto heaven, saw the glory of God, and Jesus standing on the right hand of God. † And he said, Behold I see the heavens opened, and the Sonne of man standing on the right hand of God. † And they crying out with a loude voice, stopped their cares, & vvith one accord ranne violently upon him. † And calling him forth vvithout the citie, they stoned him: and the vitt"n"s laid of their garments beside the feete of a young man that was called Saul. † And they stoned Steuen invocating, and saying: Lord Iesus, receive my spirit. † And falling on his knees, he cried with a loude voice, saying: Lord, lay not this sinne vnto them. And vvhen he had said this, he fell a sleepe. And Saul was consenting to his death.

Annotations Chap. VII.

35. Holy ground.) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vied of Moyles with all signes of reverence and feare: how much more the corporal birth, abode, and wonderes of the Sonne of God in Jewrie, and his personal presence in the B. Sacrament, may make that countre and all Christiann Churches & altars holy? And it is the greatest blindness that can be, to thinke it superfluous to reverence any things or places in respect of God's presence or wunderous operation in the same. See S. Hierom. c. 17. of the holy land.

36. Not in houses.) The vulgar Herekites allege this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might have driven him out of all houes, Churches, and corporal places, when he was visible in earth. But it is meant of the Diviniyne only.

37. They stoned him.) Read a marvelous narration in S. Augustines of one stone, that hitt the Martyr on the elbow, rebounced backe to a faithful man that stood near. Who keeping and carrying it with him, was by relation warned to leave it at Ancona in Italie: vnderpon a Church or Memorie of S. Steuen was there erected, and many miracles done after the said Martyr's body was found out, and not before. Aug. Ev. or. 57. de miraculis in edit. Paris.

Qq iiij Chap.
The 3. part. The propagation of the Church from Hierusalem into al Iewrie and to Samaria.

And the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Iewrie and Samaria, sauing the Apostles. And they deuout men tooke order for Streuens funeral, and made great mourning upon him.

† But Saul * vausted the Church: enting in from house to house, and draying men and women, deluere them into prison.

† They therefore that were dispersed, passed through, evangelizing the world.

† And Philippe descending into the citie of Samaria, pented Christ vnto them. And the multitudes were attent to those thinke which were saied of Philippe, vvith one accord hearing and seing the signes that he did. † For many of them that had vnclean spirits, crying vvith a loud voice, went out. And many sicke of the palsey and lame were cured. † There was made therefore great joy in that citie. † And a certaine man named Simon, vvhoo before had been in that citie a Magician, seducing the nation of Samaria, saying himself to be some great one: † vnto vvhom al hardened from the least to the greatest, saying, This man is the povery of God, that is cailed great. † And they were attest vpon him, because a long time he had bewitched them vvith his magical pRACTISES. † But when they had beleued Philippe euangelizing of the kingdom of God, and of the name of Iesus Christ, they were baptized, men and women. † Then Simon also himself beleued: and being baptizd, he cleaued to Philippe. Seing also signes and very great miracles to be done, he was altoned vvith admiration,

† And
† And when the Apostles who were in Hierusalem, had heard that Samaria had received the word of God: they sent unto them Peter & John. † Vvho when they were come, prayed for them, that they might receive the holy Ghost.

† For he was not yet come vpon any of them, but they were only baptized in the name of our Lord Iesus vs. † Then did they impose their handes vpon them, and they received the holy Ghost. † And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was giuen, he offered them money, † saying, Give me also this power, that on whomsoever I impose my handes, he may receive the holy Ghost. † But Peter said to him, Thy money be with thee vnto perdition: because thou hast thought that the gift of God is purchas’d with money.

† Thou hast no part, nor lot in this vword. For thy hart is not right before God. † Doe penance therefore from this thy wickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted the. † For I see thou art in the gall of bitternes and the obligation of iniquitie. † And Simon answering said, Pray you for me to our Lord, that nothing come vpon me of these things vvhich you haue said.

† And they in deede hauing testified and spoken the vword of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

† And an Angel of our Lord spake to Philippe, saying: Arise, and goe towarde the South, to the way that goeth downe from Hierusalem into Gaza: this is defert. † And rising he went. And behold, a man of Ethiopia, an eunuch, of great authority vnder Candace the Queene of the Ethiopians, vwho vvas ouer all her treasuries, vvas come to Hierusalem: to adore: † and he vvas returning and sitting vpon his chariot, and reading Elay the prophet. † And the Spirit said to Philippe, Goe neere, and ioyne thy selfe to this same chariot. † And Philippe running therewith, heard him reading Elay the prophet, and he said: Trovve thet thou that thou understaundest the things vvhich thou readest? † Vvho said, And how can I, vnlesse some man shew me? † And he desired Philippe that he would come vp and sit with him. † And the place of the scripture vvhich he did reade, vvas this: As a sheepe to slaufter vvas he led: and as a lamb before his shearer, vvithout noise, so did he not open his mouth. † In humiliitie his judgement vvas taken away.
His generation \\*who shall declare, from for the earth shall his life be taken? \\
+ And the eunuch anfwvering Philip, said, I beseech thee, of 34 \\
vv whom 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 baptiz'd? \\
+ And Philip said, If thou beleue vvith al thy hart, 37 \\
though mayst. And he anfwvering said, I beleue that IESVS \\
CHRIST is the sonne of God. + And he commanded38 \\
the chariot to stay: and both vvent downe into the vvater, \\
Philip and the Eunuch, and he baptiz'd him. + And when 39 \\
they vwere come vp out of the vvater, the Spirit of our Lord \\
tooke avvay Philip, and the eunuch sav'd him no more. \\
And he vvent on his vvay rejoycing. + But Philip was 40 \\
found in Azotus, & passing through, he euangeliz'd to all the \\
cities, til he came to Ca'far'a.

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**Annotations**

**Chap. VIII.**

2. Deuot men. As here great devotion was vated in burying his body, so aftervard at the Invention & Translation thereof. And the miracles wrought by the same, and at every little memorie of the same, were infinite: as S. Augustine vvitnifieseth, li. 22 de Civit. Dei, c. s. 3 to 4. Sermon de S. Steph. to 10.

S. Peter.] Some Protestants use this place to prove S. Peter not to be head of the Apostles, because he and S. John were sent by the Tynvelue, by which reasone they might as well conclude that he was not equal to the rest. For commonly the Maister feedeth the man, and the Superiors, when the word of sending is exactly vited. But it is not alwaies 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 otherwise in common vs of the world, feigning the inferior or equal may intreate his friend or Superior to doe his businesse for him: and specially a body Politike or a Corporation may by election or otherwise choose their Head and them, so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the city, because he may be more fitte to doe their businesse, also the Superior or equal may be sent by his owne consent or define. Lastly, the College of the Apostles comprizing Pater with the rest (as every such Body implieth both the head and the members) was greater then Pater their head alone. As the Prince and Parliament is greater then the Prince alone. And so Peter might be sent as by authority of the whole College, notwithstanding he were the head of the same.

17. Did they impose.] If the Philip had bene an Apostle (faith S. Bede) he might have imposed his hands, that they might have received the Holy Ghost, but that none can doe fauing Bis hop. For though Priests may baptize, and anoint the Baptiz'd after Christ: as consecrated by a Bis hop, yet he can not some before with the same holy oile, because that belongeth only to Bis hopps, when they give the Holy Ghost to the Baptiz'd. So faith he touching the Sacrament of Confirmation in s. Act. This imposition therefore of hands together with the prayers here specifed (which doth not the very same that the Church yet vseth to that purpose) was the miniaturization of the Sacrament of Confirmation. Whereof S. Cyprian faith thus. They that in Samaria were baptized of Philip, because they had laviuul and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and John, to vvit, that by prayer maide for them and imposition of hands, the Holy Ghost might be pouvred upon them. Which now is also done vuth vs, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and imposition of hand receiue the Holy Ghost, and be signed with our Lordes scale. So S. Cyprian, But
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But the Heretikes object that yet here is no mention of oil. To whom vve say, that many things were done and said in the administrition of this and other Sacraments, and all instituted by Christ him self and delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture, among which this is evident by an antiquitie and most practical of the Church, to be one.

Ex. Hier. 4. S. Denys faith, The Priest did present the baptized to the Bishop, that he might signe them Chrisme in Covenantes, with the diuine and defical ointment. And againe, "Admonitum S. Spiritus confirmans immeticulo largissere," the imniscion committant gluithe the comining of the Holy Ghost. Tertullian de refor, carn. 7, & li. i, dedicatio, speaketh of this Confirmation by Chrisme thus: The body is confirmed, that the soul may be consecrated: the body is confirmed, that the soul may be confirmed: the soul is consecrated, that the body be defiled, that the body may be defiled, that the soul be sanctified, that the soul be sanctified by the Spirit, that the body be sanctified.

S. Cyprian likevise, ep. 70, nu. 3. He must also be confirmed, that be baptized, the soul sanctified on the Altar. And ep. 72 (see also ep. 73, nu. 3) he expressly calleth it a Sacrament, signifying it with Baptisme, as Melchiades doth (ep. ad omnes Hierosolymitis Episcopos nu. 2. 11 Conc.) Threying the differenc between it and Baptisme. S. Augustin alio, cons. lit. Petill. li. 2, c. 108, The Sacrament of Chrisme in the kind of visible oles go, and holy, even as Baptisme is fless. Vve omit S. Cyril myself, S. Ambrose li. ad Sacram. 2, et de quibus mysteriorum institutor. S. Leo ep. 88, the alient Countells alio, c. 49, S. Cauchis 3 can. 39, and Arausiacum 4 can. 1, and others. And S. Clement Rom. (ibid. Cons. 1. 2) reporteth certaine Oration of the Apostles touching the fame. S. Denys renfere the manner of consecration of the fame Chrisme to the Apostles instruction. S. Basil li. de Sp. sancto c. 80 calleth it a tradition of the Apostles, and the most alient Martyr S. Fabian ep. 1 ad omnes Orientales Episcopos in initio, 10, 1 Conc. Faith plainly that Christ him self did so instruct the Apostles at the time of the institution of the S. Sacrament of the Altar. And doth the Author of the booke de sancto Chrisme ad D. Cypriannum nu. 1. telling the excellent effects and graces of this Sacrament, and why this kind of oile and bainne was taken of the old Law, & vised in the Sacraments of the neev Testament. Which thing the Heretikes can with leffe cause object against the Church, seeing they confesse that Christ and his Apostles rooke the ceremone of imposition of hands in this and other Sacraments, from the leues maner of consecrating their hosts deputed to sacrifice.

To conclude, neuer none denied or contemned this Sacrament: of Confirmation and holy Chrisme, but known Heretikes. S. Cornelius that B. Martyr to much praised of S. Cyprian, ep. 20 ad omnes Oriente, etc. affirmeth, that Novatus fel to Heretikes, for that he had not received the Holy Ghost by the confirmation of a Bishop. Whom al the Novatians did follow, neuer visting that holy Chrisme, as Theodoret witteth, li. i Fabul. Man. And Optatus li. i contempt. witteth, that it was the special barbarous facelle of the Donatists, to consecrate the holy oile. But this is nothing to the fouage disorder of Cailuiniss in this point.

Ex. Hier. 4. and they received the Holy Ghost. The Protestant charge the Catholikes, that by approving and commending so much the Sacrament of Confirmation, and by attributing to it specially the grace of the Gospel of the Holy Ghost, they diminish the force of Baptisme, challenging also boldly the alient Fathe: for the fame. As though any Catholike or Doctore cuer said more then the expresse vyvordes of the Apostles here and els where plainly give them vxxratt for. If they diminish the grace of Baptisme, then did Christ fo, appointing his Apostles and al the Faithful even after their Baptisme to expect the Holy Ghost & vxxratt from above, then did the Apostles inuicide Baptisme, in that they imposed hands on the baptized, and gave them the Holy Ghost. And this is the Heretikes effectes of blindness in this case, that they can not, or vxxratt that the Holy Ghost is given in Baptisme to Confirmation, and remission of finesse, life, and sanctification: & in Confirmation, for force, strength, and corroration to fight against al our spirituall enemies, and to stand constandy in confedion of our faith, even to death, in times of persecution either of the Heathen or of Heretikes, with great increas of grace.

And let the good Reader note here our Aduersaries great pervercity and corruption of the plaine fense of the Scriptures in this point: Some of them affirming the Holy Ghost here to be no other but the grace of the wldeom in the Apostles and a fewe mee to the gournement of the Church; when it is plainly that not only the Governor but al that were baptized, recevied this grace, both men and women. Some, that it was no internal grace, but only the grace of diverse languages: Which is very false, the gift of Tongues being but a queale and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it vxxratt from above. Some fay, that whatfoever it was, it was but a miraculous thing, and dured no longer then the gift of the Tongues signified thervnto: by which qualion they deny al the Sacrament of Extreme Vnion, and the force of Excommunication, because the corporal punishemens which were annexed often times in the Primitiae Church vnto ii., ceaseth, and fo may they take away (as they mean to do) christs faith or religion, because it hath not the like operation of miracles as in the beginning.

But S. Augustine toucheth this point fully. Is there any man (faire he) to persuade an hard, to deny these Children on whom the Holy Ghost was imposed hands, to receive the Holy Ghost, because they speake not with Tongues? Anduly, some of them make no more of Confirmation or the Apostles faces, but as of a doctrine, instruction, or, incitation to continue in the faith recevied. Whereupon
they have turned this holy Sacrament into a Catechisme. There are also that put the baptized to come to yeares of discretion, to their own choice whether they will continue Christians or no. To such discourses and divers inventions they fall, that will not obey Gods Church nor the expresse Scrip-
tures, which tell vs of prayer, of imposition of hands, of the Holy Ghost, of grace and verue from
above, and not of instruction, which might and may be done as well before Baptisme, as by others,
as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our
Country it is called Bishoping.

13. Offered money.] This wicked Sorcerer Simon is noted by S. Irenæus li. c. 10, and others, to have been the first Heretique, and father of all Heretiques to come, in the Church of God. He taught, only faith in him, without good life and works, to be enough for salvation. He gave the onus to purchase with his money a spiritual function, that is to be made a Bishop. For, to have power to give the Holy Ghost by imposition of hands, is to be a Bishop; to be the power to remit sins or to consecrate Chrits body, is to be a Preist; or to be a Priesthood: and to be the authority to minifie Sacraments, to preach or to have cure of souls, is to be a benefice. And likewise in all other spiritual things, whereas either to make sale or purchase for money or money worth, is a great horrible sin called Simonie: and in such as think it laudable (as here Simon judged it), it is named Simoniacal Heresie, of this detestable man who first attempted to be a spiritual function. D. Greg. apud Theol. Disc. in vil. li. c. 2, 3, 4, 5.

14. Dis pense. [S. Augustin (ep. 108) understanding this of the penance done in the Primitive Church for heinous offences, doth teach vs to translate this and the like places (2 Cor. xi, 11. Apoc. 9, 21.) as we do, and as it is in the vulgar Latin, and consequently that the Greeke ματαιωση doth signify so much. Yea when he addeth, that very good men do die daily penance for venial sins by fasting, praying, and almes, he warranteth this phrase and translation through out the new Testament, specially himself also reading so as it is in the vulgar Latin, and as we translate.

15. If perchance. You may see great penance is here required for remission of sinne, & that men must stand in fear and dread left they be not worthy to be heard or to obtaine merie. Wherby al men that by or by any spiritual functions, dignities, offices, or luings, may specially be warned that the luine is exceeding great.

16. Pray you for me.] As this Sorcerer had more knowledge of the true religion then the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in this Sacrament or other things; which he plainly perceived and confessed, so surely he was more religious then they, that being so sharply checked by the Apostle, yet blasphemed not as they do when they are blamed by the Governors of the Church, but desired the Apostles to pray for him.

17. Thou art a devil.] Intolerable boldnes of some Protestants, here allus (as in other places) against all copies both Greeke and Latin, to stumifie corruption or fall hod of the text, saying it can not be so: Which to accuse the holy Evangelist, and to blaspheme the Holy Ghost him self. See Beza. Annot. Tact. 1576. 18. He baptized him.] When the Heretiques of this time finde mention made in Scripture of any Sacrament minified by the Apostle, or other in the Primitive Church, they imagine no more was done then there is expressly told, nor hardly believe so much. As if imposition of hands in the Sacrament of Confirmation be onely expressd, they think there was no clirine nor other worke or word visd. So they think no more ceremony was visd in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable veriordes, In that he faile, Philip baptized him, he would have it understood that all things were done, which though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition we know they were done.

Chap. IX.

Saul not content to persecute so cruelly in Hierusalem, went in the way to Damascus told by our Lord 1 Es 4 of his vain attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. And presently he dealteth mightily against the sectors, proving 1 Es 3 vs to be Christi, to their great admiration. But since all their objection, that they lay at Damascus to kill him, 16. From thence he goeth to Hierusalem, and there either with the sectors, and against the obstatins sectors his death is forgot. The Church being move grown over all territoies, Galilee, and Samaria, Peter withal, and in his visitation, 18. healing a lame man, 16 and raising a dead woman, converted very many.
ND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, † and asked letters of him vnto Damascus to the synagogue, that if he had found any men and women of this way, he might bring them bound vnto Hierusalem. † And as he went on his journey, it chanced that he drew night to Damascus: and * suddenly a light from heaven shined round about him. † And falling on the ground, he heard a voice saying to him, † Saul, Saul, why persectuest thou me? † Who said, Vs who art thou Lord? And he, I am Iesus vnv whom thou dost persecte. It is hard for thee to kicke against the pricke.

† And trembling and being astonied he said, Lord, vvhath vvilt thou haue me to doe? † And our Lord to him, Arise, and goe into the citie, and it shall be told thee vvhath thou must doe. But the men that went in companie with him, stood amased, hearing the voice, but seeing no man. † And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the hades, brought him into Damascus. † And he was three daies not seeing, and he did neither eate nor drinke.

† And there vvas a certaine disciple at Damascus, named Ananias: and our Lord saide to him in a vision, Ananias. But 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 prayeth. († And he saw a man named Ananias, comming in and imposing handes vpon him for to receive his sight.)

† But Ananias answered, Lord, I haue heard by many of this man, how much evil he hath done to thy fainetes in Hierusalem: † and here he hath authoritie from the cheefe priests to bindeall that inuocate thy name. † And our Lord saide to him, Goe, for a vessel of election is this man vnto me, to carie my name before the Gentiles, and kings, and the children of Israel. † For I vvil he vve him how vv great things he must suffer for my name.

† And Ananias vvent, and entered into the house: and imposing handes vpon him, he said, Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the way that thou camest: that thou mightest see and be filled with the holy Ghost. † And forthwith there fell from his eies as it
THE ACTES

CH. IX.

And he vvas vvith the disciples that vvere at Damascus, for certaine daies. And incontinent entring into the syna- pogs, he preached I E S V S, that this is the sonne of God. And all that heard, vvere asstonyed, and said, Is not this he that expunged in Hierusalem those that innocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? But Saul vvas vexed mightie much more, and confounded the levvses that dwelt at Damascus, affirning that this is C H R I S T. And when many daies vvere passed, the levvses consulted that they might kill him. But their conspiracie came to Sauls knowledge. And they kept the gates also day and night, that they might kill him. But the disciples taking him in the night, crowned him avvay by the wall, letting him downe in a basket. And when he vvas come into Hierusalem, he affayred to ioyne him self to the disciples, & al feared him, not beleeving that he vvas a disciple. But Barnabas took him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake vnto him, and how in Damascus he dealt confidently in the name of I E S V S. 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 kill him. Which when the brethren had knowyn, they brought him downe to Caesarea, and sent him avvay to Tarsus.

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And it came to passe, that Peter as he passed through al, came to the sainkes that dwelt at Lydda. And he found there a certaine man named Aneas, lying in his bed from eight yeres before, vwho had the palsy. And Peter said to him, Aneas, our Lord I E S V S C H R I S T heale theerarise, and make thy bed. And incontinent he arose. And al that 35 dwelt at Lydda and Sarona, saw him: vwho conuerted to our Lord.

† And
† And in Ioppé there vvas a certayne disciple named Tabitha, vvhich by interpretation is called Dorcas. This vvoma vvas ful of ** good vworkes and almes-deedes vvhich she did. † And it came to passe in thofe daies, that she vvas sicke and died. Vvhom vvhenthey had vvashed, they laid her in an upper chamber. † And vvhercas Lydda vvas nigh to Ioppé, the disciples hearing that Peter vvas in it, they sent tvvomen vnto him, desiring him, Be not loth to come so farre as to vs. † And Peter rising vp came vwith them. And vwhen he vwas come, they brought him into the upper chamber: and al the vvidovves stoode about him weeping; ** and sheving him the coates and garments vvhich Dorcas made them. † And al being put forth, Peter falling on his knees praised, and turning to the body he said: Tabitha, arise. And she opened her eies: and seeing Peter, she falle vp. † And giving her his hand, he lifted her vp. And vwhen he had called the saintes and the vvidovves, he presented her alive. † And it vvas made known through out al Ioppé: and many beleue in our Lord. † And it came to passe that he abode many daies in Ioppé, vwith one Simon a tanner.

CHAP. X.

Because the trewes is much abhorred the Gentils, for the better vsarrant of their Christerie, an Angel appereh to Cornelius the denour Italian, † and a vision is shewed to Peter himself (the shefe and Paibar of al) to and the spirite frowketh to him, † to you and the catechizing them about Iesus, ** the holy Ghost commerceth visibly upon them: and therefore not fearing any longer the offence of the trewes, he commandeth to baptize them.

ND there vvas a certayne man in Catare, named Cornelius, Centurion of that vvhich is called the Italian band, † religious, & fearing God vwith al his hourse, doing many almes-deedes to the people. And alvaies praying to God, † he lavy in a vision manifestly, about the ninth houre of the day, an Angel of God coming in vnto him, and sayinge to him, Cornelius. † But he beholding him, taken vwith seare, said, Vwho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God. † And now send men
THE ACTES

vnto Ioppé, and calleth one Simon that is surnamed Peter. † He lodgeth vwith one Simon a tanner, vwhose house 6 is by the sea side. He vvil rel thee vwhat thou must doe. † And 7 when the Angel vvas departed that spake to him, he calleth vvio of his household, and a fouldiar that feared our Lord, of them that were vnder him. † To vwhom vwhen he had told 8 all, he sent them vnto Ioppé.

† And the next day vwhiles they were going on their 9 journey, and drawling night to the city, Peter vvent vp into the higher partes, ʻto pray about the sixt houre. † And being 10 hungrie, he vvas desirous to take some vwhat. And as they vwere preparing, there fel vpun him an excess of minde; † and 11 he saw the heauen opened, and a certaine vessel descending, as it vvere a great linen sheete vvith four corners let douvne from heauen to the earth, † vvherein vvere al foure-footed 12 beasts, 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 vnclene thing. † And ʻa voice came to him againe the second time, That vvitch God hath purified, doth not thou call common. † And this vvas done thrise. and 16 forthvvith the vessel was taken vp againe into heauen. † And 17 vwhiles Peter doubted vvithin him self, vwhat the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. † And vvhen they had called, they asked, if Simon thatт is surnamed Peter, vvere lodged there. † And as Peter vvvas 19 thinking of the vision, the Spittt said to him, Behold three men doe seeke thee. † Arise therefore, and get thee douvne, 20 and goe vvith them, doubting nothing: for I have sent them.

† And Peter going douvne to the men, said, Behold, I am he 21 vwhom you seeke: vwhat is the cause, for the vvitch you are come? † Vvhoo said, Cornelius the Centurion, a iust man & 22 that feareth God, and hauing testimonie of al the nation of the Ieves, received an anvver 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 folowving he arose and vvent vwith them: and certaine of the brethren of Ioppé accompanied him. † And on the morow he entred into Cæsarea. And Cornelius 24 expected them, hauing called together his kine, and special frendes.
frendes. † And it came to passe, when Peter was come in, Cornelius came to meete him, and falling at his feete "adored.
† But Peter lifted him vp laying, Arise, my selfe also am a man.
† And talking vp with him, he vvent in, and findeth many that vvere assembled, † and he said to them, You know how abominable it is for a man that is a levve, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to call no man cómon or vn cleane. † For the vvhich cause, making no doubt, I came vvhene I vvas sent for. I demand therfore, for vvhat cause you have sent for me? † And Cornelius said, Four e daies since, vntil this houre, I vvas e praying the ninthe houre in my house, and behold : a man stoode before me in vvhite apparel, † and said: Cornelius, thy praiser is heard, and thy almes-deedes are in memorie in the fight of God.
† Send therefore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the seaside. † Immediately therefore I sent to thee: and thou haft done vvel in comming. Now therefore al vve are present in thy fight, to heare al things vvhose euere are commanede thee of the Lord.
† And Peter opening his mouth, said, In very deede I perceiue that God is not an accepter of persons. † but in euery nation, he that feareth him, and vworke justice, is acceptable to him. † The word did God send to the children of Israel, preaching peace by Iesus Christ (this is Lord of all.)
† You knovv vvhat that hath been made through al levvies, for vvhich beginning fro Galilee, after the baptisme which
† John preached. † Iesus of Nazareth howv God anointed him vvith the holy Ghost and vvith power, vvho vvent through out doing good and healing al that vvere oppressed of the Deuill, because God vvvas vvith him. † And vve are vvinnesse of al things that he did in the coutrie of the levvies and in Hierusalem, vvhom they killed hanging him vpon a tree. † Him God raised vp the third day and " gaue
† him to be made manifest, † not to al the people, but to vs, vvho did eate and drinke vvith him after he rofe again.
† from the dead. † And he commanded vs to preach to the people, and to teelliseth that it is he that of God vvvas appointed judge of the living and of the dead. † To him al the prophets giue testimonie, that al receive remission of sinnes by his name, vvwhich beleeue in him. †

† As
As Peter was yet speaking these words, the holy Ghost fell upon that heard the word. And the faithful, of the Circumcision that came with Peter, were astonished, for that the grace of the holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as we? And he commanded them to be baptized in the name of our Lord Jesus Christ. Then they desired him that he would tarry with them certain days.

**ANNOTATIONS CHAP. X.**

2. Doing many almes deeds, he knew God creator of all, but that omnipotent Sonne was incarnate, he knew not: and in that faith he made prayers and gave almes without praying God, and by well doing he desired to know God perfectly, to believe the mystery of the incarnation, and to come to the Sacrament of Baptisme. So faith Venerable Bede out of S. Gregorie. And S. Augustine thus, l. i. de Bapt. c. 2. Because whatsoever goodness he had in prayers and almes, the same could not profit him unless he believe by the band of Christian Society and peace, incorporated to the Church, he is bidden to send unto Peter, that by him he may learn Christ, by him he may be baptized. Whereby it appeareth that such workses as are done before justification, though they suffice not to justification, yet be acceptable preparatories to the grace of justification, and such as move God to mercy, as it might appeare also by God's holy prosperous mercyfullnes to the Eunuch. though all such workses preparatories come of grace also: otherwise they could nevere defere at Gods hand of congruity or any otherwise toward justification.

9. To pray about the first hour.] The house is specified, for that there were certaine appointed times of prayer vned in the Lawe, which doubte persons, according to the publicke ference in the Temple, obeyed also privately: and which the Apollis and holy Church afterward both kept and increased. Whereof thus writeth S. Cyprian very notably. In celebrating their prayers, vve finde that the three children with Daniel ordered the first, third, and ninth hours, as in Sacrament (or mysticall) of the holy Trinite. And a little after, Which house of houses the worshippers of God spirittually, (or mysticall) determining long since, ordered its times to pray: and afterward the thing became manifest, that it was for the Sacrament (or mysticall) that the first was praised, for at the third house the holy Ghost descended upon the Apollis, fulfilling the grace of our Lord's promise, and at the first house Peter going up, the higher rooms of the house, vveare both by voice and signe from God inspired, that at Natrons should be admitted to the grace of justification, vvearseas of cleansing the Gentiles be doubled before: and our Lord being anointed at the first hour, at the ninth vwasnd away our innes with his blood. But to us (duly believed) besides the several observance of old, both the times and sacraments of praying be increased, for vve must pray in the morning and toward evening, and toward the evening also in the time that the sunnes departeth, and the day endeth, vve must of necessitie pray again.

Hieron also writing of Daniels praying thretime in a day, faith: There are three times, wherein you must bow our knees to God. The third, the first, and the ninth hour the Ecclesiastical tradition law所得 understanding. Moreover the third hour the holy Ghost descended upon the Apollis. as at the first, Peter went up into a higher chamber to pray, at the ninth, * Peter and John went to the Temple. And writing to Eulochium a virgin and Nomine ep. 12 c. 16. Though the Apollis bid in pray adorations, and to holy persons their very flesse a prayer: yet vve must have distinct hours of prater, that if perhaps we be otherwise occupied, the very time may admonish you of our office or duty. The third, first, ninth hour, morning even, and the evening, no man can be ignorant of. And to Deuterom ep. 8 c. 8, that in the Palmes and prayer the must keep after the third, ninth house, evening, midnight, and morning. He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) the tellich ito y Paul the holy Abbelle with.
CHA. XI.

OF THE APOSTLES.

vith her religious Nontes sung the Psalter in order, in the morning, at the third, sixth, ninth hour, evening, midnight. by midnight meaning the time of Matins (therefore called Nocturne, agreeably to S. Cyprian de Orat. Do. num. 37) and by the morning, the first hour called Primeal correspondent to the times and hours of Christ's Passion, as in S. Matthew is noted c. 16. 27. By all which we see, how agreeable the vie of the Churches service is even at this time to the Scriptures and primitive Church; and how wicked the Puritan Calvinists be, that count all such order and ceremonies of prayer, superstition; and lastly, how insufficient and unlike the new pretended Church service of England is to the primitive vie, which hath no such hours of night or day, saving a little imitation of the old Matins and Euenfong, and that in Schist and Herefie, and therefore not only unprofitable, but also damnable.

Adored.] S. Chrysostom in AB. thinketh Peter refused this adoration of humility only, because every falling downe to the ground for worship sake, is not Divine worship or dew only to God, but the adoration and prostration being commonly vied in the Scriptures toward men. But S. Hierom adu. Vigil. c. 1 to 2, rather thinketh that Cornelius by error of Gentility, and of Peter's person, did go about to adore him with Divine honour, and therefore was lited up by the Apostle, adding that he was but a man.

Gave him.] Christ did not utter his Resurrection and other mysteries to all at once, and immediately to the vulgar; but to a few chosen men that should be the governors of the self, instructing us thereby to take our faith and all necessaries things of salvation, at the hands of our Superiors.

Baptized, which have received.] Such may be the grace of God sometimes toward men, and their charity and contribution to great, that they may have remission, justification, and sanctification before the external Sacrament of Baptism, Confirmation, or Penance be received. As we see in this example, where at Peter preaching they all receive the Holy Ghost before any Sacrament, but in the same we learn one necessarie lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which vvhoseover conscienceth, can never be justified. Ang. super Lec. q. 10 to 11.

CHAP. XI.

The Christian lexxe reprendeth the foresaid fall of Peter in baptizing the Gentiles as But be alleging his foresaid arguments, and heering plainly that it was of God, 18. They like good Catholikes do yield, 19. By the foresaid persecution, the Church is yet further dispersed, nor only into all favrie, Galilee, and Samaria, but also into other Countires; specially in Antiochia Syria the increase among the Greeks, was notable, first by the foresaid dissension, 21. then by Barnabas, thirdly by him and Saul together; so that there beginneth the name of Christians. 22. with proufe unity betweene them and the Church that was before them at Hierusalem.

NE the Apostles and brethren that were in Ievvrie, heard that the Gentiles also received the word of God. And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying, why didst thou enter into men uncircumcised, and dost eat with them? But Peter began and declared to them the order, saying: * I was in the citie of Toppæ praying, & I saw in an excelle of minde a vision, a certaine vessel descending as it were a great sheete with foure corners let downe from heauen, and it came even vnto me. Into which I looking considered, and saw foure footed beasts of the earth, and cattel, and such as crepe, and
foules of the aire. † And I heard also a voice saying to me, 7
Arie Peter, kil and eate. † And I said, Not to Lord: for 8
common or vn cleane thing never entered into my mouth.
† And a voice an svered the second time from heaven: That 9
vvhich God hath made cleane, doe not thou call common.
† And this was done thrice: and al vvere taken vp aगaine 10
into heaven. † And behold, three men immediately vvere 11
come to the house vvhelin I vvas, sent to me from Cæsaréa.
† And the spirit said to me, that I should goe vp with them, 12
doubting nothing. And there came vp with me these sixe bro-
then also: and vve vvent in to the maus house. † And he 13
told vs, how vhe he had seen an Angel in his house, standing
and saying to him, Send to Ioppé, and cal hither Simon, that is
furnamed Peter, vvhoo shal speake to thee vvordes vwhere-
in thou shalt be saued and al thy house. † And vvhen I 15
had begunne to speake, the holy Ghost fel vpon them, as vp6
vs also in the beginning. † And I remembered the vword of 16
our Lord, according as he said, John in deede baptized vwith vvater,
but you shall be baptized vwith the holy Ghost. † If therfore God hath 17
given them the same grace, as to vs also that beleued in our
Lord Iesus Chri vst: vvhoo vvas I that might prohibite
God: † Haung heard these things, they 18
and glorified God, saying, God then to the Gentiles also hath
given repentance vnto life.

† * And they truely that had been dispersed by the tribu-
lation that vvas made vnder Steuen, vwalked through out
unto Phéniçé and Cypres & Antioche, speaking the vword
to none, but to the Ievves only. † But cernine of them vvere 20
men of Cypres and Cyréne, vvhoo vvhene they vvere entred
into Antioche, speake to the Greqees, preaching our Lord
Iesus. † And the hand of our Lord vvas vwith them: and 21
a great number of beleuers vvas converted to our Lord.
† And the report came to the ears of the Church that vvas 22
at Hierusalem, touching these things: and they sent * Bar-
babas as farre as Antioche. † Vhoo vvhen he vvas come, and 23
savy the grace of God, rejoiced: and he exhorted al vvith
purpose of hart to continev 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 vwent, 25
forth to * Tarlus, to lecke Saul: † vvhom vvhen he had 26
found, he brought him to Antioche. And they couersed there
in the church a whole yere: and they taught a great multitude, so that the disciples were at Antioche first named Christians.

27. And in these daies there came Prophets from Hierusalem to Antioche, and one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the whole world, which fell vnder Claudius. And the disciples according as eche man had, purposd euer one to send, for to sete the brethren that dwelt in Ievvrie: which also they did, sending to the ancients by the handes of Barnabas and Saul.

ANNOTATIONS CHAP. XI.

26. Multitude added. As before (c. 10) a few, so now great numbers of Gentiles are adioyned also to the visible Church, confissting before only of the Jews. Vvhich Church hath beene ever since Christ's Ascension, notoriouslie seen and knowne: their preaching open, their Sacraments visible, their discipline visible, their Heads and Gouernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them, visible: the Ioyning either of men or Nations vnto them, visible: their peace and rest after persecution, visible: their Gouernours in prison, visible: the Church praiing for them visibly, their Counells visible, their gifts and graces visible, their names (Christians) knowne to all the world, of the Protestant insinuous Church vve heare not one word.

26. Christians.) This name, Christian, ought to be common to all the faithful, and other new names of Schismatikes and Seiectaries must be abhorred. If sone beare (as S. Hierom) any vther, such as be said to be of Christ, not to have their names of our Lord Jesus Christ, but to be called after some other vsername, as Marcionites, Valentinians, (as now also the Lutherans, Caluninists, Protestants) knowe that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Laetanius also (L. 7 Diuin. Infl, c. 30) faith thus, When Phrygians, or Nauatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arrianites, or any other be named, they cease to be Christians, vvhio hauing left the name of Christ, have done on the names of men. Neither can our new Seiectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as given by their Adversaries, for so were the names of Ariants and the rest of old, imposed by others, and not chosen commonly of them selues: Which notwithstanding were callings that proved them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Domincines, Franciscines, Jesuites, Thomists, or such like, it is nothing, except they could prove that the orders & persons so named, were of divers faithes & sectes, or differed in any necessarie point of religion, or were not of one Christian name and Communion: and it is as ridiculous as if vvere obieeted, that some be Ciceronians, some Plinius, some good Augustines men, some Hieronymines, some Oxord men, some Cambridge men, & (which is most like) some Rechabites, some Nazaretines.

Neither doth their objection, that we be called Papistes, helpe or excuse them in their new Papistes, Catholikes, names, for, besides that it is by them scornfully inuented (as the name Homouliaus was of the Arians) this name is not of any man, or Rome or els where, known to be the author of any fashione or fett, as their callings be: but it is of a whole state and order of gouernours, and that of the cheefe Gouernours, to whom we are bound to cleaue in religion and to obey in all things. So to be a Papist, is to be a Christias man, a child of the Church, and subject to Christ's Vicer. And therefore against such impudent sectaries as compare for followinge the Pope, to the diuersity of Heretikes bearing the names of new Maisters, let vs ever haue in readines this sayinge of S. Hierom to Pope Damasus: Ut eolam vno nomine, Meletius vno fuisce, Invenio vno nomine Paulinum. 

Whoever gathereth not with them, scattereth that is to say, Whosoeuer is not Christis, is Antichristis. And with the Pope, it is to be with Antichrist.

S
The name of Christians. The name of Catholikes. Credo Ecclesiam Catholicam. The Protefants when they fee them felies preyed upon this name Catholicke, then they plainly recite it and deide the name, as the Donatists did, calling it an humane forgery or fiction, which S. Augustine calleth waurdes of blasphemy. li. c. i. and Civ. and some Heretikes of this time call them]comfully catholikes, and cacolettes. An other callith it, the most vnayme Catholike. Beta in protagon. no. T. a. 15. An other callith the Catholicke religion, a Catholicke Apostacie or defection. Humphry in vit. Juei. pag. 292. Yea and some have taken the vword out of the Crede, putting Christian for it. But against these good fellows let vs foloov that which S. Augustine deditius, c. 8. (c. 8.) giueth as a rule to direc the right and true way from the diueritie & doubfulnes of al error, lying, If after these troubles of minde thou seeme to thy self sufficiently soaded and vexed, & vsse an end of those molatizing, follow the way of Catholicke discipline, which from Christ him selfe by the Apostles hath proceeded euermore vs, and shal proceed from hence to the pofterity. See the Annotation on Tim. c. i. i.

**CHAP. XII.**

Herod the first king that persecutated the Church, having at Hierusalem (when Barnabas and Saul were there with the collation of the Antichrist) killed James the Apostle, 1 and to please the levves himprisoned Peter with the minde to kil him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her chiefest sufferer, 2 so being puffed up with such pride that at Caesarea her Majestie were to be honoured as a great wonderfull strike of Gods Angel. 2e And so after the persecutors death, the Churches preaching perservered excellently.

ND at the same time Herod the king set his 1 hades, to attache certaine of the Church. 1 And 2 he killed James the brother of John with the sword. 1 And seing that it pleased the levves, 3 he added to apprehend Peter also. And it was the dais of the Azymes. 1 Vvhom when he had appreheended, he cast into prison, delivering him to foure quaternios of foulards to be kept, meaning after the Pasche to bring him forth to the people. 1 And Peter in deede was kept in prison. But 1 praiser was made of the Church without intermission
mission vnto God for him. † And vvhen Herod vvould haue brought him forth, the same night Peter vvas sleepeing be-tvvene tvve soylediar, bound vwith tvvo chaines: and the keepers beforethe doore kept the prision. † And behold an Angel of our Lord stoode in prescence: and light shined in the houfe: and Arising Peters side, he raised him, saying, Arise quickly. 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, & solovv me. † And going forth he folovv ed him, & he knew not that it vvas true vwhich vvas done by the Angel: but he thought that he favv a vision. † And passing through the first & the second vvatch, they came to the yron gate that leadeth to the citie, vwhich of it self opened to them. And going out, they went forward one streate: and incontinent the Angel departed from him. † And Peter returning to him self, said: Now I know in very deede that our Lord hath sent his Angel, and delivered me out of Herods hand, & from all the expectation of the people of the Levves. †

† And considering, he came to the house of Marie the mother of Iohn, vwho vvas surnamed Marke, vwher many vvere gathered and praying. † And vvhen he knocked at the doore of the gate, there came forth a vvenche to see, named Rhode. † And as he knew Peters voice, for joy he opened not the gate, but running in he told that Peter stoode before the gate. † But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. † And Peter continued knocking. And vvhe they had opened, they favv him, & vvere astonied. † And beckening vwith his hand to them, that they should hold their peace, he told how vour Lord had brought him out of prision, and he said,” Tel these things to Iames & to the brethern. And going forth he vvent into an other place. † And when day vvas come, there vvas no little a doc betvvene the soylediar, vwhat vvas become of Peter. † And Herod, vvhen he had fought him, and had not found, making inquisitiou of the keepers, comaued them to be led away: & going d vpne frō Ievvric into Cafsara, there he abode. † And he vvas angrie vwith the Tyrians and the Si-donians. But they vwith one accord came to him, and persuading Blaustus that vvas cheefe of the kings chamber, they defied peace, for that their countries were nourished by him.

S f iij † And
The Actes

CHA. XII.

† And upon a day appointed, Herod being arrayed vvith kingly attire, sat in the judgment seat, and made an oration to them. † And the people made acclamation, The voices of a God, & not of a man. † And forthwith an Angel of our Lord strooke him, because he had not given the honour to God: and being consumed of vvmes, he gane vp the ghost. † But the word of our Lord increafed and multiplied. † And Barnabas and Saul returned from Hierusalem, having accom- plished their ministerie, taking vvith them Iohn that was surnamed Marke.

Annotations

Chap. XII.

1. Prayer vvium made.] The Church prayed incessantly for her chief Pastor, and was heard of God: and all Christian people are vvarned thereby to pray for their Bishops and Pastors in prison.

5. Peters cha- chines.

6. Turn chaine.] These chains are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Empress, wife to Theodosius the younger, where they were matched for, and placed with an other chain that the same Apostle was tied with by Nero, & a Church founded thereupon, named Petri ad vincula, Where they are religiously kept and reverenced until this day, and there is a feast in the whole Church for the same, the first of August, which we call, Lammas day.

15. En Angel.] If proper Angels (saith S. Chrysostom) be deputed by our Lord to such as have only charge of their owne life, (as one of the last said,) The Angel which hath delivered me from my youth Gen. 44. 10 upward) much more are supernail Spirits at hand to help them into whom the charge and burden of the world is committed. Chrys. in laud. Pauli. bo. 7. to. 3.

17. Tel Iames.] He vvieth them to shev this to S. James Bishop of Hierusalem and to the Christians, that they might see the effect of their prayers for him, & give God thankes, for S. James no doubt published common prayer for S. Peter.

CHAP. XIII.

The taking of the Gospel away from the obstinate Jews, and going of it to the Gentils, by the ministerie of Paul and Barnabas.

The preachers of the Church of Antioche preparing the semes, the Holy Ghoste out of them al, choogeth Saul and Barnabas. † They being first consecrated Bishops, & got their appointed circuite over at the land of Cyprus, the Proconsul whereof was also convened, seeing the miraculous execution of a Jew by Paul. † Hence, into Pamphilia: † and Paphia, where in Antioche Paul preacheth to the Jews, † reasoning that Jesus is Christ, & that in him a salvation, and not in their Law of Moses: † so warning them to beware of the reprobation forecasted by the Prophets. † But the next Sabbath, they blaspheme, he in plain termes forake them, and turneth to the Gentils. Whereset the Gentils be as glad on the contrary side, so finally hee raises perevers, they forake them, pronouncing them to be obstinate contemnors.

AND
AND there were in the Church which
was at Antioch, Prophets and Doctors,
among whom was Barnabas, & Simon
that was called Niger, and Lucius of Cy-
rene, and Manahen who was the foster-
brother of Herod the Tetrarch, and Saul.
† And as they were ministering to our
Lord, and fasting, the Holy Ghost said: 'Separate me Saul and
Barnabas unto the work, whereto I have taken them.'
† Then they fasting and praying, and imposing hands
on them, dismissed them.
† And they being sent of the Holy Ghost, went to Se-
leucia, and thence failed to Cyprus. † And when they were
come to Salamina, they preached the word of God in the
synagogues of the Jews. And they had John also in their
ministerie. † And when they had walked through out the
whole island as farre as Paphos, they found a certaine man
that was a magician, a false prophet, a Jew, whose name
was Bar-iel, † who was with the Proconsul Sergius
Paulus a wise man. He sending for Barnabas & Saul,
desired to heare the word of God. † But Elymas the magician
(for so is his name interpreted) resifted them, seeking to avert
the Proconsul from the faith. † But Saul, otherwise Paul,
replenished with the Holy Ghost, looking upon him, † said:
Of al guile, and al deceit, sonne of the devil, enemie of
al justice, thou ceasest not to subvert the right vnaies of our
Lord. † And now behold the hand of our Lord vpon thee,
and thou shalt be blind, not seing the sunne until a time. And
forthwith there fell dimnesse and darkenesse vpon him, and
going about he sought some body that would give him his
hand. † Then the Proconsul, when he had seen that which
was done, beleued, marveling at the doctrine of our Lord.
† And when Paul and they that were with him had failed
from Paphos, they came to Perge in Pamphylia. And John
departing from them, returned to Hierusalem. † But they
passing through Perge, came to Antioch in Pisidia: and en-
tering into the synagogue on the day of the Sabboth, they
sate downe. † And after the lesson of the Law and the Pro-
phets, 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
And Paul rising vp, and vwith his hand beckening for silence, said, Ye men of Israel, and you that feare God, harken: The God of the people of Israel chose our fathers, and altred the people when they were inhabitants in the land of Egypt, and in a mighty arm brought them out thereof, and for the space of fourtie yeres tolerated their maners in the desert. And destroying seven nations in the land of Chanaan, by lot he devided their land among them, as it were four hundred and fiftie yeres: and after these things he gaue Judges, vntil Samuel the prophet. And thenceforth they desired a king: and he gaue them Saul the sonne of Cis, a man of the tribe of Benjamin, fourtie yeres. And remouing him, he raised them vp * David to be king: to vwhom giving testimonie, he said, I have found David the sonne of Jesse, a man according to my hart, who shall doe al my wills.

Of his seede God according to his * promiseth hath brought forth to Israel a Saviour Iesus, * John * preaching before the face of his coming, baptism of penance to al the people of Israel. And when John fulfilled his 25 course, he said, Vhoom doe * you thinke me to be? I am not he, but behold there commeth after me, vvhose shoes of his feete I am not vvorthie to vnloose.

Men brethren, children of the stocke of Abraham, & they among you that feare God, to you the vword of this salvation vvas sent. For they that inhabited Hierusalem, and the princes thereof, not knovvng him, nor the voices of the prophets that are read euery Sabboth, judging have fulfilled them, and finding no cause of death in him, * desired of Pi late, that they might kill him. And vvhcn they had columned all things that vvere writte of him, taking him downe from the tree, they put him in a monument. But God raiseth him vp from the dead the third day: vwho vvas fore many daies of them that came vp togetherness with him from Galilee into Hierusalem, vwho vntil this present are his witnesses to the people. And vve preach vnto you 32 that promiseth which vvas made to our fathers: that God hath fulfilled this same to our children, raisisg vp Iesus as in the second Pfalme also it is writte: My sonne art thou, this day have I begotten thee. And that he raised him vp from the dead, not to returne now any more into corruption, thus he said,

That I will give you the holy things of David faithfull. And therefo
Ps. 15,10

fore in an other place also he faith, Thou shalt not give thy holy one to see corruption. † For Daud in his generation vvhenn he had severed, according to the vvil of God slept: and he vvvas laid to his fathers & law corruption. † But he vvhom God hath raised vp, lawv. no corruption.

38 † Be it knowen therfore to you, men brethren, that through him, forgiueneffe of sinnes is preached to you by the prophet, from all the things from the which you could not be justified by the law of Mofyes. † In him every one that believeth, is justified. † Take heed therefore lest that come upon you, vvvhich is spoken in the prophets, † See ye covetous, and vvorder, and perieb: because I wroke a wroke in your days, a wroke vvvhich you vvill not believe, if any man shal tel it you.

32 † And they going forth, c they desired them that the Sabs both folovving they would speake vnto them these wordes.

33 † And vvhen the synagogue was dimissed, many of the Iews, and of the strangers seruing God, folovved Paul & Barnabas: vvho speaking exhorted them to continue in the grace of God. † But the next Sabbath the vvhole citie almoast assembled to heare the vword of God. † And the Ievves feing the multitudes, were replenished with enuy, & contradicted those things vvwich were laid of Paul, blasphe-ming. † Then Paul and Barnabas constandy said, To you it behoved vs first to speake the vword of God: but because you repel it, and judge your selves vnvorthie of eternal life: behold vve turne to the Gentils. † For so our Lord commanded vs: I haue put thee to be the light of the Gentils: that thou maest be saluation vnto the remotest of the earth. † And the Gentils hearing it, vvere glad, and glorified the vword of our Lord: and there beleuene as many as vvere preordainate to life euerla sting. † And the vword of our Lord vvas speed throughout the vvhole countrie. † But the Ievves filled vp with religious and honest vvomen, and the cheefe of the citie, and raied persecution against Paul and Barnabas: and they did cast them forth out of their coastes. † But they shakking of the dust of their feete against them, came to Iconium.

32 † The disciples also vvere replenished vvith ioy and vvith the holy Ghost.

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**ANNOT.**
ANNOATIONS

The Apostles liturgy or Mass.

Paul & Barnabas are confected by men.

Imber daies.

Prescript times of fasts.

Impostion of hands.

Holy orders.

Spiritual officers of our soules.

Next in Ionium they preach, where many being converted to both partes, the obstinate Lests raisd persecution. 6 Then in the countrey of Lycaonia, where the Christen first seing that Paul had treated me home same, are hardly persuaded but they are Gods. 8 but afterward, by the instigation of the madtious Lests, they flane Paul, leaving him for dead. 20 And so having done their circuit, they return the same way confirming the Christians, and making Priests for every Church, 21 And being come home to Antioche in Syria, they report al to the Church there.
ND 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 Grekees did beleue. † But the Ievves that vvere incredulous, stitted vp and incensed the hartes of the Gentils to anger against the brethren. † A long time therefor they abode, dealing confidently in our Lord, who gave testimonie to the vword of his grace, grauning signes and vvonders to be done by their handes. † And the multitude of the citie vvas deuided: and certaine of them in deede vvere vwith the Ievves, but certaine vwith the Apostles. † And vwhen the Gentils and the Ievves vwith their princes had made an assault, to see them contumeliouly, and to stone them, † understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole countrie about, and there they vvere evangelizing.

† And a certaine man at Lystra impotent of his feete fate there, lame from his mothers vombe, that neuer had vvalked. † This same heard Paul speaking. Vwho looking vpon him, and seeing that he had faith for to be faued, † he said vwith a loud voice, Stand vp right on thy feete. And he leaped & vvalked. † And the multitudes vwhen they had seen vwhat Paul had done, lifted vp their voice in the lycaonian tongue, saying, Gods made like to men, are descended to vs. † And they called Barnabas, Jupiter: but Paul, Mercury, because he vvas the cheefe speaker. † The Priest also of Jupiter that vvas before the citie, bringing oxen & garlands before the gates, vvould vwith the people "factifice.

† Which thing vwhen the Apostles Barnabas & Paul heard, renting their coates, they leaped forth into the multitudes, crying † and saying, Ye men, vwhy doe you these things: Vve also are mortal, men like vnto you, preaching to you for to convert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and all things that are in them: † vwho in the generations past suffered all the Gentils to goeth their owne vvaeies. † Hovvbeithe he left not him self vvithout testimonie, being beneficil from heauen, giuing raines, and fruiteful seasons, filling our hartes vwith foode & gladnes. † And speaking these things, they scarce appeased
the multitudes from sacrificing to them. * But there came 18 in certain leaves from Antioche and Iconium: and persuading the multitudes, and *stoning Paul, they drew him out of the city, thinking him to be dead. * But the disciples compassing him round about, he rising up, entered into the city, and the next day he went forth with Barnabas unto Derbe.

* And when they had evangelized to that city, and had taught many, they returned to Lystra and Iconium, and to Antioche: * confirming the harrets of the disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the kingdom of God. * And 22 they had ordained to them "Priests in every Church, and had prayed with fasting, they commended them to our Lord in whom they beleued. * And passing through Pisidia, they came into Pamphylia, * and speaking the word 23 of our Lord in Pergé, they went down into Attalia: * And from thence they failed to Antioche, * whence they had been delivered to the grace of God unto the worke which they accomplished. * And when they were come, and had assembled the Church, they reported what great things God had done with them, and that he had opened a doore of faith to the Gentils. * And they abode no little time with the 27 disciples.

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**Annotations Chap. XIII.**

18. They would sacrifice.) This is the divine worship, consisting in external sacrifice, and in acknowledging the parties worshipped to be gods: which *may be done to no man nor creature, and therefore the Apostles refuse it with all possible diligence, and all the Angels and Saints: in the Church, refusing that adoration by sacrifice. The Catholic Church suffereth no Priest nor other to worship any Saint in heaven or earth. She hath but one external Sacrifice, which is in the holy Masse, of Christ's body and blood: that she offereth to God alone, and to Peter nor to Paul (S. Augustine) though the Priest that sacrificeth standeth over their bodies, and offereth in their memory. But other kindes of honours and duties, interior without all companion (howe great soever they be) to this, we do, as the Scriptures and Nature teach us, to all Superiors in heaven and earth, according to the degrees of grace, honour, and blissfulness that God hath called them unto, from our B. Ladie Christ's own mother, to the least servant he hath in the world. For which the Heretikes would never accuse Christian people of Idolatry, if they had either grace, learning, faith, or natural affection.

22. Had ordained.) The Heretikes, to make the world beleue that al Priests ought to be chosen by the voices of the people, and that they neede no other Ordering or Confection by Bishops, prelling the profanate vfe of the *Greeks word mere then the very natural signification of requiring and Ecclesiastical vfe breareth, translate thus, Orained by election. Whereas in deed: this word in Scripture signifieth, Ordering by imposition of hands, as it plaineth by other words equivalent, *Impostion of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical vfe of giv.
Chapter XV.

Some of these Jerome also that were Christians, do fall, and are authors of the Heresy of Judaizing. 8. They referre the matter to Council: 7 Wherein after great dissipation, Peter striketh the stroke, 13 and other confirming his sentence with miracles, 13 and with Scripture: 22 the Apolloses and Priests do write and command in the name of the Holy Ghost what is to be done. 50 And the faithful thereby are straightened, and confused in mind: 10 After which Paul and Barnabas thinking to goe against them, there was a great division and contention among them, as also the whole Church doth consist in these things: and in their written epistles, they note the distinction of their Elders, Ministers, Deacons, and such like, that is to perceive.

Gal. 5, 2

1. And certaine coming downe from Ierusalem, taught the brethren: That whereas you be circumcisised according to the manner of Moyses, you can not be saved. 7 No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, and certaine others of the rest, to the Apostles and Priests, vnto Hierusalem, vppon this question.

Tt 11, 7 They
† They therefor ere being brought on their way by the Church, passed through Phœnicie and Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren.

† When they were come to Hierusalem, they were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. † And there arose certaine of the sect of the Pharisees that believed, saying, That they must be circumcised, commanded also to keepe the law of Moyses. † And the Apostles and Ancients assembled to consider of this word.

† And when there was made a great disputation, "Peter rising vp said to them, Men brethren, you know that of old days God among vs chose, that by my mouth the Gentiles should heare the word of the Gospel, and beleue. † And God which knew the hartes, gave testimonie, giving vs the holy Ghost as vsel as to vs, † and hast put no difference betwene vs and them, by faith purifying their hartes. † New therefore why tempt ye God, to put a yoke vpon the neckes of the disciples, vvhich neither our fathers nor vs haue been able to beare? † but by the grace of our Lord Iesus Christ vve beleue to be saued, in like manner as they also.

† And al the multitude held their peace: and they heard Barnabas and Paul telling vvhat great signes and wonders God had done among the Gentiles by them.

† And after they held their peace, James answered, saying, Men brethren, hear me. † Simon hath told how 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 written: † After these things I will return, and will reedeise the taumacle of David, vvhich was fallen, and the vvaines thereof I will reedeise, and set it vp: † that the residue of men may seeke after the Lord, and al nations vpon whom my name is invocated, faith the Lord that dooth these things.

† To our Lord was his owne worke known from the beginning of the vvorld. † For the vvhich cause I judge, that they vvhich of the Gentiles are consecrated to God, are not to be disquieted, † but to vwrite vnto them that they restraine them elles from the contaminations of Idols, and fornication, and strangled things, and bloud. † For Moyses of old times hath in euery citie them that preach him in the synagogues, vvhcre he is read euery Sabbath.
Then it pleased the Apostles and Ancients ytheth the whole Church, to chose men out of them, & to send to Antioche with Paul and Barnabas, Judas, ytheth vvvas surnamed Barfabc, & Silas, cheefe men among the bretheren, ty vriting by their handes.

The Apostles and Ancients, the brethern, to the brethern of the Gentiles that are at Antioche and in Syria and Cilicia.

greeting. † Because wve haue heard that certaine " going forth from vs, haue troubled you vvith vvordes, subuerting your soules, to vvhom wve gaue no commandement: † It hath pleased vs being gathered in one, to chose our men and to send them vnto you vvith our dearest Barnabas and Paul,

† men that haue giuen their liues for the name of our Lord

I E S V S C H R I S T: † Vve haue sent thersore Judas & Silas, vvho them Selues also vvil in vvordes report vnto you the same things. † For it hath seemed good " to the holy Ghost & to vs, to lay no further burden vpon you then thes necessarie things: † that you abstaine from the things immolated to Idols, and bloud, and that vvich is strangled, and fornication, from the vvich things keeping your selues, you shal doe vwell. Fare ye vwel.

† They thersore being dimissed vwent dovvne to Antioche; and gathering the multitude, deliered the epistle. † Vvhich vvhen they had read, they " reioyced vpon the consolation: † but Judas and Silas, them Selues also being prophets, vvith many vvordes comforted the bretheren, and confirmed them. † And hauing spent some tyme there, they were vvith peace dimissed of the brethern vnto them that had sent them. † But it seemed good vnto Silas to remaine thers: and Judas departed alone: † and Paul and Barnabas taried at Antioche, teaching and evangelizing vvith many others the vvord of our Lord.

And after certayne daies, Paul said to Barnabas, Let vs returne and " visite our brethern in al cities vvherein vvve*have preached the vvord of our Lord, howvv they doe. † And Barnabas vvould have taken vvith them Iohn also that vvvas surnamed Marke. † But Paul desired that he (as vvho * had departed from them out of Pamphylia, and had not gone vvith them to the vvorke) might not be received. † And there rosee " dissention, so that they departed one from another, & that Barnabas in dede taking Marke failed to Cypres. † But Paul
Paul chosen Silas departed, being delivered of the brethren to the grace of God.

And he walked through Syria and Cilicia, confirming the Churches: commanding them to keep the precepts of the Apostles and the Ancients.

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**Annotations**

1. Appointed] We learn by this example, what is to be done when any controversy arises in religion between the teachers or other Christian people. We see it is not enough to confine allegations of Scriptures or other proofs, seeming to make for either party, for so do contentious parts taking there should be no end, but the more wrangling, the more there were, every one for his own sake, cloaking it with the name of God and Scripture, the more Schisms, sedes, and diuisions would fall: as we see especially in the refills of Heresies of our time. Whose actions admitting no judges, stand to no trial of mortals, to no tribunal of Pope, Councils, Bishops, Synods, but the men to his own phantastical spirit, his own fable of Scriptures, and his own willful obdurate rebellion against God's Church and his Superiors in the same. But here we see St. Paul and Barnabas, men that were Apostles and full of the Spirit of God, and the other parties, though never so much partial to the ceremonies of their Law by their former long vice and education therein, yet not so blind folly to their own opinion on either side, but to condescend to refer the whole controversy and the determination thereof to the Apostles, Priests or Ancients of Jerusalem, that is, to commit the matter to be tried by the heads and Bishops and their determination in Council. Thus God's holy and wise providence among other judgements in his Church, to keep the Christian people in truth and constancy, and to condemn false teachers and trouble-makers. By which judgements and orders, whoever evil nor or dare not be tried in all their doctrine and doings, they show them fellows to misinterpret their own cause, and to flee from the light, and ordinance of God. Without which order of appeasing all differences in faith and confusions of the Scriptures, the Church had been more desustantial and insufficient, then any Common wealth or Society of men in the world: none of which ever wanted good means to decide all discourses and confusion among the subjects and citizens of the same.

2. Apostles and Ancients] The Heresies of our Protostrians which would have all men to give voice, or to be present in Councils, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles and Priests or Ancients assembled to dispute the matter, though many devout people were in the city the same time. Whether else any other in the Ancient Councils of the Church assembled, and the whole body, though such, many others, you cannot have any such opinion. If any thing, God be good and goodly, these shall come to the Priests of the Lastest flock, and shall yield their sentences. Again, the lips of the Priest shall keep knowledge, and the swords shall require of his mouth. Again, and let the Law of the Priest. Much more must we refer to our Bishop and Judges, and make God hath placed in the regiment of the Church with such larger privilege, then 12.

3. General Council representeth the whole Church.

Deut. 12:14, 15, 16.

It is also to be noted that the Bishop or Bishop in Council, represent the whole Church, have the authority of the whole Church, and the Spirit of God to protect them, as 14, 15, 16.

And it was the ancient Councils or the Synagogue, to whom it is said, and to remove the sin, me, Acts. 13:16, 17, 18. That they should be for the definition of the whole Church.

4. General Council. A general Council was called to discuss the matter, which Council was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principal Governors of the Church being not yet dispersed, and as many learned men as were necessary, might be in Jerusalem, or easily called thither. And it was not a Provincial Council or Synod only, but a general Council, consisting of the Holy Apostles and Bishops that then were.
though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

Peter rising up. 7. Peter as the head of the Church spake not first, as his Successors have ever had, nor only in their personal presence, but in their absence by their legates and substitutes, the choice being in Councils general, none ever received into authority and credit in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretics, were they never so great, without the Pope's assent, assistance, or Confirmation, did shamfully err, as Atiminetus for the Arians, and Euphropus for the Nectoririans, and such like condemned Assemblies.

chose that by my mouth. 7. Though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was S. Peter's special privilege by God's own choice, that this was Gentiles should be called by his mouth, and that he first should yield to the Church that truth of the admission of the Gentiles him self, for that he was Christ's Vicar, being notwithstanding (as his Successors) though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was S. Peter's special privilege by God's own choice, that the first Gentiles should be called by his mouth, and that he first should yield to the Church that truth of the admission of the Gentiles him self, for that he was Christ's Vicar, being notwithstanding (as his Successors) should be called by his mouth.

Gal. 2, 7. vnto him in that point alio.

James. 13. James because he was an Apostle and also Bishop of Jerusalem, gave his sentence next, for the speech interpreted of SS. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of S. Peter's sentence, though they being Apostles, and Bishops, had voices in the Council also, as many as had, though their sentences be not here reported. And where S. James in his speech faith, it is not meant that he gave the principal definitive sentences for he (as all the rest) followed and allowed the sentence of S. Peter, as it is plain in the text, the whole assembly for reverence of his person and approbation of his sentence, holding it dear. In the multitude (as S. Hierom the rest) held their peace, and into the sentence James and the rest did pause together. For though S. James did particularize certain points incident to the question debated, as of eating strangled beasts &c., yet the proper controversy for which the Council assembled, was whether the Gentiles convocated were bound to observe the Law of Moses, and it was concluded, that they were not bound, nor ought not to be charged with Moses Law or the Sacraments and ceremonies of the same. This is the substance and principal purpose of this Councils decrees, which both bind for euer: and Peter (as S. Hierom in the same place) was Prince or author of the decree. The matter of fornication and idolatry being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by the content of the Church or otherwise afterward was abrogated, the Church of God having the true fente of difference of times, places, & persons, and how far such things are to be observed, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine faith, It is that the Church and Councils alter the former.

The Churches, being the former general or plenary Councils may be amended by the later.

Fornication. 20. Fornication and contamination with Idols, are of them felices mortal sinners, and therefore can never be lawful: yet because the Gentiles by custom were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stilled meats, they were things of their own nature indifferent, in which for a time the Levites were to be borne vithal, and the Gentils to be a little exercised to obedience. By which vve may see the great authority of Gods Church and Councils, which may command for euer, or for a time, such things as be fit for the state of times and nations, without any express Scriptures at all, and by commandement make things necessarie that were before indifferent.

Going forth from vs. 24. A proper discription or note of Heretikes, Schismatikes, and seditous teachers, to go out from their spiritual Parents and Gouerneurs, and to receive without their communion and approbation, to disquiet the Catholike people with multitudde of vwords and vnestee speaches, and finally to overthrow their foules. The Churchs authority in making Decrees.

To the Holy Ghost and to us. 28. By this first vve note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities, at all, to oppose Gods and his creatures, who as the principal cause and the secondarie, in one speache, and to attribute that to both, which though diversely, yet procedeth of both, God and us, or good people commonly: God and our Lady, Christ, and S. John: We confesse to God and to Peter and Paul as God and his Angel, To our Lord and Gedeon, The second of our Lord and of Gedeon, Our Lord and Moses, Christ and his Angels. Our Lord and al Saints. ep. ad Phil. S. Paul and our Lord, 1. Thel. 6. At these speaches being partly Scriptures, partly like vnto the Scriptures speaches, are vvarrated also by this Council, which faith both, and hath given the forme thereof to all other Councils lawfully called and confirmed to say the like. It hath pleas'd the Holy Ghost and vs. 3. Cyprian ep. 14. nn. 2. reporting the like of a Synode held in Africa, Latin, It hath pleas'd us by the inspicion of the Holy Ghost.

Secondly we note, that the Holy Councils lawfully kept for determination or clearing of doubts, or condemnation of errors and Heretikes, or appealing of Schismes and troubles, or reformation of life, and such like important matters, have ever the assistance of Gods Spirit, and therefore

v
The holy Ghost alistent in all lawfull counsels, to the vorlds end, and that by Christ propomise.

S. Gregories reuerence of General Councils.

The Protellat fond distincktly berven the 4 first & the later Councils.

Bexas blaspheme against the first general Councils.

Vvhast the Fathers attribute to Councils, & namely S. Augustine.

Prouincial Councils.

Notwithstanding the Holy Ghosts alistantce, yet humane meanes must be vied to seare the truth.

Though the See Apostolike it self have the alistantce of God also, as the Catholikes affirme. Vvhast answer, for that the Catholike and peaceable obedient children of the Church it is a comfort to haue suche various meanes yet counsels be also v necessarie for many causis.

not erre in their fumences and determinations concerning the fame, because the Holy Ghost can not erre, from vs which (as you see here) joyndly with the Counsels the resolution procedeth.

Thirdly ye vve learne, that in the Holy Councils specially (though otherwise in other Tribunals of the Church it be also verified) Christes promises is fulfilled, that the Holy Ghost should direct them and teach them all truth, and that not in the Apostles time only, but to the vorlds end. For longe halfe Counsels, the Church, and her Pastors have this privilege of Gods assistance, as there be else doubts to refolute, or Heretikes to condemne, or truthes to be opened, or euil men to be reformed, or Schimites to be appealed, for which cause S. Gregorie lii. ep. xxiv. sub fin. ranteineth the foure general Counsels (Nicen Constatintinop. Ephe. Chalced.) as the foure books of the holy Gospel, alluding to the number: and of the sixt also he faith that he doth reverence it alike: and so vwould he haue done moe, if they had bene before his time, vvhoo faith of them thus, whiles they are conclued and made by unwisefull content, himselfe doth he destroy, and not them, vvhoo/frome presumeth either to loose to whom they bind, or to minde vvhoo they loose.

S. Gregorie therefore reverencing al fie alike, it may be marueil vvhence the Heretikes have their fond difference betwixt those foure first and other later: attributing much to them, and nothing to the rest. Vvhence in deed the later can erre no more then the first foure, being holden and approved as they were, and hauing the Holy Ghost as they had. But in those first alio when a man findeth any thing against their Heretikes (as there be diuers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of fumences: Vhisbi is direcly to reproue this first Counsel alio of the Apostles, and Christes promises of the Holy Ghosts assistance to teach al truth. Yea that you may know and abhorre those Heretikes thoroughly, heare ye a principal Seint-Mailter with his blasphemous mouth or penne vtereth, saying, that In the very best times such was partly the ambition of Bishops, partly Vhoo in their solenesse and ignorance, that the very blind may safely pervas, Satan verity to have beene presidens pref. Efe, of their assemblies. Good Lord deliuere the people and the world from such blasphemous tongues, and books, and gine men grace to attend to the holy Scriptures and Doctours, that they may see how much, not only S. Augustine and other fathers attribute to al general Counsels specially, (to which they referre them felles in al doubtes among them felles and in al their controversyes with Heretikes:) but to vvhich even S. Paul him self (so specially taught by God) and others vielded them felles. Notorious is the say ing of S. Augustine concerning S. Cyprian, Vhoo being a bleched Catholike Bisho and Martyr, yet vred about the rebaptizing of such as were Christened by Heretikes. If he had lived (Sith S. Augustine li. de bapt. c. 4.) to have seen the determination of a plenary Council, vvhich he say not in his life time, he would for his great humility and charity straightforwardly have ytold, and preferred the general Council before his owne judgement and his fellows Bishops in a Provincial Council only. Vvhence also ye vve learn, that Provincial Counsels may erre, though many times they do not, and being conformable to the general Counsels, or confirmed and allowed by them or the See Apostolike, their resolutions bee infallible as the others are.

If any here alke, vvhast neede so much disputing, fluely, and trauail in Counsels to find out and determine the truth, if the Holy Ghost infallibly guide them? Vve answer that such is the ordinarie prudence of God in this case, to afflit them when they do their endeavour, and vs all humane meanes of indufure, and not els. And so (though somwhat otherwise) God alighted the Euangelifes and other writers of the holy Scriptures, that they could not erre in penning the same, but yet they did and oughte to vs al possible humane diligence to knoue and learn out the histo ries and truth of maturis, as is plain in the beginning of S. Lukes Gospel, the Holy Ghost would not haue alisted them. Even to in this Counsel of the Apostles, though they and the Holy Ghost alistent, yet the test faith, cum magna suspicetio fereat, Vhen there was great disputation, search and examination of the cause, then Peter ipoke &c. If againe it be demanded, vvhast neede is there to expect the Counsels determination, if the Popes or See Apostolikes judgment be infallible and have the alistantce of God alio, as the Catholikes affirme? Vve answer, that for the Causis alistant, and for the contention of the weake, vvhoo not alwaies giving ouer to one man determination, yet vwill either yield to the judgement of all the learned men and Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And so alio before, this alistantce of the Holy Ghost promised to Peters See, prepooeth humane meanes of searching out the truth, vvhich the Pope always hath vied, &c. vwill, &c. vs in matters of great importance, by calling Counsels, even as here you see S. Peter and Paul them felues and al the Aposites, though induced with the Holy Ghost, yet thought it notwithstanding necessarie for further trial & cleareing of truth and maintenance of voite, to keepe a Council.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promisses, to all such assemblies as gather in the obedience & voite of the Church, vvhoo must mind to obey what whatsoever shall be determined, vvheroe the assemblshed though of diuers judgements before, doe most peecably yield to truth, and agree in one uniforme determination of the same: so alio
chap. XVI.

OF THE APOSTLES.

as gather out of the Church, without humility or intention to yield one to an other, or to any Superior, man or Council, or whatever is ever, but challenge to them faulty learning, spirit, and we cannot what such, how many meeting for ever they make, being delitute of the Holy Ghost, the author of truth and concord, are farther of and further out, then ever before: as God hath shewed by the success of all heretical colloquies, synods, and assemblies in Germany, France, Poole, and other places in our days. Read a notable place in S. Cyprian, that the promes of Christ, that he would be in the midst of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

31. Joyned upon the conclusion.] Straight upon the intelligence of the Councils determination, not only the Gentils, but even the Maiters of the former troubles and discussion were at rest, and took great comfort that the controversy was so ended. And so should all Christian men do, when they see the facts of our time condemned by the like authority, and most grave judgment of the holy Council of Trent. Against whibh the Heretikes of our time make the like frivolous exceptions and false caullations, as did the old Heretikes heretofore against those Councils that specially condemned their errores. The Pope and Bishops [say they] are a partie, and they ought not to be our judges: they are partial and come with prejudicate minds to condemn vs, and we accuse them of Idolatry and other crimes, and we will be tried by Gods word only, and we will expend it according to another rule. That is to say, as we list. So say they against this Council, and the like said the Anans against the first Nicene Council, and all such, as against those Councils namely that condemned them. And so say all thenes against their correctors and punishers, and would both say and do more against temporal tribunals, Judges, Justices, and Jurys, if they had as much licence and libertie in those matters, as men have now in religion.

32. Diffusion.] Such occasions of differences fall out even among the perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disafearing of the Heretikes among them selves in the principal points of religion, namely the Sacrament.

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chap. XVI.

Paul having for his part visited the Churches of Syria, Cilicia, and Asia Minor, deliver- ing unto them similar to keep the Decrees of the Council: he begins the narrative of his journey into Europe also he passes through Phrygia, Galatia, Bithynia; 12 then into Europe also he arrives, adorns by a Epistle, and commeth into Macedonia; 13 and there he begins the Church of the Philippians, working miracles, and suffering persecution.

1 And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timotheus, the son of a woman who was a vaidovy', a woman that beleued, of a father a Gentile.

2 To this man the brethren that were in Lystra and Iconium, gave a good testimony. Then Paul would have him to go forth with him: and taking him he circumcised him because of the Levites that were in those places. For they all knew that his father was a Gentile.

3 And when they passed through the cities, they delivered unto them to keep the Decrees that were decreed of the Apostles and Ancients which were at Hierusalem, and the Churches were confirmed in faith, and did abound in number daily.

Vu i j. t And
And passing through Phrygia and the country of Galatia, they were forbidden by the holy Ghost to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus permitted them not.

And when they had passed through Mysia, they came to Troas. And a vision by night was showed to Paul: There was a certain man of Macedonia standing and beseeching him, and saying, Pass into Macedonia, and help us. And as soon as he had seen the vision, forthwith he with us went to Macedonia, being assured that God had called us to euangelize to them. And after from Troas, we came with a straight course to Samothrace, and the day following to Neapolis: and from thence to Philippi, which is the first city of the part of Macedonia, a colony. And we were in this city certain days, abiding. And upon the day of the Sabbath, we went forth without the gate beside a river, where it seemed that there was prayer: and we spake to the women that were assembled. And a certain woman named Lydia, a seller of purple of the city of Thyatirian, one that worshipped God, did hear: whose hart our Lord opened to attend to those things which were said of Paul. And when she was baptized, and her house, the besought us, saying: If you have judged me to be faithful to our Lord, enter into my house, and tarie. And he constrained us. And it came to passe as we went to prayer, a certaine woman having a Pythonical spirit, mette us, that brought great gaine to her masters by divining. This same following Paul and us, cried saying, These men are the servants of the high God, which preach vnto you the vvyay of salvation. And this she did many 18 daies. And Paul being sore, and turning, said to the spirit, I commaund thee in the name of Jesus Christ to goe out from her. And it vnto out the same house. But her maisters seeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: and presenting them to the magistrates, they said, These men trouble our citie, being Levites: and they preach a fashion vvhich it is not lawfull for vs to receiue, nor doe, being Romanes. And the people ranne against them: and the magistrates tearing their coates, commanded them.
23 them to be beaten with rods. And when they had laid many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently. ¶ Vvho when he had received such commande ment, cast them into the inner prison, and made their feete fast in the stocks. ¶ And at mid-night, Paul and Silas praying, did praise God. And they that were in prison, heard them. ¶ But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the bands of all were loosed. ¶ And the keeper of the prison waked out of his sleepe, and seeing the doors of the prison opened, drawing out his sword, would have killed him self, supposing that the prisoners had been fled. ¶ But Paul cried with a loud voice, saying, Doe thy self no harme, for vve are al here. ¶ And calling for light, he went in, and trembling fell downe to Paul and Silas at their feete: ¶ and bringing them forth, he said, Masters, vwhat must I doe that I may be saved? ¶ But they said, Beleeue in our Lord Iesus: and thou shalt be saved and thy house. ¶ And they preached the vword of our Lord to him withall that were in his house. ¶ And he taking them in the same house of the night, washed their wounds: and him self was baptized and all his house incontinent. ¶ And when he had brought them into his own house, he laid the table for them, and rejoyced with all his house, believing God. ¶ And the day was come, the magistrates sent the sergeant, saying, Let those men goe. ¶ And the keeper of the prison told these vwords to Paul, That the magistrates have sent that you should be let goe. Now therefore departing, goe ye in peace. ¶ But Paul said to them: Being vvhipped openly, vncowed, men that are Romanes, they have cast vs into prison: & no vve do they send vs out secretly? ¶ Not so, but let them come, & let vs out them selves. ¶ And the sergeant reported these words to the magistrates. And they were afraid hearing that they were Romanes: ¶ and coming they besought them, & bringing them forth they delivered them to depart out of the citie. ¶ And going out of the prison, they entred in vsnto Lydia: and having seen the brethren, they comforted them, and departed.

Vv iiij AND
ND vwhen they had vwalked through 1 Amphilopolis and Apollonia, they came to Thessalonica, vwhere there vvvas a syna-
gogue of the Ievvves. † And Paul accord-
ing to his custome entred in vnto them, & three Sabbaths he discoursed to them
out of the Scriptures, † declaring and 3
infinuating that it behoued CHRI\T to suffer and to rise
againe from the dead: and that this is IESVS CHRI\T,
vwhom I preach to you. † And cernaine of them beleuved, 4
and were ioyned to Paul and Silas, and of the Gentiles that
serued God a great multitude, and noble vvomen not a few.
† But the Ievvves 2 envying, & taking vnto them of their afcal
fort cernaine naughtie men, and making a tumult, stirred the
city; and besetting Ia\on's house, sought to bring them forth
vnto the people. † And not finding them, they drew Ia\on 6
and cernaine brethren to the princes of the ctiie, crying, That
these are they that stirs vp the vvorld, and are come hither,
† vwhom Ia\on hath receuied, and at these doe against the 7
decrees of Caesar, saying that there is an other king, IESVS.
† And they moued the people, and the princes of the citie 8
hearing these things. † And taking a satisfa\tion of Ia\on 9
and of the rest, they dimissed them. † But the brethren forth- 10
vvhich by night sent av\ay Paul and Sil\as vnto Berca.

V\ho vwhen they vwere come, entred into the syna-
gogue of the Ievvves.† (And these were more noble then they 11
that are at Thessalonica, v\ho receuied the vvord vvith al
greedines, daily\' searching the scriptures, if these things vvere
so. † And many surely of them beleuued, and of honest vvo. 12
men Gentiles, and men not a few.) † And v\ho the Ievvves 13
in Thessalonica under\stood, that at Berca also the vvord of
God vvvas preached by Paul, they came thither also, mouing
and troubling the multitude. † And then immedi\tly the 14
brethren
brethren sent away Paul, to goe vnto the sea: but Silas and
Timothee remained there. † And they that conducted Paul,
brought him as farre as Athens, and receiving command-
ment of him to Silas and Timothee, that they should come
to him very speedily, they departed.

† And when Paul expected them at Athens, his spirit was
incensed within him, seeing the citie giuen to Idolatrie. † He
disputed therefor in the synagogue vvvhich the Ievves, & them
that servd God, and in the market-place, evrey day with
them that were there. † And certaine Philosophers of the
Epicures and the Stoikes disputed vvvhich him, and certaine
said, Vvhat is it that this b vvvord-sovver vvould say? But
others, He seemeth to be a preacher of new v gods, because
he preached to them I e s v s and the resurrection. † And appre-
heeding them, they led him to Areopagus, saying, May vve
knowe vvhat this new doctrine is that thou speakest of? † for
thou bringest in certaine new vvthings to our eates. Vve vvil
knowe therefore vvhat these things may meane. († And al
the Athenians, and the strangers feiourning there, employed
them selues to nothing els but either to speake, or to heare
some newvses.) † But Paul standing in the middes of Areopa-
gus, said:

Ye men of Athens, in al things I perceive you as it were
superstitious. † For passing by and seeing your Idols, I
found an altar also vvvhereupon vvas vvritten, To the unknown
God. That therefore vvvhich you vvvorshippe, not knowing it,
the same do I preach to you. † The God that made the vvvorld
and al things that are in it, he being Lord of heauen & earth,
vvellethe not in temples made vvvith hand, † neither is
he served vvvith mens hands, needing any thing, vvvhereas him
self giueth liue vnto al, and breathing, and al things: † and he
made of one al makinde, to inhabite vpon the vvhole face of
the earth, affinging set times, and the limits of their habita-
tion, † for to seeke God, if happilly they may seele or finde
him, although he be not farre from euery one of vs. † For in
him vve liue and moue and be, as certaine also of your owne
poetes said, For of his kind he ow we are. † Being therefore of Gods
kinde, vve may not supposse, " the Diuinitie to be like vnto
gold or siluer, or stone, the graving of art and deuise of man.
† And the times truely of this ignorance vvhereas God dis-
piled, novv he denounceth vnto men that al euery
vvhree
whereas does pence, * that for he hath appointed a day wherein he shall judge the world in equitie, by a man whom he hath appointed, giving al men faith, raising him vp from the dead.

† And when they had heard the resurrection of the dead, 32. certaine in deede mocked, but certaine said, Vve shall hear thee againe concerning this point. † So Paul went forth out of the middes of them. † But certaine men joyning unto him, 34. did beleue among whom he was also Dionysius Areopagita, and a certaine woman named Damaris, and others with them. 

**Annotations**

*The people may not judge of the fencies of Scriptures.*

The Heretikes vs this place to proue that the hepers must trie and judge by the Scriptures, whether their teachers and preachers doctrine be true, and to recit that they find not in the Scriptures, as though here the sheepe were made judges of their Pastors, the people of the Priest, and men and women of all forces, even of S. Pauls doctrine it selfe, which was the most foolish disorder in the world, and they did not therefore read the Scriptures of the old Testament (for none of the New were yet extant commonly) to dispute with the Apostle, or to trie and judge of his doctrine, or whether they should believe him or no: for they were bound to beleue in the Scriptures, whether they alledged Scripture or no, and whether they could read or understand the Scriptures or no. But it was a great comfort and confirmation for the feares that had the Scriptures, to finde even as S. Paul said, that Christ was God, creasched, riven, and ascended to heaven, by which his preaching and expounding they understood, and knew all before, though they read them, and heare them every Sabbath. As it is a great comfort to a Christian to hear the Scriptures declaired & alledged most evidently for the Churches truth against Heretikes, in Sermons or otherwise. And if the Catholikes good & much confirmed them, to vew diligently the places alledged by the Catholikes preachers. Yet they must not be judges for all that, ouer their owne Pastors, whom Christ commannded them to heare and obey, and by whom they heare the true fencies of Scriptures.

*The Protetists call devotion superstition.*

The Apostle speaketh of the Heathens superstition. The Protetists do call devotion superstition, for adoring the true and only God with much devotion or many ceremonies or in commonly prescribed order, or for doing due reverence to holy Sacraments, to Saints and their memorie, images, or Monumentes: or for keeping the prescribed laves, days, and fastes of the Church, or for fulfilling vows made to God, or for blewing with the signe of the Cross, or for capping and kneeling at the name of 1 es v. 5. or for religiously vuing creatures sanctified in the same name, or any other Christian observation, for which our newe Maisters confesse the Catholikes people, of superstition: them selves wholly desse of that vice by al wise mens judgement, because they have in manner taken away all religion, and become Epicureans and Atheists, who are neither troubled with superstition, because it is a vice confisting in execrable of worship or religion, whereof they are void, but the Apostle calleth them superstitious for worshipping the Idols and goddesses of the Heathen, and * for the fear that they had, lest they should lose any God that was vosenwnt to them: for thus their Altar vvas inscribed: Diu Aes, Europa, & Lybia, Deo igne & pergrinis, that is, To the gods of Asia, Europe, and Lybia: to the vosenwnt and strange God. This superstition (SAultines/was wholly taken away from the Church by Chrysts incarnation, and by the Apostles preaching, and by Martyrs holy col: Emue, life and death. Neither doth the Catholike Church allow this or any other linder of superstition exposition. Only we must take heed that we beleue not her Adulterian definition of superstition, for they would imply therein all religion.

*The Diuinists to be heike* Nothing can be made by man hand of what forme or sort of euers, that is like to Gods effigne, to the forme or shape of his Godhead or Diuinite, therefore honyfouer the Heathens did paint or grace their Idols, they were nothing to God. And this also is improperly alledged by Heretikes against the Churches images: Vvhich are not made, either
to be adored with godly honour, or to be any resemblance of the Divinitie or any of the three persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expressed, as other men by their portraiture: and of the Holy Ghost, not as he is in himself, but as he appeared in the tongues or in the similitude of a dove, or such like. And so to paint or grace any of the three persons as they appeared visibly and corporally, is no more inconvenient or unlawful, than it was vndecent for them to appear in such forms. And therefore to paint or portray the Father also being the first person, as he hath theyed him self in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that vrayflying with Iacob bare our Lordes Person, no such thing is any where forbidden, but is very agreable to the peoplees instruction. In which for the Angels were commonly pourtered (and namely the Cherubims ouer the Propriatoric) as they be now in the Church, not in their natural forme, but with corporal vnges (as the Seraphims appeared to Say the Prophete) to expresse their qualite and offic of being Gods Angels, that is, Messengers: and God the Father with the vworld in his hand, to signifie his creation and gournement of the same, and such like: Whereof the people being well instructed may take much good, and no harme in the world, being nowe through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therefore, Gregorie faith of the Churches Images, That vvhich scripture or vcrisng doth to the readers, the same doth the picture to the simple that looketh thereupon, for in it even the ignorant see what they ought to folow, in it they do read, that know no letters. Where he callith it a mister of antiquitie and very convenient, that in holy places Images were painted to the peoplees instruction, so they be taught that they may not be adored with divine honour, and he in the same place sharply rebuketh Serenus the Bishop of Macsilah, that of indiscrine zeale he would take away Images, rather then teach the people howv to vie them.

16. Dionysius Aretapiga.) This is that famous Denys that first converted France, and vyzed those notable and divine worke of Ecclesiastica or aelii hierarchie, de divinis nominibus, and others. S. Dionysius in which he confirme and proved plainly ali thing that the Church noweth in the tradition of the holy Sacraments, and affirmed that he learned them of the Apostles, giving for the Catholick testimonie for the Catholike faith in most things nowe controverse, so plainly, that our Adversaries have no fide but to deny this Denys to have been the author of them, saying that they be an others of later age, which is an old flight of Heretikes, but most proper to those of all others, who seeing antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinth in Achaia, he workeith with his owne hands, preaching LEVS to be CHRIST, wrote the levves upon their Sabdoths. 6 But they being obstinate and blaspheming he in plain sermone forsaaken them, and turned to the Gentils, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers; 12 the Obstinate levve in Achaia followling the Proswful against him. 13 From thence as long departing he returneth 19 by Ephesus (where he promised the levve to returne to them) 20 and so to Antoniach in Syria (from whence he began his journey Acts, 13.) 21 but not resting, he by and by he goeth againe to visite the newe Churches that he planted Acts, 16 in Galatia and Thysia: 23 Apostle in his absence mightily confounding the levve at Ephesus, 27 and afterward at Corinth.

FTER these things, departing from Athens, he cameto Corinth. 1 And finding a certaine LEV named Aquila, borne in Pontus, whio of late was come out of Italia, and Priscilla his wyfe (because Claudius had commanded all levves to depart from Rome,) he came to them. 2 And because he was of the same craft, he remained with them, and wrought, (and they were tentmakers by their craft.) 3 And
he disputed in the synagogue every Sabbath, interpreting the name of our Lord Jesus, and he exhorted the Levites and the Greeks. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Levites that Jesus is Christ. But they contradicting and blaspheming, he shaming his garments, said to them, Your blood upon your own head; I being clean, from hence forth will go to the Gentiles. And departing thence, he entered into the house of a certain man named Titus Justus, one that feared God, whose house was adjoinning to the synagogue. And Crispus, the prince of the Synagogue believed our Lord, with all his house: and many of the Corinthians hearing believed, and were baptized. And our Lord said in the night by a vision to Paul, Do not fear, but speake, and hold not thy peace; for because I am with thee: and no man shall hurt thee to hurt thee: for I have much people in this citie. And he sate there a yere & sixe moneths, teaching among them the word of God.

But Gallio being Proconsul of Achaia, the Levites with one accord rose vp against Paul, and brought him to the judgement seate, saying, That this man contrarie to the Law persuadeth men to worship God. And Paul beginning to open his mouth, Gallio said to the Levites, If it were some vain thing, or an heinous fact, O you men Levites, I should by reason beare you. But if they be questions of, word & names, and of your law, your scribes looke vnto it: I will not be judge of these things. And he drove them from the judgement seate. And al apprehending Sosthenes the prince of the synagogue, strooke him before the judgement seate: and Gallio cared for none of those things.

But Paul when he had staid yet many daies, taking his leave of the brethren, sailed to Syria, and with him Priscilla and Aquila, who had shorne his head in Cenchris, for he had a vow. And he came vnto Ephesus, and there he left there. But him selfe entering into the synagogue, disputed with the Levites. And when they defied him, that he would tarry a longer time, he consented not; but taking his leave, and saying, I will returne to you againe God willing, he departed from Ephesus. And going downe to Caesarea, he went vp, and saluted the Church, and came downe to Antioche.
And having taried there a certain time, he departed, walking in order through the country of Galatia and Phrygia, Confirming all the disciples.

And a certain Lev, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. This man was taught the way of our Lord: and being earnest in spirit he spake, and taught diligently those things that pertain to Jesus, knowing only the baptism of John. This man therefore began to deal confidently in the synagogue. Whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of our Lord more diligently. And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, profited them much that had believed. For he with vehemently convinced the Levites openly, sheving by the scriptures, that Jesus is Christ.

Chap. XIX.

ND it came to passe when Apollo was at Corinth, that Paul having gone through the higher parts came to Ephesus, and found certain disciples: and he said to them, Have you received the holy Ghost, believing? But they said to him, Nay, neither have we heard whether there be a holy Ghost. But he said, In what then were you baptized? Who said, *John baptized the people with the baptism of penance, saying: That they should beleeue in him that was to come after him, that is to say, in Jesus. Therefore these things, they were baptized in the name of our Lord Jesus.
And when Paul had imposed hands on them, the holy Ghost came upon them, and they spake with tongues, and prophesied. And all the men were about tuesday.

And entering into the synagogue, he spake confidently for three months, disputing and exhorting of the kingdom of God. But when certaine were indurate, and beleaued not, speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. An this was done for the space of two yeares, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentils.

And God wrought by the hand of Paul miracles not common: so that there were also brought from his body napkins or handkercheifs upon the sick, and the diseases departed from them, and the wicked spirits went out. And certaine also of the Judaical exorcists that went about, affaid to invoke upon them that had evil spirits, the name of our Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were certaine sons of Scceua a 77 Jewe, cheefe priest, seuen, that did this. But the wicked spirit answering, said to them, I am not I knowv; but you, what are ye? And the man in whom the wicked spirit vvas, leaping upon them, and mastring both, prevailed against them, so that they fled out of that house naked and wounded. And this was made notorious to all the Jews and the Gentils that dwelt at Ephesus: and scarce vpon al them, and the name of our Lord Jesus was magnified. And many of them that beleaued, came confessing and declaring their deeds. And many of them that had followed curious things, brought together their bookes, and burnt them beforehand: and counting the prices of them, they found the money to be fiftie thousand pence. So mightily increased the word of God and was confirmed.

And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Hierusalem, saying, After I shall have been there, I must see Rome also. And lendeing into Macedonia and Thessalonica, two of them that ministred unto him, Timothee and Erasbus, himselfe remained for a time in Asia.

And at that time there was made no little trouble about the
CHA. XIX. OF THE APOSTLES.

24 the way of our Lord. † For one named Demetrius, a silversmith, that made siluer temples of Dianæ, procured to the artificers no small gaine: † whom calling together, and them that were the same kinde of workemen, he said, Sirs, you know that our gaine is of this occupation: † and you see, and heare that this same Paul by perswasion hath auuerted a great multitude not only of Ephesus, but almost of al Asia, saying, That they are not gods vwhich be made by handes.

27 † And not only vnto vs is this part in danger to be reproofed, but also the temple of great Diana shall be reputed for nothing, yea & her majestie shall begin to be destroied, vwhom al Asia & the world worketh not. † Hearing these things, they were replenished with anger, and cried out saying,

19 Great is Diana of the Ephesians. † And the whole citie was filled with confusion, & they ranne violently with one accord into the theatre, catching Gaiaus and Aristarchus Macedonius, Paules companions. † And when Paul would have entred in to the people, the disciples did not permit him.

21 † And certaine also of the Princes of Asia that were his frendes, sent vnto him, defying that he would not aduerture him self into the theatre: † and others cried an other thing. For the assemblie was confusse, & the more part knevv not for what cause they were assembled. † And of the multitude they drew forth Alexander, the Ievves thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction. † Whom as foone as they perceived to be a Ievve, there was made one voice of all, almost for the space of two houeres crying out,

25 Great is Diana of the Ephesians. † And when the Scribe had appeased the multitudes, he faith, Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a vsorshipper of great Diana, & Jupiter's child? 36 † Forasmuch therefore as these things can not be gainsaid, you must be quieted, and doe nothing rashly. † For you have brought these men, being neither sacrilegious, nor blasphemeing your Goddesse. † But if Demetrius and the artificers that are with him, haue matter to say against any man, there are Courtes kept in the common place, & there are Proconsuls, let them accuse one an other. † And if you afke any other matter: it may be resolued in a lawfull assemblie. † For yee are in danger also to be accused for this daies sedition: x x iii whereas
vwhereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

ANNOTATIONS

11. Napkins. The napkins that had touched S. Paul's body, wrought miracles, and it was no superstitious attribution to attribute that reverence to Him which God gave to them in death, nor to seek to touch them for health, was any ill honour to God, but it much professed Christ's religion to be true, and him to be the only God, whose servants, yea, whose servants! Thaddeus and napkins could do such wonders, as S. Chrysostom (to S. Greg. Nyss. ep. 17. v. 12. in vit. Babyl.) cheveth in a whole book to that purpose, against the Pagans, prouncing hereby and by the like veneration of other Saints and their Reliques, that Christ their Lord and Master is God. For it is one concerning the bodies of Saints, relics, garments, flasques, books, or anything that belonged to them, all which may and have done and yet done (wherein it is necessary to our edification) the like wonders to Gods great honour: not only in their life time, but after their death much more. For S. Paul's napkins had such force when he was dead, as when he lived, and much more, as his grace and dignity with God is greater than before, which S. Chrysostom in the place alleged prouched as large by the Christs of S. Babylas the Martyr: and to think the contrary, is the Heresie of Vigilantius, condemned for a long time, as S. Hierom says, and by him refuted abundantly.

12. Paul's knees. Both the said napkins taken from S. Paul's body, and his name also, were dreadful and able to expel diuels. Whereby we learn, that not only Christ's name, which is the principal, but his servants' names also prounced upon the possessed, have power over diuels: which is a marvellous honour to Saints, and nothing diminuneth the glory of Christ, but exceedingly increaseth the fame, not only of him, but his servants. Also being able to do such things, and to be stronger than any Diuel in Hel. So we read in S. Hierom that many did innocate the name of S. Hilarius upon the possessed, and the Diuels straight departed, so did the Diuel know S. Babylas and other Saints, even after they were dead, when they could not speak for the presence of their Reliques, and when they were tomended and expelled by them: whereof all antiquity is full of testimonies. But our Heretikes Luther and Calvini and their Scholars attempting to cast out Diuels, spred much like as these good fellowes did.

13. Curious things. Curious and unlawful sciences, as Witchcraft, Necromancy, and other means of divination by fortunyng, figure-calling, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Chriftians, when these late converted were so foolish and diligent to leave them. And by this example all that are newly reconciled to the Church, are taught, the first thing they do, to burn their heretical and superstitious books.

14. Books. A Chriftian man is bound to burne or deface all v wicked books of whatsoever sort in every specially Heretical book, which though they infect not him always that keepeth them, yet being such coming, they may be noisome and pernicious to others that have them and read them after his death, or otherwise. Therefore hath the Chruch taken order, for condemning all such books, and against the reading of them, where danger may ensue: so the Chriftian Emperors Constantinus Magnus, Valentinian, Theodosius, Marcellian, Julianus, made penal laves for the burning or defacing of them. See Eusebius H. I. de vita Constant. c. 61. 62. 63. 64. See Eusebius II. i. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, for it is signified by Euseb. I. i. de bapt. c. 10. S. Greg. li. s. 49. 64.

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Acts 15) and now about to sail from Corinth toward Hierusalem, because of the services lying in wait for him, he was constrained to return into Macedonia, and so as Philippopolis taking boats, commeth to Thessalonica, wherupon the Sunday, with a sermon, and a miracle, he greatly confirmed that Church. 15. Thence comming to Philippi, 16. he sendeth to Epaphius for the Cleric or the epistle, to whom he maketh a Pastoral exhortation, committing unto them the charge of the flock begne by him there, and now like to be seen of him no more, confidering the troubles that be revelation he looketh for at Hierusalem.
ND after that the tumult was ceas'd, Paul calling the disciples, and exhorting them, tooke his leave, and set forward to goe into Macedonia. And when he had walked through those partes, & had exhorting them with much speach, he came to Greece: where when he had spent three moneths, the leavvs laid vwait for him as he was about to faile into Syria: and he had councel to returne through Macedonia. And there accompanied him Sopharier of Pyrhus, of Berea: and of Thessaloniens, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. These going before, staied for vs at Troas: but we failed, after the daies of Azymes from Philippi, and came to them vnto Troas in five daies, vwhere we abode seuent daies.

And in the first of the Sabboth vvhen vvwe vvere assemced to break break bread, Paul disputed vwith them, being to depace on the morrow, and he continued the sermon vntil midnight. And there vvere a great number of lampes in the upper chamber vwhere vvwe vvere assembled. And a certaine yong man named Eutychus, sitting vpon the vwindow, vwhereas he was oppreased vwith heavy sleepe (Paul disputing long) driue by sleepe, fel from the third loft downe, and was taken vp dead. To vvhom vvhen Paul vvwas gone downe, he lay vp on him: and embracing him he said, Benot trouble, for his soule is in him. And going vp and breaking bread and tasting, and hauing talked sufficently to them vntil day light, so he departed. And they brought the lad aide, and vvere not a little comforted.

But vvwe going vp into the ship, failed to Asson, from thence meaning to receiue Paul. for so he had ordaine, him self purposing to iourney by land. And vvhen he had found vs in Asson, taking him vwith vs vvwe came to Mitylene. And failing thence, the day folloving vvwe came ouer against Chios: and the other day vvwe arrived at Samos: and the day folloving vvwe came to Milctum. And Paul had purposed to faile leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Hierusalem.

And sending from Milctum to Ephesus, he called the Ancients of the Church. Who being come to him, and assembled
assembled together, he said to them, You know from the first day that I entered into Asia, in what manner I have been with you all the time, suffering our Lord with all humility and tears, and tentations that did chance to me by the conspiracies of the I e v e s: Hovv I have withdrawn 20 nothing that was profitable, but that I preached it to you, & taught you openly and from house to house, testifying to 21 leavv and Gentils penance toward God and faith in our Lord Jesus Christ. And now behold, being bound 22 by the spirit, I go to Hierusalem: not knowing what things shall befall me in it, but that the Holy Ghost 23 through out all cities doth protest to me, saying: these bands and tribulations abide me at Hierusalem. But I fear none 24 of these things, neither do I make my life more precious than my soul, so that I may consummate my course & ministerie which I received of our Lord Jesus, to testify the Gospel of the grace of God. And now behold I do know, that you shall no more see my face al you, through whom I have passed preaching the kingdom of God. Wherefore I take you to 26 witnesse this present day that I am cleer from the blood of al. For I have not spared to declare vnto you al the counsel of God. Take heed to your felues and to the vwhole flocke 28 wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his owne bloud. I know that after my departure there shall 29 vvolues enter in among you, not sparing the flocke, and out 30 of your owne felues shall arise men speaking perturbe things, to draw away disciples after them felues. For the which cause be vigilant, keeping in memorie that for three yeres night and day I ceased not with tears to admonish every one of you. And now I commend you to God and to the word of his grace, who is able to edifie, and to give inheritance in all the sanctified. No mans silver and gold 33 or garment have I coveted. Your felues know that for such things as were needful for me and them that are with me, these hands have ministered. I have cheved you al 35 things, that so labouring, you must receive the vveake, and remember the word of our Lord Jesus, because he said, It is a more blessed thing to give rather then to take.

And when he had said these things, falling on his knees 36 he praised with all them. And there was great weeping.
made of all, and falling upon the necke of Paul, they killed him, & being sore most of all for the word which he had said, that they should see his face no more. And they brought him going unto the shipphe.

A N N O T A T I O N S
C H A P. XX.

16. Pentecost.] Though the Apostles might desire to come to the Jewses Felliniues, by reason of the general concourse of people to the same, the better to deal for their advantage and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or whitsuntide, for memory of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather than the other of the Jewses. And Ven. Bede faith here, The Apostile maketh haft to keepe the fiftieth day, that is, of remission and of the Holy Ghost. For, that the Christians already kept the eighth day, that is the Sunday or our Lavers day, and had altered already the ordinarie Sabbath into the same, it is plainly by the Scriptures (1 Cor. 16. 2. Apoc. 1. 10) and by antiquity. Infin. Mart. Apology. 

18. Psalm in fine. And it is as like that they changed the Jewses Pasch and Pentecost at that, specially when it is evident that these Felliniues be kept by Apostolike tradition, and approved by the voice of all ancient Churches and Counsells.

20. Rauening voluues.] The governours of the Church are foretold of the great danger that should fall to the people by voluues, that is to say, by Heretikes, whose cruelye toward the Catholikes is noted by this terme. They be knovvé by the forsaking the vnitie of the Church where of they were before, by going out and drawyng many disciples after them, and by their perniciouse doctrine. Such voluues came afterward in deede in diuers ages, Arius, Mæcodiuus, Nefridius, Eutyches, Luther, Calvin, great bloud饮king voluues, and waverners of the Schole of Christ.

22. More blessed to give.] Among many other infinite goodlye things and speaches which Christ spake and be not written in the Gospels, this sentence is one, which S. Paul heard of some of the Apostles dailye conversante with him, or els learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happye that receiueith any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestoweth is more happy. Which if the world did vveel consider, men would giue almes rather then they do, if it were but for their owne benefite.

C H A P. XXI.

From Nile going on his journey, he can not be disphased neither at Tyre, nor at Caesarea (in both which places the Holy Ghost resorted know he should be handled in Hierusalem, the Prophet Agabus expressly foretelling that the Jewses there should deliver him to the Gentiles) but to Hierusalem he cometh, where being vncome to the Christians, and namely to James the Bishop, and to the Priesters, while he goeth about to justify the Christian terres there, who had been misform'd of him as if he had taught it to be unlawful for the Jewses to keepe Moses Law, he being invaded by the infidel Jewses, and ready to be murdered by them, until the Romane soldiers do refuse him.

And when it came to passe that wee failed, being caried from them, we with a straight course vve came to Coos, and the day folowing to Rhodes, and from thence to Patara. And when vve had found a ship that pased oxer to Phœnix, going vp into it, we failed. And when we were in the sight of Cyprus, leaving it on the left hand, we failed
into Syria, and came to Tyre: for there the ship vvas to discharge her lode. † And finding disciples, vve taried there seven daies: vwho said to Paul by the Spirit, that he should not goe vp to Hierusalem. † And the daies being expired, departing vve vvent forward, al bringing vs on the vway, vwith their vvives and children, til vve vvere out of the citie: and falling vpon our knees on the shore, vve praied. † And when vve had bid one an other farewell, vve vvent vp into the ship: and they returned vnto their ownne. † But vve hauing ended the navigation, from Tyre came downe to Ptolomais: and saluting the brethren, vve taried one day vvith them. † And the next day departing, vve came to Cesarea. And entering into the house of Philip the Evangelist, vwho vvas one of the seven, vve taried vvith him. † And he had four daughters, virgins, that did prophesie.

† And as vve abode there for certaine daies, there came a certaine prophet from Ievvrie, named Agabus. † He, vvhé he 11 vvas come to vs, tooke Paules girdle: and binding his owne handes & feete, he said, Thus saith the holy Ghost: The man vvhose girdle this is, so shal the Ievves binde in Hierusalem, & shal deliver him into the handes of the Gentiles. † Vvhich 12 when vve had heard, vve & they that vvere of the same place, desired him that he would not goe vp to Hierusalem. † Then Paul answered, 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 Jesus vs. † And vvhens vve could not persuade him, we ceased, saying, 14 The will of our Lord be done.

† And after these daies, being prepared, vve vvent vp to 15 Hierusalem. † And there came also of the disciples from Cæcarea vwith vs, bringing vvith them one Iaon a Cyprian ( vwith vvhom vve should lodge ) an old disciple. † And when vve vvere come to Hierusalem, the brethren 17 received vs gladly. † And the day following Paules vvent in 18 vvith vs to Iames, and al the Auncients vvere assembled. † Vvhom vhen he had saluted, he told particularly vwhat 19 God had done among the Gentiles by his ministerie. † But 20 they hearing it, magnified God, and said to him: Thou seeft (brother) how many thousands there are among the Ievves that haue beleuued: and al are zealous of the Lavy. † But 21 they haue heard of thee that thou doest teach those Ievves that
that are among the Gentiles, to depart from Moses: saying that they ought not to circumcise their children, nor vvalke according to the custome. * What is it then? needes must the multitude assemble: for they vil heare that thou art come. * Doe this therefore which we teel thee, There are with vs foure men, that haue a vowe on them. * Taking these vnto thee, sanctifie thy self with them: and be not vpp on them, that they may * Shae their heads: and al shal knowe that the things which they heard of thee, are false: but that thy self also vvalkest * keeping the Law. * But concerning them that beleue of the Gentils, * we haue written, deceeing that they should refraine them selues from the imolated to Idols, and bloud, and suffocated, and fornication.

* Then Paul taking the men vnto him, the next day being purified with them entred into the temple, showing the accomplishment of the * daies of the purification, unntil an oblation was offered for euery one of them.

* But vvhiles the seuen daies were a finisheing, those levves that were of Asia, vvh en they had seen him in the temple, stirred vp al the people, and laid handes vpon him,

* crying, Ye men of Israel, help: this is the man that against the people & the Law and this place teaching al men euery where, hath alfo moreover brought in Gentiles into the temple, and hath violated this holy place. ( * For they had seen Tiophimus the Ephesian in the citie with him, vvhom they supposed that Paul had brought into the temple.) * And the whole citie vvas in an vproare: and there vvas made a concoure of the people. And apprehending Paul, they drewe him forth of the temple: and immediatly the doores vvere shut. * And as they sought to kil him, it vvas told the Tribune of the band, That al Hierusalem is in a confusion.

* Vvho forth with taking vnto him souldiers & Centurions, ranne dovvne to them who vvhē they had seen the Tribune and the souldiers, ceased to strike Paul. * Then the Tribune comming neere apprehended him, and commanded him to be bound vvith vvvo chains: and he demaundd vvho he 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 commanded him to be led c into the castell. * And vvhen he vvas come to the staires, it chaunced that he vvas caried of the souldiers because
of the violence of the people. † For the multitude of the 56 people folowed, crying, Away, with him. † And when 37 Paul began to be brought into the castel, he sate to the Tri- bune, Is it lawfull for me to speake something to thee? Who said, Canst thou speake Greeke? † Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that were murderers? † And Paul said to him, * I am a man truly a levve of 39 Tarsus, a citizen not of an obscure citie of Cilicia. And I de- sire thee, permitt me to speake to the people. † And when he 40 had permitted him, Paul standing on the staiers, beckened with his hand to the people, and great silence being made, he spake vnto them in the Hebrew tongue, saying.

ANOTATIONS

CHAP. XXI.

Virgins.

9. Virgins.] 5. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were young maidens unmarried: and that they were the rather for that, endued with the gift of prophesie, as S. Hierom faith li. adv. Iunin. c. 20. See Occum. c. 29 in bunc locum.

14. Keeping the Law.] At the obseruations of the Law were now in them scholes dead and unprofitable, yet till further propagation of the Gospel, they were not damnable to the keepers, nor offenfive to God, but might be obserued even of the Christian Jewes, and for feare of scandalizing the weaknes of that nation, newly converted or prone to receive 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 sheweth them that he was once as earnest on that side as they now be: * and how strange and miraculous his conversion was. † They heare him quietly, untill he began to make mention of a vision that sent him away from them to the Gentils. ‡ Then they rose up upon him so, as that for their crying the Tribune commanded him to be journed. § Which yet by his waide he escapeth.

EN brethren and fathers, heare what I account I doe render now vnto you. † (And when they had heard 2 that he spake to them in the Hebrew tongue, they did the more keepe silence. † And he faith,) * I am a man a levve, 3 borne at Tarsus in Cilicia, but brought vp in this citie, at the feete of Gamaliel instructed according to the veriteit of the law of the fathers, an
an emulatour of the Lavn as also al you are this day: t vvho * persecuted this vvay vnto death,binding & deliuerng into
custodies men & vvome, t as the high Priest doth give meta-
testimonie, and al the auncients. t of vvhom * receiving letters
also to the brethren, I went to Damascus, that I might
bring them thence bound to Hierusalem, to be punished.
And it came to passe as I was going, and drawynge nigh to
Damascus at midday, sodely from heauen there shone round
about me much light: t and falling on the ground, I heard a
voice saying to me, Saul, Saul, whys persecutest thou me?
And I answere, Whom art thou Lord? And he said to me,
I am Iesus of Nazareth, vvhom thou persecutest. t And
they that were with me, saw the light in deed, but the
voice they heard not of him that spake vwith me. t And I
said, What shal I doe Lord? And our Lord said to me, Arise
and goe to Damascus; and there it shal be told thee of all
things that thou must doe. t And vwhereso I did not see for
the brightnesse of that light, being led of my companions by
the hand, I came to Damascus. t And one Ananias, a man
according to the Lavn having testimonie of al the levvies in-
habitants, t comming to me, and standing by me, said to me,
Brother Saul, looke vp. And I the self same houre looked vp
on him. t But he said, The God of our fathers hath preor-
dained thee, that thou shouldest know his vvil, and see the
lust one, and heare a voice from his mouth: t because thou
shalbe his vvitneses to al men, of those things vvhich thou
hast seen and heard. t And nouw vvhat tariest thou? Risle vp,
and be baptized, & vvval h avvay thy vvines inuvocating his
name. t And it befel me returning into Hierusalem, and
praying in the temple, that I was in a trauce, t and saue
him saying vnto me, Make haste, and depart quickly out of
Hierusalem: because they vvil not receive thy testimonie of
me. t And I said, Lord, they know that I did caste into pri-
son and beate in euery synagoge them that beleued in thee.
And vvhen the bloud of Steuen thy vvitneses vvvas shed,
I floode by and confeted, and kept the garments of them
that killed him. t And he said to me, Goe, for into the Gen-
tiles a farrre vvil I send thee.
And they heard him vntil this vvord, and they lifted vp
their voice, saying, Avvay vvith such an one from the earth:
Y v viij out,
and threw of their garments and cast dust into the aire, and to be beaten with whips, and that he should be tormented. To know for what cause they did so crie at him. And when they had bound him very straight with thongs, Paul faith to the Centurion standing by him: Is it lawful for you to vwhip a man that is a Roman and vcondemned? Vvhich the Centurion hearing, vwent to the Tribune, and told him, saying, Vvhat wilt thou doe? for this man is a citizen of Rome. And the Tribune comning, said to him, Tel me, art thou a Roman? But he said, Yea. And the Tribune answered, I obtained this citie vwith a great summe. And Paul said, But I was also borne to it. Immediately therefore they departed from him that were to torment him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him. But the next day meaning to know more diligently for what cause he was accused of the levves, he loosed him, and commanded the Priests to come together and at the Councel: and bringing forth Paul, he set him among them.

CHAP. XXIII.

As the people in the tumult, so also the very chiefes of the levves in their Councel strove them selves obstinate, and vVulgar persecutors of the truth in S. Pauls person. Whose behaviour moveth them to full of contumacy, meekness, and wisdom. (Christ also by a vision encouraging him, and foretelling that he shall in Rome.) To Ten they conspire vueto me to kill him traiterously. But the matter being detected, the Roman Tribunal conneighteth him strongly in Capharca.

AND Paul looking upon the Councel, said, Men brethren, I vveal good conscience have conversed before God, vntil this present day. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. Then said to him, Thy God shall strike thee, thou vwhited vwall. And thou sitting judgest me according to the law, and contrary to law doest thou command me to be smitten? And they that stood by, said, Doest thou reule the high Priest of God? And Paul said, I knew no, brethren, that he is the high Priest. For it is written: The prince of thy people saith not misspake. And Paul 6 knowning
knowing that the one part was of Sadducees, and the other of Pharisees; he cried out in the Council, Men brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I judged. And when he had said these things, there rose dissension betwene the Pharisees and Sadducees, and the multitude was divided. For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. And there was made a great crie. And certaine of the Pharisees rising vp, strueing, Vve finde no euil in this man. vvhat if a spirit hath spoken to him, or an Angel? And when there was risen great dissension, the Tribune fearing lest Paul should be torn in pieces by them, commaundd the soldiars to goe downe, and to take him out of the midst of them, and to bring him into the castral. And the night following our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so must thou testify at Rome also.

And when day was come, certaine of the Levves gathered them selues together, and vovved them selues, saying, that they would neither eate nor drinke till they killed Paul.

And they were more then fourtie men that had made this conspiracie: vvhich came to the cheefe priests and the ancients, and said, By execution vve haue vovved our selues, that vve vvil eate nothing, til vve kill Paul. Novv therefore giue you knovvledge to the Tribune vwith the Coucel, that he bring him forth to you, as if you meant to knovv some more certaintie touching him. But we, before he come neere, are ready for to kill him. Vvhich vwhen Pauls sisters, sonne had heard, of their lying in vvaite, he came and entred into the castral and told Paul. And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. And the Tribune taking him by the hand, vvent aside vwith him apart, and asked him, Vvhatis it that thou haft to tel me? And he said, The Levves have agreed to desiere thee, that to morow vhou vvil bring forth Paul into the Coucel, as though they meant to inquirie some more certaintie touching him. But doth not thou credit them, for there lie in vvaite for him more then fourtie men of
of them, which have vowed neither to eat nor to drink, till they kill him: and they are now ready, expecting thy promise. ¶ The Tribune therefore dismissed the young man, commanding that he should speak to no man till he had notified these things unto him. ¶ And calling two Centurions, he said to them, Make ready two hundred soldiers, to go as far as Caesarea, and seventy horsemen, and launces two hundred, from the third hour of the night: and prepare beasts, that setting Paul on, they might bring him safe to Felix the President (¶ For he feared lest perhaps the levies might take him away, and kill him, and him self afterward should sustain reproach, as though he would have taken money) ¶ writing a letter containing this much.

Claudius Lysias to the most excellent President Felix, greeting. ¶ This man being apprehended of the levies, and ready to be killed of them, I comming in with the band delivered him, understanding that he is a Roman: ¶ and meaning to know the cause that they objected unto him, I brought him down into their Council. ¶ Vvho found to be accused concerning questions of their law: but having no crime worthy of death or of bands. ¶ And when it was told me of embuishing matters that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvell. ¶ And the soldiers according as it was commanded, taking Paul, brought him by night to Antipatris. ¶ And the next day sending away the horsemen to goe with him, they returned to the cagel. ¶ Whoso when they were come to Caesarea, and had delivered the letter to the President, they did let Paul also before him. ¶ And when he had read, and had asked of what province he was: and understanding that of Cilicia: ¶ I vvill heare thee, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS

Chap. XXIII.

The honour of Priesthood.
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had both crucified our Lord, and which had now also left their God and Christ, Temple and Priesthood, but though in false and foolish Priesthood, yet considering the very bare shadow of the name of Priesthood, he said, I knew not brethren that he was high Priest. By which vwores of the Apostle, either it may be thought he knew not in deed that he was in that function, because he had not been of long time in those parts; or else that he to said in respect of the abrogation of the high Priesthood of the Levites, whereby he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Law of Moses, but by the Roman Emperor's favour, as is said before, though (as it is lawful in such a case) the lefle to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

See Annott. 10, 11, 11. The Sadducees. This was the vulgar Heresie among the Jews, denying that there be any Angels or spirits, the Restitution also of the bodies, & consecratedly (as it may very well be gathered by the booke of the Machabees) they denied prayer for the dead, or for offering or praying for the dead, & to think falsely religiously of the Resurrection, are made there sequels one of another. Of this fact of Sadducees was (as Eusebius writeth I. ii. c. 22. Eccliff. this Anania the High Priest, that caused Paul to be smitten, for their Priesthood had now no more the protection of God to preserve it in truth and right judgement; the Christian Priesthood being then established.

12. Veruex them selves.] Such vwores, othes, or excursions as this, bind no man before God, yea they must in no wise be obeyed. It is a great otherwise either to vow voluntarily, or to take any such thing upon a man, for fear or by commandment. For example, if thou have rashly by promises, vows, othes, appointed to be reengaged upon any man, thou bindest not thyself thereby, neither must thou keepe thy promises. If thou be put to an oath to accuse Catholikes for feuring God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest to scruple of unlawful othes; but if thou have not constancy and courage so to do, yet know thou that such othes bind not at all for conscience and Law of God, but may and must be broken under paine of damnation. For to make or take such vwores or othes, is one sinne, and to keepe them, is an other far greater, as when Herode, to keepe his othe, killed John Baptist. And such vwores and othes to God as these, are unlawful & must be broken: and not the vwores of Chauntick and Religion, as our new Ministers teach by their vwores and vwores.

Chap. XXIII.

They prosecute him to Caesarea, bringing with them an orator, who before the President Felix accuses him. 10 He answered, defending himself from the crimes they charged him with, but confessing his religion plainly. 12 The judge perceiving his religion to be irreprehensible, yielded not to condemn him at their pleasure, 20 yea he oftentimes with his wife heareth his preaching, 27 but yet doth not his due to deliver him out of prison.

And after five daies the high priest Ananias descended, with certain ancients and one Tertullus an orator, who went to the President against Paul. And Paul being cited, Tertullus began to accuse, saying.

Whereas we live in much peace by thee, & many things are corrected by thy prudence: 1 we doe alwaies and in al places receive it, most excellent Felix, with al thanksgiving. 4 But lest I hinder thee any longer, I desire thee of thy clemency breifely to heare vs. 5 We have found this man pestiferous, and raising sedition to all the levies in the whole world, and author of the sedition of the sectes of the Nazarenes, who also hath attempted to violat the temple,
whom also being apprehended vve would have judged according to our lavy. But Lyfias the Tribune comming in, vth great force tooke him away out of our handes, commanding his accusers to come to thee, of whom thou maist thy self judging, understand of all these things, vvhreeof vve accuse him. And the levves also added, saying that these things were so.

† But Paul answered, (the President making a signe vnto him for to speake.)

Knowing that of many yeres thou art judge over this nation, I vvil vth good courage answere for my self. For thou maiest understand that it is not aboue twelue daies to me, since I vwent vp to adore in Hierusalem. and neither in the temple did they finde me disputing vth any man, or causing concourse of the multitude, neither in the synagogues, nor in the citie: neither can they prooue vnto thee the things vhereof they now accuse me. But this I confesse to thee, that according to the secte, vvhich they call heresi, I do so serve the father my God, believynge al things that are vritten in the Law & the Prophets: hauing hope in God, the which these also them selves expect, that there shall be a resurrection of just and vniust. In this my self alfo doe studie to haue a conscience vwith out offfense to ward God & toward men alwayes. And after many yeres I came to beslov almes vpon my nation, & obligations, and vovves. In the vvhich they foound me purified in the temple: not with multitude nor vth tumult. But certaine levves of Asia, vwho ought to be present before thee and to accuse, if they had any thing against me; or let these men the felues say, if they have found in me any iniquity, forasmuch as I sat in the Counsell, but of this one voice only that I cried stading among them, That of the resurrection of the dead am I judged this day of you. And Felix deferred them, knowing most certainly of this way, saying, When Lyfias the Tribune is come downe, I vvil heare you. And he commandedithe Centurion to kepe him, and that he should haue rest, neitheter to prohibit any of his to minister vnto him.

† And after some daies, Felix comming vth Druifilla his vvife, vvhich was a levve, called Paul, and heard of him the faith that is in Christ Iesus. And he disputing of justice and chastitie, and of the judgement to come, Felix being
being terrified, ansvvered, For this time, goe thy vway: but in 
26 time conuenient I vvill send for thee. t hoping also vvithal, 
that money vvould be given him of Paul, for the vvitch caufe 
27 also oftentimes sending for him, he spake vvith him. t But 
when vvvo yeres vvere ended, Felix had a successeour Portius 
Festus. And Felix being vvilling to shew the levves a plea-
sure, left Paul in prison.

CHAP. XXV.

After thre yeres imprisonment the levves contynued their sute against him, soliciting the 
new President Festus, a first at Hierusalem, then at Cæfaræa: where through 
the levves partialitie he wasaine to appeale vnto the Emperor: t and w in the 
meane time brought forth by Festus (giving him good estimacie notwithstanding 
the exclamations of the levves against him) vnto king Agrippa and hauing 
Bernice.

1 S T V S therefore when he vvas come into the prouince, after thre daisies vvent 
up to Hierusalem from Cæfaræa. t And 
the cheefe priests, & principal men of 
the levves vvent vvnto him against Paul: and 
they desried him, t requesting favoure 
against him, that he vvould command 
him to be brought to Hierusalem, laying 
vvaite for to kil him in the vvay. t But Festus ansvvered, 
that Paul is in Cæfaræa: and that he vvould very shortly goe 
thither. t They therefore, faith he, that are of abilitie among 
you, going downe vvith me, if there be any crime in the 
man, let them accuse him.

2 6 t And hauing caried among them not aboue eight or ten 
daisies, he vvent downe to Cæfaræa, and the next day he sate 
in the judgement seate: and he commanded Paul to be 
brught. t Who being brought, there stooe about him 
the levves that vvere come downe from Hierusalem, ob-
jecting many and greuous c causes vwhich, they could not 
prove, t Paul making ansvver, That neither against the lavyv 
of the levves, nor against the temple, nor against Cæfar haue 
9 lany thing offended. t But Festus vvilling to shew the 
levves a pleasure, ansvvering Paul, said, Vvilt thou goe vp to 
Hierusalem, and there be judged of these things before me? 
10 t And Paul said, At Cæsars judgemet seate doe I stand, vnder 
where I ought to be judged; the levves I haue not hurt, as thou very

Zz i vvel
vel knowest. † For if I have hurt them, or done anything 11
worthie of death, I refuse not to die, but if none of those
things be, whereof these accuse me, no man can give me to
them. † I appeal to Caesar. † Then Festus having conferred
with the Council, answered, Haf thou appealed to Caesar?
to Caesar shalt thou goe.

† And when certaine daies were pased, king Agrippa & 15
Bernice came downe to Caesarea to salute Festus. † And as they tarried there a good many daies, Festus signified to the
king of Paul, saying, A certaine person was left prisoner by
Felix, † concerning whom, when I was at Hierusalem, the 15
the chiefest priests and the ancients of the Jews came unto me,
defying condemnation against him. † To whom I answered, That it is not the Romanes custome to yeld vp any man
before that he which is accused have his accusers present
and take place to make his answer for to cleare him self
of the crimes. † When they therefore were assembled hi-
ther, without any delaye, the day folowing, sitting in the
judgement seat, I commanded the man to be brought. † Of
whom, when the accusers stoode vp, they brought no cause
which I thought il of: † but certaine questions of their 19
ovvne superstition they had against him, and of whom Paul affirmed to liue. † Doubting therefore 20
of this kinde of question, I said, Whether he would goe to
Hierusalem, & ther be judged of the things. † But Paul ap-
pealing to be kept vnto the knovvledge of Augustus, I com-
manded him to be kept, till I send him to Caesar. † And A-
grippa said to Festus, My self also would heare the man. To
morow, said he, thou shalt heare him.

† And the next day when Agrippa and Bernice were
come with great pompe, and had entered into the hall of au-
dience with the Tribunes and principal men of the citie, at
Festus commandement Paul was brought. † And Festus faith, King Agrippa, and all ye men that are present to-
tgether vvith vs, you see this man, concerning whom at the multi-
tude of the Jews called vpon me at Hierusalem, requesting
and crying out that he ought not to liue any longer. † Yet
have I found nothing that he hath committed worthie of
death. But forasmuch as he him self appealed to Augustus,
I have determined to send him. † Of whom vvhat to vvrite
for certaintie to my lord, I have not. For the vvhich cause I
have
have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write. For it seemeth to me without reason, to send a prisoner, & not to signify his causes.

Chap. XXVI.

In that honorable Audience being permitted to speake, I declare to the king what he first wra, & how miraculously he was converted, & that he hath preached since, as he was commanded from heaven, and as the Prophet had foretold of Christ. Which strange tale Ptoleas the Heathen President hearing, saith that he was mad. But he answereth, and exhorteth them all to be Christians as he saith. They finally pronounce that he might be set at liberty, but only for his appelle.

VT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

† Touching all things whereof I am accused of the Ievves, king Agrippa, I account my self happie for that I am to defend my self this day before thee, † especially whereas thou knowest all things that are among the Ievves, customes and questions: for the which cause I beseeche thee, heare me patiently. † And my life truely from my youth, which was from the beginning in my nation in Hierufalem, at the Ievves, doe knowe: † knowing me before from the beginning (if they vvil give testimonie) that according to the most pure secte of our religion I liued a Pharisee. † And now for the hope of the promise that was made of God to our fathers, doe I stand subject to judgement. † the which, our twelve tribes seruing night and day, hope to come vnto. Of the which hope, o king, I am accused of the Ievves. † What incredible thing is it judged vth with you, if God raife the dead? † And my self truely had thought that I ought to doe against the name of Iesus of Nazareth many contrarie things. † Which also I did at Hierufalem, and many of the faeme did I shut vp in prisons, hauing received authority of the chief priests: and when they were put to death, c I brought the sentence. † And through out al the synagogues often times punishing them, I copelled them to blaspHEME:
and yet more mad against them, I persecuted them even unto foreign cities. Among which things whiles I went to Damascus with authority and permission of the chief priests, at midday, in the way, I saw (O king) from heaven a light to have shined round about me and them that were in company with me, about the brightness of the sun. And when all we were fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And our Lord answered, I am Jesus whom thou persecutest. But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may ordain thee a minister and witness of those things which thou hast seen, and of those things wherein I will appear to thee, delivering thee out of the hand of the Gentiles, and out of the hand of the Jews, which would kill thee, to whom I send thee, to open their eyes, that they may be turned from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and inheritance among the saints in the illumination of the knowledge of the glory of Christ; as he spake these things and made his answer, Festus, with a loud voice said, Thou art mad, Paul; much learning seemeth to me madness. And Paul said, I am not mad, most excellent Festus: but I speak words of verity and sobriety. For the king knoweth of these things, to whom also I speak constantly, for I think none of these things to be unknown to him. For neither was any of these things done in a corner. Beleeuest thou the prophets, king Agrippa? I know that thou beleeuest. And Agrippa said to Paul, A little
29. A little thou persuadest me to become a Christian. And Paul said, I wish of God, both in little, and in much, not only thee, but also all that hear this day, to become such as I am also, except these bandes. † And the king rose vp, and the President, and Bernice, and they that hate them. † And going a side, they spake among themselves, saying, That this man hath done nothing worthy of death or bandes. † And Agrippa said to Festus, This man might be released, if he had not appealed to Caesar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome; and that by his prudence and counsel the ship might have been saved, and for his sake (as God also revealed to him before) all the companie was preferred, being 276 persons.

ND after it was decreed that he should faile into Italie, and that Paul with other prisoners should be deliected to a Centurion named Iulius, of the band Augusta, † went vp into a ship of Adrumetum, beginning to faile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs. † And the day following vve came to Sidon. And Iulius intreating Paul courteously, permitted him to go to his friends, and to take care of himself. † And when vve had loosed there, vve went under Cyprus: because the vwindes were cotearie. † And sailing the sea of Cilicia and Pamphilia, vve came to Lystra, which is in Lycia: † and there the Centurion finding a ship of Alexandria failing into Italie, removed vs into it. † And whereas many days vve failed slowly, & vve were scarce come over against Gnidus, the vwind hindered vs, vve came out of Crete by Salmone: † and with much a desire of failing by it, vve came into a certaine place that is called Good-hauens, nigh to the vs which was a citie Thalassa. † And when much time vs was spent, and whereas now it was not safe failing, because the fast now vs was past, Paul comforted them, † saying to them, Ye men, I see that the failing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our liues. † But the Centurion
Centuriom beleued the governour and maister of the ship, more then those things which were said of Paul. And whereas it was not a commodious haven to winter in, very many taking counsel appointed to saile thence, if by any means they might comming to Phenice, winter there, a haven of Crete looking toward the c Afrike and the Chore. And the south wind blowing, they thinking that they had obtained their purpose, when they had parted from Afon, sailed along by Crete. But not long after, a tempestuous wind called Euro-aquilo, drove against it. And when the shippe was caught and could not make way against the wind, giving vp the ship to the winde, were driven. And running upon certaine island, that is called c Cauda, were could scarce get the cock-boat.

Which being taken vp, they used helps, stirring the ship, and fearing lest they should fall into the Sytte, letting downe the vessel, so were they carried. And when vve were mightily tossed with the tempest, the next day they cast forth. And the third day with their owne hands they thrave forth the tacklinges of the ship. And neither 20 sune, nor stoutes appearing for many daies, and no small storme being toward, did hope was now taken away of our sauing.

And when these had been long fasting, then Paul standing in the middle of them, said, You should in deede, O ye men, have heard me, and not have parted from Crete, & have gained this hurt and losse. And now I exhort you to be of good cheere, for there shall be no losse of any foule among you, but of the ship. For an Angel of the God whose I am, and with whom I serve, I spoke by me this night, saying, Fear not Paul, thou must appear before Caesar: and behold God hath given thee all that saile vth with thee. For the which cause be of good cheere ye men: for I beleue God, that it shall so be, as it hath been said to me. And vve must come into a certaine island. But after the fourteenth night vve was come on vs, as we were sailing in Adria about midnight, the shipmen deemed that there appeared some countries to them. Who also founding found twenty fadomes: and being parted a little from thence, they found fiftene fadomes. And fearing lest vve should fall into rough places, casting out of the serene fourne anckers, they vthished that
that day vvere come. † But as the shipmen sought to flee
out of the ship, having let downe the cock-boate into the
sea, pretending as if they vvere about to cast out ankers out of
the forepart of the ship, † Paul said to the Centurion and
to the soildiers, "Vnles these taries in the ship, you can not be
saued. † Then the soildiers cut of the ropes of the cock-
boate: and suffered it to sail away.
† And vwhen it began to be light, Paul desired all to take
meate, saying, This day is the fourteenth day that you expect
and remaine fasting, taking nothing. † For the vvhich cause
I desire you to take meate for your health sake: for there is hal
not an beare of the head peril of any of you. † And vwhen
he had said these things, taking bread, he gave thankes to
God in the sight of them all: and vwhen he had broken it, he
began to eate. † And being al made of better cheere, they
also tooke meate. † And vve vvere in al in the ship, soules
vvo vvo hundred seuentie sixe. † And being filled vvhith meate,
they lighted the ship, calling the vvhheat into the sea. † And
vven day vvas come, they knew not the land: but they
spied a certaine creake that had a shore, into the vvhich they
minded, if they could, to cast a land the ship. † And vwhen
they had taken vp the ankers, they committed them selues to
the sea, looinge vvirhal the rudder bands: and hoising vp the
maine saile according as the vvinde blewve, they vvent on
toward the shore. † And vwhen vve vvere fallen into a
place betwenee vvo seas, they graudeled the ship: and the
forepart truly flitching fast remained vanmouable: but the
hind part vwas broken by the violence of the sea. † And
the counfel of the soildiers vwas, that they should kil the
prisoners: lest any vvvimming out, might runne away. † But
the Centurion vving to sauе Paul, forbade it to be done: &
be commaunded them that could vvvime, to cast out them
selues first, and escape, and goe forth to land: † and the
rest, tome they caried on bordes, and some upon those things
that vvere of the ship. And so it came to passe, that al the
soules escaped to land.

ANNOTATIONES
CHAP. XXVII.

Aaa 23. Aa
THE ACTES

CH. XXVIII.

21. An Angel. S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord him (as before (23, 12) appearing to him, and here an Angel, for that purpose. Whereby we plainly see the special providence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried, and honoured till the world's end.

God's predestination and appointment are not thereby of our requisite endeavours and labours for attaining the same, no, not the very vocation of a man either to be a preacher or otherwise. But whereas men freely will enter into such engagements and actions, S. Paul saith not here, Let us do what we will: we work the evil which we will, whether the many meet may come out or tarry within, so shall he be saved, for so God hath made him to me, and his endeavours, he can not lie, neither can it fall otherwise. But contrariwise faith he, If these mariners leave the ship, you can not be saved. So say all true Catholike preachers to Christian people, Whosoever providence, predestination, or foresight to sure God have of your salvation, you are not thereby constrained any way; you have free will and can not be saved (though you be predestinare) except you keep Gods commandments, repent you of your finnes, believe, live, and die well. And if ye were revealed to any man; that he were one of Gods electe, & that he should knallly die in grace (Cor. 9, 17) and be saved, yet he were bound to work his salvation with fear and trembling, as S. Paul both Philip. 1, did, and taught, left he become reprobate: no less than the same Apostle here and his fellows, 21, though they had their life promised to them of God, yet were bound to labour and vital and possible diligence that they might not be drowned.

CHAP. XXVIII.

After their shipwreck having wintin in the land (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italy, the Christian Romans meeting a great way to meet him, to his great joy. 16 Finally being come to Rome, in his lodging he declareth to the Jews his offence, 23 and on a day appointed preacheth I E S V T S V unto them. 25 And seeing their incredulity, be stirtheth how it was foretold by S. Paul: 12 but that the Genii's truth was incredulous, 50 To whom both there preacheth I ES V T S V whereas without prohibition.

This island (now called Malta) is the seat of the knights of the Rhodes, the inhabitants whereof have a special devotion to S. Paul: to whom both the chief Church being the Bishop's Seat, is dedicated, and the whole island (as they count it) consecrated. Where the people are yet to strangers, his prison and other memories of his miracles.

ND when we had escaped, then we knew that the island was called Mitylene. But the Barbarous heaved vs no small courtesie. For, 2 kindling a fire they refreshed vs, because of the imminent raine and the colde. 3 And when Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heat, and inuaded on his hand. But as the Barbarous saw the 4 beast hanging on his hand, they said one to another, Undoubtedly this man is a murderer, who being escaped out of the sea, Vengeance doth not suffer him to live. 5 And he in deede slaying of the beast into the fire, suffered no harme. But they supposed that he should be turned into a serpiente, 6 and that he would sordanly 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. 7 And in those places vvere lands of the prince of the ile, named Publius, who receiving
receiving vs; for three daies intreated vs courteously. † And it chanced that the father of Publius lay vexed with fevers and the bloody fluxe. Vnto vs whom Paul entred: and vs when he had praid, and imposed hands on him, he healed him. ¶ Vvhich being done, al in the ile also that had infirmities, came, and were cured: † vs whom also honoured vs with many honours, and vs when vs vvere failing away, laded vs vs with necessaries.

† And after three moneths, vs vvere sailed in a ship of Alex- andria; that had vvintered in the iland, vvhose signe vs was the Caftors. † And vs when vs vvere come to Syracusa, vs ttied there three daies. † Thence compassing by the Shore, vs came to Rhegium; and after one day the Southwvnde blovving, vs came the second day to Putéoli, † vs where finding brethren, vs vvere desired to tare vs with them seuen daies: and vs vs came to Rome. † And from thence, vs when the brethren had heard, they came to meete vs vs into Apic-forum, and the Three-tauerns. Vvhom vs when Paul had seen, giuing thanks to God, he tooke courage. † And vs when vs vvere come to Rome, Paul vs was permitted to remaine to himself vs with a fooldiar that kept him. † And after the third day he called together the cheefe of the levves. And vs when they vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, vs was deliuered prisoner from Hierusalem into the hands of the Romanes, † vs whom vs when they had examined me, vs would have released me, for that there vs was no cause of death in me. † But the levves contradifting it, vs was compelled to appeale vnto Cæsar, not as having any thing to accuse my nation. † For this cause therefore I desired to see you and to speake to you, for, because of the hope of Israel, am I compassed vith this chaïne.

† But they said to him, Vve neither receiued letters concerning thee from levvie, neither did any of the brethren that came hither, report or speake any evil of thee. † But vve desire of thee to heare vvhat thou thinkeft: for concerning this sçete, it is knowvve to vs that it is gaineid every vwhere. ¶ And vs when they had appointed him a day, they came to him vnto his lodging very many: to vs whom he expounded, testifying the kingdom of God, and vsing persuasion to them.
of Jesus out of the law of Moses and the Prophets, from morning until evening. And certaine beleueu those things that were said: but certaine beleueu not. And whereas they did not agree among them selues, they departed, Paul saying one word: That also did the holy Ghost speake by Elia the prophet to our fathers, saying, Go to this people, and say to them, Hear ye, hear ye, hearken ye, hearken ye, and let not your heart be hardened, and ears be sealed, and eyes be sealed, lest perhaps you may see, and hear, and understand, and be converted, and I heal them. Be it knovven therefore to you, that this Salvation of God is sent to the Gentiles, and they shall hear. And when he had said these things, the Levites went out from him, having much questionning among them selues. And he taried full two yeeres in his hired lodging: and he receiued all that came into him, preaching the kingdom of God, and teaching the things that concern our Lord Jesus Christ withal confidence, without prohibition.

ANNOTATIONS

CHA. XXVIII.

5. Shaking of the bead.] The promise of Christ (Mare. 10) that venomous serpents should not hurt them that believe in him, is fulfilled not in all believers, but in such as had the gift of miracles, as S. Paul had. Whereby one is known by nature so venomous that the people thought he should have died out of hand, did not know how to extinguish the power of Christ at the point of the bead. And (as the Christian people there till this day beleue) by S. Paules prayer the land Thiro was delivered for ever from all venomous serpents, so much that children that played with scorpions were cured at that time, and Pilgrims daily came with these pieces of stones out of the rock that there was where S. Paul abode, by which they affirmed that they healed them which in other countries suffred with them, adiowning these serpents, the medicine therefore being called, S. Pauls grace. The Heref. li. 16. 17.

Gods marvellous vertue in certaine countries and creatures, by his Saints.

Malta hath S. Paules blesting and grace until this day.

S. Pauls chaines heareuured.
21. Concerning this sect. The heretics of all sorts comfort themselves much, when they finde
here or els where, the Christian faith called of the leeves or incredulous persons, a sect or an He-
reise, & sometimes in contempt of Christes person the Master of the same, the Secte of the Naza. The name of
tens: as though the Church of God might as well ere in naming their doctrine Hereise, as the Sect is wel gi-
leaves and Pagans might and did misle in condemning Christian religion for an Hereise: or as men to al Here-
though the Protestants doctrine were as wel proved and tried to be no Hereise, by the Prophets text, though the
and other Scriptures, miracles, and confest of al Nations and ages, as Christes blessed doctrine is. Christian reli-
Vheras in deed the Protestants doctrine is evidently convinced to be heretical, by the same argu-
ments that Christes religion is proved to be the only true doctrine of salvation, and not an hereise, was falsely so.
And whosoever can deduce the Christian faith from Adam to this day, through our al the Fathers, called,
Patriarches, Prophets, Priests, Apostles, and Bishops, by descent and succession of all leaves and
states of true worshipers and beleuers (which is the only or special way to prove that the
Christian faith is no hereise) he shal by the same means al at once prove the Protestant's doctrine
to be an hereise and a false sect. That the leaves therefore and all men in al places contradicted the
Christian religion, calling it an Hereise or a Sect, as though it had a beginning of some certaine Sect.
Maister other then God him self, they were deceived: and the Church of God neuertheless calling
the Protestant's doctrine Hereise in the worst part that can be, and in the worst fort that ever
was, doth right and most justly.


Vhereunto we shoyne for the readers behalfe, two Tables of the two
c cheefe Apostles, and a note of the rest, as an abridgment of the said
book, and a supply of some things not there mentioned.
THE SUMME OF THE ACTES OF THE APOSTLES, CONTAINING

SPECIALY THE GESTES OF THE TVVO PRINCIPAL
Apostles, S. Peter and Paul, in such order of time and yere of the Emperours, and from Christ's Resurrection, and Aftersome, as they have been done, as far as by holy Scripture or Eclesiasticall叙述s may be gathered. Wherein though it be not possible to set downe the precise and inundated time or yere of every thing, because neither S. Luke nor others do note particularly and orderly the moments of every action of the said Apostles: yet the narration is the most probable and plaine plot that we finde in holy Scripture and ancient writers. Whereby the studious reader may easily discern the fulnesse of the Protectors, that can finde no time when * Peter might possibly come to Rome, be Bishop, and die there: divers things in S. Paulus actes being too hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter, namely his * three yere preaching in Arabia: at which time, as needeth be true, whether true he the very first time or no, and how our ever authors differ about the same.

A TABLE OF S. PETER.

Peter causeth the Disciples to proceed to the election of another Apostle in Judas place, Acts 1. Receiving with the rest the gifts of the Holy Ghost on Whit-Sunday, he made the first Sermon, and consecrated 3000. Acts 2. He cured one lame man, preacheth Christ and penance to the Levites: so that 5000 beleeved. Acts 3 & 6. He is imprisoned, releas'd againe, threatened and commanded to preache no more: but he vith John anwere the, that they must obey God more than man. Acts 4.

He striketh to death with a sword, Ananias and Saphira, for falsecile. Acts 5. He is sent with John to Samaria, to confirm the newly baptized, where he reprooveth Simon Magus. Acts 8.

He healeth Aenas at Lydda, and raiseth Tabitha from death at Joppè. Acts 9. He is warned and taught by a vision, to preach to Cornelius Gentil. Acts 10. He defendeth his receaving of the Gentiles Acts 11, and recordeth (Acts 15) what God called the first Gentiles by his ministers, so that Pauls first preaching to them, and his going to Arabia, must be after this. See S. Chrys, in Act. 11, 3. Eusib. li. 16, 3.

He continueth preachinge in divers parts of the isle, and the provincies adjoyning. About two yere after this, S. Paul visiteth him at Hierusalem. Gal. 2.

He preacheth in Syria, the Provinces of Asia minor, Byzthynia, Pontus, Galatia, Cappadocia, ordaining Bishops and Priests in divers places, 1 Pet. 1, 1 Thess. ii. 14, 15, Plin. in Petre.

He goeth to Antioche, preaching there, and making that his Scate, yet not remaining there continually, but for the affaires of the Church, departing thence, sometyme to Hierusalem, sometyme to other places. Hier. in Catalogo. Ignat ad Magnesianos.

At Hierusalem he is cast into prison after the puring of S. James to death, by the commandement of Herod, he is praied for by the whole Church, & delivered out of prison by an Angel. Act. 12.

Avoiding the furie of Herod, he leaueth Ierusalem againe. He appointeth Euodius Bishop in Antioche, Eusib in Chron. & li. 1, 16, Suidas, Ignat ad Antiochen, And passing by Corinth, he came to Rome, to converse Simon Magus, Hier. in Catalogo. Eusib. li. 12, 13, 14, Concil. to. 1.

He appeareth & declareth the Gospel of S. Marke to be Canonical, Hier. in Catalogo. Eusib. li. 12, 14.

 Having founded the Church at Rome, and planted his Apostolical Scate there, afterward abode from the cite (either expelled thence with other Levies, Cornel, Tacit. in Claud. 6: or rather according to the office of his Apostolical Rip) leauing it for a time, he visited other Churches, and came to Hierusalem againe, visting both in his absence and presence, Linus and Cleitus for his coadjutours. To. 2, Concil. pag. 656, Epip. to. 2, Hier. 37.

He holdeth the first Council. Act. 15. He is reprehended at Antioche by S. Paul, Galat. 1, except that difference fell before the Council, some thynke, Augus. ep. 10.

He returneth to Rome againe, the Romane faith by his diligence nowe made famous through the woorl. Rg. 1 & 13, Theodoret, in 16, Rg. Then also he vireth his first epistle, 1 Pet. 5. Eusib. li. 1, 2, 16, Hier. in Catalogo.

He sendeth S. Marke to Alexandria, and others to plant the faith in divers partes of the woorl, Greg. li. 5, ep. 56, & li. 6, ep. 37, 1 Thess. li. 1, 13.

He vireth his second epistle a little before his death, which Christ requered him to be at hand, 2 Pet. 1. He casteth order for his succellor.

He was finally crucified at Rome. See the last Annos. Joan. 6, 24.

For the
### A TABLE OF S. PAUL

<table>
<thead>
<tr>
<th>Events</th>
<th>References</th>
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<tbody>
<tr>
<td>... Deacons are elected and ordered by imposition of hands. Af. 6.</td>
<td>Af. 6.</td>
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<td>... Saul by compunction percuteth. Af. 9.</td>
<td>Af. 9.</td>
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<tr>
<td>...and after fasting and praying, by imposition of hands consecrated Apostles and Bishops, they commence to Cyprus, where he converted the Proconsul. Af. 11.</td>
<td>Af. 11.</td>
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<tr>
<td>He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch whence they first departed. Af. 12.</td>
<td>Af. 12.</td>
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<td>He returneth from Macedonia by the Isabaeus to Athens, where he converted many, namely S. Denys Apollonius. Af. 13.</td>
<td>Af. 13.</td>
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<td>From Athens he commeth to Corinth, where he remained 18 months. Af. 14. and having visited the Churches of Asia Af. 15. he commeth back to Corinth Af. 20. Whence he writeth his Epistle to the Romans. Re. 15.</td>
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<tr>
<td>From Corinth he falleth to Troas, where on a Sunday he raised Euonymus from death. Preaching till midnight, from Troas he commeth to Mile&lt;o&gt;num, there fendebr the Bishop and Auncientes of Ephesus, and exhorteth them. Af. 24.</td>
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<td>Thence comming to Hierusalem he is taken, Af. 21: and from the Tribute Lydia delivered to Felix the Gouvernour, Af. 23: and by him left to Festus, Af. 24. he appeareth to Caesar, Af. 25: and so is sent to Rome, Af. 27: where he arriveth, Af. 28.</td>
<td>Thence comming to Hierusalem he is taken, Af. 21: and from the Tribute Lydia delivered to Felix the Gouvernour, Af. 23: and by him left to Festus, Af. 24. he appeareth to Caesar, Af. 25: and so is sent to Rome, Af. 27: where he arriveth, Af. 28.</td>
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<tr>
<td>At Rome he remaineth in free prison two years, Af. 21: and then is delivered. 2 Tim. 4.</td>
<td>Af. 21: and then is delivered. 2 Tim. 4.</td>
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<td>...and after his deliverie he preached in sundrie countries of the west, namely in Spaine, Hieron. in Catalogo. Eph. Hron. 25. him selvt writeth that he purposest so to doe. Re. 15. In his Epistle to the Philippian (6. 1) he minding to visite the Churches of Asia, which also he did.</td>
<td>Af. 25. him selvt writeth that he purposest so to doe. Re. 15. In his Epistle to the Philippian (6. 1) he minding to visite the Churches of Asia, which also he did.</td>
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<tr>
<td>The writeth of all, his second Epistle to Timothy a little before his death. 2 Tim. 4, being now the second time apprehended and in bands at Rome. Theoder.</td>
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<td>Hec was beleagured at Rome, the same day that Peter was crucified, S. Ambro. 66. 68. S. Maxim.</td>
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OF THE OTHER APOSTLES.

HE Acts of the rest of the twentie Apostles be not much written of in this booke: but as other Ecclesiastical writers do testify, they preached specially in these nations, as follows: Andrew in Arabia, John in Asia, Philip in Phrygia, James in Iervous, Bartholomew in Syria, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other James in Spain, Matthias in Palestine. So distributing them felues through out the world, to gather one Catholike Church of all Nations, according as Christ gave them commission Mat. 18, 19: and as it was prophesied of them before Psal. 117. Their sound is gone forth into every countrie, and their words into the ends of the whole world. But before they departed one from another (the time whereby is not certainly known) all Twentie assembling together, & full of the Holy Ghost, eche laying downe his sentence, agreed vpon twentie principal articles of the Christian faith, and appointed them for a rule to alle beleuers: Which is therefore called and is THE APOSTLES CREDE: Not written in paper, as the Scripture, but from the Apostles delivered by tradition. Ruff. & Hiero. locis citatis. Which, as of old (Hier. cont. Lucifer) so at this day al solemnly profess, in their Baptisme, either by them selues or by others; and al that be of age and capacitie, are bound to know and beleue every article of the same. Which are these that follow.

THE APOSTLES CREDE,
or Symbolum Apostolorum.

1. I beleue in God the Father, almighty, creator of heaven and earth.
2. And in Iesus Christ, his only Sonne, our Lord.
3. Vnde was conceived by the Holy Ghost; born of the Virgin Marie.
4. Suffered under Pontius Pilate, was crucified, dead, and buried: Descended into HELL.
5. The third day he rose againe from death:
6. Ascended into heaven: Sitteth at the right hand of God the Father almighty.
7. From thence he shall come to judge the quick and the dead.
8. I beleue in the Holy Ghost.
9. The holy Catholike Church: the communion of Saints.
10. Forgiveness of sinnes.
11. Resurrection of the flesh.

THE
THE ARGUMENT OF THE

EPISTLES IN GENERAL.

For the Gospels, which is a story of Christ himself, and after the Acts of the Apostles, which is a story of Christ's Church; now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctours of the Church, they did in their time, as the Doctours that succeeded them, did after them: who from the beginning unto this day, have written Epistles & Books against heresies, ever as they arose, and of all other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing, the Apostles first gave birth the ensemble: as also S. Luke in the Acts of the Apostles. led the way to all the writers of the Ecclesiastical Historie after him. For although there be no comparison between them for authoritie, so far as much as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I have said) are like.

Most of these Epistles are S. Paul's Epistles: the rest are called Catholic Epistles, the Epistles Catholike. For S. Paul wvriteth not any Epistles of the Church. (howbeit every one of them is for the Church;) but some to particular Churches of the Gentiles, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippian, to the Colossians, to the Thessalonians: some to particular persons, as to Timothy, to Titus (who were Bishops among the Gentiles, to Titus, of Ephesus, and of Crete,) and to Philemon, and then one to the Hebrews, who were the Ierusalem and Ierusalemites. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. John, and S. Jude, are so intituled to any one Church or person (except S. John's two later Epistles, which yet might not be separated from his first, because they were all of one Author,) and therefore they are termed Catholike, that is, Vniuersal. For it wvriteth S. James: To the Ievy vbelue tribes that are in dispersion, greeting. and S. Peter in his first Epistle, thus: To the Elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia, in his second, thus: To them that have obtained equal faith with vs. Likewise S. Jude: To them that are in God the Father beloved, and in Jesus Christ preseured, and called. S. John's first is without title.

Now, for the occasions of their writing, whereby we shall perceive the matters or arguments that they handle: it must be remembered (as the Storie of that time in the Acts of the Apostles doth at large declare,) that the Church then beginning was planted by the Apostles not only in the Ierues, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Ierues many ways. For, they could not abide so to see, so much as their owne Country to receive him for Christ, whom they had rejected and crucified: much lesse, to see, them preach him to the Gentiles also. that offended even those Ierues also. that
beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstatant were satisfied when they understand by the Apostles that it was God's pleasure, as Acts 11. they reade. But others of them became heretikes, or preached to the Christians Gentiles, that it was necessary for them to receive also the Ierues religion. Of such ye reade Acts 15. Yicles ye be circumcised, ye cannot be faulted. And as these do preach against the truth, so did the unchristened Ierues not only themselves persecute, but also stirre vp the idolatrous Gentiles everywhere to persecute the Christians; by such obstinacie provoking God to reprobate their Nation: which yet they thought impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the Law by Moses. For such carnal repents they trusted in themselves, as though God and Christ were indispensably bound unto them: attributing also so much to their owne worke, (which they thought they did of themselves, being bold with the knowledge of their law,) that they should not acknowledge the death of Christ to be necessary for their salvation: 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 Epistle, to shew both the vocation of the Gentiles, and the reprobation of the Ierues. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moses's Law, in no wise; and the Ierues also, not to put their trust in the same, but rather to understand that now Christ being come, they must cease. Again, to shew the necessity of Christ's coming and of his death: that without it, neither the Gentiles could be saved: nor the Ierues, by no worke that they could do of themselves: although they were also helpen by the Law, telling them what was good, and what was bad: for so much as al were sinners, and therefore also impotent or impotent: and the Law could not take away sinne, and iniquity, and give strength to fulfill that which is gone to knowledge. But this was God's only able to do, and for Christ's sake, only would he do it. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporat into his Body, which is his Catholike Church. For so (although they never yet did good worke, but al id) they shall have remission of their sinnes, and new strength to virtual, to make them able to fulfill the commandements of God's Law, yea, (their worke after this) they shall be forgiven in God's sight, that for them he will give them life everlasting: This is the necessity, this is also the fruit of Christian Religion. And therefore he exhorteth all Gentiles and Ierues, as to receive it humbly, so also to persevere in it constantly unto the end, against all seduction of heretikes, and against all terror of perfecution; and to walk in their time in good worke, as now God hath made them able to do.

The same doctrine doth the Catholike Church teach unto this day most exactly; to wit, that no worke of the unbelievers or unbaptized, yeven whether they be Ierues or Gentiles, can save them: nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ: yea more than that, no worke of any that is not a lively 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 be dothe, is meritorious or able to save him.

This very same is S. Paulus doctrine: he denieth to the worke of such as have not the Spirit of Christ, al vertue or usefulness or efficacy: neither requireth he a man to have good knowledge of the Law, or to have kept it a long time, as though otherwise he might not be saved by Christ: but yet when he is christified, he requireth of necessity, that he keep God's commandements, by avoiding of all sinne, and doing good works: and to such a man good worke be attributed as much vertue as any
any Catholike of this time.

Nevertheless there were certaine at that time (as also at the Heretikes of this our time) whom S. Peter termeth unlearned and vnstable, who reading S. 2 Pet. 3. Paul's Epistles, to misapprehend his meaning, as though he required not good works no more after Baptisme, then before Baptisme: but held that only Faith did suffice and suffice a man. Thereupon the other Apostles wrote their Epistles, as S. Aug. Augustine notwithstanding in these words: Therefore because this opinion (Ad salutem Aug. de fide & oper, ca. 14. Et pret. pl. 14.) obtainendam sufficiere Solam fidem, that only faith is sufficient to obtain salvation) was then risen: the other Apostolical Epistles, of Peter, John, James, Jude, do against it specially direct their intention: to assure vehemently, Sideris fideoperibas nihil prodere, that faith without works profiteth nothing. As also Paul him selfe did not define it to be quamlibet Siderem quae in Deum credentia, whatsoever manner of faith, whereby with we believe in God, but that holie, some & express Evangelical faith, vvhich vvhich works proceed from love, and the faith (quoth he) that worketh by Gal. 5. alone. Whereas, upon that faith, which cometh to be sufficient to salvation, he so affirmeth to profit nothing, that he faith, If it should hast at faith, so that I could remove mountains, and have not charity, I am nothing. He therefore that will not err in this point, nor in any other, reading either S. Paul's Epistles, or the rest of the holy Scriptures, must sticke fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar and ground of the truth: advising him self that if any thing there found to be contrary hereunto, he faileth of the right sense: and hearing always in his mind the admonition of S. Peter, saying: As also our most deere brother Paul according to the vvhich did giuen to him, hath written to you: as also in all his Epistles, speaking in them of these things, in the which are certaine things hard to understand, vvhich the unlearned and vnstable deprave, as also the rest of the Scriptures, to their owne perdiction. You therefore brethren, foreknowing, take heed lest ye be led amisse by the error of the vvhich, and fall away from your owne faiths.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

The historic of S. Paul, until he came to Rome. S. Luke in the Acts 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 visit the two into the Corinthians, and this to the Romaines: (as it seemeth) before them all, the Epistle to the Galatians. Whereas yet because he makest mention of the fourteenth there after his conversion, it appeareth, that he preached so long without any revising.

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16: and passing through Phrygia and the country of Galacia, vvhich he makest mention him self also, Gal. 1: vvhich evangelized to you, and Gal. 4: I evangelized to you heretofore. After vvhich the false Apostles came and perverted them to receive Circumcision. Vvhenceupon he faith Gal. 1: if maruel that thus to none you are transferred from him that called you to the grace of Christ, vvhich are other Gospel. and vvhich therefore

BBB  η  Gal. 4:
Gal. 4. saying: And I would I were with you now. And accordingly be come unto them afterward, as ye read. Acts 18. Walking in order through the country of Galatia and Phrygia, confirming all the Disciples. At which time also it seemeth, that he took order with them about those contributio 3. nes to holpe the seed of the Christians in Hierusalem, whereto he speaketh 1. Cor. 16: And concerning the collections that are made for the faintes, as I haue ordained to the Churches of Galatia, so doe you also. By which words also it is evident, that the Corinthians had not, as then made their gathering. But when he wrote the Second to them (where in the 11. chapter he maketh mention of 14. yeres, not onely after his Conversion, as to the Galatians, but also after his Rappie, which seemeth to haue bene when he was at Hierusalem Acts 9. foure yeres after his Conversion, in a trance, as becauseth is Acts 22. 17, they were they ready. For so he saith 2. Cor. 8: You haue begone from the yere past. And 2. Cor. 9: For the which I doe gorie of you to the Macedonians: that also Achaia is ready from the yere past. Howbeit it is foloweth there: But I haue sent the brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you unready, you be ashamed. But when he wrote to the Romans, they were not ready: to goe, the time and reason of the contribution, and was ready to goe, when he wrote unto Hierusalem. For so he saith Rom. 15. Now therefore I will goe unto Hierusalem to minister to the faintes. For Macedonia and Achaia have liked well to make some contribution vpon the poore faintes that are in Hierusalem.

So then, the Epistle to the Romans was not the first that he wrote. But yet it is one of the proudest, because of the prouince of that Church, for which cause also he handled in it, such matters as pertained not to them alone, but to the universall Church, and specially to the Gentiles: to wriit, the very frame (as it were) of the Church of Christ. Iniquities, hac est, pro habeant cognitionem, ut unum populum tam ex Judaeis quam ex Gentibus connectit in Christo per vinculum gratiae. So saith S. Augustin, giving vs briefly the argument, in English thus: As being a legate for our Lord himself, that is, the corner stone, he kniteth together in Chrift by the bond of Grace, both peoples, as of the Ieuevs as of the Gentils. Shewing, that neither of them had in their Gentilish or Judaisme any worke to bragge of, or to challenge to them selves: justification or salvation thereby, but rather shews they had to be for vs, and to humble them selves to the faith of Christ, so if they might have remission of them, and strength to doe meritorius workes afterward. In which fort, because the Gentils did humble them selves, therefore did they found mercy, though they never wSharper of the Law of Moses. But the Ieuevs, because they stood upon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therefore also called the worke of the Law), so if would not humble them selves to beleue in Christ crucified, they mistied of mercy, and became reprobate, excepting a few Reliques that God of his goodnes had referred to himself. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shall the fulnes of the Ieuevs also open their eyes, acknowledge their error, and subscribe them selves to Christ and his Church, in like manner. In the meantime, those that haue found the grace to be Christians, he exhorteas to perseverance (as it was specially needful in those times of perfections) and to lead their whole life now after Baptisme in good worke: and to be carful of ministe, bearing therefore one with another, both Jew and Gentil, as both they may,
may, and giving no offence to them that are weak. Thus be disputeth, and thus be exhorteth through the whole Epistle: though, if we will divide it by that which is principal in each parte, we may say, that unto the 12. chapter is his disputations: and from thence to the end, his exhortation.

Now, in these points of faith, and in others (as also in example of life) the commendation that be giseth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world, and your obedience is published into every place. I rejoyce therefore in you. And again: you have obeyed from the heart unto that forme of doctrine, which hath been delivered to you. And thereupon again: I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you have learned, and avoid them. For such does not serve Christ our Lord, but their owne belly: and by suche speeches ad benedictions seduce the harts of innocents. Therefore to shewe Luther and Calvin, and all their crewes, we have just reason and good warrant. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their said words.
The Epistle of Paul the Apostle to the Romanes.

Chap. I.

The foundation of his Apostleship being laid, & be highly commendeth the Romanes, and professeth his affection towards them, and so coming to the matter, faith, our Christian Catholike doctrine (that teacheth al to believe) to be the way to salvation: & because the Gentiles (first of all) could not be saved by their Philosophie, whereby they knew God, for so much as they did not serve him, but idols: be therefore unlawfully permitting them to fall into all kind of most damnable sinne.

The Epistle vno Carnitas eu.

A V L. the servant of Iesus Christ, called to be an Apostle, * separated into the Gospel of God, that which before he had promised by his Prophets in the holy Scriptures, of his sonne, (whom was made to him of the seede of Dauid according to the flesh, whom was predestinate the sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord Iesus Christ from the dead, by whom we have received grace and Apostleship for obedience to the faith in all Nations for the name of him, among whom are ye also the called of 6 Iesus Christ:) 41. to all that are at Rome the beloved of God, called to be saintes. Grace to you and peace from God our father, and our Lord Iesus Christ.

† First I give thanks to my God through Iesus Christ for all you, because your faith is renowned in the whole world. † For God is my witness, whom I serve in my spirit in the Gospel of his Sonne, that without intermission I make a memorie of you always in my prayers; beleeving, if by any means I may sometime at the length have a prosperous journey by the will of God, to come unto you.

† For
11 But for I desire to see you, that I may impart 
spiritual grace, to confirm you: that is to say, to be comforted 
together in you by that which is common to us both, 
your faith and mine. And I will not have you ignorant 
(brethren) that I have often purposed to come unto you (and 
have been stayed hitherto) that I may have some fruit in you, 
as also in the other Gentiles. To the Greeks and the Bar-
barous, to the wise and the unwise I am ready to cuangelize to you also that are 
at Rome.

16 For I am not ashamed of the Gospel. For it is the power 
of God, unto salvation to every one that believeth, to the 
Iew first and to the Greek. For the justice of God is 
revealed therein by faith into faith: as it is written: And the jis 

18 For the wrath of God from heaven is revealed, upon 
impiety and iniquity of those men that detest the verity 
of God in iniquity: for because that of God which is known, 
is manifest in them. For God hath manifested it unto them.

For his invisible things, from the creation of the world are 
seen, being understood by those things that are made: his 
eternal power also and divinity: so that they are inexcusable.

Because, whereas they knew God, they have not glorified 
him as God, or gave thanks: but are become vain in their 
cogitations, and their foolish heart hath been darkened. For, 
they changed the glory of the incorruptible God, into a 
similitude of the image of a corruptible man, and of foules 
and four-footed beasts and of them that creep. (For the 
which cause God hath delivered them up into the desires 
of their hearts, into uncleanness, for to abuse their own bodies 
among them; for us ignoriously.) for which cause God 
changed the verity of God into lying: and have worshipped & 
perfected the creature rather than the creator, whom he blessed 
for ever. Amen. Therefore God hath delivered them into 
passions of ignominious. For their women have changed the 

natural vse, into that vse that is contrarie to nature. And in 
like manner the men also, leaving the natural vse of the vwo- 
man, have burned in their desires one toward another, men 
upon men working turpitude, & the reward of their error

(vvch they should receaving in themselves. And as
they
they liked not to have God in knowledge: God delivered them up into a reprobate sense: to doe those things that are not convenient: ſplenſhmin with al iniſquitie, malice, fornication, ausiſce, vviſkednes, ful of enuiue, murder, contention, guile, malignitie, whiſperers, detraſſeours, obdaſ to God, contumelious, proude, hautie, inventours of euil things, disobedient to parents, ſolitie, dissolute, vviſhout affection, vviſhout fidelitie, vviſhout mercie. 3. Who vvere they knew the iuſtie of God, did not understand that they vvhich doe such things, are worthy of death: not only they that doe them, but they alſo that consent to the doers.

ANNOTATIONS.
CHA. I.

Apoſtholical falutation or bleſſing. 7. Graſs to you and peace. It is a kind of bleſſing rather then a ſaphteous falutation, proper to the Apoſtles, of greater vertue then the benedictions of the liſther in the old Teſſeamina. The holy fathers of the Church ſeem'd to abſtaine from it for their reverence to the Apoſtles. 8. The Maniſ. Epift. ha¬thees (August. cont. ep. funda. c. 1. 6.) and other Heretikes (as also theſe of our time) because they ref. 66. would be counted Apoſtles, often vfe it.

The Roman faith highly commended. 8. Tour faith renouned. The holy Doctours vpon these vwoes of the Apoſtles, and ſpeciallly by our Mailerſ promis'd made to Peter, that his faith should not fail, give great ſtatemenſ for the providence of God in the preſervation of the Romain faith. S. Cyprian thus: ep. 55. no. 6. They are so bold to cry letters from prophanæ Schismatiques to the chaire of Peter and the principal Churche vvhich priſently write reſ to not confidering the Romain, to be them vvhose faith (the Apoſtle being the com mendor) vvere praſsed, to vwhom my ſuſtieſ vcan not haue aceeſſ. So S. Hieron. Apolog. ad Ruff. ii. c. 4. to. 1. Know you, that the Roman faith commended by the Apoſtles mouth, vnli receives no ſuch deſtrut, nor can be poſſibly changed, though an Angel raught other wise, being fent by S. Pauls auſторitie. Againe ep. 6. ad Pammach. & Oceanum. c. 4. to. 2. Whatſoever thou be that vnauſhitſ neſt ſide, I pray thou be ſubject to the Romain cares, the faith which was praſsed by the Apoſtles vſe. And in an other place: Froum. ii. Wilye knoſt Paulus & Eubalſiſiſ, hows the Apoſtle haſt not made any proueſ with their vertue? 2. Com. to the faith of the people of Rome praſsed.Where are there so great puſuſe to Churches and Martyr feloudes? ep. 17. God. Where found츠 other men like to humana from heauen, where are the temple? (void of idol) for fakers as there. Not that the Romanes haue an other faith then the c ſe of the Chriſtian Churche, but that there is in them more devotion and simplicitie of faith. In an other place the same holy Doctour ſignifieth that it is al one to try, the Roman faith, and, the Catholique. Apolog. i. ad Ruff. c. 1. So doth S. Cyprian ep. 18. num. 1. ad Antonius: and S. Ambroſe de obitu paean, in med. Vhcrevpon this vwoe, Romain, is alſo addded, to Catholique, in many countries where ſeites do aboune, for the better diſtinction of true believers from Heretikes: which in al ages did hate and abrok the Romain faith and Church, as al malefaſtors doe their judges and correctors.

The Catholique and Romain faith al one. 9. Serue in spiriſt. Diuere Heretikes when they heare that God is a spiriſt, and muſt be ſerued and ſerued in spiriſt. imagine, that he muſt be honoured onely inwardly, without ceremonies and external vwores: vvhich you fee is other wise, for that the Apoſtle fent God in spiriſt, by preaching the Goeſpel. To ſerue God then in spiriſt, is to ſerue him with faith, hope, and charitie, and with al vwores proceeding of them: to ſerue him carnally, is with vwores external, vvhich theſe internal vwores.

Prayer for conſuſion of soules. 9. A memoře of you. A great example of charitie for al men, specially for Prelates and Paffors, not onely to pray, but to pray continually for the conſuſion of people to charitie faith: vvhich the Apoſtle did for them vvhom he never knew, in reſpeſt of Gods honour only and the scale of foules.

The Goeſpel is not only the Written Word. 11. To enangeliſe. The Goeſpel is not only the life of our Saviour written by the foure Evange liſtes, nor onely that which is written in the new Teſſeamina: but their whole course of preaching and teaching the faith. Vvhich faith commeth ordinarily of preaching and hearing; and not of vviſting or reading. And therefore S. Paul thought not him self diſcharged by vviſting to the Romaines, but his deſire was to preach vnto them, for that was the proper conſuſion giuen to the Apoſtles.
CHAP. II.

TO THE ROMANES.

Mat. 28. Apelles, to preach to all nations. The writing of the books of the Testament, is another part. The Apolhles of God's providence, necessary for the Church in general, but not necessary for every man in particular, writing, and public, to be taught and preached unto, is for every one of age and understanding. And therefore preaching,

S. Peter (who was the chefe of the Communion) wrote little; many of them wrote nothing at all: and S. Paul that wrote most, wrote little in comparison of his preaching: not to any but necessary, and such were connected to the faith by preaching before.

17. Lineth by faith. In the ro. to the sepulchre, he sheweth this by the place of the Prophete (Abac. 3) that the soul though he live here in perspiration, and feed not presently nor enjoyeth the life everlasting promised to him, yet holdest fast the hope thereof by faith. In this place he applieth the Prophets wordes further to this fenise, That it is our faith, that is to say, the Catholicke belief (faith. S. Augustine L. 2 cont. 2 ep. Pelag. Which maketh a just man, and distinguisheth between the just and unjust, and that by the law of faith, and not by the law of works. Whereof it trieth, that the levv, the Heathen Philosopher, and the Heretike, though they excelled in all works of moral vertues, could not yet be just: and a Catholicke Christian man living but an ordinary honest life, either not sinning greatly, or supplying his faults by penance, is just. And this difference trieth by faith, not that faith can frame any man without works, For it is not a profession faith that you stake of, (as the holy Doctour faith) but that which worketh by charite, and therefore remitteth finenes and maketh one just. See S. Augistines place.

18. It is renedied. By all the passage following you may see, that the Gospel and Christi law contained not only in preaching faith, (though that be the ground, and is just alwayes to be done) but to teach verius life and good works, and to denounced damnation to all them that commit deadly finenes and repent not. And againe we see that not only lacke of faith is a sinne, but all other acts done against Gods commandements.

19. Hath delivered them vp. As he faith here, God delivered them vp, to the Ephesians (E. 4. 19) he faith of the same person and things, They delivered them felues vp to abysme and hell. So that it is not meant here that God doth drive, force, or cause any man to sinne, as divers blasphemous heretikes do hold: but only that by his just judgement, for their own devising, and for due punishment of their former egregious offences, he withholdeth his grace from them, and to suffereth them to fall further into other sinnes. As, for their crime of idolatry, to suffer them to fall into unnatural abominations: as now for heretic, he taketh his grace and mercie from them, and to them hardening into all kind of turpitude; as contrary wife, for ill life, he suffereth many to fall into heretic. And for Christians sake let every one, which is entangled with the idolatry of this time, that is to say, with these new fashions, looke well into their owndisplaine, whether his forsaking the true God, may not come unto him for a punishment of his former or present il life which he lineth.

21. Worthy of death. Here you see why the Church taketh some sinnes to be deadly, and calleth them mortal: to wit, because that doe them, are worthy of damnation: others be venial, and venial, that is to say, pardonable of their owne nature and not worthy of damnation.
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 impenent hart, thou beauest to thy self vvrath, in the day of vvrath and of the reuolution of the iust judgement of God, 
who vil * render to everie man* according to his vvorke. 6 to them truly that according to patience in good vvorke, 7 seek 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. 9 Tribulation and anguish upon euery soule of man that vvorkest euil, of the levve first and of the e Greek: * but glorie and 10 honour and peace to euery one that vvorkest good, to the levve first and to the Greek. * for * there is no acception of 11 persons vwith God. * for vwho soneuer have sinned vwith out 12 the Lavy, vwhile the Lavy shall perishe: and vwho soneuer have sinned in the Lavy, by the Lavy shal be judged. * for 13 not the hearsers of the Lavy are just vwith God: but the doers of the Lavy shal be iustified. * for vwhen the Gentiles 14 v which have not the Lavy, naturally doe those things that are 15 of the Lavy: the same not having the Lavy, them selues are a law to them selues: * vwho shew the worke of the Lavy 16 written in their hartes, their conscience giuing testimonie to 17 them, and among them selues mutually their thoughtes accus- 18 ing, or also defending, * in the day vwhen God shal judge 19 the secretes of men, according to my Gospel, by Jesu 20 Christ.

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<tr>
<th>Scripture Reference</th>
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<tr>
<td>Ps.61,13</td>
<td>Thou therefore: that teachest an other, teachest not thy self: that teachest, men ought not to steale, thou stealest: that failest men should not commit adultery, thou committest adultery: that doest disgrace : that doest glorie in the Lavy, thou by preucation of the Lavy doest dishonour God. († For the name of God through you is blashed among the Gentiles, as it is written.) † Circumcision in deceit profeteth, if thou obserue the Lavy: but if thou bee a precuariatour</td>
</tr>
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</table>
preuicatour of the Lavy, thy circumcision is become prepuce. If then the prepuce keepeth the justices of the Lavy:
27 For not his prepuce be reputed for circumcision: and he that is in the flesh is circumcision, and is in the Lavy. For not he that is in the flesh is circumcision, and is in the Lavy: but he that is in the spirit, is a Jew; and not that which is in the flesh, is circumcision.

ANNOTATIONS

1. Thou that judgest.] Such as by public authority, or temporal power, commission, or on account of any of their offenses, though they be sometimes guilty in their conscience, yet to be punished, if they shall not repent of the offenses, shall be punished, or so they may be punished, and the like, as the law judges. But it is the same as to the letter and the circumcison of the heart, that is, circumcision, and the like.

2. Doest thou commend?] This profession of God's grace and mercy to many, and by long patience and suffrance expecteth their repentance, if they shall amend, and that he is not delighted in their judgment, nor is the cause of their sins: but contrariwise that he hardeneth their own hearts, and of their own free will rejecteth his grace and cometh to their benediction.

3. According to his works.] Though the holy Apostles, so far as in them, to the Gentiles, that taught them in their moral and religious works, the faith in Christ: yet left any man should think or gather in any of his works, that Christian men were not meritorious, or the cause of salvation, he expressly writeth, that God giveth all eternity and eternal life and glory to men, for and according to their good works, as he giveth damnation for the contrary works. And how to cure Heretics, for the sake of these places, yet S. Augustine, Life everlasting.

4. Aug. de Sp. lit. 24. 10. 3. 11. Nat. beers.] This clause is against the law in St. James, 25. 12, 26. 1, 3, 4, 5, 6, 7. that if not faith alone, but faith and works also do save. Therefore S. Paul (hencefore, some perversely, if not every) to salvation, or that means the same that St. James. And here he speaketh not properly of the first justification, when an infidel or ill man is made just, who had no acceptable works before to be justified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second justification, or increase of former justices, which he that is in God's grace, daily proceedeth in, by doing all kind of good works, which he be just, for and for the sake of which, he is just in deed before God, and of this kind doth S. James namely treat. Which is directly against the Heretics of this time, who not only attribute nothing to the works done in faith and infidelity, but also nothing to all of a Christian men's works toward justification and salvation, condemning them as unclean, sinful, hypocritical, and such, which is directly against those & other Scripture, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation they do them.

5. Shall be justified.] Of all other Articles deceitfully handled by Heretics, they say the most guide in this justification, especially by the equinoctium of certaine works, which is proper to the justification of a guilty man of some crime wherein he is in deed guilty, & for which he ought to be condemned, as by man's judgment either of ignorance or of purpose, or by some man's malice or error, or by some crime, or the like, if ever a man be justified of God for his works or otherwise: as though it were said, that God justifieth man, that is, just, imputeth to him the justice of Christ, though though though.
though he be not in deede iust. or of fauour repute him as iust, when in deede he is wicked, impious, and vsiush. which is most blaspheous doctrine against God, making him either igno-
rant whosue iust, and so to erect in his judgement, or not good, that can loue and faue him vvhom he konwveth to be eul. and a marvelous pitiful blindnesse is it in the churches adeuerteries, that they should think it more to Gods glorie, and more to the commendation of Christes iustiue, meriues, and meriue, to call and count an il man fo continuing, for iust: then by his grace and meriue to make him of an il one, iust in deede, and do truely to suffrice him, or so the sword does here signifie, to eelecme and approue for iust in deede, him, that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and fo reputed, it is plainly by the correspondence to the former vwords, but the doers.

Whereupon S. Augustine de Sp. et lit. c. 16. to. hath these vwords. When it is said, the doers of the Law sallbe iustifie, what other thing is said then. The iust sallbe iustifie for the doers of the Lawe verity are iust.

26. Keep the iustiue. if a Gentile either novy since Christ, by his grace and faith, or any other before Christ, not of the flocke of Abraham, through the spirit of God keep the iustiues of the Lawy, he is iust no leste then if he had been outwardly circumcised, and that deeme the circum-
cised Leuv not keeping the Lawy, without which, his outward Sacrament cannot ferue him, but sall be much to his condemnation, that hauing the Lawy and peculiar Sacraments of God, he did not keepe the Lawy, nor inwardly exercixe that in his harte which the outward figure did import. And all this is no more but to inteimate that true iustiue is not in faith only or knowledge of the Lawy, or in the name either of Leuv or Christian, but in doing good vvoorkes and keeping the Lawy by Gods grace.

28. In spirit, not letter. The outward ceremonies, Sacraments, threats, and commandements of God in the Lawy, are called the letter: the inward vvoorking of God in mens harts, and ending him vvith faith, hope, and charitie, and vvith loue, liking, vvill, and abilitie to keep his command-
ements by the grace and meriues of Christ, are called the spirit. In which sense, the carnal levy was a Leuv according to the letter, and he was circumcised after the letter, but the true beleeuing Gentile obeteruing by Gods grace in harr and in Gods light, that which was meant by that carnal
figue, is a Leuv according to the spirit, and iustifie by God. Of the spirit and letter S. Augustine de Sp. & de lit. N. 1.
doe euil, that there may come good? whose damnation is iust.

† What then? do we excel them? No, not so. For we have argued the leves, to be vnder iust:

† as it is written: That there is not any man iust, there is not that under- flanders, there is not that seeketh after God. † Abraham, they are be- come unprofitable together: there is not that doeth good, there is not so much as one. † Their throate is an open sepulchre, with their songes they deal deceitfully. The venom of aspes vnder their lippes. † Whose mouth is ful of malediction and bitternesses: † Their seere eyes to shede blood. † De- struction and infelicitie in their wyues: † and the way of peace they have not known. † There is no feare of God before their eyes. † And we knovv that whosoever the Lavy speakeeth, to them it speakevth that are in the Lavy: that euery mouth may be stopped, and al the world may be made subiect to God: † because * " by the vvorke of the Lavy no flesh shall be iustified before him. For by the Lavy is the knowvledge of sinne.

† But now vvithout the Lavy " the iustic of God is mani- fested: testified by the lavy and the Prophets. † And the iustic of God by faith of I S V S C H R I S T, vnto al and

vpo al that beleue in him. For there is no distinction. † For

al haue sinned: and doe neede the glorie of God, † iustified by his grace, by the redemption that is in C H R I S T.

† I S V S, † whom God hath proposeda' propitiation, by

faith in his bloud, to the sheeving of his iustic, for the re- mission of former sines, † in the toleration of God, to the

sheeving of his iustic in this time: that he may be iust, and iustifying him that is of the faith of I S V S C H R I S T.

† Where is then thy boasteing? it is excluded. by vwhat

lavy? of deeds? No, but by the lavy of faith. † For vwe ac- count a man to be iustified" by faith vwithout the vvorke

of the Lavy. † Is he God of the leves 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 Lavy by faith? God forbid, but vve do establisch the Lavy.

ANNOTATIONS

Chap. III.

5. If your iniquitie.) No manuel that many novv a daies deduce false and detestable conclu- sions out of this Apollies high and hard wrttings, seeing that S. Peter noted it in his daies, and him fell here: confesseth that his preaching and speaches vvere then falsely misconstrued: as through he

S. Paules spe- ches mistaken of the vicked...
The sense of the places that found, as if God caused time.

The Heretikus phantastical or imputatue injustice.

True inherent injustice.

What vordes are excluded from iudicacion.

No vordes a while without faith and grace.

Hovv it is sain, none inuff.

Not any inf. Thel general speaches, that both leev and Gentile be in saine, and none at all, are not to be taken, that none in neither fore were couter good: the scriptures expressly saying that 10v, Zachaire, Elia, and such like, were inf. before God, & it vvere blaphenious to say that these vordes alleged out of the 15 Plame, were verme in Christes mother, in S. John the Bapitist, in the Apollis &C.

No vordes a while without faith and grace.

10. Not any inf. The general spokes, that both Jew and Gentile be in saine, and none at all, are not to be taken, that none in neither fore were couter good: the scriptures expressly saying that 10v, Zachare, Elia, and such like, were inf. before God, & it vvere blaphenious to say that these vordes alleged out of the 15 Plame, were verme in Christes mother, in S. John the Bapitist, in the Apollis &C.

11. Insuice of God. Beware of the wicked and vaine commentarie of the Calunienes, glosing, the iudice of God to be that which is resident in Christ, apprehended by our faith: and to that imputed to vs which we in decead have not. Whereas at once they haue forgott the scripturues against Gods manifest vord, a new in iuslice, a phantastical apprehension of that which is not, a false faith and vyntue imputation, whereas the iudice of God here, is that wherevith he endurcheth a man at his iust conversion, and is now in a man, and therefore man iuslice: but yet Gods iuslice also, because it is of God. Of this iuslice in vs, whereby we be ccountered and in decead made iuslice, S. Augustine speaketh thus: The grace of Chrise doth worke our illumination and illumination inercly also. And againe, He granteth to the faithful the most secret grace of his Spirit, which secretly he pvertrumts into infants alsp. And againe, They are iuslicd in Chrise that bollow in him through the secre comminication and ionifration of spiritual grace, vtherewere every one leaund to our Lord. And againe, he makes iuslice, vtherewere by the Spirit, and regeneration by grace.

22. By the vordes of the Law, S. Hierom and S. Chr. fohhont expound this of the ceremoniel vordes only, and in that sense the Apostle specially professeth this proposition in his Epistle to the Galatians but it is true also of all mens moral vordes done without faith & the grace of God: which cannot be acceptable or available in Gods sight, to iuslicd any man, and to S. Augustine taketh it de sy. de int. c. 6. 10.

23. Insuice of God. Beware of the wicked and vaine commentarie of the Calunienes, glosing, the iudice of God to be that which is resident in Christ, apprehended by our faith: and to that imputed to us which we in decead have not. Whereas at once they have forgott the scripturues against God's manifest vord, a new in iuslice, a phantastical apprehension of that which is not, a false faith and vyntue imputation, whereas the iudice of God here, is that wherevith he endurcheth a man at his iust conversion, and is now in a man, and therefore man iuslice: but yet God's iuslice also, because it is of God. Of this iuslice in us, whereby we be ccountered and in decead made iuslice, S. Augustine speaketh thus: The grace of Christ doth work our illumination and illumination inercly also. And againe, He granteth to the faithful the most secret grace of his Spirit, which secretly he perveneth into infants also. And againe, They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby every one leaneth to our Lord. And againe, he maketh iuslice, whereby by the Spirit, and regeneration by grace.

22. By the vordes of the Law, S. Hierom and S. Chr. fohhont expound this of the ceremoniel vordes only, and in that sense the Apostle specially professeth this proposition in his Epistle to the Galatians but it is true also of all mens moral vordes done without faith & the grace of God: which cannot be acceptable or available in Gods sight, to iuslicd any man, and to S. Augustine taketh it de sy. de int. c. 6. 10.
VHAT shal vve say then that" Abraham did finde, our father according to the fleh? i For if Abraham vvere iustified by vvorkevs: he hath glorie, but not vvit with God. i For vwhat faiteth the Scripture? Abraham beleeued God, and it vvas reputed vnto iustice. i But "to him that vvorkevth, the reward is not c imputed according to grace, but according to dette. i But "to him that vvorkevth not, yet beleeueth in him that iustifieth the impious, his faith is c reputed to iustice according to the purpose of the grace of God. " As Dauid also termeth the blessednes of a man, to vwhom God reputeth iustice vvitout vvworkevs, i blessed are they, whose iniquities be forgiven, and whose sines be covered. i Blessed is the man to vwhom our Lord hath not imputed sines: " The word, reputed, doth not diminish the truth of the iustice, as though it vvere reputed for iustice, being not iustice in deed, but signifieh, that as it was in it self, so God esteemed & reputed it, as the fame greeke word mutt needs be taken as next going before, & is Cor. 4, 1, and els where.

\[\text{Gen. 5,6} \]
\[\text{Col. 3,6} \]
\[\text{Le. 2,23} \]
\[c\text{ Lab. 1} \]
\[c\text{ Lab. 2} \]
\[\text{Ps. 33,1} \]

\[\text{Gen. 17, 10} \]

\[c\text{ Our Sacra-} \]
\[c\text{ments of the} \]
\[c\text{new Lavy glue} \]
\[c\text{or opera operat} \]
\[c\text{e that grace and} \]
\[c\text{iustice of faith} \]
\[c\text{vvhich here is} \]
\[c\text{commented,} \]
\[c\text{whereas cir-} \]
\[c\text{ctifico vwaht a} \]
\[c\text{line or mark} \]
\[c\text{of the fame.} \]
the father of vs al, (as it is vwritten; † For, a father of many nations 17
have I appointed thee) before God, vwhom thou didst beleue', vwho quickeneth the dead: and calleth those things that are
not, as those things that are. † Vho contrarie to hope beleued in hope: that he might be made the father of many
nations, according to that vwhich vwas laid to him: so
shal they seed be, as the sterres of heauen, and the sand of the
sea. † And he vwas not vweakened in faith: neither did he 19
consider his owne body now quite dead, whereas he vwas al-
most an hundred yeres old, and the dead mattrice of Sara. † In 20
the promisse also of God he staggered not by distrust: but
vwas strengthened in faith, giving glorie to God: † most ful-
ly knowynge that vwhatsoever he promiséd, he is able also to
doe. † Therefore vwas it also reputed him to iustice. 22
† And it is not vwritten only for him, that it vwas reputed 23
him to iustice: † but also † for vs, to vwhom it shal be re-
ted beleuing in him, that raised vp I svs CHRISt our
Lord from the dead, † vwho vwas deliuered vp for our sinnes, 25
and rose againe for our iustification.

ANNOTATIONS

CHAP. III.

1. Abraham.] The Apostle dispuiting in this chapter, as before, against them that thought they
might be iustified by their vworkes done without the grace of Christ and faith in him, proposeth
Abraham for an example, and prooveth that he had no iustice nor estimation of iustice before God
by any vworkes done before he had faith, or that proceeded not of faith and God's grace.

2. By vworkes.] If Abraham did any commendable vworkes before he beleued Christ, as many
Philosophers did, men might count him iust therfore, but in gods light (who accepteth nothing
without faith in him, or that proceeded not from his grace) he should never have had the ex-
imation of a iust man. Therefore God in the Scriptures reputing him as a iust man, giuen the cause
thereof, saying, Abraham beleued God, and was reputed to him for iustice.

4. To him that worketh not.] That is to say, He that presumeth of his owne vworkes as done of
him self without faith, God helpe, and grace: and saying, that grace or iustification were giuen to
him for his vworkes: this man doth challenge his iustification as dret, and not as of fauour and
grace.

5. To him that worketh not.] He worketh not (in this place) that hath no vworkes or alledgeh
not his vworkes done in his infidelity as cause of his iustification, but faith in Christ, and that pro-
ceeding of mere grace. Vhercupon S. Augultine faith: Knowe thou that faith found thee univirt. And if
faiths giuen to thee, made thee iust, and iust the wwork of one vwhom it might make iust. If it is giuen thee
univirt, and of such as one made thee iust, iust that wworkes hadst thou been then wvirt? None couldst
have such (nor cause thou) before thou becommest. Releue then in him that iustith: the impious, that thy
good wworkes may be good wworkes in deed. August. in Pial. 31.

6. As David termeth.] The Protestants for, iermeth, translate, describeth, for that they would c c xi
have the ignorant beleue, the vhole nature & definition of iustification to be nothing els but re-
mition of sinnnes, and no grace or inherent iustice giuen from God at al. Vhen the Apostle would
say nothing els, but that in the first iustication God findeth no good vworkes or merites to revaard,
but only sinnnes to forgive vno such as have faith in him.

7. Conued. 2, not imputed.] You may not gather (as the Heretikes doe) of these termes, covered,
and, not imputed, that the sinnnes of men be never truly forgiven, but hidden only, for that dero-
gatheth much to the force of Christes bloud and to the grace of God, by vwhich our offences be truely
CHA. V.

EING justified thereby by faith, "let vs have peace towar God by our Lord I E S V S C H R I S T: by "whi also we have" asceneth through faith into this grace vvhicrein vve stand, and glorie; in the hope of theglorie of the fonnese of God.

And not only this: but also we glorie in tribulations, knowning that tribulation vvorketh patience: " and patience, probat:" and "probation, hope. And hope confoundeth not: because the charitie of God is povvred forth in our hartes, by the holy Ghost vvich is giuen vs. For why did Christ, vvhen we as yet we vere "vvake, according to the time die for the impious: For scarce for a just man doth any die: for perhaps for a good man durst some man die. But God commendeth his charitie in vs: because, vvhen as yet vve vere sinners, Christ died for vs. Much more therefore now being justified in his bloud, vhal vve be fauced from vvrath.

The Epistle on Imber Saturday in whirfoneweke, And for many Martyrs.
by him. For, when ye were enemies, ye were reconciled to God by the death of his Son: much more being reconciled, shall ye be saved in the life of him. And not only this: but also ye were glorified in God through our Lord Jesus Christ, by whom Novv ye have received reconciliation.

† Therefore, as "by one man sin entered into this world, 12 and by sin death: and so unto all men death did pass, in which all sinned. † For even unto the Law sin was in the world: but sin was not imputed, when the Law was not. † But death reigned from Adam unto Moses, even on them also that sinned not after the similitude of the prevarication of Adam, who 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 Jesus Christ, hath abounded upon many. † And not as 16 by one sin, so also the gift: for judgment in deed is of one, to condemnation: but grace is of many offences, to justification.

† For if in the office of one, death reigned by one: much more 17 they that receive the abundance of grace and of donation of justice, shall reign in life by one, Jesus Christ. † Therefore as 18 by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life.

† For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. But the Law entered in, that sin might abound, 20 and where sin abounded, grace did more abound. † that 21 as sin reigned to death: so also grace may reign by justice to life everlasting, through Jesus Christ our Lord.

ANNOTATIONS

Against the Heretics special faith and securicue.

1. Let us have. We whether ye read, let us have peace, as discuss also of the Greeke Doctors (Chryssiff, Orig. Thedal. Orac. Theoply.) doe, or, We have peace: it maketh nothing for the vaine securicue and infallible certaintie which our Adversaries set, every man ought to have upon his presumed justification by faith, that him self is in Gods favour, and sure to be saved: peace throughout God, being here nothing els, but the sincere, rest, tranquillity and comfort of mind and conscience, upon the hope he hath that he is reconciled to God. Sure it is that the Catholike faith, by which, and none other, men be justified, neither teacheth nor breedeth any such securicue of salvation. And therefore they have made to them selves another faith which they call Fiduciam, quite without the compass of the Creede and Scriptures.

Justification advis. 2. Accesse through faith. Justification, implie the grace and vertues receiued by Christes merited, much more, but the entrance and access to this grace and happy state is by faith, because faith is the ground
and shift foundation to build on, and port to enter into the rest. Which is the cause that our justification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

6. Probatio hope.) This refuteth the error also of the Protestants, that would have our hope to hold only on God's promises, and not our own doings. Whence we see that it standeth (and is strengthened also) upon patience and constancy, and good probatior and trial of our selves in iniquities, and that so grounded upon God's promises and our own doings, it never contoundeth.

7. Charitie is required.) Charitie also is given in our first justification, and not only imparted unto us, but in deed inwardly power'd into our lustes by the Holy Ghost, who with and in his gifts & grace is bestowed upon us. For this Charitie of God is not that which is in God, but that which he giveth us. As S. Augustine expoundeth it: li. de Sp. & lit. c. 20. Who referreth this place also to the grace of God given in the Sacrament of Confirmation, de bapt. cont. Donat. li. 1. c. 10.

8. By one man some entred.) By that place specially the Church of God defendeth and poureth Conc. Tri. against the old Heretikes the Pelagians, that denied children to have any original sin, or to be se 1.1. de person. sins. Which no lefe maker against the Caluniius also, that aasmine, Christiis men children to be holy from their mothers womb. And the same reason which S. Augustine deduceth (li. 2. 1. 9. de pas. meriti,) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in all sinnes, but sith against Erasmeus and others, inclining rather to that new exposition, then to the Churches and fathers grace judgement herein. Con. Mile. uianum. c. 2.

9. unto Mayfis.) Even in the time of the Law of nature, when men knew no sinne, and therefore it could not by man's judgement be imputed: and in the time of Mose's Law, when the commandement taught them to know it, but gave them no strength nor grace to avoid it, sinned did reign; and thereupon death and damnation, even till Mose inclusively, that is to say, even till the end of his law. And that not in them onely which actually sinned, as Adam did, but in infants which never did actually offend, but were borne and conceived in sinne, that is to say, having their naures defiled, destitute of justice, and asuerted from God in Adam, and by their descent from him: Christ onely excepted, being conceived without mannes seede, and his mother for his honour and by his special protection (as many godly devout men judge) preserved from the same.

10. That sinne might abound.) That, here hath not the signification of causallitie, as though the Law were giv'n for that cause to make sinne abound: but it giveth the sequele, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion whereof, the force of Christ's grace is more amply and abundantly bestowed in the new Testament.

11. The Epistle

12. Hath thou say then? Shall we continue in sin, that grace may abound? God forbid. For if we be dead to sin, how vve yet live therein? Are you ignorant that as vve are baptized in Christ's vs in his death vwe are baptized? For we are buried together with him by baptism into death, that as Christ is risen from the dead by the glory of the father, so vve also may vve live in newness of life.

D d j j vve vs into him.
vve shal be also of his resurrection. † Knovving this, that 6 our old man is crucified wvth him, that the body of sinne may be destroyed, to the end that vve may serue sinne no longer. † For he that is dead, is justified from sinne. † And 7 if vve be dead wvth Christ, vve beleue that vve shal liue 8 also together wvth Christ. † knovving that Christ rising 9 against from the dead, now 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 12 E S V S our Lord. -I

† Let not sinne therefore reign in your mortal body, that 12 you obey the concupiscences thereof. † But neither doe ye 13 exhibit your members instruments of iniquitie vnto sinne; but exhibit your seruants to God as of dead men, aliue: and 14 shal not have dominion ouer you. for you are not under the 15 Law, but vnder grace.

† Vvhat then? hal vve sinne, because vve are not vnder 15 the Law, but vnder grace? God forbid. † * Knovv you not 16 that to vvhom you exhibit your seruants seruants to obey, you 17 are the seruants of him vvhom you obey, vvhether it be of 18 sinne, to death, or of obedience, to justitie. † But thankes be to 17 God, that you were the seruants of sinne, but "have obedie 18 from the hart, vnto that" forme of doctrine, into the vvhich 18 you have been delivered. † And being made free from sinne, 18 you were made seruants to justitie. † I speake an humane 19 thing, because of the infirmitie of your flesh for you have 19 exhibited your members to serue vncleanesse and iniquitie, 19 vnto iniquitie; so now exhibit your members to setue justitie, 19 vnto sanctification. † For when you were seruants of sinne, 20 you were free to justitie. † What fruit therefore had you then in 21 those things, for vvhich now you are ashamed: for the end 21 of them is death. † But now being made free from sinne, 22 and become seruants to God, you haue your fruit vnto san- 23 citification, but the end, life euerlasting. † For the stipends 23 of sinne, death. but "the grace of God, life euerlasting in 23 Christ E S V S our Lord.-I
To the Romans

Annotation

1. We that are baptized.) That which before he challenged from the Law of Moses, to faith, is now attributed to baptism, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plain that he meaneth not only faith to inculcate, but the Sacraments also, and all Christian religion, which he calleth the Law of truth, grace, and faith.

6. Old man, body of sin. Our corrupt flesh Subject to sin and concupiscence, coming to us through the old man, as from Adam, is called the Old Man: as our person reformed in & by Christ, it is named the New Man, or the new. And the lump and mass of sinns which then rule, is called the corpse or body of sin.

10. To die. Christ died to sin, when by his death he destroyed sin: he died to sin, that we be discharged of the power thereof, which before was as it were the life of us: persons, and commanded all the parts and faculties of our soul and body, as constant every day lieth to God, when his grace ruleth and worketh in us, as the soul doth rule our mortal bodies.

17. Sin is here named sin, because it is the effect, occasion, and matter of sin, and is as it were a disgrace or inhumanity in us, inclining us to it, remaining also after Baptism according to the substance or matter thereof: but it is not properly a sin, nor forbidden by commandment, till it reigneth in us, and we obey and follow the desires thereof. Aug., 11. de nupt. & concup., c. 11. Cont. a sp. Pelag. lib. 3. c. 11. Conc. Trident. Sess. 5. decret. de pres. orig.

21. Form of doctrine. At the first conversion of every nation to the Catholic faith, there is a doctrine of free will, not of God, life everlasting. The sequel of speech required, that as he said, death or life everlasting is the slip of sin, so life everlasting is the slip of sinfulness, and so it is, and in the highest sense, he spoke in the last chapter: that as sin is reigneth to death, so grace reigneth by Jesus to life, yet grace is everlasting, but here he changed the sentence somewhat, calling life everlasting grace, rather than in the spirit, because the merit, by which we attain unto life, be of God's gift and grace, Aug., Ep. 100 ad Titum.

Chapter VII

Our former husband (sin) wiveth his law, is dead in Baptism: and now we are married to another husband (to Christ) to bring forth children to God, that is, good works. And have the law being good, yea yet to the law of sin and death, because concupiscence reigneth in us. But now by Baptism grace reigneth in us, though also concupiscence death remaineth and worketh still.

Re you ignorant brethren (for I speak to them that know the Law) that the Law hath dominion over a man as long time as he liueth? for the woman that is under a husband, if her husband liueth, she is bound to the law. But if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteresse if she be married to another man.

Ded: vVvith
vth a other man. t Therefore my brethren: you also are 4 made dead to the Law by the body of Christ: that you may be an other mans vho is risen again from the dead, vth ve may fructifie to God. t For vvhen vve vvere in the flesh, 5 the pussions of sinnes, that vvere by the Law, did vvorke in our members, to fructifie vnto death. t but novv vve are 6 loosed from the law of death, vherein vve vvere detene: in so much vve serue in nevynesse of spirit, and not in the oldnes of the letter.

† Vvhat shal vve say then? Is the Law sinne? God for 7 bid. But sinne I did not know, but by the Law, for concupiscence I knew not, vnlesse the Law did say: "Thou shalt not comest." t But 8 occasion being taken, sinne by the commandement vvrought in me at concupiscence. For vvithout the Law sinne was dead. † And I knew vvithout the Law sometime. But 9 vvhen the commandement was come, sinne renued. † And 10 I was dead: and the commandement, that was vnto life, the fame to me was found to be vnto death. † For sinne 11 taking occasion by the commandement, seduced me, and by it killed me. † Therefore the Law in deede is holy, and the 12 commandement holy, and iaft, and good.

† That the vvvhich is good, to me was 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 comandement. † For vve know that the Law 14 is spiritual, but I am carnall, vndr sinne. † For that which 15 I vvorke, I vnderstand not. For "not that vvvhich I vvil, the same do I: but vvvhich I hate, that I doe." † And if that vvvhich 16 I vvil not, the fame I doe: I consent to the Law, that it is good.

† But novv, not I vvorke it any more, but the sinne that 17 dwvelleth in me. † For I know that there dwvelleth not in me, 18 that is to say, in my flesh, good. For to vvil, is prefix vvth me, but to accomplishe that vvvhich is good, I finde not. † For 19 "not the good vvvhich I vvil", that doe I: but the euill " vvvhich I vvil not", that I doe. † And if that vvvhich I vvil not, the 20 fame I doe: novv not I vvorke it, but the sinne that dwvelleth in me. † I finde therefor, the Law, to me hauing a vvil 21 to doe good, that euill is prefix vvth me. † For I am de- 22 lighted vvth the law of God according to the inward man: † but I see an other law in my members, repugning to the 23 law of my minde, and captuving me in the law of sinne that is
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TO THE ROMANES.

24 is in my members. t Unhappy man that I am, who shall deliver me from the body of this death? t The grace of God by Jesus Christ our Lord. t Therefore I myself with the mind serve the law of God, but with the flesh, the law of sinne.

ANNOTATIONS

CHAP. VII.

1. Thou shalt not covet.) It is not the habitual concupiscence or infirmity of our nature or sensual desire or inclination to evil, courting against the spirit, that is forbidden properly in this precept: but the consent of our reason and mind to it, to obey and follow the lusts thereof, that is a sin and prohibited. Actual concupiscence forbidden, not habitual.

2. Thas which I work.) This being understood of S. Paul himself or any other just person, the sense is, that the flesh and inferior part of his fleshly desire disorderly motions and passions of perturbations against the mind, and upon such a foolish, sometimes immodest the same, that before it assayed, or reason can gather itself to deliberate, is in a sense (though unnaturally) entangled, which as soon as it is perceived, being of the lust condemned, rejected, and lifted, never maketh him a sinner. Sodem in voluntary motions are no sin.

3. Not that which I will. He meaneth not, that he can do no good that he willeth or desireth, or that he is ever forced to do such which his will agreeeth not unto: but that by reason of the forbiddance and concupiscence, whereby he can not act, he can not accomplish all the desires of his spirit and mind, according to his faith to the Galatians, The flesh is wretched against the spirit, and the spirit against the flesh, that is, whatsoever you will, you can do.

4. Not the good which I will. So may the lust also be forced by the rage of concupiscence of sensual appetite, to do or suffer many things in his interior part or external members, which his will confedereth not unto. And so long it is so far from sinne, that (as + Augustine faith) he neede seuerely say to God, forgive me our sinnes, for the same. For, sinne is voluntary, and to be not these passions.

5. Which I will not.) It maketh not any thing against free will that the Apostle faith, that good men do or suffer sometimes in their bodies, which which he will agreeeth not unto: but that which he willeth plainly free will, because the proper act thereof, that is, to will or will not, to consent or dissent, is ever (as you may see here) free in it self: though there may be internal or external force to play the members of a man, that they obey not in every act, which which the will commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties, which which concurreth not. Yea afterward (v. 10) the Apostle faith, Non ego opero, man doeth not that which is not done by his will, which doth most evidently prove free will.

6. With the mind, with the flesh.) Nothing done by concupiscence (which the Apostle here calleth sinne) whereby to the spirit, reason, or mind of man confedereth not, can make him guilty of sin before God. Neither can the motions of the flesh in a just man ever any will desire the operation of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual lusts and sins of which the Apostle concludes clean contrary, say That in mind he serveth the Law of God, in flesh the law of sinne, that is to say, concupiscence.

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That now after Baptisme we are no more in state of damnation, because by the grace wherein we have received, we are able to fulfill the Law: unless we do willingly give the dominion againe to concupiscence. t Then because of the perfecutions that then were, be comforteth them with many reasons.

THERE
HERE is now therefore no damnation to them that are in Christ: 1 Es 5:2 that walk not according to the flesh. † For the law of the spirit of life in Christ: 1 Es 5:3 hath delivered me from the law of sin and of death. † For that which was impossible to the law, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, even of sinne damned sinne in the flesh, † that the justification of the law might be fulfilled in us, whosoever walketh not according to the flesh, but according to the spirit. † For they that are according to the 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 wisdom of the flesh, is death: 6 but the wisdom of the spirit, life and peace. † Because the 7 wisdom of the flesh, is an enemie to God: for to the law of God it is not subject, neither can it be. † And they that are 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 dwelleth in you. But if any man have not the spirit of Christ, the same is not his. † But if Christ be in you: the body in deed is dead because of sinne, but the spirit liueth because of justification. † And if the Spirit of him that raised vp 1 Es 5:11 Christ from the dead, dwelleth in you: he that raised vp 1 Es 5:12 Christ from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. † Therefore brethren, vve are debtors: not to the 12 flesh, to liue according to the flesh. † For if you liue according to the flesh, you shall die. but if by the spirit, you mortify the deeds of the flesh, you shall liue. † For vve that liueth 14 are led by the spirit of God, they are the sonsnes of God. † For you have not received the spirit of servitude againe in fear: but you have received the spirit of adoption of sonsnes, wherein vve crie: Abba, (father). † For the Spirit him self, 16 giueth testimonie to our spirit, that we are the sonsnes of God. † And if sonsnes, heires also: heires truly of God, and coheires of Christ: 14 yet if vve suffer with him, vve may be also glorified with him. † For I think that the passions of this time are not 18 digne to the glorie to come that shall be revealed in vs. † For the expectation of the creature, expecteth the revelation of God. 
the sonnes of God. ¶ For the creature is made subject to vanity, not willing, but for him that made it subject in hope:

11 For we know that every creature groth, and travaileth even to now. ¶ And not only it, but we also our selues having the first fruits of the spirit, wee also grove within our selues, expecting the adoption of the sonnes of God, the redemption of our body. ¶ For hope is saued. But hope that is seen, is not hope. For that which a man seeth, wherefore doth he hope it? ¶ But if we hope for that which we see not, we expect by patience.

15 And in like manner also the Spirit helpeth our infirmities. For, what we should pray as we ought, we know not: but the Spirit himselfeth for us with groanings unspoken.

17 And he that searcheth the heartes, knoweth what the Spirit desireth: because according to God he requesteth for the saintes. ¶ And wee know that all things cooperate vnto good, to such as according to purpose are called to be saintes. ¶ For whom he hath forknown, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. ¶ And whom he hath predestinated: them also he hath called. and whom he hath called: them also he hath justified. and whom he hath justified: them also hath he glorified. ¶ What saile we then say to these things? If God be for us, who is against us? ¶ He that spared not his owne sonne, but for vs al delivered him: how hath he not also vs with him giuen vs al things? ¶ Who shall accuse against the elect of God? God that justifieth. ¶ Who is he that shall condemn? Christ I say vs that died, ye that is risen also againe, vs who is on the right hand of God, vs who also maketh intercession for vs. ¶ Who then shall separate vs from the charitie of Christ? tribulation? or distress? or famine? or nakednes? or danger? or persecution? or the sword? (¶ as it is written, For vs are killed for thy sake al the day: vs are esteemed as sheepe of slaughter.) ¶ But in all these things we ouercome because of him that hath loved vs. ¶ For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Poyvers, neither things present, nor things to come, neither might, ¶ nor height, nor depth, nor other creature, shal he able to


THE EPISTLE OF S. PAUL

THE TESTIMONY OF THE SPIRIT.

This place maketh not for the Heretikes special faith, or their presumptive certainty that every one of them is in grace: the testimonies of the Spirit, being no otherwise, but the inward good motions, comfort, and contentment, which the children of God do daily feel more and more in their hearts by the working of the Spirit, by which they have as it were an assurance of their favor towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

Yet if it be so. Chests pains or pleasures have not so satisfied all, that Chistian men be discharged of their particular suffering or satisfying for each mans own part: neither be our pains nothing whereby the attainment of heaven, because Christ hath done enough, but quite contrary: he was by his passion exalted to the glory of heaven; therefore we by compass and jarring with him in the like passion, and to be fellow sharers with him of his sufferings.

Our Adversaries ground hereon, that the voluntary or voluntary of life entailizing, where the Apostle saith no such thing, no more than Al goning in the faith that Christ's Passion be not meritorious or his glance, where I think the more not much this life is not. In our voluntary actions. He expleteth not, that the very afflications of their own nature, thing in comparison of our sufferings and for the same, if they are not so account in comparison of the passion of the recompensing flower that hath been in heaven, no more in deed where Chistian pains of their own heavenly glance; nature, compared to his glory, any what comparable yet they were meritorious or voluntary of and yet it is, heauen, &c. for us. And therefore to exclude the said composition, here we faith, 

Their execution is not the glory, as the Heretikes say, and volatiles of the like and so forth, when it fitteth well, 

S. Augustine, thy argum. S. Hieron, non volatiles comparari. That is, no such thing is voluntary

of voluntary, or to be compared with it. See the like Exod. 26, 28, 76, 92. But when the Apostle doth express that they are condivide, voluntary, or meritorious of the glance, he saith plainly, That

our voluntary waire, previous to meritorious and voluntary, is not as,intendedly as eternal

of the glory of grace. The view of Christs action meth, not of the length of graces of them in them selves, though unto, which they caused, being but of the voluntary, or of the person, and to the value of ours also, and the sense of the grace of our apostol, which must make those actions that of their natures be not meritorious or voluntary that he and heaven in them selves, to be voluntary of heaven. And they might as well prove that we voluntary or unequitable to the use of heaven. But because it hath a deparment or an ascension from God, be it nearer to, it detereth damnation, because it always proceedeth from the enemy of God, as good voluntary that be meritorious, proceeding from the childe of God.

As sometime faith only is named, so els where only, hope, and only charite, as the case of our salvation.

Stirrings cause, in the other places he attributed to faith, is here attributed to hope. For where there be many causes of one thing, the holy writtis (as matter is minitured and


discourses) sometimes relate it to one of the causes, sometime to another; not by naming one alone, to exclude the others, as our Adversaries capiously and ignorantly do argue but at times only and in minitured places to express that, which in other discourses could not, nor need not to be entered. In some discourses, faith is to be recommended in others, charite in others, in the hope, sometime, alone, more: else where, other vortices. One while, Every...

r. 10, 14, 15. And an other while, Every one that beareth, is born of God.

Sometimes, the heinnew men hath, 1 Cor. 15, 5. And an other time, Chastity remembereth finnes, 1 Est. 4, 6. Of which it is said, The just liveth of faith, 1 Pet. 1, 7. Of anathem, We know not what we are transferred from death to life, because we are改造. 1 Pet. 1, 10, 11.

THE SPIRIT OF CHRIST. And to us of the Heretikes had their places to correspond upon, against the Churches sense, as our new Maulers now have. They abated this text to prove the Holy Ghost not to be God, because he needed not to pray or ask, but he might command if we were God. Therefore St. Augustine expoundeth it thus, The Spirit prayeth, that is, with an order and belieueth to pray, and ceaseth to pray, and obeys to pray or be asked, to God, do divinitas & eius orig. li. 4, ex. C. Ep. 42, 1, 15.

The doctrine of predetermination, how to be rec.
CHAI IX.

TO THE ROMANES.

A tuous boldnes and audactie, for it is the gulf that many proud persons, both in this age and al-
vaves, haue by Gods just judgement perished in, standing thereon most horrible blasphemies
against Gods merie, nature, and goodness, and diuers damnable errours against mans free will, and
against al good life and religion. This high conclusion is here seene downe for vs, that we may learne
to knowe of vs one ought to depend in al our life, by vs hoom we are, or our saluation, by vs whose
prudencsam our graces, gifts, and vvores do stand: by vs one eternall gracious determination,
our redemption, which is in Christ 1 s vs, vs was designed: & to giue Gods inceffante thanks
for our vocation and preseement to the state we be in, before the leaves, vwho driued no better
then they, before the light of his merie shining upon vs accepted vs, and receiued them. But this said
eminent truth of Gods eternal predistination standeth as we are bound to beleue under paine of
damnation, whether vs understand hoor or no, & so S. Augustinus in his divine vvores vvitnes of
the same (De gra. & lib. arb. De auctop. & grons. Adarticulas falsi impression. etc.) defendeth, declar-
eth, prooveth, and convinceth, that it doth stand (1 fly) with mans free will and the true libertie of
his actions, and forseth no man to be either li or good, to finne or vertue, to saluation or damnation,
neither or without the means or nature of merites, and cooperation with God to our owne
and other mens saluation.

18. 1 is fure.) This speache is common in S. Paul according to the latin translation, when he had
no other allured knovvledge but by hope: as Ro. 1 f, 16. 3 Tim. 3 f. Heb. 6 f. V where the Greetche word
signifieth only a probable persuation. And therefore except he meant of him selfe by special
revelacion, or of the predistinate in general, in which two cases it may stand (for the certitude of faith
or infallible knowledge) otherwised that euery particular man should be assured infallibly that
him selfe should be infallibly, and not that onely, but forse also to finne or have the gift of
persuasion, and certaine knowledge of his predistination: that is most damnable false illusion
and presumptuon, condemned by the Fathers of the holy Council of Trent. Sef. 6 f. 13 f. 13.

No man ordinarily is sure of his saluation, but only by hope.

C H A P. IX.

With a preceation of his success for vs (left they should think him to rejoice in their
perdition) he infameth the leaves to be reprobate, although they come of
Abrahams flesh, saying to be the sonnes of God, yeeth not by that, but by
Gods grace: vs considering that all were one damned maple; 20 by which
grace the Gentils are made his peapole, the prophets to have foretold of
them both. 30 And the cause herefo be, that the Gentils submit them selves
to the faith of Christ, which the leaves vvit not.

SPEAKE the verity in Christ, I lie not, my
confession bearing me vvitneses in the holy
Ghost, that I have great ladsneffe & contin-
uall forov in my hart. For I wished, my
selfe to be an anathema from Christ for my
brethren, vwho are my kinsmen according
to the flesh, v who are Israelites, vwho is
the adoption of sonnes, and the glorie, and the testament, and
the lavy giuing, and the seruice, and the promises: v who are
the fathers, & of vvhom Christ is according to the flesh, v
who is above al things God blessed for euer. Amen.

But not that the vword of God is frustrate. For, "not al that
are of Israel, they be Israelites: nor they that are the seede
of Abraha, al be children: but in iersheal the seede be called vnto thee:
that is to say, not they that are the children of the flesh, they
are the children of God: but they that are the children of the
promise, are esteemed for the seede. For the vword of the
E e i j

prom
promise is this: According to this time will I come: and Sara shal have a
sonne. † And not only she, but * Rebecca also conceiving of one copulation, of Isaac our father. † For when they were not ye borne, nor had done any good or evil (that the purpose of God according to election might stand;) † not of vvorke, but of the caller it was said to her: That 12 the elder shal serve the younger, as it is written: Jacob I loved, but Esau I hated.

† Vvhat shal vve say then? Is there iniquitie vwith God? 14 God forbid, † For to Moyses he said, 1 vwill have mercie on vs vvhom 15 I haue mercie: and I will shew mercy to vs, vvhom I will shew mercy. † Therfore 16 it is not of the vvillier, nor the runner, but of God that they vve them mercy. † For the Scripture saith to Pharaoh: That 17 to this very purpose have I raised thee, that in thee I may shew my power, and that my name may be renowned in the whole earth. † Therfore on vs vvhom he vvili, he hath mercie: and vvhom he vvili, he doth indurate.

† Thou sactest therefore vnto me: Vvhy doth he yet com plaine? for vwho resieth his vvili? † O man, vwhos art thou that dost answer God? Doth the vvorke lay to him that vvorought it: Vvhy haft thou made me thus? † Or hast not the potter of clay, povery, of the same manue to make one vssel vnto honour, and another vnto contempt? † And if God vvilling to shew vvrath, and to make his might knowen; † sustaine in much patience the vssels of vvrath, 'apte' to destruction, † that he might shew the riches of his glorie vpon the vssels of mercie which he prepared vnto glorie.

† Vvhom also he hath called, vs, not only of the Ievves, 24 but also of the Gentiles, † as in Olde he faith, † rviled call that 25 which is not my people, my people: and her that was not beloved, beloved: and her that hath not obtained mercie, having obtained mercie. † And it shalbe, in 26 the place where it was said to them, you are not my people, where they shall be called the names of the living God. † And Esai cried for Israel, if the 27 number of the children of Israel be as the sand of the sea, the remanu shall be sand. † For, consummating a vwerk, and abridging it in equitie because a vwerk abridged shal our Lord make upon the earth. † And as Esai foretold, 29 tolde, the Lord of Sabaoth had lefte vs alone: we had been made like sodom; and we had been like Gomorrah.

† What shal vve say then? That the Gentiles vvwhich pursuied not after justice, haue apprehended justice, but the justice that is of faith. † But Israel in pursuuing the lavy of justice, is not come vnto the lavy of justice. † Vvhy so? Becau-
cause not of faith, but as it were of vnookes, for they have stumbled at the stone of stumbling, 

Eph 2:14, 28, 16.

13 hold in Sion a stone of stumbling, and a rock of scandal: and whosoever believeth in him shall not be confounded.

**Annotations**

**Chap. IX.**

1. Atonem. Atonem, by use 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 contrary wise, that which is rejected, feted, or abandoned from God, as cursed and defiled, and therefore it is to be avoided. And in this latter sense (according to S. Paul) taken it is Cor. 16. If any man of our Lord Jesus Christ, be he Atonem, that is to say, Away with him, Accursed be he. Beare ye company not with him: the Church and holy Councels vse the word for a curse and excommunication against Hereticks, and other notorious offenders and Blasphemers. Now how the Apostle, vvhishing himself to be Atonem from Christ to save his Countrie men foules, did take this word, it is a very hard thing to determine. Some thinke, he defined only to doe for their salvation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so full for to save their foules. Others, that he vvhished what meditiation or separation from Christ to prevent that did not imply the disfavour of God towards him, nor take away his love toward God. This only is certaine that it is a point of unspeakable charitie in the Apostles breah, and a pattern to all his past and Princes, how to loose the salvation of their souls, As the like was vurshed by Moses when he said: Either forgive this people, or blot me out of thy book.

2. Not all of Israel. That the people of the Ierue were many vvases, honerous, and prouiued, and manyly by Christes taking of them; yet the promiss of grace and sauation was neither onely made to them, not to all them that carnallly came of them or their fathers: Gods election and merce depended upon his owne purpose, vvl, and determinacion, and not tied to any nation, familie, or person.

3. But in Iesu. The promiss made to Abraham was not in Israel, who was a sone borne onely by faith and nature; but in Iesu, who was a sone obtained by promise, faith, and miracle, and was a figure of the Churches children borne to God in Baptisme.

4. Of one election. It is proued also by Gods choosing of Iacob before Esau (who were not onely brethren by father and mother, but also twinnnes, and Iesu the elder of the two, which according to carnall count shoulde have had the preeminence) that God inuing grace soloweth not the temporal or carnall prerogatives of men or familles.

5. Not all borne. By the same example of tho twinnnes, it is evidente also, that neither nations nor particular persons are elected eternally, or called temporally, or preferred to Gods favoure before others, by their owne merits, because God, when he made choise, and first honde Iacob, and refused Esau, respected them both as if, and the one no lesse then the other guilty of damnation for original sinne, which was alike in them both. And therefore, where vvl he might have reproved both, he fauors of one, and one therefore, being as if, and void of good as the other, must hold of Gods eternal purpose, merce, and election, that he was preferred before his brother which was earlier then himself, and so vvorsh the him selve. And his brother Esau on the other side had no cause to complaint, for that God neither did onfer any thing to be done towards him, that his name did not deserv. For although God elect eternally & giveth his first grace without merces, yet he doth not reprove or hate any man but for sinne, or for the foresaid thereof.

6. Is there iniquity? Upon the former discourse, that of two persons equal, God calleth that God is not the one to mercie, and heareth the former in his time, one might infer that God were vnjust, or an avnuel and an accepter of persons. To which the Apostle answereth, that God were not epter of partiall nor indifferent in decs, for vse the matter where grace or sauation were due. As sons, is declared if two men being Christened, both beare vwel, & live vwel: if God should giue heaven by familie to the one, & should damn the other, then were they vnjust, partial, & forgetful of his pro- ample, mistif: but respecting or taking two, who both are worthy of damnation (as all are before they be first calle to mercie), then the matter standeth on merce, and of the giuers vwel and liberalitie, in which case partialitie hath no place. As for example.

See p. 211, &c. 292, &c.
So likewise, God being al mankind and every one of the same in a general condemnation, and made of sinne, in and by Adam, delivereth some, and not others.

But if it be further demanded why John rather then Thomas was executed: or Thomas rather than John pardoned: answerv, that the parties being otherwise equal it hangeth merely and vvholy upon the Princes vvil and pleasure.

In all this mercie of God towards some, and justice towards other some, both the pardoned vwerke by their owne free vvil, and thereby deliver their salvation: and the other no leffe by their owne free, vvil, without al necessity, vvrketh vvidness, & them felues and only of them felues procure their owne damnation. Therefore no man may without blasphemy say, or can truly say, that he hath nothing to doe towards his owne salvation, but vvil live, and thinketh he may live without care or cogitation of his end the one vvyll or the other, sayyng, I wll be appointed to be faceth, be it so: if I be one designed to damnation, I can not help the matter: come vvhate come may. At these speeches and cogitations are sinful & come of the enemie, and he rather signes of reprouction, then of election.

Predestination and reprobation take not away free vvil, neither must any man be recalcitrant desperate.

Our election or redemption is not of our felues, but of Gods grace and mercie.

To this purpose have I raised. He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in harao, or that he intended his damnation directly or accidentally, or any otherwise but in respect of his demerits: but rather (as the Apostile faith saith) after this chapter of such hardened & obstinate offenders, that he vvil with long patience & toleration expected his conversion, and (as S. Chrysostome interpreteth
interpreteth this word, Excusati, preferred him alone to repent, whom he might inflly

Ex. 9, 10. have condemned before. In the 9 of Exodus, whence this allegation is, we read, 11. whatsoever, I have put on the sp. as here, I have raised them, that is to say, I have purposely advanced thee to be so great a king, and chosen thee out to be a notorious example both of the obscu

rate of sin and of none so mightie offenders can resit me to doe any thing which shall not fall to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his justice and glorie, giveth him wicked princes into them, and induceth them with power and prosperity, and taking his grace from them upon their deserts, hardeneth their harshes so, as they visibly and comemne God, and afflicth his people, in whiche end and fall, either temporal or eternal, at the length God will cuer his gloried. Neither would he be either raise or suffer any such, or give them power and prosperity in this life, whereupon he knoweth they will be worse, but that he can worke all that to his honour and glorie, mary, that he will not such rigorous injustice on all that deserve it, that is his great grace and mercy. And that he exerciseth his justice upon some certain persons, rather then upon other some of equal deserts, that such wholly upon his will, in whose judgement there be many things secrete, but nothing vniust.

20. Who are these? Here the Apostle faileth the raisings and presumptuon of such poore wretches, as take upon them to question with God of their election or reprobation: as certain impious Heretikes of our time have done, letting out books parasitical vs. with blasphemous and eremous doctrine concernug this high and hidden mystery, and have given occasion to the ignorant, which always be curious, to tangle, and perniciously to err in these things, which are impossible to be understood of any, or well thought of, but of the obedient and humble.

21. The potter. This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his maker, why he giveth not one so great grace, as an other, or why he pardoneth not one as well as an other: no more then the chamber pot may challenge the potter why he was not made a drinking pot, as well as an other. And therefore the Heretikes that extend this similitude to prove that man hath no free will, more then the piece of clay, doe vнуurally and deceitfully apply the example.

Es. 5, 7. And thus the Apostle also writeth, that a man may cleanse himself from the filthy, and so become a vessel of honour in the house of God.

CHAP. X.

The Law was not (as the Jews ignorant zeal supposed) for them to insullie them selves by it (considering that they could not fulfil it:) but to bring them to Christ: to believe in him, and so for his sake to be insullied by the grace of God:

E. 5, 7. as according to Moses, saying, and the Apostles preaching: 1st. that so the Gentiles also (according to the Prophets) hearing and believning might come to insullie the Jews: in the meantime time (though inexcusably) remaining incredulous.

1. RE THEREN, the evil of my heart, surely and prayer to God, is for them vnto salvation. † For I give them testimonie that they have zeal of God, but not according to knowledge. † For, not knowynge "the justice of God, & seeking to establish their owne, they have not been subject to the justice of God. † For, the end of the Law is Christ: vnto justice to every one that believeth.
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**The Epistle of S. Paul**

**Chapter X.**

The justice of the Law of Moses went no further of itself, but to save a man from the temporal death and punishment prescribed to the offenders of the same.

The Epistle vp 5. Andrewes day, November 30.

To believe in him & to incocate him, is to know him with all his holy affections. At that so do, not doublets, but singlets, by faith, never be confounded.

We see then that it is in a man's free will to believe or not to believe, to obey or disobey the Gospel or truth preached.

**Annotations Chap. X.**

1. The justice of God. The justice of God is that which God giveth us through Christ.

2. The justice of faith. The justice which is of faith, reaches to the life to come, making man assured of the truth of such Articles as concern the same, as of Christ's Ascension to heav'n, of his Desending to Hell, of his coming down to be incarnate, and his Resurreccion and returne againe to be glorified: by which his actions we be pardoned, justified, and saved, as by the Law we could never be.
Chapter XI

To the Romans

1. The word of faith. The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded upon this, that Christ is our Saviour, and that he is risen again. Which point (as at other) must both be believed in heart, and also be confessed by mouth. For though, a man be justified inwardly when he hath the virtue of faith, hope, and charity from God; yet if occasion be given, he is also bound to confess with his mouth, and by all his external actions, without shame or fear of the world, that which he inwardly believes; or else he cannot be saved. Which is against certain old Heretics that taught, a man might say or do, what he would, for fear or danger, so that he kept his faith in heart.

15. How? (Hath they inquired?) This makes not (as Heretics pretend) against innocati of Saints: the Apostle saying nothing else, but that they can not innocate Christ as their Lord and Master, in whom they do not believe, and whom they never heard of. For he speaketh of Gentiles or Pagan, who could not innocate him, unless they did first believe in him. To the due innocation of Christ, we must know him and our duties to him. And so it is true also that we can not pray to our B. Laide nor any. Saint in heaven, til we believe and know their persons, dignities, and grace, and trust that they can help us. But if our adversaries think we can not innocate them, be cause we can not believe in them; let them understand that the Scripture saith also this, to believe in men: and it is the very Hebrew phrase, which they should not be ignorant of that a braggareth so much. Exod. 14, 14. They believed in God and in Moses, and in the Lord of Israel. And the ancient fathers did read in the Crede indifferently, I believe in the Catholic Church and all Saints, except in fine Enoch, Hieron. Contra. Lucif. Cyril. Hier. Catech. 15. The place allotted against innocatio of Saints, answered.

Preachers not lawfully called nor sent.

16. That asked not. That Christ was found of those that never asked after him. The first justification that the first grace and our first justification is without merit. That God called to salvation of more continually and carnally by his Prophets and by other his signs and wonders, upon the grace, the Jews, and they were adulterate: free will is preued, and that God would have men saved, and that they be the cause of their owne damnation themselves.

Chapter XI

Not all the Jews were reprobate, but some fell; and they by grace obtained justific, the rest (according to the Prophet) being excised. Against them note withstanding the Christian Gentiles (to whom by that occasion Christ is come) must not in fact; but rather fear every man him self to be likewise one of the rest (which is the Catholic Church). And they who then in the Gentiles are brought into the Church, then (about the end of the world) that the multitude of the Jews also come in. 35 according to the disposition of the wonderful wisdom of God.

Say then: Hath God rejected his people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. But God hath not rejected his people which he foreknew. Or know you not in Elias what the Scripture faith: how he requesteth God against Israel?
answer vnto him? I have left me sevene thousand men, that have not 
bowed their knees to Baal. \(\dagger\) So therefore at this time also, there
are remaines faucted according to the election of grace. \(\dagger\) And 6
if by grace: "not novv of vvorke. otherwise grace novv
is not grace.

\(\dagger\) Vvhat then? that vvwhich Israel sought, the same he hath 7
not obtained: but the election hath obtained: and the rest
were blinded. \(\dagger\) as it is vvritten: " God hath given them the spirit 8
of compunctiones, that they may not see: and cares, that they may not heare: vn-
til this present day. \(\dagger\) And David faith: Be their table made for a fiare 9
and for a trappe and for a scandal and for a retribution vnto them. \(\dagger\) Be their eyes
darkened, that they may not see: and their backs make thou alwayes crooked.

\(\dagger\) I say then, have they so stumbled, \(\dagger\) that they should fall 11
God forbid, but by their offence, saluation is to the Gentils,
that they may emulatethem. \(\dagger\) And if the offence of them12
be the riches of the vworld, and the diminution of them: the
riches of the Gentils: hovv much more the fulnesse of them?

\(\dagger\) For to you Gentils I say, as long verely as I am the13
Apostle of the Gentils, I vvil honour my ministerie, \(\dagger\) if by14
any meanes I may prouoke my flesh to emulation, and may
fauc some of them. \(\dagger\) For if the losse of them be the reconf15
ciliation of the vworld: wwhat shal the receuing be, but life
from the dead: \(\dagger\) And if the first fruite be holy, the maide also: 16
and if the roote be holy, the boughes also. \(\dagger\) And if some17
of the boughes be broken, and thou vvhence thou vvaft a
vvilde olieue, art graffed in them, and art made partaker of the
roote and of the fatnesse of the olieue, \(\dagger\) glorie not against the 18
boughes. And if thou glorie: not thou bearest the roote, but
the roote thee. \(\dagger\) Thou saiest then: The boughes vvere 19
broken, that I might be graffed in. \(\dagger\) Vvel: "because of 20
incrédulicie they vvere broken, but thou by faith doest stand:
be not to highly vwise, but \(\dagger\) feare. \(\dagger\) For if God hath not 21
spared the natural boughes: left perhaps he vvil not spare thee
neither. \(\dagger\) See then the goodnes and the seueritie of God: vp\(\dagger\) 22
them surely that are fallen, the seueritie: but ypon the
goodnes of God, if thou abide in his goodnesse, otherwisse
thou also shalt be cut off. \(\dagger\) But they also, if they do not 23
abide in incrédulicie, shalt be graffed in. for God is able to
graffe them in againe. \(\dagger\) For if thou vvaft cut out of the 24
natural vvild olieue, and contrarie to nature vvaft graffed into
the good olieue: hovv much more they that are according to

nature,
nature, shall be grafted into their owne olive? † For I will not have you ignorant, brethren, of this mystery (that you be not wise in your Eylül) that blindness in part hath chaunced in Israel, until the fulnes of the Gentiles might enter: † and so all Israel might be saved, as it is written: There shall come out of Sion he that shall deliver, and shall turn away impieity from Jacob. † And this is to them the testament from me: when I shall have taken away their sins. † According to the Gospel in seed e enemies for you: but according to the election, most dear for the fathers. † for without repentance are the gifts and the vocation of God. † for as you also sometime did not believe God, but now have obtained mercy because of their incredulitie: † so these also now have not beleueed, for your mercie, that they also may obteine mercie. † For God hath concluded all into incredulitie, that he may have mercy on all. 

† 0 depth of the riches of the wisedom and of the knowledge of God: how incomprehensible are his judgements, and his vnaies unsearchable? † for whoso hath knowen the minde of our Lord? or whoso hath been his counsellor? † Or who hath first given to him, and retribution shall be made him? † For of him, and by him, and in him are all things: to him be glory for ever. Amen. †

ANNOTATIONS

CHAP. XI.

4. Saven thousand: The Heretikes allege this place and example very impertinently to prove that the Church may be wholly secrete, hid, or unknovven: for though the faithful were forced to keepe close in that persection of Ahab and Israel, which was onely in the kingdom of the ten tribes, that is, of Israel: yet at the very same time, in Hierusalem and all the kingdom of Juda, the external worship and profession of faith was open to all the world, and well knowen to Elias & the fauful, &c. so many, that the very souliers only were numbered aboue ten hundred thousand besides that there is a great difference betweene the Christian Church and the Jews, ours refaying upon better promises then theirs. And we vil not put the Protestants to prove that there were 7000 of their sect, when their new Elias Luther began: but let them prove that there were few, or any one, either then or in all ages before him, that was in al potencies of his beleefe. Heretikes there were before him, as Jounian, Vigilantius, Heliodorus, Vใกล出し &c. and with him, Zwinglius, Calvin. &c. Whoso beleueed as he did in some things, but not in all.

5. Not now of works. If salvation be attributed to good worke done of nature without faith & Gods helpes, he (ame) can not of grace. for such workees exclude grace, favour, and mercie: and challenge onely of destre, and not of gift. † her fore take heed here of the Heretikes exposition, that vntruly exclude Christian mens workees from necessitie or mercie of salvation, which are done with and by Gods grace, and therefore euillitie consent with the same, and be ioyned with Gods grace as causes of our salvation. Our Adversaries are like it, Fotecaries, euer taking quid pro quo, either of ignorigance, or of intent to deceaue the simple.
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THE EPISTLE OF S. PAUL

CHA. XII.

It doth not signify his working or action, but his permission. 

A paraphrasical explication of the text, concerning the Jewes and Gentiles, their standing, falling, rising again, &c.

8. God hath given.] He comfortably the pride of the Gentiles, vaunting them selves of their receiving, and of the Levites rejection, namely in that they thought the Levites to be for saken for no other cause, but that they might come into their rooms ; declaring that the direct and proper cause of their forsaking was their incredulity, exhorting the Gentiles to beware of the same, because they may fall as well as the other, and that God is as like to execute justice against them as against the Levites, as he hath done in many nations falling to heretofee.

20. In respect, or, as concerning beleefe in Christ and receiving the Gospel, they are Gods enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his special election of that nation, and the promises made to the Patriarches, the Levites are deere to him still, for God never proniseth but he performeth, nor repenteth him self of the privileges given to that nation.

17. For the Gentiles which before beleued not, found mercie and came to faith, when the Levites did fall: so the Levites not now beleuing, when al the Gentiles have obtained mercie, that in the end of this world by Gods disposition obtain grace and pardon as the Gentiles have done.

23. That so God taking all Nations and all men in sinne (which they fell into, not by his drift or causing, but of their owne free will) may of his merite call and convert whom and in what order he will: and the parties have no cause to bragge of their seruings: but both countries and particular men may referre their eternal election and their fall calling and conversion to Christ, and to his mercie only: no worke where in the beginning their incredulity, deferrings any such thing, though their workes afterward proceeding of faith and grace doe merite heauen.

11. O depth!] The Apostille concludes that no man ought to search further into Gods secret and unsearchable counsels of the vocation of the Gentiles and rejecting the Levites, otherwise then this, that all which are rejected, for their sinnes be inflitly rejected: and all that be saued, by Gods great mercie and Christes grace be saued. And whosoever fecketh among the people to spread contagion of curiosity by seeking further after things past mans & Angells reach, they ouerreach & ouerthrow them selves. I say such be falsely, belieue, obey the Church, feare God and keepe his commandements: that is thy part and every mans els. Thou must not examine whatsoever thou be predestinate or probrated, nor seek to know the vvaries of Gods secret judgement toward thy self or other men. It is the common enemy of our soules, that in this unhappie time hath opened blasphemous tongues, and directed the proud pennes of Calvin, Beza, Vrcone, and such reprobrates, to the discoursing of such particulars, to the perdiction of many a simple man, and specially of yong Scholiers in Vnurseties, which with leafe sticke may learne to be proued and curios, then to be humble, wise, and obedient.
more wife then behooved to be wife, but to be wife unto sobriety, * to every one as God hath deuised the measure of faith. † For as in one body we have many members, but all the members have not one action: † so we being many, are one body in Christ, &c. the one an others members. † And having gifts, according to the grace that is giuen vs, differeth, either prophecies, according to the rule of faith, † or ministeries in ministry, or he that teacheth in doctrine, † he that exhorteth in exhorting, he that giueth in simplitie, he that ruleth in carefullnes, he that heueth mercie in cheerefullnes.

† Love without simulation. Hating evil, cleasing to good.
† Loving the charitie of the brotherhood one toward another.
† With honour preuenting one another. † In carefullnes not slothfulnes. In spirit fervent. Searching our Lord. † Reioycing in hope. Patient in tribulation. Instant in prayer. † Communicating to the necessites of the saintes. Pursuing hospitoliter.

† Bless them that persecute you: bless, and curse not. † To reioyce with them that reioyce, to vveep with them that vvepe. † Being of one minde one toward another. Not minding high things, but consisting to the humble. † Be not vvepe in your owne conceit. † To no man rendering evil for evil. Prouiding good things not only before God, but also before men. † If it may be, as much as is in you, hauing peace with al men. † Not reuenging your selfes my deere, but giving place vnto vvrath, for it is written: Revenge to me: I will reuenge, saith our Lord. † but if thine enimie hungry, give him meat: if he thirsty, give him drink; for this is the commaundement of Christ, and of the law.

Les of fire upon his head. † Be not overcome of evil, but overcome in good the evil. †

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**Annotations Chap. XII.**

1. A living hope. † Left men should thinke by the former discourse of Gods eternal predestination, that no reward were to be had of good life and worke, the Apostle now earnestly recommendeth to them holinesse of life.

2. A living hope. † Man maketh his body a sacrifice to God by giving it to suffer for him, by chastising it with stitting, wretching, and suchlike, and by occupying it in works of charitie and vniue to God's honour. Whereby appeareth how acceptable these worke are to God and grateful in his light, being compared to a sacrifice, which is an high fente done to him.

6. According to the rule of faith. † By this, and many places of holy Writ, we may gather, that the Apostles by the holy Ghost, before they were fundered in divers Nations, did decree among them certaine Rule and forme of faith and doctrine, containing not only the Articles of the Crede, but other principles, groundes, and the whole platforme of all the Christian religion. Which Rule was before any of the bookes of the new Testament were written, &c.

Fff ii

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The Epistle vs the day after the Epiphania.

† Prophecies is interpretative 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.

† Augustine speketh li. s. Dott. Chr. a. 23. and li. s. c. 10. and in effect he saith the same li. 12. Confess. c. 18. unto c. 31.

† Cutting is a vice, wherein the common people is much giuen to, who often curie the one whom they can not otherwise giue to.

† The body chastised by penancie is a grateful sacrifice.

The Apostolical rule or analogy of faith.
before the faith was preached among the Gentiles: by which not only every other inferior teachers doctrine was tried, but at the Apostles, and Evangelists preaching, writing, interpreting (which is here called prophecy) were of Gods Church approved and admitted, or disproved and rejected. This forme, by mouth and not by Scripture, every Apostle delivered to the country by them converted. For keeping of this forme, the Apostle before praised the Romans, and afterward earnestly warned them by no mans plausible speache to be drawn from the same. This he commended to Timothy, calling it his "Depeusement." For not holding this fact and sure he blameth 1. Tim. 6. the Galatians. Further also denouncing to himself or an Angel that I should write, teach, or ex: 20. pound against that which they first received, Anathema, and commanding always to beware Gal. 1. 2. of them that taught otherwise. For fear of mixing this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labour, he went to confer with Peter and the rest. For the sake of keeping of this Rule of truth, the Apostles held Councils, and their successors by their example. For the holding of this Rule, and by the measure thereof, were at the holy Scriptures written, for and by the same, all the glorious doctors have made their sermons, commentaries, and interpretations of Gods word: al writings and translations otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

And this is the sure Anagogic and measure of faith, set downe and commanded to us every where for the Apostles tradition: and not the phantastical rule of square that every sect and after pretending to gather out of the Scriptures falsely understood and wrested to his purpose, by which they judge of doctor, Scripture, Church, and al. Arius had by that means a rule of his owne, Luther had his false weights, and Calvin his owne also. According to which featural measure of every sect, they have their expositions of Gods word: and in England (as in other infected Countries) they kept of late an apt imititation of this prophecy, which S. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by every mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore all this new phantastical Prophecy & al other preaching in Caluins school, is chiefly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yield obedience and all other duties unto Potestats: 9 to love their neighbour which is the fulfilling of the Law: 11 and specially to consider, that now being the time of grace, wee must doe nothing that may not beforme day light.

The Epistle was written the 4th Sunday after the Epiphane.
no man any thing: but, that you loue one another. For he that
loueth his neighbour, hath fulfilled the law. ¶ For, Thou
shalt not kill, Thou shalt not steale, Thou shalt not bear false
verites, Thou shalt not covet, and if there be any other
commandement: it is comprised in this, Thou shalt
loue thy neighbour as thy self. ¶ The loue of thy neighbour,
vorke not evil. Loue therefore is the fulnesse of the law. ¶
¶ And that knowing the season, that it is now the houre
for vs to rise from sleepe. For now our saluation is nearer
then when we beleued. ¶ The night is passed, and the day
is at hand. Let vs therefore cast of the worke of darkness,
and doe on the armour of light. ¶ As in the day let us walke
honestly: not in banketings and drunkenesses, not in cham-
berings and impudicities, not in contention and emulation:
¶ but doe ye on our Lord Iesu Christ, and make not
provison for the fleish in concupiscences.

ANNOTATIONS

CHA. XIII.

1. Every soule be subjuct. ] Because the Apostles preached libertie by Christ from the yoke
of the law and servitude of sinne, and gave al the faithful both example and command
ment to obey God more then men, and wher haluer charged them expressly to be obedient
and subject to their Prelates as to them which had cure of their soules and were by the
Holy Ghost placed over the Church of God: there were many in those daies newly con
verted, that thought them selves free from al temporal Potestats, carnal Lords, and hu
mane creatures or powers: whereupon the bondman tooke him selfe to be loose from his
servitude, the subject from his soueraine, were he Emperour, King, Duke, or what other
secular Magistrate so ever, specially the Princes of those daies being Heathens and per
secutors of the Apostles, and of Christes religion. for which cause and for that the Ap
ostles were stoutly charged of their Adversaries, that they withdraue men from order
and obedience to Civil Princes and Officers: S. Paul here (as S. Peter doth IE. Chap. 2)
chereth himself, and expressly chargeth every man to be subject to his temporal Prince
and Superiour: Not every man to al that be in Office or Superiority, but every one to him
whom God hath put in authoritie over 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 were
Pagans, whom the Apostle could not will men to obey in matters of faith) but to them in
such things only, as concern the publicke peace & Policie, and what other causes so ever
consist with Gods holy will and ordinance. for against God no power may be obeyed.

2. That subiect. ] Whosoever refuseth or obediat not his lawfull Superior in those
cases wherein he is subject unto him, will hasteth Gods appointment, & inneth deadly,
and is worthy to be punished both in this world by his Superior, and by God in the
next life. for in temporal government and causes, the Christians were bound in con
science to obey their Heathen Emperours: though on the other side, they were bound under
the paine of damnation to obey their Apostles and Prelates, and not to obey their kings or
Emperours.
Emperours, in matters of religion. Whereby it is cleer that when we be commanded to obey our Superiors, it is mean and sicke and onely in such things as they may lawfully command, and in respect of such matters wnder them we be our Superiors.

*Breath not the word.* That the Apostle meane this specially of temporal powers, we may see by the sword, tribute, & external compulsion, which he here attributed to them. And the Christian men then had no doubt whether they should obey their Spiritual powers, but now the douse is clean contrary, for all is given to the secular power, and nothing to the spiritual, which expressly is ordained by Christ and the Holy Ghost: and at the faithful are commanded to be subject thereunto, as to Christ and owne sword and will. There were 12 enetikes called 82ardi, that took away at rule and Superintendence of the Wields we would obey our Prince nor Prelate, if we were once in deadly stime. The Protestantw of our time (as we may see in all Countries where the secular sword is drawn against their selves) care neither for the one nor for the other, through they extol the secular when it maketh for them. The Catholikes only most humbly obey both, even according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in which order both these states have blessedly flourished in all Christian countries ever since Christs time, and it is the very vvay to preserve both, as one day at the world shall confesse with vs.

4. *You give tributes.* Though every man ought to be ready to ferue his temporal Prince with his goods, by tribute or vs other lawfull taxes and subsidies for ever: yet they may exemp by privileges wh hem they thine good. As in all Countries Christian: Priests for the honour of Christ, whose Ministers they be, haue by the graunts and uncertaine charters of kings been exempt and exempted. notwithstanding they were never vready to ferue voluntarily their soueraine, in all common causes, with whatsoeuer they had. See in Mat. 17, 16.

12. *Not in sackcloth.* This was the very place which S. Augustine, that glorious Doctor, was by a voice from heaven directed unto, at his first miraculous and happy conversion, not only to the Catholic faith, but also to perpetual continence, by this voice coming from heaven, *Tolle, leges: Tolle, leges*. Take vp and read, take vp and read: as himselfe telles. St. Confess. v. 12.

Chap. XI. III.

Like a moderator and peacemaker between the sorts Christians (who were the Gentiles) and the infirm (who were the Christian leavens), having yet a simple to come from keeping the ceremonial meals and days of Moses Law), he exhorteth the leavens not to condemn the Gentils using his liberris, and the Gentiles againe, not to condemn the observance of the law, but rather to abstain from using his liberris, them offending the Lord, by an occasion unto him of appraising.

And him that is vveake in faith, take vn- to you: not in disputations of cogitation.

† For one beleueth that he may eate al 2 things: but he that is vveake, let him eate herbies. † Let not him that eath, despise him that eath not: and he that eath not: let him not judge him that eath. For God hath taken him to him. † Vwho art thou that judgest an other mans leuan? To his owne Lord he standeth or falleth, and he shal stand for God is able to make him stand. † For one judgeth betwene day and day: and an other judgeth every day. Let every one abound in his owne sense. † Hethat respecteth the day, respecteth to our 6 Lord.
Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. * For none of us lieth to himself; & no man dieth to him self. * For whether we live, we live to our Lord; or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lords. * For to this end Christ died and rose again: that he may have dominion both of the dead and of the living.

10 * But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For * we shall all stand before the judgement seat of Christ. * For it is written, Line 1, faith our Lord, that every knee shall bow to me, and every tongue shall confess to God. * Therefore every one of us for himself shall render account to God. * Let us therefore no more judge one another, but this judge ye rather, that you put not a stumbling block or a scandal to your brother. * I know and am persuaded in our Lord Jesus Christ, that nothing is * common of itself, but to him that supplieth, any thing to be common, to him it is common. * For if because of meat thy brother be grieved: no no, thou wast not not according to charity. * Do not with thy meat destroy him for whom Christ died. * Let not then our good be blasphemed. * For the kingdom of God is not meat and drink: but justice, and peace, and joy in the holy Ghost. * For he that in this serveth Christ, pleaseth God, and is acceptable to men. * Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep. * Destroy not the works of God for meat. * All things in deede are clean; but it is ill for the man that eateth by giving offence.

16 * It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened. * Haft thou faith? * haue it vwith thy self before God. Blessed is he that judgeth not him self in that which he approseth. * But he that discerneth, if he eat, is damned: because not of faith, for * al that is not of faith, is sinne.

**Common, that is, unclean. See Annote. Marc. 7, 2.**

Though the vwork to be borne be borne, yet he vtereth his minde plainly, that in deede al themates forbidden and unclean in the Law, are now through Christ cleane and lawful for every man to vse.
The Epistle of S. Paul

To the Romans

Chapter XIII

418

The apostles, meaning about eating or not eating certain meats.

The Heretics fondly abuse this place against the fables of the Church.

The Heretics see not the differences of things.

Distinction of daies.

Not eating, but disobedience damnable.

To doe against the things which in his owne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his owne pretended knowledge.

What actions of infidels are finne, and what are not.

Chap. 310. 

§ 19. Every one in his owne sense. The apostles doth not give freedom, as the Churches enemies would have it, that every man may doe or thinke what he list, but in this matter of Judicial observation of daies and daies, & that for a time onely, till the Christian religion should be perfectly established, he would have no restraint made, but that every one should be borne withal in his owne sense: yet so, that they should not condemne one another, nor make necessitie of seuation in the observation of the religious rites of daies, &c.

§ 20. Not to eat, nor drink. The substance of religion or the kingdom of God standeth not in meats or drinke, and therefore the better might they be indifference and toleration in that point for a time, for peace sake and to avoid scandal. but if the precept of Moses Law had bound still as before, then not for the meats false, but for the disobedience it had been damnable to have eaten the unclean meats.

§ 21. Doth he teach? If the seue haue a conscience, and should be driven to eleat our conscience, is finne.

§ 22. All things not of faith. The proper sense of this speech is, that every thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circunstance of the letter, faith, must here be taken. though S. Auguine sometime applie this alfo to prove that all the actions of infidels (meaning those workes which directly proceede of their lacke of faith) be finnes. But in any wise take heed of the heretikes, commentarie, who hereby would prove that the infidels, in honouring his parents, fighting for his country, tilling his ground, & in all other workes, and no marvel that they should oth of infidels, who maintaine that Christian men alfo offend deadly in every good deed.
ND vve that are the sfterger, must sustaine
the infrunities of the sveake, & not plea
eur our sles. † Let every one of you plea
se his neighbour snto good, to edification.
† For, Chrifi did not please him self, but as
it is vwritten, The reproches of them that reproch
theselven upon me. † For what things foener have been vwritten,
to our learning they are vwritten: that by the patience and
conflation of the Scriptures, vve may have hope. † And
the God of patience and of comfort give you to be of one
minde one tward an other according to I e s v s Chrif:
† that of one minde, vwith one mouth you may glorifie
God and the Father of our Lord I e s v s Chrif. † For the
vvhich cause receive one an other: as Chrifi also hath recei-
ued you vnto the honour of God. † For I fay Chrifi I e s v s
have been minister of the circumcision for the veritie of
God to confirme the promises of the fathers. † But the
Gentils to honour God for his meric as it is vwritten: Therefore
vvil I confiffe to thee in the Gentils 6 Lord, and vvil sing to thy name. † And
againe he faith, Rejoyce ye Gétils vwith his people. † And againe, Praife
alye Gentils our Lord: and magnifie him al ye peoples. † And againe Efaie
faith, There shal be the voice of Reffe: and he that shal rise vp to rule the Gentils,
in him the Gentils shal hope. † And the God of hope replenifh you
vwith al joy and peace in beleeuing: that you may abound in hope,
and in the vertue of the holy Ghoft. †
† And I my self also, my brethren, am assured of you,
that you also are fult of loue, replenifhed vwith al knowledge,
so that you are able to admonifh one an other. † But I haue
vwritten to you (brethren) more boldly in part, as it were put-
ing you in remembrance: for the grace vwhich is given me
of God, † to be the minister of Chrifi I e s v s in the Gétils:
sanctifying the Gospel of God, that the oblation of the
Gentils may be made acceptable and sanctified in the holy
G g g i j Ghoft
Ghost. ¶ I haue therefore glorie in Christ Jesus towards God. ¶ For I desire not that any of those things which Christ wrought not by me for the obedience of the Gentiles, by word and deeds, ¶ in the virtue of signes and vvders, ¶ in the virtue of the holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Gospel of Christ. ¶ And I haue so preched this Gospel, not vwhere Christ was named, lef I shoulde build vpon an other man's foundation: ¶ but as it is written, They to whom it hath not been preached of him, shall see: and they that haue not heard, shal understand.

¶ For the vvhich cause also I vvas binded very much from coming vnto you. ¶ But now having no longer place in these countries, and haung a desire to come vnto you these many yeres now passed: ¶ when I shal begin to take my journey 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 enjoyed you. ¶ Now therefore I vvil goe vnto Hierusalem to minister vnto the sd. saints. ¶ For Macedonia and Achaia have liked vvel to make some contribution vpon the poore saints that are in Hierusalem. ¶ For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spiritual things: they ought also in carna things to minister vnto them. ¶ This therefore when I shal haue accomplisshed, and signed them this fruite, I vvil goe by you into Spaine.

¶ And I knovv that comming to you, I shal come in a boundance of the blessing of Christ. ¶ I beseeche you therefore brethren by our Lord Jesus Christ, and by the charitie of the holy Ghost, that you helpe me in your prayers for me to God, ¶ that I may be deliuered from the infidels that are in Ievvrie, and the oblation of my seruice may become acceptable in Hierusalem to the saints, ¶ that I may come to you in joy by the vvil of God, that I may be refreshed vwith you. ¶ And the God of peace be vwith you all. Amen.

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**CHAP. XVI.**

He commandeth the bearer Phobi to the Romaners, ¶ and himself to many there by name. ¶ He declareth the doctrine which the Romaners had learned, to be the stumbling stone to know v Seducers. ¶ He doth vnto them the commendations of all the Churches and of certaine persons by name: ¶ and concludes.
ND I commend to you Phæbe our sister, whom is in the ministerie of the Church that is in Cenchris: that you receive her in our Lord as it is vvorthisie for fainctes: and that you assist her in whatsoever busines he shall neede you.

for she also hath assisted many and myself.

1. Salute Prisca and Aquila my helpers in Christ I s s vs,

4. († vvho for my life haue laid downe their neckes: to vvho not I only give thanks, but also at the Churches of the Gentiles) † and their domestic Church. Salute Epanetus my beloved: who is the first fruite of Asia in Christ. † Salute Marie vvho hath laboured much about vs. † Salute Andronicus and Iulia my cosins and fellowc captiues: who are noble among the Apostles, vvho also before me vvere in Christ. † Salute Ampliatus my belovd in our Lord.

9. † Salute Urihanus our helper in Christ I s s vs, and Stachys my belovd. † Salute Apelles approved in Christ. Salute them that are of Aristobolus house. † Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. † Salute Tryphæna and Tryphosa: vwho labour in our Lord. Salute Peris the belovd, vwho hath much laboured in our Lord. † Salute Rufus the elct in our Lord and his mother and mine. † Salute Asynctitus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are vvvth them. † Salute Philologus and Iulia, Nereus, and his sister and Olympias: and al the fainctes that are vvth them.

16. † Salute one an other in a holy kisse. Al the churches of Christ salute you.

17. † And I desire you brethren, to make them that make dissensions and scandals contrarie to the doctrine vwhich you have learned, and avoid them. † For such do not serve Christ our Lord, but their owne belly: and by fvrete speaches and benedictions seduce the hartes of innocents.

19. † For your obedience is publisht into every place. I rejoynce therefor in you. But I would have you to be vwise in good, and simple in euil. † And the God of peace crush Satan under your feete quickly. The grace of our Lord I s s vs Christ be vvvth you.

21. † Timothee my coaditor saluteth you, and Lucius, and Iason, and Sisipater, my kinsmen. † I Tertius salute you, that vvrote the epistle, in our Lord. † Catus mine host, and G gg iij the
the whole Churches, saluteth you. Erastus the Cofetter of the
city saluteth you, and Quartus, a brother.† The grace of our 24
Lord Jesus Christ be vwith you, Amen.
† And to him that is able to confirme you according to 25
my Gospel and preaching of Jesus Christ, according to the
reuelation of the mysterie from eternal times kept secrete,
† which now is opened by the Scriptures of the prophets 26
according to the precept of the eternal God, to the obedie
of faith knovven in all Gentiles, † to God the only vwife 27
through Jesus Christ, ’to vwhom’ be honour & glorie for
euer and ever. Amen.

ANNOTATIONS
CHA. XVI.

16. Salutation one other.] Newer Sedamistryes made more foule or hard Christ to prove or defend
falsehood, then the Protocists but in two points about S. Peter specially, they pali: even them
seulies in impiendence. The fisst is, that they hold he was not preferred before the other Apostles,
which is against all Scriptures most evidently. The second is, that he was seuer at Rome, which is
against all the Ecclesiastical histories, at the Fathers Greeke and Latin, against the very sense and
sight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater evidence
certes there is thereof and more weightie testimonie, then of Romulus, Numas, Cezars, or Ciceros
being there: yet were he a very brutish man that would deny this to the diuerse of so many
writers and the whole vworld. Much more monstruous it is, to hear any deny the other.
Theodore being faith he was there, writing upon this chapter. Proper also commen de inegra in principio.
S. Leo de natali Patr. S. Auguillino to. e. e. cont. op. fund. Orolius liii. e. e. S. Chryssolome
in ps. xxv. S. Epiphanius ha. 37. Prudentius in hymno 2. S. Lawrence in hymno 12. Sopatros ii. 2. contra
Domestico. S. Ambroino li. 5. ep. de basilica tradendu. S. Hierome in Catalogo. Laconius li. e. 27, 31,
de vera sapientia. Euehius hist. Eul. ii. 3. e. 15. S. Athanasius descriptio. S. Cyprian. ep. 53. n. 4,
Tertriant de praefationibus n. 16. and li. 20. contra Marcionem n. 2. Origum in Genes. apud
Euseb. liii. e. e. Hierocles li. e. e. de eccl. Hierolym, Causus et Papias the
Apostles ovvne (cholers, and Diony the B. of Corinthus, allaged by Euehius li. 2. e. 18 & 28.
Ignatius ep. ad Romanos. The holy Council of Chaledon, and many other affirme it, yet Peter Chaled.
himself according to the judgment of the ancient Fathers confeseth he was at Rome, calling it
See the Annotations in Pet. e.

s. 18.

17. The Protecists This is truth or here their argument, neither have they a better in any place, to 27.
H.S. Peter great argument, that Peter was not seuer at Rome, S. Paul would have falsified him, as he did others here in the end of his letter
to the Romans. Is not this a high point to disproovse antiquitie by? Any man of discretion may
straight see, that S. Peter might be knovven vno. S. Paul to be out of the City, either for persecution
or bullies, when this epistle was written, for he went often out as S. Epiphanus declarat, &
so the omitting to name him, can prove no more, but that he was not in Rome, but it prove
not to much neither, because the Apostle might for respect of his dignite and other the Chur,
choes, write vno him special letters, and so had no cauie to name him in his common
Epistle. Or how know they that this Epistle was not fearinclof to S. Peter, to be delivered by
his means to the whole Church of the Romans in some of their affemblies? It is very like it was
recommended to some one principal man or other that is not here named: and twenty cauies
there may be unknovven to vs, why he fauluted him not: but no cauie why our Adversaries,
upon such frivolous reasones should reproove an approved truth. For even as we might they say that S.
John was neuer at Ephesius, because S. Paul in this Epistle to the Ephesians doth not name him,
And plainl is it, that in the Roman state and faith of Peter, which they (as all Heretikes before
them)
Cha. XVI. To the Romances.

The Heretics' hatred of the Romans was seen in the words of S. Augustines: 'Why call you the Apostolic Church, the Church of pestilence? What has the Church of Rome done against you, in which S. Peter did sit, and from which you have separated your selves?'

Holy Kiffe. Herefore, and by the common voice of the first Christians, who had special regard to unity and peace among themselves, and for signe and protestation thereof, killed one another. In regard of unity and peace among themselves, and for signe and protestation thereof, killed one another. Came our holy ceremonial of giving the Pax, or killing one another in the Sacrifice of the blessed Mass.

To mark them. He carefully warned them to take heed of sedidious soffers of sedes against sedes and dissension in religion, and this ever to be their mark, if they should teach or move them to any thing which was not agreeable to that which they had learned at their consecration: not to examine one bidding them to examine the case by the Scriptures, but by their first forms of faith and religion.

But their owne bodies. Howsoever Heretics pretend in words and external show of Heretics, giving their Shepes cote, in deed they seek but after their owne profit and pleasure. Sc by the Apostles to voluptrious owne testimonie we be warranted to judge of them as of men that in deed have no religion, nor conscience.

Your obedience. Against Heretics and their illusions, there is no better way than in simplicity to cleave unto that which hath bene taught before: for the which the Roman obedience is much commended. See Anno. Upon the first chap. surf. 8.
THE ARGUMENT OF THE
FIRST EPISTLE TO THE
CORINTHIANS.

O V V. S. Paul planted the Church at Corinth, continuing there
a yere and an halfe together, we reade Act. 18. After this,
when he was at Ephesus Act. 19, about the end of the three
yeres that he abode there, he wrote this first Epistle to the Cor-
inthians. For even as S. Luke there writeth, when these
things were ended, Paul purposed in the Spirit, when
he had gone ouer Macedonia and Achaia, to goe to Hierusalem; so like-
wise doth S. Paul himselfe writeth here: I vvil come to you in Achaia, when
I shal have gone ouer Macedonia, for I vvil go ouer Macedonia, but I
vvil tarry at Ephesus vntil Pentecost,

The matter that he writeth of, is not one, as in the Epistle to the Romans, but
divers partly such faults of theirs, as were signified unto him by them that
were of Chloe Cor. 1, 11. partly such questions as them selves wrote to
him of. And concerning the things that you wrote to me. Cor. 7, 1. for so
we may (as it seemeth) divide the Epistle into these two partes. Or, to put all to-
gether, he writeth of eight things: 1 Of certaine Schismes beginning among them, by
occasion of certaine preachers, whom in the Second Epistle he toucheth more pla-
nely as being False Apostles. chap. 1. 2. Of an incestuous fornicator, and some
that went to lawe before infidel judges, chap. 5. 6. 3 Of Matrimonie and Conti-
nencon. chap. 7. 4 Of meats sacrificed to Idolts, chap. 8. 9. 10. 5 Of his Tradi-
tions. chap. 11. 6 Of the Giftes 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 Serves at Hierusalem. chap. 16.
THE FIRST EPISTLE
OF PAUL TO THE
CORINTHIANS.

CHAP. I.

After salutation, having acknowledged the grace of their Church, so by dehorting them from their Schismatical boasting against one another in their baptizers (telling them that they must boast only in Christ for their Baptism) and in their preachers, who had the wisdom of words; telling them that it is the preaching of the Cross, whereby God saith the world, and vouchsaith only Christians should boast: so they God of purpose chose the contemptible, that so him self might haste the glory.

The first part, of Schisms that were about their baptizers & preachers.

A V L, called to be an Apostle of Jesus Christ, by the will of God, and Sosthenes a brother, to the Church of God that is at Corinth, to the sainted in Christ Jesus, called to be sainted, vvhich all that inochate the name of our Lord Jesus Christ in every place of theirs and ours. Grace to you and peace from God our father and our Lord Jesus Christ.

† I give thanks to my God alwayes for you for the grace of God that is given you in Christ Jesus, that in all things you be made rich in him, in al viterance, and in all knowledge, (as the testimonie of Christ is confirmed in you,) that nothin is wanting to you in any grace, expecting the reuelation of our Lord Jesus Christ, who also confirmes you vnto the end without crime, in the day of the comning of our Lord Jesus Christ. God is faithful; by whom you are called into the societie of his sonne Jesus Christ our Lord.

† And I beseeche you brethren by the name of our Lord Jesus Christ, that you alway one thing, and that there be no schisms among you: but that you be perfect in one sense, &
in one knowledge. † For it is signified unto me (my breth-11
thren) of you, by them that are of Chloë, that there be con-
tentions among you. † And I mean this, for that every one 12
of you thinketh. †† I certes am Paulus, & I Apollos, but I Cephas,
and I Christ. † Is Christ divided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thanks, that I baptized none of you, but ∗ Crispus and
Caius: † left any man say that in my name you were baptiz-
zed. † And I baptized also the house of Stéphanas. But I know 16
not if I have baptized any other.

† For Christ sent me not to baptize, but to euangelize: 17
not in vvisedom of speache, that the cross of Christ be not
made void. † For the vworld of the cross, to them in deed 18
that perisheth, is foli shnes: but to them that are saved, that is, to
vs, it is the power of God. † For it is vwritten, I vvild destroy the 19
vvisedom of the vwise: and the prudence of the prudent I vvill rei tte, † 20
the vwise? Wher is 20
vhere is the Scribe? vvhence is the disputers of this world? Hath
not God made the vvisedom of this vworld folly? † For 21
because in the vvisedom of God the vworld did not by vvis-
dom knowv God: it pleased God by the foli shnes of the
preaching to saue them that beleue. † For both the Ieuees 22
ake signs, and the Greekees seeke vvisedom: † but vve 23
preach Christ crucified, to the Ieuees certes a scandal, and to
the Gentiles, foli shnes: † but to the called Ieuees & Greekees, 24
Christ the power of God and the vvisedom of God. † For 25
that vvhich is the foli sh of God, is visser then men: and
that vvhich is the insuirce of God, is stronger then men. † For 26
see your vocation brethren, that not many visse according
to the fleshe, not many mightie, not many noble: † but the foli-
si sh things of the vworld hath God chosev, that he may con-
found the visse: and the vveake things of the vworld hath
God chosev, that he may confound the strong: † and the 28
base things of the vworld and the contemptible hath God
chosev, and those things vvhich are not, that he might de-
stroy those things vvhich are: † that no fleshe may glorie in 29
his sight. † And of him you are in Christ I’s vve, vvhoo is 30
made vnoe vs vvisedom from God, & iustice, & sanctificatio
and redemption: † that as it is vwritten, He that doth glorie, 31
may glorie in our Lord. ♦

ANNOT.
ANOTATIONS

CHAP. I.

1. In all knowledge.] Observe that the Apostles never wrote their letters but to such as were conversed to Christ's faith before. For men cannot lightly learn 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 every Article, as briefly and briefly by letters they could not do. Neither doth now any man learn his faith first, but by hearing of his parents and Maistres, for if we should when we come twenty years of discretion, he let to take our faith out of the Scriptures, there would be amazed work and many taizes among vs.

20. Wherefore.] The means not, as our Adversaries capitiously take it, that we have no justice, experience, nor sanctity of our owne, other then Christ's imputed to vs: but the sense is, that he is made the author, giver, and meritorious cause of all these virtues in vs. for so the Apostle interpreteth him himselfe plainly in the 6 Chapter following, when he writeth thus, You be washed, you be justified, you be sanctified in the name of our Lord Iesus Christ, and in the Spirit of our God.

CHAP. II.

That his owne preaching among them, was in humble manner in the sight of man.

1. Wherefore it is most profound vsedom (as they should and could perceive, if they were not carnal,) which is taught in the Church of Christ.

2. And when I came to you, I came not in ostentation of speche or of vsedom, preaching to you the testimonie of Christ. 

3. For I judged not my self to know any thing among you but Iesus Christ, and him crucified.

4. And with you in infirmity, and fear and much trembling: and my speache and my preaching was not in the persuasive worde of humane vsedom, but in the fishing of spirit and power: that your faith might not be in the vsedom of men, but in the power of God.

5. But vsedom among the perfect: but the vsedom not of this vsworld, neither of the princes of this vsworld, that come to naught: but vsedome of God in a mysterie, which is hid, which God did predestinate before the worlds, unto our glory: which none of the princes of this vsworld did know: for if they had known, they would never have crucified the Lord of glory. But as it is written, That which eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man, which thing God hath prepared for them that love him. But to vs God hath revealed by his Spirit. For the

H 111 Spirit
Spirit searcheth all things, yea the profoundities of God.

† For whatsoever man knoweth the things of a man, but "the spirit of a man that is in him," so the things also that are of God no man knoweth, but the spirit of God.

† And we have received not the spirit of this world, but the spirit that is of God: "that we may know the things that of God are given to us, which also we speak not in learned words of humane wisdom, but in the doctrine of the Spirit, comparing spiritual things to spiritual.† But the sensual man perceiveth not those things that are of the spirit of God: for it is foolishness to him; and he cannot understand: because he is spiritually examined.† But the spiritual man judgeth all things: and himself is judged of no man.† For who hath known the mind of the Lord as he will instruct him? But we have the sense of Christ.

ANNOTATIONS

CHAP. II.

How Angels and Saints & mortal men know our cogitations.

11. But the spirit of man.] One man can not know any other's cogitations naturally: but God giveth to Prophets and other, even in this world oftentimes, by extraordinary grace to know men's secrets. As he did to S. Peter, to know the fraud of Ananias and Saphyr, and to Eliseus, his servant's bribery in his absence, and what was done in the king of Syria his chamber: and as he giveth to all Angels and Saints (as far as is convenient to our necessities and their heavenly glory) to understand not only our vocal praises, but our inward repentance and desires.

13. That we may know.] The Protestants that challenge a particular spirit revealing to each one his own predetermination, justification, and salvation, would draw this text to that purpose. V. which importeth nothing else (as is plain by the Apostles discourse) but that the holy God hath giveth to the Apostles, & by them to other Christians, to know God's ineffable gifts bestowed upon the believers in this time of grace: that is, Christ's Incarnation, Paschion, presence in the Sacrament, & the incomprehensible joys of heaven, which Pagans, Jews, and Heretikes desire.

14. The sensual man.] The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Jew, Pagane, and Heretike: do: and sometime both here and els where, the more spine and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affairs, and given to sensual joy and worldly lines, have no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful have. V. who tryings these high points of religion, not by reason and sense, but by grace, faith, and Spirit, being the more called spiritual. The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal cannot attain unto: that doth by the spirit of the Church, whereof he is partaker in the vitie of the same, not only see the errors of the carnal, but condemneth them, and judgeth every power refruding God's spirit and word: the carnal envy, Heathan, or Heretike, having no means nor right to judge of: he said spiritual man: for when the spirit is laid to be judged of none, the meaning is not that he should not be subject or obedient to his Pastors and Spiritual Powers and to the whole Church, especially for the trial or examination of all his life, doctrine, and faith: but that a Catholic man and namely a teacher of Catholic doctrine in the Church, should not be any whit subjected to the judgement of the Heathan or the Heretike, nor care what of ignorance or infidelity they lay against him. For such carnal men have no judgement: in such things, nor can attain to the Churches wisdom in any ceremony, mysterie, or matter which they condemn.

Therefore
CHA. III.

TO THE CORINTHIANS.

Therefore S. Irenæus excellently declaring that the Church and every spiritual child thereunto, judge and condemneth as false prophets and heresies of whatsoever kind, at length he concludes with these notable words: The spiritual shall judge also all that make schism, whether be cruel, not having the laws of God, and rejecting their errors private, more than the unitie of the Church: mangle, deni, and (as much as in them lies) kill for small causes the great and glorious body of Christ, breaking peace, and seeking bastards. He shall judge also them that be out of the truth, that is to say, out of the Church: whicch Church shall be under no mans judgment, for to the Church are all things known, in which is perfect faith of the Father, and of all the dispensation of Christ, and some knowledge of the Holy Ghost that teacheth all truth.

CHA. III.

If they will not be carnall, they must bose in God only, and not in their preachers, which are but his ministers. In and sects to look well how they preach: so because not all preaching, though it be Catholick, a mentionion: but rather it buildeth man's soul, to be purged by fire, when it is name and unfruitful (as also another like works of other Catholicks.) man is it be cruel, destroyeth the temple of God, then it worketh damnation. 10 The remedie is, to humble them selues and referre to God.

And brethren, could not speake to you as to spiritual, but as to carnall. As it were to little ones in Christ, 1 I gave you milk to drinke, not meate: for you could not as yet, but neither can you now verely, for yet you are carnall. 2 For whereas there is among you emulation and contention, are you not carnall, and vvalke according to man? 3 For vwhen one faith, I certes am Paul, & an other, I Apolllos: are you not men? Vhath is Apollo then? and vhat is Paul? 4 The ministers of him vhom you haue beleued, & to euery one as our Lord hath giuen. 5 I planted, Apollo watered: but God gave the increase. 6 Therefore neither he that planted is any thing, nor he that watereth: but he that giueth the increase, God. 7 And he that planteth and he that watereth are one. And euery one shall receive his owne reward according to his owne labour. 8 For vve are Gods coadiutors: you are Gods husbandrie, you are Gods building. 9 According to the grace that is giuen me, as a wife vworketh after haue I laid the foundation: and an other buildeth thereupon. but euery one loseth how he buildeth thereon. 10 For other foundation no man can lay, beside that which is laid: which is Christ first vs. 11 And if any man build vpon this foundation, gold, sluer, precious stones, 12 vwood, hay, stubble, the vwork of euery one shalt be manifest: for the day of our Lord will declare, because it shall be revealed in fire: and the vwork of euery one of what kind.
kyned it is, the fire shall trie. t If any mans vvrork abide, whicke he built therupon: he shal receiue reward. t If is any mans vvrork burne, he shal suffer detriment : but him self shal be saue: yet fo as by fire. t Know yow not that ye are the temple of God : and the Spirit of God dwelleth in you? t But if any violate the temple of God, God wil destoy him. For the temple of God is holy: vvrich you are. t Let no man seduce himself: if any man seeme to be vvrise among you in this world, let him become a foole that he may be vvrile. t For the vvrisedom of this vvrorld is for sippnese vvrich God. For it is written, I vvrile compasse the vvrise in thier subtelitie. t And againe, Our Lord knoweth the cogitations of the vvrise that they be 20 vaine. t Let no man therefore glorie in men. For al thinges are 21 yours: t vvrhether it be Paul, or Apollo, or Cephas, or the 22 vvrorld, or life, or death, or things present, or things to come, for al are yours: t and you are Christis, and Christis is Gods. 23

ANNOTATIONS
CHA. III.

1. Every man shal receiue according.] A most plain text for proove that men by their labours, and by the durties thereof, shal be diversely rewardet in heauen: and therefor that by this worke proceding of grace, they do deserue or merite heauen, and the more or leswere ioy in the same. For though the holy Scripture commonly vse not this word merite, yet in places innumerable of the old and new Testament, the very true sense of merite is contenied, and so often as the word, mercies, and the like are used, they are ever understood as correllaties or correspondent vno to it. For the ioy of heauen be rewration, reipayment, hire, wages for worke (as in infinite places of holy Scripture,) then the vvrorkes can be none other but the value, defert, price, vvrork, and merite of the same. And in deede this vword, reward, which in our English tongue may signifie a voluntary or bounuitive gift, doth not so vwell express the nature of the Latin vword, or the Greek, vvrich are rather the very flipend that the hired vvrorkeman or laboureman covenanteth to have of him whose vvrork he doth, and is a thing equally and iustly anvesting to the time and waight of his travaile and vvrorkes (in which sense the Scripture faith, Dignitas operarum mercede sua, the vvrorkeman is vvrorthy of his hire) rather then a free gift, though, because faithful men must acknowledge that their merites be the gifts and graces of God, they rather vse the vword reward, then hire, flippd, or reipayment, though in deede it be al one, as you may see by diuers places of holy write. 25 My mercies (reward) a vvrise me to render to every one according to his worke. And our Lord will render unto me according to my iustitie. Ps. 19. And the very vword it self merite (equivalent to the Greek) is vfed thus, Merica shall make a place to every one according to the merite of his worke. Eccle. 16, 21. And if you die your iustitie before men, you shal not have reward in heauen. Mat. 16, 21.

Vvhere you see that the reward of heauen be remuneration of iustitie. And the euasion of the Heretikes is trifulos and euidently false, as the former and like vvrorkes do cominue, for they say heauen is our Merica: or reward, not because its is due to our vvrorkes, but to the promes of God: where the vvrorkes be plaine, According to every mans worke or laboure, vpon which vvrorkes, and for which vvrorkes conditionally the promes of heauen was made.

12. Upon this foundation.] The foundation is Christis, and faith in him vvrorking by charitie. The upper building may be either pure and perfect matter of gold, silver, and precious stone, vvrich (according to the most authentical and probable expostition) be good vvrorkes of charitie and al Christian iustitie done by Gods grace: or els, vwood, hay, flippd, vvrich signifie the manifold acts of mens iunitie and his venial sinnes. Vvhere more or leswere mixed and meddeled with the better matter aforesaid, require more or leswere purifitie or puration at the day of our death. At which day
day, if by penance or other means in the Church the said venial sin be not before hand cleansed, there shall need be no purging at all, but they shall straight receive the reward due to them.

12. Shall be manifest, whether our life and works be pure and need no cleansing, now in this world is hard to judge; but the day of our Lord, which is at our death, will make it plain in what terms every man's life is towards God. for then Purgatoris fire shall reave and prove it, seised by fire, for whosoever hath an impure matter of venial sins or such other detes, to God's justice paitable and purgable, must unto that fire, and there be punished and cleansing, there be judged through the same. Where the works of the perfect man and such as died with detes paited, cleansed, or forgiven, are quitted from the fire, and neuer incurre damage, paine, or losse therebey. The place of fathers expounding this for Purgatoris, be very many most evident, which are cited in the last Annotation following.

13. The day of our Lord shall declare.] That this purgation rather signifieth the place of God's justice after our death, then any afflication in this life; the Apostles precisely signifieth of fire declaring, and of revealing and notifying the difference of men's works by the same: which is not indeed euer in this life; namely the word, day of our Lord, which commonly and properly signifieth in Scripture and namely in this: Apostlic (1 Cor. 3, 2 Cor. 11, 12, II, 10, 6, 1 Thes. 3, 5, 2 Thes. 2, 7, 8) either the particular, or the general judgement: and therefore that the trial spoken of, is not properly nor literally meant any afflication or accident of this life, as Calvin also correlath, containing a new harmony construction of his own. Where you may note also in that matter Commentary, that this word, die Domini, was to prejudicial against him, and all other expositions of the trial to be made in this world, that he would gladly have (Domini) out, reading thus, A day shall come which shall open &c. Whereunder, that if it were only Dies (as in the Greek) yet thereby also the Scripture is vount to signifie the selfsame thing: as 2 Tim. 1, 17, 18. and 2 Tim. 4, 8, and Heb 10, 25, the day, as in this place, vout the greek article only, which is at one with Dies id, or Dies Domini.

14. By fire.] S. Augustine upon these words of the Psalm 37. Lord rebuke me not in thine indignation, nor amend me in thy wrath, For it is that comes to pass (saith he) that none be amended in the wrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, is albe amended, but yet some there shall be fazed by amending. it shall be fazed, because amending is named; yet as by fire, but some there shall be fazed, but not amended, to whom he saith, Get into everlasting fire. Fear therefore that more grievous paine, he depreveth that he may either be rebuked in indignation by eternal fire, nor amended in his wrath, that is to say, Purgate me in this life, and make me such an one as shall not neede the amending fire, being for them which shall be fazed, yeas as by fire. Wherefore but because here they build upon the foundation, wood, hay, straw; for if they did build gold, silver, and precious stones, they should be sure from both fire, not onely from that eternal which shall temper the impious eternally: but also from that which shall amend them that shall be fazed by fire, for it is said, he shall be fazed, yet to as by fire, and because it is said, shall be fazed, that fire is amended. Ten thousand thousand may yet be still, that fire shall be more grievous, so that whatsoever a man can suffer in this life. And you know how great evils the wronged have suffered, and may suffer: yet they have suffered such as the god also might suffer, for whoso hath my master suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? a being therein that are more, be much more than, and yet be worse men, not to suffer them, doth voluntariously them command, how much better does he that which God commandeth, that as they may not suffer these greater paines! Thus far, S. Augustine. See S. Ambr. upon this place 1 Cor. 3, & Ser. 7 in Ies. 52, c. 13 ed. Tomiwm. Greg. lb. 9, Dialog. c. 19, in Psal. 1, Eum. in principia. Origen. lb. 6 in e. 15. Exod. and lb. 22 in e. 20. Lemb.}

CHAP. III.

Here requireth to be esteemed for his office, but regardeth not to be praised of men for his service: considering that neither his owne conscience is a sufficient judge thereon, but only God trueth alee. 2 He teacheth them for concerning in their pride, the Apostles them selves as miserable, as threatening to come to those which Professſes the authors of all these schisms.

So
O let a man esteeme vs as the minissters of Christ, and the dispensers of the mysteries of God. 
† Here novv is required among the dispencers that a man be found faithful. But to me it is a thing of least account, to be judged of you, or of mans day: but I judge not my self neither. † For I am not guilty in conscience of any thing: "but I am not justified herein; but he that judgeth me, is our Lord. † Therefore judge not before the time: vntil our Lord do come, who also will lighten the hiddenthings of darkenes, and evil manifest the counsels of the harts: and then the praise shal be to euyry man of God. 

† But these things, brethern, "I have tranfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp against an other, aboue that is vritten. † For who discerneth the? Or what hath thou that thou hast not received? And if thou hast received, what doest thou glory as though thou hast not received? Now you are filled, 8 now are you become riche: without vs you reigne: & I would to God you did reigne, that vs also might reigne vpp with you. † For I thinke that God hath shewed vs Apostles the last, 9 as it vwere deputed to death: because vs are made a spectacle to the vworld, and to Angels and men. † Vs are foole for Christ: but you vwise in Christ. Vs vveake: but you strong, you noble, but vs base. † Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are vsanderers, † and labour vworking with our owne handes. Vs are cursed: and do blesse. Vs are persecuted: and sustaine it. † Vs are vspehmned: and vs becheche. Vs are made the refuse of this vworld, the dross of all enuie vntil novv. † Not to confound you, do I vwrite these things: but as my deere children I admonish you. † For if you haue ten thousand pedagoges in Christ: yet not many fathers. For in Christ Iesus vs by the Gospel I begat you. † I becheche you therefore be followers of me. 
† Therefore haue I sent to you Timothee, who is my deere sonne and faithful in our Lord: who vs put you in minde of my vvaies that are in Christ Iesus, as euer vwher in euer Church I teach. † As though I vsould not come to you, so certaine are puffed vp. † But I vsil come to you quckly, if our Lord vsil: and vsil know not the vwords of

So may S. Augustine our Apostle say to vs English men.
CHAP. V. TO THE CORINTHIANS.

20 of them that be puffed vp, but the poever. † For the king-

dom of God is not in wordes, but in poever. † What vvil

you? "in rodde that I come to you: or in charitie, and the

spirit of mildnes?

ANNOTATIONS

CHAP. III.

4. But not justified.] The Heretikes are certaine that they be in Gods grace, but S. Paul

though guilty of no crime in his conscience, durst not assure him stif that he was in-

fined, neither could take upon him to be judge of his owne hart and cogitations, whether

they were pure or no: but the trial thereof he left only to Gods judging day.

2. in rodde.] The Apostles haue powr of discipline and censures against offenders,

and powr of gentlenes, meekenes, and indulgence also: to vs either punishing or par-

doning, according to their widsom, and according to the occasions of time and place.

No man sure of grace or

institution.

Spiritual pow
er to punish or pardon.

The second part of the

Epistle: of

the incele-

uous fornicati-

tor: & lavy-
ing before

Infidels.

HERE is plainly heard fornication

among you, and such fornication, as

the like is not among the heathen, so

that one hath his fathers wisse. † And

you are puffed vp: and haue not

mourned rather, that he might be taken

away from among you, that hath done

this deed. † "I in deedes absent in bod-
y, but present in spirit, haue already judged, as present, him

that hath so done, † in the name of our Lord I s vs Christ,

"you being gathered together and my spirite, " vvithe the ver-
tue of our Lord I s vs † to deliuer such one " to Satan

for the destruction of the flesh, that the spirit may be saued

in the day of our Lord I s vs Christ. † Your glorying is

not good. Know you not that a little leauen corrupteth the

vwhole pate? † Purge the old leauen, that you may be

new pate, as you are azymes For our Pasche, Christ, is im-
molated. † Therefor"ler vs sealt, not in the old leauen, nor in

the leauen of malice and vickednes, but in the azymes of

sinceritie and veritie. †

† I wroate to you in san epistle, Not to keepe companic

vvithe fornicatours. † I meane not the fornicatours of this

I ii vvorld,
THE FIRST EPISODE OF S. PAUL

But now I write to you, not to keep company, if he that is named a brother, be a fornicator, or a loose person, or a defiler of idols, or a reviler of God, or a drunkard, or an extortioner: with such an one a what is it to me? to judge of them that are without? Do not you judge of them that are within? But for them that are without God will judge. Take away the evil one from among your flocks.

ANNOTATIONS

Chap. V.

a A notorious wilful corruption in the Bible, 1562: translating in the verse before, idolaters: and here, worhipper of images: the Apostles' word being one, ἁράματος, idolater.

The authority of Ecclesiastical censures is in the Clergy only, and is executed in the name of Christ.

The terrible sentence of excommunication.

Puritans received the Eucharist.

We are bold to avoid, not all sinners, but

1. I absent.] S. Paul here with his Apostolical power, of binding this incontinent person, communicating him by his letters and mandatum, though absent.

2. You being gathered.] Though he commanded the act should be done in the face of the Church, such sentences and censures be at this day executed also, yet the judgment and authority of giving sentence was in himself, and not in the whole multitude, as the Protestant and the popular sectaries affirm. For the power of binding and loosing was not given to the whole Church, but as in the persons of the Prelates, &c. to them for the benefit of the whole. Whereupon S. Chrysostome upon those words, 'Die ecclesia, vel in choro. Mat. 18. Complain to the Church, that is, lay him, to the Prelates and Presidents thereof.

3. With the overview.] Al such great power over sinners is hidden and exercised in the name and virtue of Christ Jesus. And who soever tainteth by it, despiseth our Lord's name and power.

4. To Satan.] To assure us that all excommunicated persons be in the power and punishment of the Devil, and quite out of Christ's protection as doers as they be separated by the Church's sentence, from her body and the Sacraments and fellowhip of Christian Catholics men: it pleased God to give power to the Apostles and Prelates in the primitive Church, to cause the Devil straight upon their sentence of excommunication, to imitate the body of the excommunicate, and to torment him corporally, so Christ excommunicated Judas, and the Devil entered into him: and he went forth of the hallowed fellowhip of the Apostles. 10, 11, 12. So this Apolline excommunicated Alexander and Hymenaeus, and Satan it seems took them: Tim. 1, 17. Ye it is thought that S. Peter excommunicated Ananias and Sapphira, and for the sake, and power, and terror of the sentence, struck them both stiffe dead. De mirabil. S. Scriptura. 6. c. 26 apud D. August. Vv. miraculous power though it be not joined now to that sentence, yet as far as concerns the punishment spiritual, which it specially appertaineth unto it, as before, and is by the judgment of the holy Doctors (Cyprian, ad Euch. in Tim. i. 8. Ambros.-in Tim. 1. Hiero. ep. ad Heliod. c. 12. August. de cre. de pra. c. 1.) the terrible and greatest punishment in the world, yet passeth all earthly paine and torment of this life, and being a very resemblance of damnation, and to often called by the Fathers, namely by S. Augustine. And by this spiritual sword (S. Cyprian) all must luci. ad Deo in their souls, that obey not the Priest of Christ in the new law, as they that were disobedient to the old. Judges of the old law, were loose with the corporal sword. Vv. God would the world knew, that a marvelous punishment Christ hath appointed the Priests to execute upon the offenders of his lawes, and specially upon the disobedient, as Heretikas namely.

5. Les 20 seis.] The Paschal lamb, which was the most express figure of Christ every sabbath, by whos sacrifice and atonement of unleavened bread, Christ our Passchal, Exs. 12, being then newly consecrated on the Cross, is recommended to us as to be eaten with all puritie and sincerity, in the holy Sacrament. Which mystical holy Church, these wv. are commendeth to the faithful every yeare at the feast of Easter.

11. Not to take meat.] It is not meant that we should separate our flocks corporally from all sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the error and occasion of the Donatists great sinne; nor that every man that hath committed any deadly sinne, excommunicated, as some Lutherians hold: but that we should
CHAP. VI.

TO THE CORINTHIANS.

Ch. 6. Should avoid them when the Church hath excommunicated them for such, though in mind, and condemnation of their faults; every one ought to be always far from them. As for the Heathen and Pagans, which be not under the Churches discipline, and that time in external vworldly af.

31. Theaibone. He concluded that though they can not, nor him self neither cut of the Heathen, that be publike offenders, yet the person by him excommunicated being one of their own body, they may cut of, as is aforesaid, and avoid his company. Upon which commandement of the Apostle, vve see that vve are bound by God's vword to avoid all compance and conversation with the excommunicate, except in cases of neccessitie, and the spiritual profite of the person excommunicated.

CHAP. VI.

Herebuketh them for going to law before judges, that vvere not Christians, 9 telling that extorsion is a mortal sin. 12 And yother reasons be inweighed against formication, bidding also to see at occasion thereof.

1 Are any of you having a matter against an other, to be judged before the vnjust, and not before the saincts? t Or know ye not that the saincts shall judge of the vworld? And if the vworld shall be judged by you: are you vnworthy to judge of the lest things? t Know ye not that vve shall judge Angels? how much more secular things?

2 t If therefore you have secular judgements: the contemptible that are in the Church; set them to judge. t I speake to your shame. So is there not among you any wife man, that can judge betwene his brother? t But brother with brother, contendeth in judgement: and that before infidels?

3 t Novv ceres there is plainly a fault in you, that you have judgements among you. Why do you not rather take vwrong?

4 t Why do you not rather suffer fraude? t But your selves do vwrong and defraude: and that to the brethren. t Know ye not that the vnjust shall not possesse the kingdom of God? Do not err, Neither fornicators, nor servers of idols, nor aduouterers, nor the effeminat, nor the liers with man kinde, nor theceues, nor the courteous, nor drunkards, nor railers, nor extorsioners shal possesse the kingdom of God.

5 t And these things ceres you vvere: but you are vvasshed, but you are sanctified, but you are justified in the name of our Lord yesus Christ, and in the Spirit of our God.

6 t All things are lavyful for me, but all things are not expedient. All things are lavyful for me, but I vvil be brought under the pouver of none. t The meate to the belly, and
the belly to the meates: but God shall 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 shall raise vp vs also by his power. Know you if
not that your bodies are the members of Christ? Taking
therefore the members of Christ, shall I make them the members
of an harlot? God forbid. Or know you not, that he 16
which cleareth to an harlot, is made one body? For they 17
shall be, saith he, two in one flesh. But he that cleareth to our Lord, is one 17
spirit. Flee fornication. Every sinne whersoever a man 18
doeth, is without the body: but he that fornicateth, sin-
neth against his owne body. Or know you not that 19
your members are the temple of the holy Ghost, which is in
you, whom you haue of God, and you are not your owne?
For you are bought with a great price. Glorifie and beare 20
God in your body.

ANNOTATIONS

Going to law before heathen or heretical judges.

6. Contendeth in judgement. To be given much to brabling and litigiousnesse for every

trible, to spend a pound rather then lose a penny, the Apostle much reprehended in Christian

dem. For a Christian man to draw an other to the judgements feates and courtes of

Heathen Princes (which then onely reigned) and not to suffer their controversyes and

quarrels to be taken vp among them fellowes brotherly and peaceably, was a great fault: as,

for one Catholike to draw an other for more tribles, before fpecular or heretical Officers, is

a very vnchristian part.

7. A fault. He forbade not al judgements of controversyes, but onely signified that it

was a fault, and that it proceeded of some injuries done one to an other, and imperfections,

that they so molested one another: and that it had been more agreeable to Christian perfec-

tion and charitie, rather to tolerate and suffer a small injurie, then to draw his fellow to

judgement feates.

The 3. part.

Of Mariage and continencie.

CHAP. VII.

That married folk may aske their debt, and must pay it, though it be better for them

to continue; as also for the unmarried and widowers to continue single, though they may marrie. That she married may not depart

from one an other (nor in any case marrie an other, during the life of the

former) 12. Vnless it be from one that is unbaptizt, which yet be disappro-

ved: 13. Counseling also every one to content vsith vsit he

vouse Christendom. 15. Virginitie is not commanded, but counseld as the

better and more meritorious then Mariage, 19 as also evidenced.
And concerning the things whereof you wrote to me: It is good for a man not to touch a woman. But because of fornication let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife, and the wife also unto her husband. And in like manner the man also hath not power of his own body, but his wife. So also every woman hath not power of her own body, but her husband.

Defraud not one another, except perhaps by consent for a time, that you may give yourselves to prayer, and return again together, lest Satan tempt you for your incontinence. But I say this by indulgence, not by commandement. For I would that all men were as myself: but every one hath a proper gift of God: one so, and another so. But I say the unmarried and to widowers: it is good for them if they so abide even as I also. But if they do not continue in the faith on which they were married, let them marie. For it is better to marry then to be burnt.

But to them that are married in matrimonie, not I give commandement, but our Lord, that the wife depart not from her husband: and if she depart, to remaine unmarried, or to be recocled to her husband. And let not the husband put away his wife. For to the rest, I say, not our Lord. If any brother have a wife an infidel, and she consent to devil with him: let him not put her away. And if any woman have a husband an infidel, and he consent to devil with her: let her not put away her husband. For the man an infidel is sanctified by the faithful woman: and the woman an infidel is sanctified by the faithful husband: otherwise your children should be unclean: but now they are holy. But if the infidel depart, let him depart. for the brother or sister is not subject to her, but to God. And when thou shalt have subdued them, if thou shalt have thy husband: or if thou shalt have thy woman: but to every one as our Lord hath deuided, as God hath called every one, so let him walke, and as in all Churches I teach. Is any man called being circumcised? let him not procure prepuse. Is any man called in prepuse? let him not be circumcised.

Adversus. 

If the man can not pray, unless he abstain from his wife, the Priest that alwaies must offer sacrifices, and alwaies pray, must therfore be free from matrimonie. 

Hindus, li. 13, 19.

Before he treated of the continence of such as were married, now he giveth lessons for the unmarried also.
Circumcision is nothing, and prepuce is nothing: but the 19
observation of the commandements of God. 

Every one 20 in the vocation that he was called, in it let him abide. 

Vvall 21 thou called being a bondman? care not for it: but and if thou

cannot be made free, vfe it rather. 

For he that in our Lord is 22
called, being a bondman, is the efranchised of our Lord. like-
vife he that is called, being free, is the bondman of Christ.

You vvere bought vVith price, be not made the 23

bódmen of men. 

Every brother vVhenein he was called, in that let him abide before God.

And as concerning virgins, a commandement of our 25

Lord I have not: but "counsel I giue, as hauing obtained
mercie of our Lord to be faithful. 

I thine therefore that 26

this is good for the present necellitie, because it is good for a
man so to be. 

Art thou tied to a vwise? seek not to be 27

loosed. Art thou loose from a vwise? seek not a vwise. 

But 28

if thou take a vwise, thou hast not sinned. And "if a virgin
marie, the hath not sinned, neuertheless tribulation of the

vlesh shal such haue, but I spare you. 

This theroce I say 29

brethren, the time is short, it remaineth, that they also which

haue vvvies, 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

possesse not: 

and they that vfe this vworld, as though they vsed it not.

for the figure of this vworld passeth avay. 

But I vwould haue you to be vwithout carefullnes. He that is 32

without a vwise, is careful for the things that pertaine to our

Lord, how he may pleased God. 

But he that is vwith a vwise, is careful for the things that pertaine to the vworld.

how he may please his vwise: and he is deuised. 

And the vwoman 34

vnmarréd & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spir-

It. 

But she that is maried, thinketh on the things that pertaine to the vworld, how she may please her husband. 

And this I speake to your profe: not to cast a snare upon you, but

to that vvhich is honest, & that may give you pover vwithout

impediment to attend vpon our Lord. 

But if any man thinke that he semeth dis honoured 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-
termined in his hart being settled, not hauing necellitie, but
Cha. VII. To the Corinthians.

Haning power of his owyne vil, and hath judged this in his heart, to keepe his virgin doeth vwel. † Therefore both he that ioyneth his virgin in matrimonia, doeth vwel: & he that ioyneth not, doeth better.

Ro. 7, 2.

† * A vvoman is bound to the lawe so long time as her husband liueth: but if her husband sleepe, she is at libertie:

let her marry to whom she vvil: only in our Lord. † But more blessed shal she bee, if she so remaine, according to my counsel, and I thinke that I also have the Spirit of God.

c The state of widowhood more blessed, then the state of matrimo-
nie.

Annotations

1. His owne wife.] He faith not, as the Protestants here pretend to secute the unlawful conjunction of Votaries. Let every one marry: but, let every one have, keepe, or vse his owne wife to whom he was maried before his conversion. For the Apostle adduconeth here to the first question of the Corinthians, which was, whether it were lawfull to marie, but whether they were not bound upon their connex ion, to abstinence from the company of their wives married before in their infulitie, as some did persuade them that they ought to doe. Hier. li. cant. Ioum. e. e. Christ. in haec locum no. 16.

3. Let the husband render.] These vvordes open the Apostles inttention and talke to oney of such as are already maried, and do instruct them of the bond and obligation that is between the married couple for making of the derte of carnal copulation one to another; declaring that the married persons have yielded their bodies so one to one another, that they can not without mutual content, neither perpetually, nor for a time, defraude one the other.

5. Give your self to prayer.] This time, & the Herecules doctrine, and high estimations of matrimo-
nial acts, are far from the puritie of the Apostollike and primitif Church, when the Christians to make their prayers and fastings more acceptable to God, abtained by mutual content even from their lawfull viues. Our rev. Mssers not much abteilinge: as it may be thought, from their viues for any such matter. And yet S. Augulfine faith, the Prelate should pasthe other in this case, and thinke that not to be lawfull for him, that may be borne in others. b. cause he must daily supply Christis sonec, offer, baptize, and pray for the people. So faith he li. i. q. ex viscous effe. q. 12. in fine. See S. Hiero. li. 16. 19. de mor. Ioum. S. Amb. li. i. de offici. i. 82. But alas for the people, whose maried Fathers are in this part for vvele then the vulgar folke, neither teaching continuinie, nor giving good example.

6. By indulgence, not comm menuement.] Left some might miscomfie his former vvordes, as though he had precisely commanded maried persons not to abstanie perpetuelle from carnal copulation, or not to give their content one to another of continuanc but for a time only; he declareth plainly that he gave no rules or precepte absolutely therein, but that he speake all the foresaid, condending to this libertie only, intimating that continuance from carnal copulation is much better, and that he himself kept it continuallie. Aug. de hau. coniug. e. 10. Enchirid. e. 37.

7. A present gift.] To such as may lawfully marry, or be already maried, God giueth not al\n\n\nPerpetual continuance, even in maried folkes, better then carnal copulation.

* See S. * he is bound to abstain to feke for it of God by fasting, praying, and chastifing his body: and yet this gift to labouring, delycyle for it, God giueth the grace of chastifing, So had S. Paul it, and so had all the to all that are holy men that partake of Christ. Therioe defieth the doctrine of the Protessants in this point, that it is a holy workmen that must partake. When they had fasted and prayed, they haue it, and yet they haue not the gift. And it wer a great maner why the newe sectes or rather none now a dutes haueth that gift, but that we fecieth it is obtained by thosse means which our forefathers vsed, & they vsed not all. To live in marriage continuently without
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THE FIRST EPISTLE OF S. PAUL. CHAP. VII.

The Apostle not to marry. It is better to marry for the faith persons that be free, then to be overthrown and fall into fornication. For, to burn, or, to be burned, is not to be tempted only (as the Protestants think), but to marry and Destroy their lives. The children have therefore been made to the faith, that they may not think that they be in the grace of the state of Salutation thereby, but only that the marriage is an occasion of defilement to the faith. For S. Augustine (t. 3, de spece. & remis.), concludes against the Pelagians, as we may see above, that the Calvinists, holding Christian mens children to be holy from their mother, there with and not to need Baptised, that what other defilement is there be that is here meant, it cannot be enough to salvation without faith, Baptism, &c.

The Apostle's precepts.

2. To remain unmarried. Neither party may muzzle the other and marry another for any reason.

3. To marry. By this we see, that there were many matters over and above the things that Christ taught or prefigured, left to the Apostle's order and interpretation; which is, as the case required, either command or counsel, and not bound to obey accordingly.

4. Sanctified. When the infidel was to be cleansed from sin by the faithful, or the children of their marriage to be cleansed, yet may not think that they be in grace or state of salvation thereby, but only that the marriage is an occasion of defilement to the faith, and that the children of their marriage are not cleansed, except he do penance, cannot escape punishment.

5. Counsel I give. A counsel is one thing, a commandment is another. To do that which is commanded, except he do penance, cannot escape punishment.

6. If a virgin marry. He speaks not of that virgin which hath dedicated herself to God. (For if any such marry, the husband is made for breaking her first vow.) But only of young maidens unmarried in the world, and that the Apostle counselleth virginity rather than marriage, only for that marriage hath many miseries and molefteations isoyed unto it, which by virginity shall be avoided, &c. Not in respect of the greater reward in heaven, for the Apostles prudent counselleing to virginity is for the next life, and he allays those troubles of marriage in that specie especially as they be a hindrance from the service of God here, and therefore an impidiment to joy and the next life, and the more ample joys thereof.

7. Tribulation of the flesh. They are marvelously deceived (S. Augustine li. de virg. c. 11) that think the Apostle counseleth virginity rather than marriage, only for that marriage hath many miseries and moleftations isoyed unto it, which by virginity shall be avoided, &c. Not in respect of the greater reward in heaven, for the Apostles prudent counselleing to virginity is for the next life, and he allays those troubles of marriage in that specie especially as they be a hindrance from the service of God here, and therefore an impidiment to joy and the next life, and the more ample joys thereof.

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CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eat idolatry, that is, things offered to Idols, using (as they said) their liberty: but not considering that the ignorant took their doing as an example for them to frequent; i.e., meate, as they did before in their paganism, with opinion that they did sanctifie the eater.

The 4 part. Of meates sacrificed to Idols.

Knowledge without charitie puffeth vp: but charitie edifieth. † And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know. † But if any man loue God, the same is knowen of him. † But as for the meates that are immolated to Idols, vvee know that an Idol is nothing in the world, and that there is no God, but one. † For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lords) † yet to vs there is one God, the Father, of vwhom al things, and vve vnto him: and one Lord, Iesus Christ, by vwhom al things, and vve by him. † But there is not knowledge in al. For "some untill this present vwith a conscience of the Idol, eate a thing sanctified to Idols: and their conscience being vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lacke. † But take heed lest perhaps this your libertie be an offense to the vveake. † For if a man see him that hath knowledge, set at table, in the Idols temple: shal nor his conscience, being vveake, be edifiied, to eate things sacrificed to Idols? † And through thy knowledge shal the vveake brother perish, for whom Christ hath died? † But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. † Wherfore if meate scandalize my brother: I vvil neuer eate flesh, lest I scandalize my brother.

ANNOTATIONS

CHAP. VIII.

1. Vve al have knowledge.] The spiritual and perfectly instructed Christians know no meate, nymo to be vascane, neither for signification, as in the Law of Moses: nor alwaies vvaluans.
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 use boldly of them, even as were barbarized, concerning and concerning the idols; and the word of them as the honour of things imaginary, which the idol worshipped, as for their vane: of direction and charitie, and for the use of that of their liberties to the offense and scandal of the word, the Apostles doth here reprehend.

1. Some with a conscience. The perfect men's fault was, that they gave offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise and learned, to eat the meat offered to idols, conceived that there was some virtue and sanctification in those meats, from the idol to which they were offered; and though such things were or might be eaten with the same confidence and devotion as before their conversion.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being so as is declared, (a thing so evident that it admiteth in no other interpretation) if the Protestants apply any of this admonition against our fasting in the Church, they be go to ridiculous.

10. In the Idols temple. Like as nove, some Catholics have said, they know that Calvin's communion is but as other bread and vine. But yet the ignorant feign that such goe to the Communion, thinkinge it is a good act of religion. Yea whatsoever they pretend, it must needs seeme an honour to Calvin's Communion, when they are seen in the Idols temple solemnly sitting or communicatit as the abominable table.

**CHAP. IX.**

To them that so vaunted their libertinism about idolatry, be brought, his own example, so as that he also had libertines to live by the Gospel, but yet that he refused is not, as to avoid scandal of the infirm, and because it was more meritorious.

2. Declining against their jealousie, and believing them by similitudes and examples, so both of himself, and of the scriptures, that salvation is not so lightly come by: and so concludes against eating of idolatry, because it is also to commit idolatry, as not only to give it example to the infirm.

**M I not free? Am I not an Apostle?**

**Haue I not seen Christ?**

I am your Lord.** Are not you my worshippers in my Lord?** And if to others I be not an Apostle, but yet to you I am. for you are the scale of my Apostleship in our Lord.** My defense to them that examine me is this: Haue not ye power to eat and drinke?**

Haue ye not power to lead about a woman of honor, as also the rest of the Apostles, and our Lords brethren, and Cephas?** Or I only and Barnabas have not power to doe this?** Who ever plaieth the foole with his owne charges? Who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flocke, and eateth not of the milke of the flocke?**

**Speake I these things according to man?** Or doth not the Leye also say these things?** For it is written in the Law of Moses, Thou shalt not make thy mouth to speak, that thou speaketh not out of the heart. Why, hath God care of oxen?** Or for vs certes doth he say it? For they are written for vs because he that eateth, ought

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**Den. 25, 4.**
ought to care in hope: and he that treadeth, in hope to receive fruites. † If we have souven unto you spiritual things, is it a great matter if we reape your carnal things? † If other be partakers of your power: why not we rather? Howbeit we have not vved this power: but we beare al things, left we should give any offence to the Gospel of Christ.

† Know ye not that they which vworke in the holy place, eare the things that are of the holy place: and they that serue the altar, participaith with the altar? † So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

† But I haue vved none of these. Neither haue I vritten 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 my glorye void. † For and if I euangelize, it is no glory to me: for necessitie lieth vpon me: for vvoe is to me, if I euangelize not. † For if I doe this vvillingly, I haue reward: but if against my vil, a charge is committed to me.

† What is my reward then? That preaching the Gospel, I yield the Gospel without cost, that I abuse not my power in the Gospel. † For vvoe whereos I was free of al, I made my selfe the servaunt of all, that I might gaine the moe. † And I became to the leevses as a levv, that I might gaine the leevses. † To them that are vnder the Lavn, as though I were vnder the Lavn (vvoe whereos my selfe was not vnder the Lavn) that I might gaine them that were vnder the Lavn, to them that were without the Lavn, as though I were without the Lavn (vvoe whereos I was not without the Lavn of God, but vvoe in the Lavn of Christ) that I might gaine them that were without the Lavn. † To the weeke I became weeke, that I might gaine the weeke. To al men I became al things, that I may faue al. † And I doe al things for the Gospel, that I may be made partaker thereof.

† Know ye not that they that runne in the race, al rune in deede, but one receiueth the price? † So runne that you may obteine. † And every one that striueth for the maistrie, refraineth himself from all things: and they certes, that they may receive a corrupitable crowne: but we an incorrupitable.

† Therefore so runne, not as it were at an vn certaine thing: so I lighe, not as it were beating the aire: † but I chastifie my body, and bring it into scrutitude, lest perhaps when I have preached to others, my selfe become reprobate.

Kk k j ANNOT.
THE FIRST EPISTLE OF S. PAUL

CHAP. IX.

ANNOTATIONS

1. My woman.] As he called him self before Gods coadiutor, so here he boldly also challenges the Corinthians contention to be his handy work in our Lord: nothing derogating thereby to the Christ, as the Protestants rudeely charge the Fathers & Catholike men (without pretence of Gods honour) for very such phrases or expressions in the Apostles inspe, of the Saints or Sacraments.

2. A woman a sinner.] The Heretiques perniciously (as they do al other places for the advantage of their self) expound this of the Apostles wives, and for, vve man, translate, wife, al belles founding vveling to them. Where the Apostle meaneth plainly the deuous women that after the manner of Sibyls did seue the preachers of necessaries, of which sort many, followed Christ, and sustained him and his of his subsistence. So doth S. Cyprian, Theodoret, and all the Greeks (Orac. in col. fourth. b. 22.) take it. So doth S. Augustine De op. Manda, c. 6. and S. Hierom li. ad. lothianum, c. 6. both disputing and prouing it by the very words of the text. S. Ambrose alio fuit supra, and the thing is most plain, for to what end should he talk of burdensing the Corinthians, with finding his vve vse, when himself (c. 7. 8.) cleareth faith that he was single?

3. Who shall be the foulard?] He prouch by the Scriptures and natural reasons that Preachers and Pastors may challenge their finding of their Rockefeller, though it seem to be cause did not, nor intended not to vie his right and liberate them.

10. Is ffl Evangelica.] If I should preach either of compulsion and serue fear, or mere necessaries, not having otherwise to live and sustain my self in this world, I could not look for reward in heaven, but now doing it, not only as recommended me, but also as of love and charity, and freely without putting any man to cost, and that voluntarily and of very desire to save my hearers, I shall have my reward of God, yea and a reward of Supererogation, which is given to them that of abundant charity do more in the service of God then they be commanded, as S. Augustine expresseth it. Deop Mon. c. s.

26. That I may be partie.] A singular place to convince the Protestants, that will not have any vve in respect of reward at Gods hand: the Apostle confessing expressly, that all this that he doth either of duty or of Supererogation above duty (as to preach of freecost, and to vve with his owne hands to get his owne meane and his fellowes, and to abstinence from many lawfull things) all is, the rather to attain the reward of heaven.

Running for the game.

26. So runne.] If such as runne for a price, to make them felwe more swiftly, and to winne the game, abstinence from many meates and pleasures: what should not we doe or suffer to vve the crown of glory, proposed and promised to none but such as runne, truel, and endure for it?

32. Chiefly.] The goal of exceeding glorie is not promised nor for fetched for onely fish men, for such runne at ramoll: but it is the price of them that chaffe and subdue their bodies and fleshly desires by fasting, watching, voluntary poueritie, and other affections. Lord, how can the carnall doctrine of the Sadduces and the manners of their dates from the Apostles spirit, V. hierin even vve that be Catholikes, though we do not condemn with the Protestants these voluntary affections as superfluous (much less as superfluous or injurious to Christes death,) but much commend them, yet vve vve nothing the scale and diligence of our first Christian ascetises herein, and therefore are like to be more subiect to Gods temporal chafiments, at the least in the next life, then they were.

27. Left perhaps.] Here may we see lambs tremble (faith a holy Father) when the rammes, the Aug. take the preaching of the Gospel left perhaps he misseth the mark. One might think s. Paul should be as sure and as confident of Gods grace & salvation, as we poverty vwe stith in the world, and that we not be left void, but in the end be damnable, not the faith of the Apostles, but the faith of Diocletian.

S. Paul had not the Protestants security of salvation.

CHA. X.

See the argument of the 9 Chapters, which comprehend the contents of this also.
OR I will not have you ignorant brethren, that our fathers were all under the cloud, & al passed through the sea, & al in Moyses were baptized in the cloud, and in the sea: & al did eate the same spiritual food, & al did drinke the same spiritual drinke (and they did drinke of the spiritual rocke that folloved them, and the rocke was Christ,) but in the more part of them God was not vvel pleased. & for they wvere ouerthrown in the desert. & And these things were done in a figure of vs, that we be not counteing evil things, as they also counteed. & Neither become ye Idolaters, as certaine of them: as is vwritten: The people sate downe to 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 and twentie thousand. & Neither let vs tempt Christ: as certaine of them tempted, and perished by the serpents. & Neither doe you murmure: as certaine of them murmured, and perished by the destroyer. & And all these things channed to them in figure: but they are written to our correction, vpon vs whom the endes of the world are come.

Therefore he that thinketh himselfe to stand, let him take heed of himself. & Let not tentation apprehend you, but humane and God is faithful, vs who vvil not suffer you to be tempted above that vs which you are able: but vvil make also vs with tentation ciffue, that you may be able to sustaine. & For the vs which cause, my dearest, flee from the suffering of Idols. & I speake as to vs wise men: your felues judge vvhat I say. & The chalice of benediction vs which vs do blesse: is it not the communication of the bloud of Christ, and the bread which vs breake, is it not the participation of the body of our Lord? & For being many, vs are one bread, one body, & that participate of one bread. & Behold Israel according to the flesh: they that eate the hostes, are they not partakers of the altar? & Vvhat then? do I say that that vs which is immolate to Idols, is any thing? or that the Idol is any thing? & But the things that the heathen do immolate, doe devils they do immolate, and not to God. And vs vvil not have you become fellowvves of devils. & "You can not drinke the chalice of our Lord, and the chalice of devils:
you can not be "partakers of the table of our Lord, and of the table of devils. Or do we emulate our Lord? Why, are we stronger then he?

"All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things do not edifies. Let no man seek his own pleasure, but the other man's. All that is sold in the shambles, eateth; asking no question for conscience. The earth is our Lord's, and the fulness thereof. If any invite you of the infidels, and you will go: eat of all that is set before you, asking no question for conscience. But if any man say, This is immoderately to I do's, do not eat for his sake that shewed it, and for conscience: conscience I say not thine but the other's. For why is my libetres judged of another man's conscience? If I participate with thanks: why am I blasphemed for that which I give thanks for? Therefore whether you eat, or drink, or do any other thing: do all things into the glory of God. Be without offense to the Jews and to the Gentiles, and to the Church of God: as I also in all things do please men not speaking that which is profitable to my self, but which is to many: that they may be saved.

ANNOTATIONS

CHA. X.

The Old Figures of our Sacraments.

Vve receive greater benefits by our Sacraments than the Jews did by theirs.

The Apostle and ancien fathers speak expressly of the B. Sacrament.

The Apostles blessed the Chalice & so confeinated.

3. The same. The sea and the cloud, a figure of our Baptisme: the Manna from heaven and water miraculously drawn out of the rocks, a figure of the holy Sacrament of Christ's body and blood: our Sacraments containing the things and graces in truth, which theirs only signified. It is an impudent forgery of the Calunists, to write upon this place, that the leves receivd no lesse the truth and substance of Christ and his benefits in their figures or Sacraments, then we do in ours: and that they and we eat and drink of the self same meat and drink: the Apostle saying only, that they among them feues did eat of one bread & drink of one rock: which was a figure of Christ, wherein especially, that out of Christ's side peared upon the Croce, gushed our blood and water for the matter of our Sacraments.

15. As to vsse men. To cause them to leave the Sacrifices and meats or drinks offered to Idols, he putteth them in minde of the only true Sacrifice and meat and drink of Christ's body and blood: of which and the Sacrifice of Idols also, they might not be in any case partakers. Ving this: terme, prudentialiter legere, in the same sense (as it is thought) as the Fathers of the primitive Church did desire a wary word of keeping secrete from the infidels and unbaptized, the mystery of this divine Sacrifice, by means of the sacramentes, Namens fideles, namens qui initiati sunt. Aug. in Ps. 19. C. 35. Cap. 1. s. & Ps. 109. Ho. 41. c. c. in lib. 50. tom. Orig. in Lev. ho 5. Christ bo. 27 in Gen. in fine ho. 31 adop. Antioch. ho. 1, in 1 Tim. 5. Paul faith, I speake to you boldly of this mystery as to the vsser and better instructed in the same.

16. Which true bleffe. That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commination do consecrate; by which speach we all the Calunists (that vide no consecration of the cuppe at all, blasphemously calling it magical murmuration, and perniciously referring the benediction to thanks giving to God) as also the Lutherans, brethren, who affirm Christes body and blood to be made present by receiving & in the receiving only, for the Apostle expressly referseth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

16. The
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The participation of the body. The holy Sacrament and Sacrifice of Christ's body and blood being received of us, ioneth us in, and begetth us to Christ himself, making us by the partakers and as a piece of his body and blood. For not by loke or spirit only (asath S. Chrysostom) is the Sacrament, but in every destinde are united in his flesh, made one body with him, members of his flesh and bone, Chry. loc. 45 in 10. Is. finem. And S. Cyril, such is the force of mystical benediction that it maketh Christ corporately by communicatign of his flesh so dear unto Cyril. Il. 10. in 10. c. 13.

One readeth, one body. As ye be made one with Christ by eating his body and drinking his blood, to secondly are we conjoined by this one bread which is his body, and cuppe which is his blood, in the perfect union and fellowship of all Catholic men, in one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one commonwealth and Society of, as all the true persons and members of this one

18. The Supper. It is plain also by the example of the Jews in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and joined by office and obligation to God, whose flesh he eateth.

19. To eat, not to drink. Upon the premises he varnisheth them plainly, that they must either faststake the sacrifice and fellowship of the Idols and Idolaters, or else refuse the Sacrifice of Christ's body and blood in the Church. In all which discourse we may observe that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point of the altar is point, in all effects, conditions, and proprieties, to the altar, hosts, Sacrifices and immolations of priests, by the Jews and Gentiles. Which the Apostle would not, nor could not have done in this Sacrament Apostles of the altar, rather than in other Sacrifices or service of our religion, if it had not been by a parison with Sacrifice and the proper veneration of God among the Christians, as the other were among the Sacrifices and Heathen. And to do all the Fathers acknowledge, calling it solely, & continually almighty, of Idols and which termes they do not other Sacrament or ornament of Christian religion: The Lamb of God Gentils.

The Sacrifice laid upon the table: Cong. Nic. the unbloody sacrifice of the Sacrifice, in Conc. Ephes. ep. ad Neflot. pag. 605. the Sacrifice of sacrifices: Dionys. EE. Hist. c. 5. the offering of holy sacrifices, the unbloody high and victima: Cyril. in Conc. Eph. L. Anath. 11. the propitiatory Sacrifice both for the living out of the faith and the dead: Terul. de cor. Milit. Chryl. no. 41 in Cor. no. 3. ad Philip. No. 66 ad po. Anio. others. Cyp. ep. 66. & de com. Do. nr. 2. Aug. Ench. 109. Qudrt. 2. ad Dulos. to. 4. Ser. 14. de met. Eusebius: de sacris, Apt. hi. 17 ad Hebri. the sacrifice of our Mediator: the sacrifice of our union: the sacrifice of the new Testament: the sacrifice of the Church: Aug. li. c. 13. & li. 3 de bapt. c. 19. the one in no unconfomiptile victima without which there is no religion: Cyprian. de com. Do. nr. 2. Chrty. no. 17 ad Hebri. the pure oblation, the new offering of the Law: the vital and impolluted host: the honorable and dreadful Sacrifice: the sacrifice of thanksgiving or Eucharistia, and the Sacrament of Melchisedech. Which Melchisedech by his obedience in bread and wine did very and most diligently prefigure this office of Christ's eternal Priesthood and Sacrificing him self under the forms of bread and wine; which that continue in the Church through out all Christian nations in flood of all the offerings of Aaron's Priesthood, as the * Prophets Malachie did foretel, as. S. Cyprian, S. Iulianus, S. Irenaeus and others the most ancient Doctors and Martyrs do testify. Cyp. ep. 63. nr. 2. Is. in Dia. cum. Tophyr. poff med. Iren. loc. c. 12. and S. Augustini li. 15 et 20 de ev. Dei. & li. 6. cont. adv. leg. & prep. c. 12. & li. 3 de bapt. c. 19. S. Leo mer. 1 de Pastor: and others do expressly auouch that this one Sacrifice hath succeeded in other and fulfilled all other differences of sacrifices, that it hath the force and vertue of all other, to be offered for all persons and caufes that the others, for the living and the dead, for sins and for thanksgiving, and for what other needful enter of body or

* Abyr. the fathers, called this sacrifice, the Masse.

11. The Supper. Though the faithful people be many vraies known to be Gods pse. The distinguished cullar, and beionineth both to him & among themselves, and also sere and distinguished from Christian other external signs of Sacrifices, doctrine, and government: yet the most proper and the real, is by substantial vision or difference confest in the Sacrament and Altar: by which God so specially not communis, boundeth his Church unto him, and him self unto his Church, that he acknowledgeth none to be with the

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Specially in their sacrifices, and at the Communion table.

His, that is not partaker of this one only Table and Sacrifice in his Church: and acquiteth himself of all such as joyn in fellowship with any of the Heathen at their Idolatrie, or with the Levites at their Sacrifices, or with Heretickes and Schismatikers at their profane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christ's Altar, Priesthood, and Sacrifice, is in deed a very sacrifice, or (as the Apostle here speaketh) a table and cuppe of Diuils, that is to say, wherein the Diuils is properly serued, and Christes honour (no lesse then by the altars of Ieroboam or any profane superfluous rices of Gentilidic) defiled. And therefore all Catholike men, if they Locke to have fellowhip with Christ and his members in his body and blood, must seeme of it as of Idolatrye or sacrilegeous superstitiion, and allaine from it and from all ficetie of the same, as good Tob schip did from Ieroboams calendars and the altars in Dan and Becher: and as the good Tob. r. faithful did from the Excebiste, and from the temple and sacrifices of Samaria. Now in his times we have no other Idols, but hetchies, nor Idolotrye, but their false sacrifices shewed into our Churches instead of God's true and only worship. Opp. de voce Ex. xxii. 2. Hier. in 1. Osee. &c. 3. Amos. &c. in 2. Habac. Aug. in ps. 80. v. 36. De Civ. Dellil. 18. c. 55.

All things are lawful. 1. Hitherto the Apostles arguments and examples whereby he would auers them from the meates offered to the idols, sheweth plainly to condemn the eating of them as Idolatrical, or as participators accessory to Idolatrye, & not onely as of flesh given to the weak brethren: and so doubtles it was in that they went into the very temple of the idols, and did with the rest that serued the Idols, eat and drinke of the flesh and libations directly offered to the Idol, yea and feasted together in the same basket made to the honour of the same Idol, which could not but defile them and entangle them in Idolatrye; not that the meate itself was insufficiently belonging to any other but to God, or could be defiled, made noisome or unlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the Idol, which belonged not to him, but to God alone. Of which sacrilegious act they ought: not to be partakers, as needs they must, entering and eating with them in their pollutions to this end hath I. aul hi his admonished the Corinthians. Now he declareth that otherwise ate in profane feasts it is lawful to eat without curious doubting or asking whether this or that were offered meates, and in markettes to by whatsoever is there sold, witha humbleness and without taking knowledge whether it be of the Idolotrye or no: with this exception, first, that if one should invite him to eat, or by this or that as saied and offered meates, that then he should not eat it, lest he should seeme to approove the offering of it to the Idol, or to like it the better for the same. Secondly, what the weak brother may take offence by the same. For though it be lawful in it itself to eat any of these meates without care of the Idol: yet all lawful things be not in every time and place expedient to be done.

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He commendeth them for keeping his Traditions generally, and in particular for this, that a man praised and prophesiedbarcode, a woman cried: he bringeth many reaons. About another, he reprehendeth the rice that at the Christable supper sippd unheasturably, telling them that they received therefore unworthily the Lord's Supper, and so taking them几点 an heinous sin that is, seeing it is our Lord's body and the representation of his death, as by tradition had taught them.

Ye folowers of me, as I also of Christ. And I praise you brethren, that in all things you be mindful of me: and as I have delivered unto you, you kepe my precepts.

And I will have you know, that the head of every man is Christ: and the head of the woman, is the man: and the head of Christ, is God.

Every
Every man praying or prophesying with his head covered: dishonesteuth his head. But every woman praying or prophesying with her head not covered: dishonesteuth her head: for it is a shame as if she were made bald. For if a woman be not covered, let her be polluted: but if it be a soule thing for a woman to be polled or made balde: let her cover her head: The man truly ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. For the man was not created for the woman, but the woman for the man.

Therefore ought the woman to have power upon her head for the Angels. But yet neither the man without the woman nor the woman without the man, is in our Lord. For as the woman is of the man, so also the man by the woman: but all things of God. Your selves judge; doth it become a woman not covered to pray vnto God? Neither doth nature it selfteache you. That a man in decei se if he nourish his heart, it is an ignominie for him: but if a woman nourish her heart, it is a glory for her, because heart is given her for a voile? But if any man seeme to be contentious, we have no such custome, nor the Church of God.

And this I commannd: not praising it that you come together not to better, but to vvorlfe. First in decee when you come together into the Church, I heare that there are schismes among you: and in part I beleue it. For there must be heresies also: that they also which are approved, may be made manifest among you. When you come therefore together in one, is it not now to eate our Lordes supper. For every one taketh his owne supper before to eate.

And one cerse is an hungred, and an other is drunke. Why have you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shal I say to you? praise I you in this? I doe not praise you.

For I received of our Lord that which also I haue delivered vnto you, that our Lord L E S V S in the night that he was betrayed tooke bread: and saying thankes brake, and said, Take ye & eate, THIS IS MY BODY VVICH SHALL BE DELIVERED FOR YOU: this do ye for the
the commemoration of me. † In like manner also the chalice 25
after he had supped, saying, This chalice is the new
Testament in my blood, this do in like wise, as
often as you shall drink, for the commemoration of me, † For 26
as often as you shall eat this bread, and drink the chalice,
"you shall have the death of our Lord, until he come. † Ther-
fore whenever you shall eat this bread, or drink the chalice
of our Lord in a worthy manner, you shall be," guilty of the body
and of the blood of our Lord. † But let a man prove himself 28
and so let him eat of that bread, and drink of the chalice,
† For he that eateth and drinketh unworthily eateth and 29
drinketh judgement to himself, "not discerning the body of
our Lord. † † Therefore are there among you many weak and
feble, and many asleep. † But if we did judge our 31
felices: vve should not be judged. † But whiles vve are judged, of our Lord vve are chastised: that vve with this world
vve be not damned. † † Therefore my brethren, when you 33
come together to eat, "expect one another. † If any man 34
be an hungered, let him eat at home: that you come not to-
gether vnio judgement. And the rest "vve vil dispose, when
I come.

ANNO TATIONS

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2. [My precept.] Our Pastors and Prelates have authority to command, and vve are bound
to obey. And the Governors of the Church may take order and prescribe that which is comely in
every place, as time and place require, though the thing be not of the substance of our religion.

16. Custom. Vvomen or other to defend their disorder & malapertnes, dispuce or allege
Scriptures and reason, or require causes of their preachers why & by what authority they should
be thus restrained in things indifferent, make them no other answer but this. This is the custom
of the Church, this is our custom. Which is a good rule to rectifie the sarcastick of contentious
anglers, which being out of all modestie and reason, never saith good words and replies against the
Church. Vvhich Church if it could then by precept or kindredly or thirty yeres, and by the author-
ity of one or two of their first preachers, close all the mouths of the scolding: which should not
the custom of hitnene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable,
modest, and humble men!

19. There must be ceresies. When the Apostle saith, Heresies must be: He sheweth the event,
and that God hath directly appointed it as occasion for that they be, it commeth of mans
malice and free will: but that they be committed to the manifestation of the good and constantia
faith & the Churches vnite, that is Gods special work of providence that worketh good of all.
And for that there should fall Heresies and Schimmes, specially concerning the Article and use of
the Sacrament of the Altar, whereof he now beginneth to treat, it may make us marvel the
left, to see so great diversions, Heresies, and Schimmes of the wicked and weak in faith concern-
ing the same. Such things then will be, but vvo to him by whom scandals or Schimmes do come.
Let us vs e Heresies, faith S. Augustine, ne to that and to approve their errors, but that by defending the
Catholic
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TO THE CORINTHIANS.

Catholike dogrime against their deceites, we may be more vouchsafe and wary because it is most truly written. There must be beryth that the tried and approved may be manifested or disconcered from the holier herto among you. Let us wth this benefite of God's providence, for Heretikes be made of such as wrouht error be taught, though they were in the Churche: but being ou, they profess us exceedingly, not by teaching the truth which they know not, but by stiring up the carnal in the Churche to seke truth, and the spirital Catholike, to seere the truth. For there be innumerable holy approved men in the Churche, but they ben disconcered from other among us, nor manifest, so long as we be rather asleep in darknes of ignorance, then wth the light of truth, therefore men are rauishd out of their sleepe by Heretikes to see the day of God, and are glad thereof. Auguint. c. 8. de vera relig.

[Ch. Xl. 29.] Our Lordes supper. The Civilians at or about the time of the Churches one Sacrifce and their communiey thereof, kept great feastes which contynued long, for that the reliefe of the poor was the common charges of the richer, and the charitie and vnite of all fortes were much preferred thereby, for which cause they were called avanes, that is, Churishes, of the auenture Fathers, and yet kept commonly in Church houses or porches adiounyng or in the body of the Church (whereof see Testimonials Apolog. c. 39. Clemens Alexandr. S. Iuline. S. Augustine cont. Fam. li. 29. c. 29.) after this Sacrifce and Communion was vned, as S. Chrystopham f. 7. in a Corin inicito judgment. Those feastes S. Paul here calleth Cena Domincis, because they were made in the Churches in which they were called Dominicae, that is, Our Lordes howses. The disorder therefore kept among the Civilians in these Church feastes of Chriatitie, the Apolline sekeeth here to redore, frount the foule abusus expresse here in the text. And as S. Ambrose in bunc locum, and most good authors now thinke, this vvhich he calleth Dominicum cananum, is not mete of the B. Sacrament, as the circumstanes also of the text do gue, namely, the reiecting of the poor, the rich men privye devouing of all, not excepting one an other, glotony and drunkennesse in the same, which can not agree to the holy Sacrament. And therefore the Heretikes have small reason, upon this place, to name the said holy Sacramet, rather, the Supper of the Lord, then after the manner of the primitie Churche, the Eucharist, Mass e, or Liturgie. But by like they would bring it to the supper against Euenting ference, when men be not falling, the rather to take away the old estination of the holines thereof.

[Ch. Xl. 31.] As all other parts of religion were first delivered by preaching and word of mouth to every Nation conversed, to this holy order and vie of the B. Sacrament was by S. Paul first gien unto the Civilians by tradition. Vnto which as receyved of us he rebuked them by this Epistle, not putting in writing particularly al things pertaining to the order, vie, and infinition, as the afterward faith but repeating the fame and substantie thereof, and leaving the relat to his returne. But his vvordes and narration here written wee will particularly profess, because the Heretikes make profession to follow the same in their pretended reformation of the Mass e.

[Ch. Xl. 31. in the night] Fyrst the Adverteraries may be here conuened that all the circumstanes of time, person, & place which in Chriatitie are noted, neede not to be imitated. As that, the Sacramet should be ministred at night, to men onely, to onely trovelue, after or at supper, & such like: because (as S. Cyprian op. 85. n. 7. & S. Augustine op. 3. c. 6. note) there were caues of those accidents in Christ that are not novy to be allledged for vs. He iniforned thus this holy acte we not he made his Apollines Prists, that is to say, gave them comission to do and minister the same: vve do not vs he would have this the latt act of his life & vvithin the bounds of his Passion: it is not so vve he would care and make an end of the Paschal to accomplishe the old Law: that can not be in our action. Therefore he must needs doe it after supper, & at nightvye may not do so. he excluded al women, at the rest of his Disciples, al lay men: vve inuite all faithfull, men & wvomen. In many circumstanes then, neither vve may imitate Chriatitie in this action, nor the Heretikes as yet do: though they seeme to encline by abandonning other names guing this (calling it Supper) to have it a night and after meate. though (as before noted) they have no iute caufe to call it so vpon Christes fact, seeing the Evangelist do plainly hev that the Sacramet was iniforned at supper, as the Apolline himselfe here therethrough of the latter part in expresse speach. And most men thinke, a long time after this and the vswathing of the Apollines were to come between: yea and that the supper was quite finised, & grace fayd. But in all these & suche things, the Catholike Churche onely, by Chriatitie Spirit can tel, whiche things are imitable, which not, in all his actions.

[Ch. Xl. 32.] Christ Cooke bread into his hands, applying this ceremonie, action, and beneficience to it, and did blewe the very element, vide pover and active vword vpon it, as he did ocer the bread and fishest which he multiplied: and to doth the Church of God: and do not the Protestantes, if they follow their owne booke and doctrine, but they let the bread & cuppe fand aloofe, and occupie Chriatitie vwords by way of report and narration, applying them not at all to the matter proposed to be occupie: and therefore howsoever the simple people be deluded by the vferal of the same vwords which Christ vfed, yet concectration, beneficience, or sanctification of bread and wine they profess they make none at al. At the first alteration of religion, there was a figure of the Croile at this vword, Heblified: and at the vword, Heateke, there was a golde or

The Protestants imitate not Christ in blest feasting the bread and vwine.
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They imitate Him not in unleavened bread, and mingling water with wine, but expressed as in Christs ovwe, to be saide over the bread and wine, the which the Protetant do not.

The vowe of consecration, to be faine over the bread and wine, the which the Protetants do not.

The Protetants haue taken away the Sacrament altogether.

The power to consecrate givien to Trefts onely.

The Sacramet consitteth not in the receiving.

Vhy the Protetants call it the Communion, which is a part of the

subikte that appoynted the Minister to imitate Chrits action, and to take the bread into his hands: afterward that was forsooke and Christes action abolished: and his blessing of bread turned to thankes giving to God.

The bread: Christ made the holy Sacrament of unleavened bread, and at the Latin Church imitate thim in the same, as a thing much more agreable to the signification both in it self and in our lives, then the leaven. Yet our Adversaries neither follow Christ, S. Paul, nor the vwe Church, in the same: but rather purpose make choice of that kind that is in it selfe more vneeuly, and to the first institution less agreable. In the other part of the Sacramet they contente Christ and his Church much more impudently and damnable. For Christ and at the Apostles and at Catholike Churches in the vwe haue ever mixed their wine with water, for great mysterie and signification, specially for that water givien together with blood out of our Lords side. Theour Lord did (saith S. Cyprian Ep. 63 ad Ceciliam, mac. c.) and none rightly offereth, that felo verum non him daret. Thus Irenaeus (ii. xi. c.) Iustine (Apologie 2, in fine) and the Fathers telifie the Primitive Church did, and in this sort it is done in all the Masseen of the Greeks, S. Iames, S. Iohannis, S. Christianus, and yet our Protetants pretending to reduce all to Churtle, vve not doe as they bid, and all the Apostles and Churches that ever were.

Thus vwere being faine downe, not in the persone of the Evangelists or Apostles, but exprest as in Christs ovwe to be saide ouer the bread and wine, the which are the forms of the Sacramet and vwerds of consecration: neither is it a Sacramet but (as S. Angeline faith) when the vwerds come, is that to say, autrue and presently be applieed to the elements of the same. Therefore the Protetants lo, never applieing these vwerds but then the whole narration of the institution, nor reciting the whole (as it is said) otherwisse then in his historie manner, (as if one would minifie Baptisme) & never applie the vwerds of the Sacramet to the childe, but onely read Christs speaches of the same) make no Sacramet at all. And that these proper vwerds be the onely forme of this Sacramet, and so to be spoken ouer upon the bread and wine, S. Ambrose plainly and precisly Writte, recording how far the Euangellists narrate vwerds do goe, and where Christes ovwe pecular mystical vwerds of consecration begin: and to the rest of the Fathers. Ambro. li. i. de Sacram. l. c. 9. & astr. de insti. Mystera. Iust. Apologie ii. in fine. Cyril. de Can. Do. n. 2. Ang. Ser. 24. de verb. Do. sec. Mat. Turstil. li. i. c. Marc. Chrifi. bo. i. in 2. ad Tim. in fine. & bo. de produ. lade. 15. Gregor. Roff. in orac. Cathol. Damas. li. ii. c. 14.

My body. When the vwerds of consecration be by the said impetue of the Protetants, thus remoued from the elements: no autrue, if Christes holy body and blood be not there, or that it is now no more a Sacramet, but common bread and wine. So they that vntruthfully charge the Cath. Church with defaunding the people of one piece of the Sacramet, have in very deeced left not part nor space of Sacramet, neither following Christ, as they pretend, nor S. Paul, nor any Euangell, but their owne deetable secte, having boldly defaced the vwe institution, not in any accident, indifferent circumstances, but in the very substantie and al. The right name is gone, the true elements both gone, no blessing or consecration, or other action over them, the forms be gone: and consequently the body and blood, the Sacramet and the Sacriifice.

This doctrine by these vwerds, authentique and power is givien to the Apostles, and by the like, in the Sacramet of Ordres, to all lawfull Presbiteres. No maruer then that now heretical Ministers being lay men, givien the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacramet and al grace. See the Annotation upon S. Iue. chap. 22. 39.

Take and eate. This pertaineth to the receiving of those things which by consecration are present and sacrificed before: as when the people or fruits in the old Law did eat the hostes offered or part thereof, they were made partsakers of the Sacramet done to God before. And this is not the substantie, or being, or making of the Sacramet: or Sacriifice of Christs body and blood: but it is the vis and application to the receiver, of the things which were made and offered to God before. There is a difference between the making of a medicine or the substantie and ingredience of it, and the taking of it. Now the receiving being but a consequent: or one of the ends why the Sacramet was made, & the means to apply it unto vs: the Adversaries unlearningly make it as and some, therefore improperly name the whole Sacramet and ministration thereof, by calling it the Communion. Whiche name they gave also other then any other, to make the ignorant believe that many must communicate together: as though it were so called for that it is common to many. By which confusion they take away the receiving of the body alone, of the sick alone, of referring the consecrated host and the whole Sacramet: Against which deceit, know that this part of the Mass is not called Communion, for that many should concurr togethe allwaies in the external Sacramet: but for that we do communicare.
nicate or give in vain and perfect fellowship of one body, with all Christian men, what in the world, with all (we say) that eat it through the whole Church, and not with it signifies, them only which eat with vs. at one time. And this fellowship riseth of that, that we be every time we receive either alone or with company, partakers of that one body which is received through out all the world. It is called communion. Faith, Datamcenc, &c. join deedit it is, for that by it we communicat with Christ, & be partakers of his flesh & divinite, & by it we communicate and are united one with another, only let us take heed that we do not partake with heretics. And when the Apostle faith, that all be one bread and one body that are partakers of one bread, he meaneth not of them only the communicat at one time and place: but that all be, that communicate in vain the whole Church. The name Communion is so ignorantly vied of them, as the name of Supper.

16. The Hereticks. Upon this word the Hereticks fondly ground their false supposition, that this Sacrament can not rightli be ministred or made without a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable. But when they be ministred in a strange language. As though the grace, force, operation, &c. were by the Bishop, together with the instruction and representation of the things which they. Sacrament is grif, were not in the very substance, matter, forme, &c. and worketh itself of every of itself, notwithstanding the Sacraments; and as though preaching were not one way to be done. And the Sacraments are an another way: containing in the very kindes otherwise: the elements and the action, a manifest representation of Christ's death. As visibly they say that neither Absc sacrificius nor the Paschal lambe could signifie Christ's death, without a Sermon.

17. Guilt of the body. First hereupon marke we, that it men receive the body and blood of Christ, be they scholers or illuers. For in this case they could not be guilty of receive the that we receive. Secondly, that it could not be so heinous an offence for any body & bloud, man to receive a piece of bread, or cup of wine, where they were a true Sacrament. The real pre. For it is a deadly sin to receive any Sacrament without intendment to consume it, for no person, or the repentance of former states; but yet by the very worthy receiving of no other body by the Sacrament is man guilty of Christ's body and blood, but here, where the unworthy (as he unforse S. Chrystollom faith) doth viliy to Christes owne person, as the Ivves or Gentiles did, of unworthy which crucified him. Chh. 6th, de non consens. Ec. &c. 11, 60 & 61 ad pa. Antich. Which inasmuch receiving, visibly prooueth against the Hereticks that Christ is really present.

18. Let him prove. A man must examine his life diligently whethir he be in any mortal. Confessio be, and must confess he felth of every offence which he kneweth or feareth to be dead fore receiving, that he be come to the holy Sacrament. For to the Apostles doctrine the Sacrament is the continual comon of the Cath. Church and the Fathers example binds them.


20. Not differing the body. That is, because he putteth no difference nor distinction between Adoration of this high meane and others, and therefore S. Augustin faith ep. 118. c. 3, that it is that the Apostles the Sacrament shall be doinned, that do not vary the verberation or adoration make a difference between this men, but it is false. And againe in Thes. 10. No man eateth before to adore it, and S. Ambrose ep. 190. c. 30. S. Ambrose to the hool of Christ in the Mysteries. S. Chrystolum borne in Car. We adore him on the altar, as the Sacerd in the manner. S. Nataesena in Ephes. Corin. Myself called on him, which is vviished on the altar. Theodoreus Dial. 1. Inp. The Mystical whole, be adored. S. Denys, this Apostles scholler, made folmele inoctration of the Sacrament after Conicat, Eclesia. Hier. cit. 3 parts in pricipi. and before the receiving, the whole Church of God crieth upon it, "Domine non summ dignus, Deum propitiatio omnis passiones, Lamebo God that taketh away the sins of the world, have mercy on us. And for better dicerning of this divine meere, we are called apparel, and are appointed for solemn vestments. Hier. in Ephes. Nap. &c. 2 ad. Pola. c. 9. Paulinu mnc 1 ad. St. 1. Dio, in cit. D. Greg. li. c. 5. For this is the halloing of Corporals and Challices. Ambr. off. c. 23. Nat. ori. ad. Arrianus. Opticum li. 6 in intro. for this, profane tables are removed and altar consecrated. August. Ser deump. 133. for this, the very Prieste them sects are honorabile, charit. facted. Hiero, ep. 1 ad. Heliodorus c. 7. 31 ad. Josus. 139. Ambro, in us. Tim. 1. 3. For this, the people is forbidden to touch with common hand. Natian. or, ad Arrianus in inicia. Forthis, great care and solicitude is taken that no part of either kind fall to the ground, Cyril. Hiero, myplag. 3 in fine. Orig. 60. 31 in me. 13. Exc. For this facted profussion is made that if any hoffs or parts of the Sacrament do remaine, unreeved, they be most religiously reved vviished honour and diligence possible. And for this examination of confessions, controversy, continerie, &c. (as S. Augustin faith) receiveth it, falling. Thus doe we Catholikes and the Church of God discern the body, body and blood by S. Pauls rule, not only from your profane bread and wine (which not by any lectre abufe of your Cutarus of Clergers, but by the very order of your booke, the Ministers, if any remaine after your Communion, may take home with him to his owne vs.

LII iij
and therefore is no more holy by your own judgment then the rest of his meats) but from all other vulgar or unedible meats, as the Catechumen bread, and our usual holy bread. If all "paul, merite, this be plain, true, and you have nothing agreeable to the Apostles nor Christ's institution, but all clean contrary: then inward vouch Deu and confound you for not discerning his holy Body, Ep. Jude, and for concluding the blood of the new Testament.

Any sects. Vve see here by this, it is a needy case and crime to defile by sinne (as much as in vs lieth) like the body of Christ in the Sacrament, seeing God strooke many to death for it in the Primitive Church, and punished others by grievous sickness. No man wish to many strange diseases and deaths fall upon vs now in the world.

Vvishow your selves.] Vve may note here that it is not enough, only to sinne no more, or to repent lightly of that which is past, but that we should punish our felices according to the weight of the faults past and forgiven: and also that God will punish us by temporal scourges in this life or the next, if we do not make our felices very dear before we come to receive his holy Sacrament. Vvho through his hands we may escape by punishing our felices by fasting and other penance.

Expell one an other.] Returning now to their former fault and disorder for the which he took occasion to take of the holy Sacrament, and how great a fault it is to come unworthily so it: he exhorted them to keep their liars. This happens in white, peace, and feasting, the time expecting the potter &c.

The Mass is agreeable to the Apostles, the Church and to the Communion; the Mass is not the Mass. Many particular orders & decrees, more then be here or in any other bookes of the new Testament expressly written, did the Apostles, as we see here, and namely St. Paul to the Corinthians, set downe by tradition, which our whole ministration of the Mass is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premisses proved to be most conformable. Calvin pfull and Communion in all points wholly repugnant to the same. And that it agreeeth not to these other not written traditions, they falsely confesse. The Apostles delivered unto the Church to take it only fasting: they care not for it. The Apostles taught the Church to confesse by the wordes and the figure of the Croppe, without which (S.t. Augustine, in loc. de sac., Sac. 13, in appendix, Chrys. Hom. 16 in Matt.) no Sacrament is rightly performed. The Protestants have taken it away. The Apostles taught the Church to keep a memory of the Innocence of St. John in this Sacrifice: the Calunians have none. The Apostles decreed that in this Sacrifice there should be special prayers for the dead, Chrys. Hom. 3 in ep. ad Philip. Aug. de cura pro mort. c. 12: they have none. Likewise that water should be mixed with the wine, and so forth. See Annot. in c. 11. v. 25. Bread. Therefore if Calvin had made his new administration according to all the Apostles written wordes, yet not knowing how many things beside the Apostles had to prescribe in these wordes, he would have been in a rounder place.

They must not make their diversities of Gifites an occasion of schisme, considering that all are of one Holy Ghost, and for the profit of the one body of Christ, which is the Church: 12. Which also would not be a body, without such variety of members. 13. Therefore neither they that have the inferior gifts, must be dissatisfied, seeing it is God's distribution: nor that they have the greater, content the other, considering they are no less necessary: 24. But all in all agree together, and every one know his own place.

And concerning spiritual things, I will not have you ignorant, brethren. 1. You know that when you were heathen, you were ledded. Therefore I desire you to understand, that no man speaking in the Spirit of God, faith anathema to Iesus: And no man can say, Our Lord Iesus: but in the holy Ghost.
And there are diversions of graces, but one Spirit. And there are diversions of ministrations: but one Lord. And there are diversions of operations, but one God, which worketh all in all. And the manifestation of the Spirit is given to every one to profit. To one centes by the Spirit is given: the word of wisdom: and to another, the word of knowledge according to the same Spirit: to another, faith in the same Spirit: to another, the grace of doing works in one Spirit: to another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, the interpretation of languages. But all these diversions worketh one and the same Spirit, dividing to every one according as he will. For as the body is one, and hath many members, and all the members of the body, whereas they be many, yet are one, so also is Christ. For in one Spirit were we all baptized into one, whether Jews or Gentiles, or bondmen, or free: and in one Spirit were we made to drink. For the body also is not one member, but many. If the foot should say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear should say, Because I am not the eye, I am not of the body: is it therefore not of the body? If the whole body were eie: where is the hearing? If the whole body were hearing: where is the smelling? But now hath God set the members every one of them in the body as he will. And if all were one member, where were the body? But now there are many members in deed, yet one body. And the eie can not say to the hand: I neede not thy helpe. Or again the head to the feet: You are not necessarie for me. But much more those that seem to be the more vveake members of the body, are more necessarie: and such as vve thinkes to be the bafer members of the body, vpon them vve put more abundant honour: and those that are our vn-honest partes, have more abundant honestie. And our honest partes neede nothing: but God hath tempered the body, giuing to it that vwanted, the more abundant honour, that there might be no schisme in the body, but the members together might be careful one for another. And if one member suffer any thing, all the members suffer with it. Or if one member do glory, all the members rejoice with it. And
And you are the body of Christ, and members of member.

And some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, the grace of doing cures, helps, governements, kindes of tongues. Are all Apostles? are all prophets? are all doctors? and are all miracles? have all the grace of doing cures? do all speak with tongues? do all interpret? But pursue the better gifts. And yet I leave you a more excellent way.

**Annotations**

Zealous faith.

9. Faith in the same. This faith is not an other in substance than the common faith in Christ, but is of another accidental qualification, that is, of more fervor, devotion, zeal, and confident trust, especially for doing of miracles.

Vainie.

11. If the same. The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation in all actions of her members among them selves, and with Christ the head of the Body.

Schifine.

13. Schifine in the same. As Charity and vainie of spirit, is the proper bond and vehicle of the common body; so is devotion or Schifine, which is the interruption of peace and mutual Socieite between the parties of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Souveraine.

**Chap. XIII.**

That above all other Gifts they should seek after Charity: as that without which nothing profitteth. And whoso doeth as a to be done, and remains also in heaven.

If I speak with the tongues of men and of Angels, and have not charity: I am become as sounding brasse, or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have al faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to be meate for the poore, and if I should deliver my body so that I burne, and have not charity, it doth profite me nothing.

Charitie is patient, is beneigne: Charity envieth not, dealeth not penuerly: is not puffed vp, is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not evil: rejoyceth not upon iniquitie, but rejoyceth 6 with
TO THE CORINTHIANS.

7. with the truth: 
8. the things, beareth the things. 
9. knowledge shall be destroyed. For in part
10. and in part ye prophesied. But 
11. when I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.
12. and know all things, but know not as well I am known. And now they remain faith, hope, charity, 

these three, but the 

Charitie.

ANNONATIONS

1. Not Charitie. Charitie is not Charitie, both toward every particular person, and specially toward the common body of the Church, none of all the gifts and graces of God be profitable.


3. Beleue (faith S. Augustine) assuredly and bold for certaine, that no Heretike and Schismaite that verily not him selfe to the Catholike Church againe, be have great alms; for ever begine, yet or shed his blood for Christ his name, can possibly be saved. For, many Heretikes by the scope of Christ, cause, deceiving the simple, suffer much. But wher true faith is not, there is no justice, because the just lieth by faith. So is it also of Schismatiques, because ye where charity is not justice can there be none, whereby if they had, they would never plunder in pieces the body of Christ which is the Church. 

4. So faith S. Augustine in divers places, not only of Heretikes that died directly for defense of their heretique, as the Arianistes and Calumniati now a days do (for that is more damnable;) but of some Heretiques and Schismatiques that may die among the Heathen or Turks for defense of truth or some Article of Christes religion. 

5. The three. These are the three virtues, theological, each one by nature and definition distinct from the other, and faith is by nature the first, and may be and often is before, and without charity and truly remaineth in divers after they have by deadly sinne left Charity. Beware therefore of the Heretike opinion, which is, that by very mortal sinne faith is lost no lees then charitie.

CHAP. XIII.

Against their vaine child ليست, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophesying, that opening of Mystery, he declared, that the Gifts of languages are inferior to the Gifts of prophecy. 

More order also here, in the Church, the Prophet to submit himself to other Prophets; and the Speaker of languages, not to publish his inspiration, unless there be an interpreter.

Provided divines, that commonly speake not at all in the Church.

Much like to some false Linguists of our time, who thinke they finde better then a doctor of divinity that is not a Linguist.
OLOV V Charitie, earnestly pursue spiritual things: but rather that you may prophesie. For he that speaketh with tongues, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. For he that prophesieth, speaketh to men wth edification, and exhortation, and consolation. He that speaketh with tongues, edifieth himself; but he that prophesieth edifieth the Church. And I would have you all to speake wth tongues, but rather to prophesi. For greater is he that prophesieth, then he that speaketh wth tongues: vnlesse perhaps he interpret, that the Church may take edification. But now brethren, if I come to you speake wth tongues: what shall I profit you, vnlesse I speake to you either in revelation, or in knowledge, or in prophesi, or in doctrine? Yet the things wthout life that give a found, be it pipe or harpe, vnlesse they give a distinction of sounds, howv' shal that be knovven which is piped, or which is harped? For if the trumpeter giveth an vnctertine voice, vwho shall prepare him self to batel? So you also by a tounge vnlesse you vrtuer manishest speake, howv' shal that be knovven that is said: for you shal be speakeinge into the aire. There are (for ex ample) so many kindes of tongues in this world, & none is wthout voice. If then I knovv not the vvere of the t voice, I shal be to him to vwhom I speake barbarous: and he that speakeh, barbarous to me. So you also, because you be emulators of spirtites: secke to abound wth the edifying of the Church. And therefore he that speakeh wth the t tongue, let him praye that he may interpret. For if I praye wth the tounge, my spirit praieth, but my vnderstanding is wthout fruite.

What is it then? I vvil praye in the spirit, I vvil praye also in the vnderstanding: I vvil sing in the spirit, I vvil sing also in the vnderstanding. But if thou bleffe in the spirit, he that supplieth the place of the vulgar howv' shal he say, Amen, upon thy blessing? because he knovveth not vwhat thou faileft. For thou in deceste giesst thankes vvel: but the other is not edifie. I give my God thankes, that I speake wth the tounge of you all. But in the Church I vvil speake fuee vvorde wth my vnderstanding that I may instrvct you.
Struck others also: rather than ten thousand vvordes in a 
tongue. † Brethren, be not made children in sense, but in 
malice be children: and in sense be perfect. † In the Lawv it 
is vvritten, That in other tongues and other lippes I vvil speake to this peo-
ples and neither so vvil they heare me, saith our Lord. † Therefore lan-
guages are for" a signe not to the faithful, but to infidels: but 
prophecies, not to infidels, but to the faithful. † If therefore 
the vwhole Church come together in one, and all speake with 
tongues, and there enter in vulgar perions or "infidels, vvil 
they not say that you be madde? † But if al prophecie, and 
there enter in any infidel or vulgar person, he is convince 
of al, he is judged of al. † the secrets of his hart are made 
manifest, and so falling on his face he vvil adore God, pron-
nouncing that God is in you in deede.

† Vvhat is it: then brethern? vvhen you come together, 
every one of you hath" a psalme, hath a doctrine, hath a re-
uelation, hath a tongue, hath an interpretation: let al things 
be done to edification. † Vvheather a man speake with tongue, 
by tvvo, or at the most by three, and" in course, and let 
one interpret. † But if be not an interpreter, let him 
hold his peace in the Church, and speake to him self and to 
God. † And let prophets speake tvvo or three, and let the 
rest judge. † But if it be revealed to an other sitting, let the 
first hold his peace. † For you may al prophecie one by one: 
that al may learne, and al may be exhorted, † and the spirites 
of prophets are subiect to prophets. † For God is not the 
God of diffension, but of peace: as also in all the Churches 
of the faints I teache.

† "Let* vvomen hold their peace in the Churches: for 
it is not permitted them to speake, but to be subiect, as also 
the Law faith. † But if they learne any thing, let them ask 
their owvn husbands at home. For it is a soule thing for a 
vvoman to speake in the Church. † Or did the vvord of 
God proccede from you; came it vvnto you onely? † If any 
man seeme to be a prophet, or spiritual, let him know the 
things that I vvrite to you, that they are the commaundements 
of our Lord. † But if any man know vvnot, he shall not be 
known. † Therefore, brethren, be earnest to prophecie: and 
to speake vvith tongues prohibit nor. † But let al things be 
done honestly and according to order among you.

Mmm ij ANNOT.
A paraphrase.] The gift of prophesying, that is, of expounding the hard points of our religious doctrine, is better than the gift of strange tongues, though both be good.

2. [Not so.] To talk in a strange language, unknown to him, professest not the Chapter concerning unknown tongues.

3. [But he that.] To the ears of God, who understandeth all tongues and things, and for the mysteries which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understanding of the whole assembly, edifieth not him that is alone but all his hearers.

6. [If I come.] That is, if I your Apostle and Doctor should preach to you in an unknown tongue, and ye new ye any kind of exposition, interpretation, or explanation of my strange words, what provision could you take thereby?

8. [If the trumpeter.] As the Trumpeter cannot give warning to or from the sight, yea he is as indifferent and unprofitable to the hearers as is the Prophet, who uttereth good or evil, except it be done as a word of which he hath understood, can not attain to his purpose, nor do the people any good.

11. [Let him pray that.] He that hath not the gift of strange tongues, 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, was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by him self, or by another, afterward expounded.

10. [My spirit prateeth.] Also when a man preacheth in a strange tongue, which himself understandeth not, it is not so fruitful for instruction to himself, as if he knew particularly what he prateeth. Nevertheless the Apostle forbiddeth not such prating neither, confessing that his spirit, heart, and affection prateeth the word towards God, though his mind and understanding be not professed to instruction, as otherwise it might have bene if he had understood the words. Neither yet doth he appoint such an one to get his strange prayer translated into his vulgar tongue, to obtain thereby the foresaid instruction. See the Declaration following of this Chapter.

12. [A signe.] The extraordinary gift of tongues was a miraculous sign in the primitive Church, to be vied specially in the Nations of the Heathen for their conversion.

13. [Infidels.] In the primitive Church, when Infidels were or among Christians, and often times came into their publice preaching & exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms & the like, one in this language, & another in that, at once like a blacke swine, and one often not understand of an other, sometime not to them felles, and to strangers or the simple flanders by, nor at all. Where otherwise if they had spoken either in known tongues, or had done it in order, having an expiater or interpreter withal, the Infidels might have bene convinced.

14. [Of what spiritual exercise the Apostle speakeoth.] Of their disorder in the same.

26. [Of Psalms.] We see here that those spiritual exercises consisted specially, first, in singing or giving forth new Psalms or prateers, Secondly, in Doctrine, teaching, or reading lectures: thirdly, in the revelation of secret things either present or to come: Fourthly, in speaking (Tongues of strange languages: lastly, in translating or interpreting which was said, into some common known tongue, as into Greek, Latin, &c. All which words had they among them by miracle from the holy Ghost.

27. [In course.] All these things they did without order, of pride and contention they preached, they prophesied, they prayed, they blessed with any seeming respect of one another, or observing of tunes and entercourse of uttering their Gifts. Yea whatever without order or rule, and without regard to their sex or the Angels or Priests or their own husbands, malely or female tongues, taught, or prophesied with the rest. This was the disorder among the Corinthians, which the Apostle in this whole chapter reprehended and sought to redress, by forbidding whatever vitally that publice exercise, and teaching men, in whatever order and course was vell for speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14 Chapter.
against the approved godly and true worship of the Universal Church for the service in the Latin or Greeke tongue: which they ignorantly, or rather viciously, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that there is no word written or meant of any other tongue but such as were spake in the Primitive Church by miracle; and that nothing is meant of those tongues which were the common languages of the world or of the faithful. By strange
vnderstand the learned and civil people in every great city, and in which the Scriptures of the tongues the Old or New Testament were written, as the Hebrews, Greeks, and Latin. For though these, also, Apostole men might be given by miracle & without study, yet being knovven to the Jews, Romans, or Greeks, neath not the in every place, they be not counted among the differences of barbarous and strange tongues here spoked of, which could not be interpreted commonly, but by the miraculous gift also of interpretation.
And therefore this Apostole (as the Evangelists also and others did their booke) wrote his Epistles in the Greeke to the Romans and to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, though he spake them here: but in a notable learned and learned speech interpretable of thousand and every country. No more did S. Augustine our Apostole, speaking in Latin, & bringing in the Scriptures and Service in Latin, preach and pray in Tongues according to the Apostoles meaning here. For the Latin was not, nor is, in any part of the Vefth, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore S. Bede faith, (Hist. Angl. c. 1.)
that being then four or five vulgar languages in our country, the Latin was not made common to them all. And in deed of the two (though true in truth neither for be forbidden by this passage of S. Paul) the barbarous languages of every fantasy province in respect of the whole Church of Christ are either the strange Tongues here spoked of, then the common Latin tongue, which is vnderstood of the Vefth Church more or less learned, and pertaineth much more to vnique and orderly communciation of all Nations in one faith, Service, and vnorship of God, then if it were in the sundry barbarous speakes of every Province. Wherein all Christians that travel about that part of the world or the Indies either, whereso ever they comes, shall finde the nation and imaginations, and Service, as they had at home. Wherein now, if we goe to Germanie, or the Germans or Genevians come to vs, etc. other Service shall be thought strange and barbarous. Yea and the Service of our own language within a few hundred yeres (or rather every age) shall wholly become barbarous and vnknown to our fete, our tongue (as al vulgar) doth of ofte change.

And for edification, this is for increas of faith, true knowledge, and good life, the experience of a few yeres hath givn the world a full demonstration vvhether our forefathers were more as wise, as faithful, as devout, as fearful to breake Gods lawes, and as likely to be faied, as we are in all our tongues, translations, and English prayers. Much vain, curious and contemptuous of Superior, disputations, contemptions, Schismes, horrible errors, profession and dissimulation of the Sacraments, which are of purpose were hidden from the Seminaries of the Sacred Mysteries of the dreadfull Sacraments, which are of purpose were hidden from the.

Verily, in this also is a grosses illusion and untruth, that the force and efficacie of the Sacraments is of the principal efficacie of such thinges and of the whole ministrie of the Church, concerning specially of the very vndertaking of thevoke, and the publike office of the Priests, who bear and conspire not the same as Christs behalf in dispove these Mysteries to our most good the infant, innocent, in the people, idiotic and unlearned, taking no leef fruit of Baptisme and all other divine offices, meete for every one condition, then the learned Cleke in the Reallime: more, if they be more humble, charitable, devout, and obedient, then the other, having leef of the qualities and more learning.

Which we say not, though it were inconvenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and Service of the Church (for, that to their comfort and necessarie knowledge, both by preaching, catechizing, and reading of good Catholic books, Chrisitian people do leame in all Nations much more in those countries where the Sacraments are) in Latin, then in our Nation, God knoweth: But we say that there be other Wises to instruct them, and the same lese subject to danger and disorder, then to turne it into vulgar and are taught tongues. We say, the simple people and many one that thinke them falses some body in all Catholic understand as little of the sense of diuers Palmes. Leffons, and Orations in the vulgar and countries, as if they were in Latin: yea and often take them in a wroth, perjured, and pernicious sense, which lightly they could not have done in Latin. We say, that such as would leame in devotion and humilitie may and must rather with diligence leame the tongue that such thinges be written in, or else other diligence in hearing sermons and instructions: then for a few mens necessarie knowledge, the holy universal order of Gods Church should be altered. For if in the Kingdom of England only, it be not convenient, necessarie, nor almost possible, to accommodate their Service books to every province and people of diuerse tongues, how much less should the whole Church do, consisting of so many differences; neither doth the Apostole in this chapter appoint any such
thing is to be done, but almoniseth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more may vve do concerning the Service in Latin, which is no strange nor miraculously gotten or understood tongue, but common to the most and chiefest churches of the world, and hath bene, since the Apostles times, daily with all diligence throughout all these parts of Christendom, expounded in every house, schola, church, and pulpit: and is so well known for every necessarie part of the divine Service, that by the diligence of parents, masters, and curates, every Catholic of age almost can tell the sense of every ceremony of the Masse, what to answer, when to say Amen at the Priestes benediction, when to confess, when to adore, when to stand, when to kneele, when to receive, what to receive, when to come, when to depart, and all other duties of praying and fasting, sufficient to salvation. And thus is it evident that St. Paul speaketh not of the common tongues of the Churches Service.

Secondly, it is as certain, that he meaneth not nor writeth any word in this place of the Churches publick Service, prayer, or ministration of the holy Sacrament, wherein the Office of the Church specially consisteth; but only of a certain exercise of mutual conference, wherein, as old men do to an other and to the assembled, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalms, sacred Mysteries, forms of languages, and other Recitations, as it pleased God to give unto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods gifts to prate and vanity, and namely that gift of tongues: which being in deed the least of all gifts, yet much puff'd vp the hunters, and now also doth commonly make vp the professeors of faith knowledge, according as St. Augustine writeth thereof. This exercise and the disorder thereof was not in the Church (for any thing, nor abuse, nor St. Paul's reprobation or reprimand thereof, can concern any what the Service is, nor the conduct thereof. Furthermore this is evident, that the Corinthians had their Service in Greeke at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Against the publick Service had but one language: in this exercise they speak in many tongues. In the publick Service every man had not his owne special tongue, his special Interpretation, special Recitation, proper Psalms, but in this they had. Again, the publick Service had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens and Infidels and who soever would: in this women, before St. Paul's order, did speak and prophesie; so did they even in the Ministration of the Sacrament, with many other plain differences, that by no means the Apostles words can be rightly and truly applied to the Corinthians Service then, or our now. Therefore it is either great ignorance of the Protestants, or great guilefulness, so wantonly and perniciously to apply them.

The Apostle speaketh not of the Churches Service, nor abuse, nor St. Paul's reprehension or reprimand thereof, can concern any what the Service, nor the conduct thereof. Furthermore this is evident, that the Corinthians had their Service in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Against the publick Service had but one language: in this exercise they speak in many tongues. In the publick Service every man had not his own special tongue, his special Interpretation, special Recitation, proper Psalms; but in this they had. Again, the publick Service had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens and Infidels and who soever would: in this women, before St. Paul's order, did speak and prophesied; so did they even in the Ministration of the Sacrament, with many other plain differences, that by no means the Apostles words can be rightly and truly applied to the Corinthians Service then, or our now. Therefore it is either great ignorance of the Protestants, or great guilefulness, so wantonly and perniciously to apply them.

Neither is here anything meant of the private prayers which devout persons of all sorts and sexes have ever used, specially in Latin, as we do upon their Priests as Beades. For, the private prayers were spoken of, were Psalms or Hymnes, and Sonets newly invented, composed to them by God, and in this conference or prophesying, uttered to one another comfort, or to them selves and God alone. But the prayers, Psalms, and holy words of the Christian people were privately, are not composed by them, nor diversely inspired to themselves, nor novy to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely the Pater Noster, the Ave Maria, and the Creed, our Lord's Mass, the Litany, and the like. Before the Apostle pretending nothing here thereof, condemneth nothing therein, though he saith nothing atall. But the devout people in their assent: right may and ought: but their Latin Priests, Beades, and Prayers, as ever before. When the wisdom of the Church for great causes hath better liked and allowed of, then they should be in vulgar tongues, though the whole forbidden; nor be sometimes granted to have them translated, and would gladly have all faithful people order and humidity learn, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as can not learn distinctly in Latin (specially the Pater Noster & the Creed) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, & available in all necessaries & more agreeable to the use of all Christian people ever since their conversion to pray in Latin, then in the vulgar tongue, though every one in particular understand not what he saith: for it is plain devotion nothing, that such pray with so great confection of spirit, to such little devotion, with so great devotion and affection, and esteemeth more, than the other; and always more then any for praying in Scholiastike or Hieroglyphic in his knowne language. Such holy Orationes be in manner contained.
Mat. 26: **Secrate and sanctifie in and by the Holy Ghost that first inspired them.**

**33.** And came and spake unto them, saying, 

**37.** And the Lord, and longer agoe since the poor husbandmen sung the same at the plough in the countrie, Hier. Ep. 1. ep. 1. And Surius carda, and Kyrius cloeon, and the Psalms of David.

**46.** In Latin in the Service of the Primitive Church, have the ancient and flat testimonies of S. Cyprian, S. Augustin, S. Hierom, and other Fathers. Greg. li. 7. ep. 1. Cypr. exp. var. De lum. 15. Aug. lii. 15 de domo perf. & de domo vid. c. 4. ep. 178. Hier. præf., in Ep. ad Sophron. Aug. de Catech. rud. 6. 9. de Christ. Chr. li. c. 11. Sec ep. 10. Aug. of S. Hierom latins translation readde in the Churches of Africa. Praisers are not made to teache, make learned, or increase knowledge, though by occasion they sometimes instruct vs in their speciall vts, to offer our harts, desertes, and vaunts to God, and to Iheve that we hang of him in al things: and this every Catholicke doth for his condition, whether he understand the vwords of his praiser or not. The simple for can not understand all Psalms, nor the learned, no though they be translated or read in knowne tongues, and must not receaue them for al that, when they are knowne to contain Gods holy praises. The simple people when they desire any thing specially at Gods hands, are not bound to know, neither can they tel, what petition or part of the Patre notess their demande pertaineth, though it be in English yet so much. They cannot tel more what is, Thy Kingdom come, then they petition for them, nor when their petition for their sick children or other necellities, pertaineth to this part, or to Patre non est, nor to Xanadu inducere, or to what other end. It is enough that they can tel, this holy Oraifon to be apostated to vs, to call upon God in our deires, 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, when they read, Lead us not into temptation) and seldom any ediication at all. For though the prayers be turned and read in English, the people knowvth the vwords, yet they are not edified to the instruction of their minde and understanding, except they knew the sense of the vwords also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde and understanding, meaneth the understanding of the vwords only, he is fouly deceived, for, what is a childe of sixe or sixe yeares old edified or increas in knowledge by his Patre notess in English? It is the sense therefore, which euery man can not have, neither in English nor Latin, the knowledge wherof properly and rightly edifieth to instruction, and the knowledge of the vwords only, often edifieth never a vhir, and sometimes buildeth to error and destruction: as it is plain in all Heretikes and many curious persons besides. Finally both the one and the other without charitie and humilitie, makesthe Heretikes and Schismatikes with all their English and what other tongues and intelligence euery euer, to be as fanats & ymbalsimnins, sounding brattle and a tinkling cymbal.

To conclude, for praying either publiquely or privately in Latin, which is the common sacred tongue of the greatest part of the Christia world, this is thought by the wise and godly and without expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet will be contentious in the matter, we must answere them with this same Apostle, The Church of God hath no such edifice, and with this notable saying of S. Augistine, ep. 116. c. 5. Any thing that the vulgall Church doth praiseth and observe through out the world, to disscape therof as though it were not to be done, is most ineffect waynedes.

Let women hold their peace. There be, or were, certaine Heretikes in our Countrie (for such euer take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any kingdom or temporal Souvereignty: but that is false and against all reason & the Scriptures. This only in that sense is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can do noe any function proper to Priests and Bishops: not speake in the Church, and so not preach, nor dispute, nor have or give voice either deliberative or definitive in Counsells and publicke Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, otherwise then Baptisme in the case of mere necessity. When neither Priests nor other man can be had, such leffe prescribe any thing to the Clergie, how to ministe them, or give any right to rule, teach, or execute any spiritual function is under her and by her authoritie: no creature being able to impart that whereof itself is incapable both by nature and Scripture. This Regime is expressly given to the Apostles, Bishops, and Prelates: they only have authoritie to bind and loose, Mat. 18: they only are fet by the Holy Ghost to governe the Church, And 20: they only have cure of our soules directly, and must make account to God for the same, Hebr. 13.
Chap. XV.

He proveth the Resurrection of the dead by the Resurrection of Christ, and with many other arguments: and to answer all objections made against it. 

And then extolsteth in respect of it, unto good life.

And I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand, by the which also you are saved, after what manner I preached unto you if you keepe it, unless you have beleued in vaine. For I deliuere you first of all which I also received: that Christ died for our sinnes according to the Scriptures: and that he was buried, and that he rose againe the third day, according to the Scriptures: and that he was seen of Cephas: and after that of the eleuen.

Then was he seen of more than five hundred brethren togethers: of which many remaine vntil this present, & some are sleepe: Moreover he was seen of James, then of all the Apostles: And last of all, as it were of an abstinence: he was also of me. For I am the least of all the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God.

But by the grace of God I am that which I am: & his grace in me hath not been void, but I have laboured more abundantly than any they: yet not I, but the grace of God with me. For whether I, or ye, they, so we preach, and so you have beleued.

But if Christ be preached that he is risen againe from the dead: how doe certaine among you say, that there is no resurrection of the dead? And if there be no resurrection of the dead, neither is Christ risen againe. And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. And we are found also false witnesses of God: because we haue given testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe. For if the dead rise not againe, neither is Christ risen againe. And if Christ be not risen againe, vaine is your faith, for yet you are in your sinnes. Then they also that are a sleepe in Christ, are perished.

But
20 But now Christ is risen again from the dead, the first fruits of them that sleep; for by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. But every one in his own order: the first fruits of Christ, then they that are of Christ, that believe in his coming. Then the end, when he shall have delivered the kingdom to God and to his Father, when he shall have abolished principalities and authorities and power. And he must reign, until he put all his enemies under his feet. And the enemy death shall be destroyed. For he must reign, until he put all his enemies under his feet. And whereas he faileth, all things are subdued to him: Undoubtedly, except him that subdued all things unto him. And when all things shall be subdued to him, then the Son also shall be subject unto him that subdued all things unto him, that God may be all in all.

29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? Why then are they baptized for them? Why also are ye in danger every hour? I die daily by your glory brethren, which I have in Christ Jesus our Lord. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again?

33 Let us therefore fear, lest, as some have been led astray, so we should also suffer.

34 For communications corrupt good manners. Awake ye, ye that sleep, and let not sin conquer, nor the knowledge of God; I speak to your shame.

35 But some man faith, How doth the dead rise again? and what manner of body shall they come in? Foolish that which thou sowest is not quickened, unless it die first. And that which thou sowest, not the body which shall be, but thou sowest. But thou sowest, of flesh, to wit, of wheat, or of some other kind. And the Lord giveth it a body as he pleaseth: and to every seedeth his proper body. Not all flesh, is like flesh, but one kind of flesh, one kind of bone, one kind of blood. And bodies terrestrial: but one glory of the terrestrial, and another of the terrestrial. One glory of the sun, another glory of the moon, and another glory of the stars. For one star differeth from another star in glory. So also the resurrection of the dead. It is sown in dishonour, it is raised in glory; It is sown in mortality, it is raised in immortality; it is sown in weakness, it is raised in power; it is sown as a corruptible, it is raised incorruptible; it is sown in shame, it is raised in splendour; it is sown in lowliness, it is raised in splendour. As it is sown in the earth, so also he that is raised from the dead is the same; for the earth must die and rise again. In the same manner also the heavens will be destroyed, for the heavens shall be burned and dissolved, and the elements will be consumed with fire. But according to his word, the heavens will be burned and dissolved, and the elements will be consumed with fire."
sover in insurmitie, it shal rise in power. 

Gen. 2, 7

The first man of earth, earthly: the second man from heaven, heavenly. Such as is the earthly, such also are the earthly. And such as the heavenly, such also are the heavenly. For as we have borne the image of the earthly, let us bear also the image of the heavenly.

This I say brethren, that flesh and blood cannot possesse the kingdom of God: neither shall corruption possesse incorruption.

Behold I tel you a mysterie. We shal al in deede rise againe: but we shal not al be changed. In a moment, in the twinkling of an eye, at the last trump (for the trump shall sound) and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must doe in incorruption: and this mortal doe on immortaltie. And when this mortal hath done on immortaltie, then shall come to passe the saying that is written, Death is swallowed up in victorie. Death, where is thy victorie? Death, where is thy sting? And victorie, and the powre of lines is the 56 Lavn. But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. Therefore my beloved brethren, be stable & vnmoveable: abounding in the worke of our Lord alwayes, knowynge that your labour is not vaine in our Lord.

ANNOTATIONS

Free vs with grace. Heret. translation. Falling is meritorious.

11. Ver. 7. God vseth not man as a brute beast or a blocke: but for vs worketh in him and by him that free wil may concurre in every action with his grace, which is alwayes, the principal. The heretikes to avoid this concurrence in vs working & labouring, vsith me, where the Apostle rather faith, vsith vsith vs me.

19. Ver. 15, 16. Ambrose applyeth these vsords to our Christian Epictians that taketh vsing, and deny the merite hereof: How can vs be saved (saith he) if we vseth not our selves vsing, feasting, feasting the scriptures say, vsing, and above allines from Sanct Victorie are these neuer maister then that exclude al merite of vsing, if it not the very voice of the heauenly sayng. Let vs eat and drink, to morowe vs shal die? I Cor. 10, 26.
The 8th part.
Of the contributions.

Concerning the collections that are made for the saints, as I have ordained to the Churches of Galatia, so doe ye also. *In the first Sabbath let every one of you put a part with him self, laying vp vvhat shal vvel like him: that not vvel when I come, then collections be made.*

† And vvhen I shal be present: vvhom you shal approv by letters, them vvil I send to carie your grace into Hierusalem.

† And if it be vworthie that I also goe, they shal goe vvith me.

† And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia.

† And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvhithefore I goe.

† For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some little time, if our Lord vvil permit.

† But I vvil tarie at Ephesus vvntil Pentecost. † For a great doore and evidet is opened vvnto me: and many aduersaries.

† And if Timothee come, see that he be vvwithout scare vvith you; for he vvorketh the vvorke of our Lord, as also I.

† Let ao ma therfore despise him, but coduct ye him in peace: that he may come to me, for I expect him vvith the brethren.

† And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vvnto you vvith the brethren: & at all it was not his minde to come novv, but he vvil come vvhen he shal haue leisure.

† Vvatch ye, stand in the faith, doe manfully, & be strengthened. † Let al your things be done in charitie. † And I beseeche you brethren, you knovv the house of Stéphanas, and of Fortunatvs, that they are the first fruites of Achaia, & haue ordeined them selues to the ministerie of the saints:

† that you also be subject to such, and to every one that helpest and laboureth with vs. † And I rejoyce in the presence of Stephanas and Fortunatus and Achaicus, because that vvvhich you vvanted, they have supplied. † For they have refreshed both my spirit and yours. Knovv them therefor that are such.
t The churches of Asia salute you. Aquila and Priscilla 19 with their domestical church salute you much in our Lord.

t All the brethren salute you. Salute one another in a holy 20 kiss. t The salutation with mine own hand Paulus. t If 21 any man love not our Lord Jesus Christ, be he anathema. Ma 22

See Ro. 16,16.

π της ευρισκομενος ὃς τινα ἑαυτὸν ἵνα ἐμαυρώσῃς. Ψαλμον. [Ps. 137].

Therefore am I at this time that I love him not, or believe not.

Theophylact, upon this place.

THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

ii Cor. 12:2

Gal. 2:1

Or the time when this Epistle was written, looke the Argument of the epistle to the Romans: to vsit, about the eighteenth verse after his conversion, how our Lordes passion because in the 11 chapter he maketh mention of 14 years, not only after his Conversion, as to the Galatians, but also after his Rapture, which seemeth to have bene when he was at Hierusalem, Ait. 9, 16, four yeares after his Conversion (Gal. 1, 18) in a trance or excess of minde, as he calleth it, Ait. 21, 17. It was written at Troas (it is thought) and sent by Timo, as we readie chap. 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians he noted, or rather spared, but now is constrained to deal openly against them, to defend both his owne person which they sought to bring into contempt, making vs thereby to the correction of the Corinthians, and with all to maintaine the excellency of the Ministerie and Ministers of the new Testament, above which they did magnifie the Ministerie of the old Testament: bearing themselves very high because they were Levites.

Against these therefore S. Paul XXX. and lastly, the preeminent power of his Ministerie, by which power also he giveth a pardon to the incestuous fornicator whom he excommunicate in the first Epistle, seeing vs his penance, and again threateneth to come & excommunicate those that had grossly sinned, and remained inimicous. Two chapters also he interposeth of the contributions to the church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to have all in a readiness against his comming.

THE
THE SECOND
EPISTLE OF PAUL TO THE
CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and against his Adversaries the false apostles of the Levies, allegreth to them the testimonies of his owne and also of their conscience, v. an suing them that offended lighten against him, for not comming to Corinth according to his promis.

PAVL an Apostle of Iesus Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, with al the saints that are in Achaia. 
† Grace vnto you and peace from God our father, and from our Lord Iesus Christ.

† Blessed be the God and father of our Lord Iesus Christ, the father of mercies, and God of al comfort, v. who comforteth vs in al our tribulation: that we also may be able to comfort them that are in all diuersitie, by the exhortation vvhervixth we also are exhorted of God. † For as the "passions of Christ abound in vs: so also by Christ doth our "comfort abound. † And vwhether we be in tribulation, for your exhortation and salvation: vwhether we be exhorted, for your exhortation and salvation, vwhich vvorkesthe toleration of the same passions vwhich we also doe suffer: † and our hope is firme for you: knovving that as you are partakers of the passions, so shal you be of the consolation also.

† For we vvil not haue you ignorant brethren: concerning our tribulation, vwhich happened in Asia, that we were pressed above measure above our povery, so that it was tedious vnto vs even to liue. † But we in our selues had the answer of death, that we be not trusting in our selues, but in
God who raiseth vp the dead, t vvho hath deliuered and io
dothe deliuer vs out of so great dangers: in vvhom vve hope
that he vvil yet also deliuer vs, t you" helping vvithal in it
prayer for vs,that" by many mens petitiones, thanks for that
gift vvwhich is in vs, may be gien 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 vvisedo,
but in the grace of God vve have converted in this vworld:
and more abundantly towards you. † For vve vwrite no 13
other things to you, then that you haue read and knowv. And
I hope that you vhal knowv vnto the ende: † as also you 14
haue knowven vs in part, that vve are " your glorie, as you
also outs in the day of our Lord I s v Chrift. † And in 15
this confidence vvoould 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.
† Whereas then I vvvas thus minded, did I vse lightenes? 17
Or the things that I minde, do I minde according to the fleh,
that there be vvith me, It is and It is not. † But God is faithful, 18
because our preaching vvwhich vvvas to you, there is not in it,
" It is, and, It is not. † For the Sonne of God I s v Chrift, 19
vvho by vs vvvas preached among you, by me and Syluanus
and Timothee, vvvas not, It is, and, It is not. but, It is, vvvas in him.
† For all the promises of God that are, in him It is: therefore 20
also by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Chrift, and that hath anointed
vs, God: † vvho also hath sealed vs, and giuen the pledge 22
of the Spirit in our harters. † And I call God to vvitnesse vpon 23
my soule, that sparing you, I came not any more to Corinth,
† " not because vve ouerrule your faith: but, vve are helpers 24
of your joy. for in the faith you staid.

ANNOTATIONS
CHAP. I.

Al our affilic- tions, be Chri- sts affil- icions, for the con- junction between the head & body.
maneu that the Catholike Church attributeth such force of merite and satisfaction to the warke of holy men.

11. The comfort abroad.] Worldly men that see only the exterior miseries and afflications that Catholikes do suffer being perfetted by the Heathen or Heterikes, dee nothing miseryable, but if they felt or could conceive the abundance of consolation which Christ ever graced according to the measure of their afflications, they would never wonder at the voluntary toleration of what sorments soever for Christ’s sake, but would verily rather than them felle to be in any dungeon in England with the comfort that such have from God, then to live out of the Church in al the wealth of the world.

11. You helping in prayer.] S. Paul knew that the helpe of other mens prayers was nothing derogatory to the office of Christ’s mediation or intercession for him, nor to the hope that he had in God: and therefore he cast the Catholikes aside herein as a support and succours for himself in the sight of God. With what reason or Scripture then, can the Protestants say that the prayers of Saints be injurious to Christ, or not to stand with that confidence we have in him? As though it were more dishonour to God that we should give the aigne of Saints in heaven, then of sinners in earth: or as that the intercession of thee our fellowesprites, were more available than the prayers of those that be in the glorious light of God above.

11. By many men.] He meanteth, that as the prayers of many joined together for him, fhal be the better heard, then of any alone: for their common thankes giving to God for granting their request, fhal be more acceptable and glorious to God, then any one mans thankes alone. Which thing doth much commend the holy Churches publicke prayers, proccessiones, stations, and pilgrimages, with all which their prayers and lasures together so God, that they are the better with the world, and the worse with the world. Their glorie in heaven that convert other, Publicke praetors & fatses.

11. If it is not so.] As he dischargeth him self of all other leuitie touching his prouis or purpose of comming to them, so much more of al inconstaunce in preaching Christes doctrine and faith. Whereas, one day to affirme, an other day to deny, to different from his fellowes or from him self, to change every yere or in every epistle the forme of his former teaching, to come daily with new defiles repugnant to his owne rules, were not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Whereas we have notorious examples in the Protestants, who being defirite of the spirit of peace, concord, confidencie, verite, and verite, as they varie from their owne writings wherein they retreat, reforme or deforme continually, so both in their preachers, & of Service, they are so restless, changeable, and repugnant to them selues, that they were not kept in awe with much a do, by temporal lawes or by the shame and rebuke of the world, they would come vs every yere or every Parliament, new Communiones, new fathers, and new Chryses, as you see by the manifold endeavours of the Pyritians. And this to be the propper note of false Apostles and Heretikes, see in S. binum 1, c. 18, and Tacitus de praestipt.

11. Hath feasted.] The learned Diuines proue by this place and by the like in the fourth to the Ephefians, that the Sacrament of Baptisme doth not only give grace, but impleateth and aeadeth the soule of the baptized, vith a spiritual signe, marke, badge, or token, vwhich can never be blotted out, neither by sinne, heresie, apostasie, nor other vnitas, but remaineth forever in man for the cognizance of his Christendom, and for distinction from otheres which were not of Chryses fould. By which also he is asit were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See S. Hieron in a. Ephef. S. Ambrolo li. de Sp. fand a. li. 6. S. Cyril Hierofol. Catech. 17. at the end, and S. Dionychus Areopag. c. 2. Eed. Hierarch. The which fathers expresseth that spiritual signe by divers agreeable names, vwhich the Church and most Diuines, after S. Augustine, call the character of Baptisme. by the truth and force of vwhich spiritual note or mark of the soul, be specially constituteth the Donatistes, that said Sacrament through signe and ministred by Heretikes or Schismatiques or whoels so euer, can never be reiterated. See op. 15, 16. 17. Donatist. cap. 1. & li. 6. comm. Parmenianum 1. 18. As the like inedeles characters giuen also by the Sacrament of Confirmation and Orders, do make those also irretrievable and never to be received but once. Whereas at other Sacraments differing these three, may be often receaved of the self same person. And that holy Orders can not be iterated, see S. Augustine li. 3. S. Parme. c. 13. li. 4. de Homo. c. 22, and S. Gregory li. 2. Regif. See Conc. op. 12. The like of Confirmation is decreed in the most aiscient Council Tarasson. cap. 6. Finally Taurins to 2. Councils can in any man repeated or reiterated, see the decrees of the Councils Florentine and Trent. Vvherein ye is no new defile of them, as the Heretikes falsely affirmeth, but agreeable (as ye see) both to the Scriptures and also to the aiscient fathers and Counsellors.

11. Not because we are ruled.] Calvin and his tedious Scrataries vwill otherwise vwhich despise dominion
The Calumniators are subject to no tribunal in earth, for trial of their religio.

Notwithstanding these words of S. Paul, whereby one tyrannical, insolent, and proud behaviour and inordinate rigor of Prelates or Apostles towards their flock, is noted, as also in the first of S. Peter cap. 3. (the Greek word in those places, and in the Gospel, Mr. 12:1, Mr. 14:6, 1 Cor. 14:33. signifying lordly and insolent dominion;) yet he had and exercis'd ill rule, preeminence, and prelate over them, not only for their life, but also and principally touching their faith, for he might & did call them to account for the same, and excommunicate hereinto for forsaking their faith. 1 Cor. 1:10. And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying God word onely (which is the desire of all other heretiques, as Anabaptistes, Arians, and the like, as well as the Protistsanes;) disobey God's Church, Councils, and their own Bishops and Bishops, who by the Scriptures have the regiment of their soules, and may examine and punish as well John Calvin as Simon Magus, for slaving from the Catholicke faith, for though God alone be the Lord, author and giver of faith, yet are his cooperators and coadjuvators by whom the faithful do beleue and be preferred in the true faith, and be defended from evolutes, which be hereinto seeking to corrupt them in the same. And this same Apostle chalengeth to be 1 Cor. 1:10, their fathers as he that begat and formed them by his preaching in Christ.

CHAP. II.

And I have determined with myself this same thing, not to come to you againe in sooy. 
† For If I make you soorie: and who is it that can make me glad, but he that is made soorie by me? And this same I wrote to you: that I may not, when I come, have soory upon soory, of the which I ought to rejoice: trusting in you all, that my joy is the joy of you all. 
† For of much tribulation and anguish of heart I wrote to you by many tears: not that you should be made soorie: but that you may know what charity I have more abundantly toryvred you. † And if any man hath made sooryful, not me hath he made sooryful, but in part, that I burden not all you. † To him that is such a one, this rebuke sufficeth that is given of many: † so that you should rather pardon and comfort him, lest perhaps such an one be valourelyd vp with soovy great soory. † For the which cause I beseeche you that you cons'''
Cha. II. TO THE CORINTHIANS. 473

9 firme charitie tovvard him. † For thesere also haue I written that I may knovv the experiment of you, vvhether in al things you be obedient. † And vwhom you haue pardoned anything, "I also. For, my self also that vvhich "I pardoned, if I pardoned any thing, "for you" in the persson of Christ, † that vve be not "circumvented of Satan, for vve are not ignorant of his cogitations.

† And vwhern I was come to Troas for the Gospel of 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 brother, but bidding them fare vveel, I vvent forth into Macedonia. † And thankes be to God, vwho alwaies triumphe vth vs in Christ I bes vs, and manifesteth the odour of his knovvledge by vs in evert place. † For vve are the good odour of Christ vnto God in them that are saued, and in them that perish. † To vome in deede the odour of death vnto death: but to eathers the odour of life vnto life. And to theses things vwho is so sufficient? † For vve are not as very many, "adulterating the vword of God, but of sinceritie, and as of God, before God, in Christ vve speake.

ANNOTATIONS
CHA. 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 given excommunicating for his abolution and pardoning. Wherein first we have a plaine example and proofe of tis, enjoyeth the Apostolike power, there of binding, and here of loosing: there of punishing, here of penance: and pardoning: there of retaining times, here of remission. Secondly we may hereby proove afterward par that not only amendment, ceasing to sinne, or repentance in hart and before God alone, doneth & th is alwaies enough to obtaine full reconcilement, whereas we see here his separation also foloweth: from the faithful, and the Sacraments, and from al companie or dealing with other Christian men, besides other bodily affliction: al which called of the Apostle before intius.

carni, the destruction of the flesh, and named here, Rebuke, or (as the Gheek word also importeth) mable, penalitie, correction, chastisement, were enjoyned him by the Apostles commandement in the face of the Church, and by the offender patiently suffere 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 commited, but also according to the weake of the persons punished, and other respects of time and place, as to their wisdome they thought most agreeable to the parties good, and the Churches edification. Lastly by this whole hardinge of the offenders case, we may refute the wicked heresie of the Protestants, that Penance and satisfaction evidently proceed against the Protestants.

Ooo canons
Zeal against the excommunicate.

The Apostle calleth their obedience to his Ecclesiastical authority.

What is a pardon or indulgence.

Indulgences or pardons in the primitive Church.

Al pardon and remission is in the virtue and name of Christ.

Heretical transgression.

Canons of the holy doctors and Councils prefixing times of penance, commending penance, enjoying penance, and continually using the word satisfaction in his case through out all their works, as our Adversaries themselves can not but confess.

They which at the beginning did bear to much with the offender, and seemed loth to have him excommunicated in so auferter maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre deceived the matter after he was excommunicated, that the Apostle now meaning to absolve him, was glad to intreate and command them also to accept him to their companie and grace again.

Obedient. Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challenge their obedience in all things as their Pastor and Superior, and consequently in this point of receiving to mercie the penitent Corinthian. Vhereby we see, that the power and authoritie of excommunicating, so of absolving also was in S. Paul's person, though both were to be done in the face of the Church: else he would not have commanded or required their obedience.

Heretikes and others not well founded in the Scriptures and antiquities, maruell at the Popes pardons, counting them either fruits or vain shaful or no older then S. Gregory. But in deed the authority, power, and right of them is of Christ's own power and commission, principally given to Peter, and so afterward to all the Apostles, and in their persons to all the sheepe Pastors of the Church, when it was said, Whosoever thou shalt bind in earth, shall be bound in heaven, By which commission the holy Bishop of old did out of large pieces (of grace enjoyed by offenders, and gave peace, grace, or indulgence, before he had accomplished the measure of their appointed or deferred punishment, and that is to give pardon. And so S. Paul here did towards the Corinthian, whom he exsoled of mere grace and mercie, as the word donare or condonare doth signify, when he might longer have kept him in penance and temporal affliction for his offence. Vherof though he had already before God inwardly repented, yet was he justly holden under this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastiment due to sinners after the offence it self and the guilt thereof be forgiven of God, is an Indulgence or pardon. Which the principal Magistrates of God's Church by Christ's warrant and the Apostles example, have ever done, being no leé authorized to pardon then to punish, and by invocation of our Master (who forgave the adouerserie and divers other offenders, not only their sinnes, but also of the temporal punishments due for the same) as much given to mercie as to justice.

For you. Theodoret upon this place faith that the Apostle gave 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 were given in the primitive Church by the mediation of holy Confessours or Martyrs, and by communicating the satisfaction to one of another, to which end they gave their letters to Bishops in the behalf of their Christia brethren, thing most agreeable to the nature or office of the minister of Christ's mystical body, and very answerable to God's justice, which by supply of the one fort that aboundeth, standeth entire in respect of the other fort also that wanteth. In which kinde the Apostle confesseth that him self by his suffering and tribulations, supplieth the voidnes of such passions as Christ hath to suffer, not in his own person, but in his body, which is his Church. Whereupon we inferre most assuredly, that the satisfaction of penitents of holy Saints suffered in this life, be communicable and applicable to the use of other faithful men their fellow members in our Lord, and to be dispensed according to every ones necessitie and deserving, by them whom Christ hath constituted over his familie, and hath made the dispensers of his treasuries.

In the person of Christ. For that many might of ignorance or pride reproce the praisfe of Gods Church and her Officers, or deny the Apostles authoritie to be so great upon mens foules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth give pardon as Christ's vicar, or as hearing his person in this case: and therefore that no man may maruel of his power herein, except he thinketh that Christ's power, authority, and commission is not sufficient to releafe temporal punishment due to sinners. And this to the proper meaning of these words, In the person of Christ, and not as the Protestants would have it (the better to avoid the former conclusion of the Apostles giving indulgence) in the face or sight of Christ, you may easily understand by the Apostles like imitation of Christ's power, when he committed this offender to Satan, affirming that he gave that sentence in the name and with the virtue of power of our Lord Jesus Christ, in which case the Protestants blindness is exceeding great.
who can not see that this is not the way to extoll Christ's power, to deny it to his Priests, feign the Apostle Al binding & the epithalamium of the Church, much discipline, great penance and satisfaction was both enjoined and also willingly sustained, and then was the litle pardoning and fewer indulgences, because in that voluntary se and acceptance of penance, and great zeal and fervor of spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of devotion and lothsome Phonemen that men commonly have to do great penance, though the sinnes be of greater then ever before, yet our holy mother the Church knowing with the Apostle the confessions of Satan, how he would in this delicate time, drive men either to desperation, or to forsake Christ and his Church and hope of salvation, rather then they would enter into the course of canonical discipline, enjoy. noth small penance, and seldom with extremity with of children, pardoning or neglect of these children, penance, and also al great parts of what punishment temporal to our due or deferred, either in this world or in the next. As for the Heretikes, which neither like the Churches lenity and pardoning in thee so, nor the old rigor of the primitive Church, they be like to the Jews, that condemned John the Baptist of axiliteres, and Christ of to much freedom and libertin: not knowing nor liking in deed either Christ's ordinaunce and commision in binding or freeing, or his prouince in the governement of the Church. The Heretikes corrupting the Scripture.

17. Adulterating.] The Greek word signifies to make commodie of the word of God, as vulgarly Vinetiers do of their wine. Whereby is expressed the peculiar trade of all Heretikes, and exceeding proper to the Protestant, that so corrupt Scriptures by mixture of their own phantasies, by false traditio, glosses, colorable and pleasaunt commentaries, to deceyce the taste of the simple, as taverners and tapisters do, to make their wines salable by manifold artificial deceiptes. The Apostles contraCTXe, as all Catholikes, deliver the Scriptures and vter the word of God sincerely and entirely, in the same sense and form as the fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

CHAP. III.

EGIN we againe to commend our selves? or do we neede (as certain) epistles of commendation to you, or from you? Our epistle you are, written in our harte, which is known and read of all men: being manifested that you are "the epistle of Christ, ministered by vs, & written not with inke, but with the Spirit of
of the living God: not in tables of stone, but in the tables
carnall of the harr. † And such confidence vve haue by 4
Christ to God: † not that vve be sufficient to thinke any 5
thing" of our selves, as of our selves: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
newe testament: not in the letter, but in the Spirit. For" the
letter killeth: but the Spirit quickeneth. † And if the mini-
stration of death with letters figurerd in stone, vvass in glorie,
so that the children of Israel could not behold the face of
Moyles, for the glorie of his countenaunce, that is made void: 8
† how shal not the ministration of the Spirit be more in glo-
riere? † For if the ministration of damnation be in glorie: "much
more the ministration of justitie aboundeth in glorie. 9† For
that which is made void, 11
is by glorie: much more that which abideth, is in glorie.
† Hauncethfore such hope, vve vve much confidence: 12
† and not * as Moyles put a vele vpon his face, that the chil-
dren of Israel might not behold his face, vvhich is made
voie, † but ther senses vvvere dulled. For vntil this present 13
day, "the self same vele in the lecture of the old testament re-
maineth vnrevealed (because in Christ it is made voide) † but 14
vntil this present day, vvhen Moyles is read, a vele is put vp
their harr. † But vvhen he shal be converted to our Lord, 16
the vele shal be taken avay. † And *our Lord is a Spirit. And 17
where the Spirit of our Lord is, there is & libertie. † Bur vve 18
al, beholding the glorie of our Lord vvhich face revealed, are
transformed into the same image from glorie vnto glorie, as
of our Lordes Spirit.

ANNOTATIONS

The Apostles
wrote the
Gospel in
tents hartes
much then in paper.

Scripture writ
en, and Tra-
dition wri-
ten.

1. The Epistle of Christ. † S. Paul and other holy writters of Scriptures did se downe
many things in writing, by penne, inke, and paper, 21 which be of the holy Ghost: but
the special and proper booke of Christes truth and Gospel, is not the external writing in
those dead creatures, but in the hartes of the faithful, being the proper scripture of those
truthes and graces preached in the new Testament, and the tabernacle of the Holy Ghost.
In which booke of faithful mens hartes † 21 wrote divers things not viser in
any Epistle: as sundrie of the Apostles wrote the Christian religion in the hartes of their
heeres onely, and in other material booke not at all. Whereof S. Irenaus, &c. 4.10.18,
Writ and if the Apostles also had left no Scriptures, ought vve not to follow the order of the tradition,
which they delivered vnto them to vwhom they committed the Churches? so the which ordnance of
many nations of three hundred people that have believed in Christ, do continet, without letter or inke, having
suffisance written in their hartes, and by keeping diligently the traditio of the elders. And 18. Hierom,
(ann. 16. Hieron, 2. v. ad Tim.) in the Creed of our faith and hope, vvhich being delivered by tradition from
the
the Apostles, is not written in paper and ink, but in the tables carnal of the hart. And this is the Churches booke also, whereby and wherein the keepeth faithfully all truth written in the hartes of those to whom the Apostles did preach, with the like diligence as the keepeth and preferreth the other booke which is of holy Scriptures, from all corruption of Heretikes and other injuries.

God's grace and our meritorious actions or cogitations to be of free will only, and not of God's special grace. Secondly against the Protestant, who on the contrary side referre all God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confessing our good cogitations to be our owne, but not as coming of our selves, but of God.

The letter killeth, and the Spirit giveth life. As the letter of the old Law not truly understood, nor referred to Christ, commanding and not giving grace and spirit to fulfill that which was commanded, did by occasion kill the carnal Jew, so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is only in his church) killeth the Heretike: who also being carnal and void of spirit, gaineth nothing by the external precepts or good teachings of the Scriptures, but rather takes hurt by them. See S. Augustine in Ps. 

The spirit of the new Testament in these be comes more clear. As the Jews read the old Testament, by reason of their mind not to understand them, nor to see Christ in the Scriptures which they daily not see, nor being the heart read in their Synagogues, but that, when they believe in him and have the power of the Church, then it seems to be most plainly done and spoken of him in their law and scriptures, the Jews in their heretikus having (as S. Augustine doth) a farre greater se of mindnes and not seeing anatomy of them hartes in respect of the Catholic Church which they impugn, Christ.

The spirit and grace of God in the new Testament discharge the bondage of the Law and Sinne, but not a warrant of all Heß' licence, as S. Liberii.

Therefore having this ministry: according as we have obtained mercie, we fail not, but we renounce the secret things of dishonestie, not walking in counterfeit, nor adulterating the word of God, but in manifestation of the truth commending our selves to every conscience of men.
before God. † And if our Gospel be also hidde, in them 3 that perish it is hidde, † in whom the God of this world 4 hath blinded the minde of the insidels,that the illumination of the Gospel of the glorie of Christ 

who is the image of God,might not shine to them. † For we preache not our selves, 

but Iesus Christ our Lord: and vs,your seruants by Iesus, † because God that commanded light to shine of darkenes, he hath shined in our harses to the illumination of the knowledge of the glorie of God, in the face of Christ Iesus. † But we haue this treasure in earthen 7 vessels, that the excellency may be of the power of God, and not of vs. † In all things we suffer tribulation, but are not in distress: † we vvan, but are not destitute: † we 9 suffer persecution, but are not foraken: we are cast downe, but we perish not: † alwayes bearing about in our body to the mortification of Iesus, that the life also of Iesus may be manifested in our bodies. † For vs that liue, are alwayes delivered vnto death for Iesus: that the life also of Iesus may be manifested in our mortal flesh. † Death then worketh in vs, but life in you. † And having the same spirit of faith, as it is written, I believed for the which cause I have spoken, we also beleue, for the vvhich cause we speake also: knowing that he which raised vp Iesus, will raise vp vs also vvhich Iesus and set vs vwith you. † For all things are for you: the grace abounding by many in giving of thankes, may abound vnto the glorie of God. † For vvhich cause we vvhich is without, corrupte: yet that which is vwithin, is reueneved from day to day. † For that our tribulation vvhich presently is momentanie & light, "we worketh above measure exceedingly an eternal vveight of glorie in vs," we not considering the things that 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. III.

Heresikes corrupters of Gods word: right handlers thereof, are the Protestant sects, that make no or no other use of the Scripture than to confute the errors of the Church of Rome, and to cause the church of God to be understood and known to be of God. So Origen calleth such Scripture usurers incorruptibles.
O R, ye know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in heaven. 

For in this also do we groan, desirous to be clothed with our habitation that is from heaven: Yet, if we be found clothed, not naked. For we that are in this tabernacle, groan being burdened: because we would not be spoiled, but clothed, that that which is mortal, might be swallowed up of life. And he that maketh vs to this same, is God, who hath given us the pledge of the Spirit. 

Being bold therefore alwayes, and knowing that while we are in the body, we are pilgrimes from God, (For we vvalke by faith and not by sight) but we are bold, and have a good vvil to be pilgrimes rather from the body, & to be present with our Lord. And therefore we endevour, whether absent or present, to please him. For we must all be manifested before the judgemet seate of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil. 

Knovving therefore the seare of our Lord we persueation to men: but to God we are manifest. And I hope also that in your consciences we are manifest. 

This place proeueth that the Saints departed now since Christ, sleepe not till the day of judgement, and that they be not holden in any general place of rest from the fruition of God til the resurrection of their bodies, but that they be present with God in their soyle.
mend not our selues againe to you, but give you occasion to
glorie for vs: that you may have against them that glorie in
face, and not in hart. † for wvyether vve exceed in minde, to 13
God: or wvyether vve be sober, to you. † For the charitie 14
of Christ vrgeth vs: judging this, that if one died for al, then
also vve were dead. † and Christ died for al: that they also wvyhich 15
liue, may not novv liue to them selues, but to him that died
for them and rose againe. † Therefore vve from hence forth 16
know v no man according to the flesh. And if vve have
known Christ according to the flesh: but novv vve know
him no more.

† If then any be in Christ a novv creature: the old are 17
passed, behold al things are made novv. † but al of God, 18
wvho 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 vworld to him self, not
imputing to them their sinnes, and hath put in vs the vword
of reconciliation. † For Christ therefore vve are legates, God 20
as it vvere exhorrting by vs. For Christ vve bechee v you, be
reconciled to God. † Him that know v no sinne, for vs he 21
made sinne: that vve might be made the justice of God
in him

ANOTATIONS
CHA. V.

10. The proper things of his body.] S. Augustine (Enarrid. e. 110.) obiecteth this speach of the
Apostle, as in the person of such as deny the praises, almes, and sacrifices of the living to be avail-
able for the dead, and he answereth as followeth. † but prijite (faith he) of Gods Church in the com-
mandation of the dead, is nothing repugnant to the sentence of the Apostle, where he faith, that we shal
al stand before the judgements seat of Christ, that every one may receive according to his deserts in the body,
either good or evil, for, in his life and before death he determined this, that their workes after his death might
be profitable unto him, for in decease they be not profitable for al men, and vvery fo for because of the differ-
ence and diversitie of mens lives wvhere they were in flesh. The like he hath in divers other places,
August. li. de Prad. Sanct. e. 11. S. ad Dulcit. q. 2. And to hath S. Denvy e. 7. Ec. Hierarch.
10. Either good or evil.] Heauen is as vvel the reward of god workes, as hel is the liend of
il workes. Neither is faith alone sufficient to procure salvation, nor lacke of faith the onely cause
of damnation: by good deeds men merite the one, and by ill deeedes they detere the other. This is the Apostle's doctrine here and in other places, howsoever the Aduersaries of good life and
worke do therewith.
15. The ministerie of reconciliation.] Christ is the chief Minister, according to his manhood, of al
our reconciliacion to God: and for him, as his ministers, the Apostles and his successors the
Bishops and Priests of his Church, in whom the word of reconciliation, as weil by ministring of the Sacri-
fice and Sacraments for remission of sinnes, as by preaching and governement of the
vworld to salvation, is placed. And therefore their preaching must be to vs, as if Christ him self did
preache their absolution and remission of sinnes, as Christes owne pardon: their vhole office being
nothing els (as we fee by this passaage) but the Vicarship of Christ.
21. The justice of God.] Even as (faith S. Augustine) when thee readest, Salvation is our Lords, it is
got meant that sinnes, whereby our Lord is sinned, but wherein they are sinned vbe sainct: (wvov it is
said,
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God's justice, whereunto he maketh vs suffr.

CHA. VI.

That he helpeth us with his exhortations, and in all things behaveth himself as becometh a minister of God. 1. Which he speaks so openly, because he hast open unto them: exhorting them to be likewise open-hearted towards him, 1 and so to avoid these infidels.

1. And vve" helping do exhorte, that ye receive not the grace of God in vaine. († For he faith, in time accepted have I heard thee: and in the day of salvation have I holpen thee. Behold, now is the time acceptable: behold now the day of salvation.) † to no man giving any offence, that our ministry be not blamed: † but in all things let vs exhibite our selves as the ministers of God, in much patience, in tribulations, in necessities, in distresses, † in stripes, in prisons, in Editions, in labours, "in watchings, in fastings, † in chastity, in knowvledge, in lóganimite, in fveetenes, in the holy Ghost, in charitie not feined, † in the vword of truth, in the vertue of God, by the armour of justice on the right hand, and on the left, † by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vknown, and known: † as dying, and behold vve liue: as chastened, & not killed: † as foro vful, but alwayes rejoicing: as needie, but enriching many: as: hauing nothing, and possessing all things. †

† Our mouth is open to you o Corinthians, our hart is dilated. † You are not straitened in vs: but in your owne bowvles you are straitened. † But hauing the fame reward

( I speake as to my children) be you also dilated. † Beare: † it is not lawful for Catholikes to marie with Heretics or Infidels. See S. Hierom. cont. inanim. Hist. Cost. Levod, 5, 10 & 11.

Ppp you
you are the temple of the living God, as God faith, that I will dwell in them, and walk in them, and will be their God: and they shall be my people.

For the which cause, God out of the midst of them, and separate your seven fathers, faith our Lord, and touch not the unclean: and I will receive you, and I will be a father unto you: and you shall be my sons and daughters, faith 18 our Lord omnipotent.

**Annotations Chap. VI.**

1. Helping.] For that he declared before the Ministers of the new Testament to be Christ's deputies, and that when they preach or do any function, God as it were spakeeth or doeth it by them, he boldly now faileth, helping therefore, that is to say, working or working together with God, these works be wondrous and grateful to God, and specially needful in the Church.

2. In vain.] The grace of God worketh not in man against his will, nor forsaeth any thing without his acceptance and consent: and therefore in man will to frustrate or to dissolve the motion of God, as this text plainly proffeth.

3. In Wasing.,] When in the midst of many mysteries and perfections, the Apostles yet of their own accord added and required voluntary vigils, fastings, and chastities, we may well perceive these works be wondrous and grateful to God, and specially needful in the Church.

4. What societ.] Generally here is forbidden conjunction and dealing with them, in and with Heretikos, not specially in prayer, or meetings at their Schismatical Service, preaching, or other diuine office whatsoever. Which the Apostle here vtereth more particularly and different times, that Christian folk may take the better heed of it. No societ (faith he) nor fellowship, no participation nor agreement, no consent between light and darkness, Christ and Baal, the temple of God and the temple of idols, as pretended ywolhip of God fet vp by Heretikos or Schismatikos, being nothing els but Solvoc of Baal and plain idolatry, and their conuencement nothing but conspirations against Christ: from such therefore specially we must cleer our selves, alls in and all in, and touching any act of religion in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatikos Num. 18, Cor., Dathan, and Abiram, and their tabernacles, by these words: Depart from the tabernacles of 18, the impious men, and touch ye not of these things: ywolhip pertains to them, lest ye be enwrapped in their sinnes.

**Chap. VII.**

He proceedeth to ex¾re them to purifie, and to receive him into their hearts. Which left they should think he spakeeth to accuse them, be commendeth them highly, both for their behaviour toward him, and for their patience which they had done upon him other epistles.

AVING therefore these promises, my dearest, let vs cleanse out foule from al inquiniæ of the flesh and spirit, perfecting sanctification in the fear of God. t Receiv vs. Vve have hurt no man, vve have corrupted no man, vve have circumcised no man. t I speake not to your condemnation, for I said before that you are in our harres to die together and to liue together. t Much is my confidence with you, much is my glorying for you: I am replenished with consolation.
consolement: I do exceeding abound in joy in all our tribulation. † For alfo when vve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulatiō: vvithe, combats: vvithe, feares. † But God that comforteth the humble, di did comforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vvere, vvithe he vvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I rejoyced the more. † For although I made you forie in an epistle, it repenteth me not: albeit it repented me, feing that the same epistle (although but for a time) did make you forie.

† Novv I am glad: not because you vvere made forie, but because you vvere made forie to penance. For you vvere made forie according to God, that in nothing you should suffer detriment by vs. † For the forovv that is according to God, vvorketh penance unto saluation that is stable: but the forovv of the world vorketh death. † For behold this very thing, that you vvere made forie according to God, how great carefulnes it vorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea revenge. in all things you haue lhevved your selues to be vndefiled in the matter. † Therefore I vvoke to you, not for him that did the injurie, nor for him that suffered: but to manifest our carefulnes that vve have for you before God, † therefore vve are comforted. But in our consolation, vve did the more abundantly rejoyce upon the joy of Titus, because his spirit vvas refreshed of al you. † And if to him I glorified any thing of you, I am not confounded: but as vve spake al things to you in truth, so also our glorrying that vvas to Titus, is made a truth, † and his bovvels are more abundantly toward you: remembering the obedience of you al, how vvithe feare and trembling you receiued him. † I rejoyce that in all things I haue confidence in you.

ANNOTATIONS

2. Sorie to penance.] The forovv which a man taketh for worldly losses or any temporal adversitie, is not here commendned, but that which is and ought to be in all men for their sinesse past. Contrition for sinesse is not here commendned, but that which is and ought to be in all men for their sinesse past. A mans sinesse which is called here, Sorovv towardes God, and for penance, otherwise called Contrition, and is a vorke șalbing exceedingly requisite and much praised, the foriresult which is the same that the Apostle recketh saluation.

* To. in. thew, vorke șalbing saluation. Which doctrine is farre distant from * Luthers, and Caluines, and such sects, as are vwed Libertines, that teach contrition to be al together a means to make sinesse either hypo-

† Lame crites, or to put them in defaire.

Ppp ij CHAP.
ND vve doe you to understand, brethren, the grace of God, that is given in the churches of Macedonia, that in much experience of tribulation they had abundance of joy, and their very deep poverty abounded unto the riches of their simplicity, for according to their poverty (I give them testimony) and above their poverty they were willing, with much exhortation requesting vs the grace and communication of the ministerie that is done toward the saints. And not as vve hoped, but their owne selues they gave, first to our Lord, then to vs by the will of God: in so much that vve desired Titus, that as he began, so also he would profit in you this grace also. But as in all things you abound in faith, and word, and knowledge, so al carefulnes, moreover also in your charitie toward vs, that in this grace also you may abound. I speake not as commandning: but vs by the carefulnes of others, approving also the good disposition of your charitie. For you know the grace of our Lord Jesus Christ, that for you he was made poore, whereas he was riche: that by his pouerty you might be riche. And in this point I giue counsel: for this is profitable for you, which have begone not only to doe, but also to be willing, from the yere past: but now perfourme ye it also in deed: that as your minde is prompt to be willing, so it may be also to perfourme, of that which you have. For if the will be prompt: it is accepted according to that vvhich it hath, not according to that vvhich it hath not. For not that other should have ease, and your tribulation: but by an equalitie. Let in this present time your abundance supply the want: that their abundance also may supply your want, that there be an equalitie, as it is written: He that had much, abounded not: and he that had little, lacked not. And thankes be to God, that hath giuen the self same carefulnes for you in the hart of Titus, for that he admitted in deed exhortation: but being more careful, of his owne will
Chap. IX. To the Corinthians.

18.  Fui he svent vnto you. For we have sent also with him the brother, whose praise is in the Gospel through all the churches: and not only that, but also he was ordained of the churches fellow of our peregrination, for this grace which is minis tread of vs to the glory of our Lord, and our determined vni: avoiding this, lest any man might reprehend vs in this sultnes that is ministered of vs. For we provide good things * not only before God, but also before men.

22.  And we have sent with them our brother also, whom we have proved in many things often to be careful, but now much more careful, for the great confidence in you, either for Titus which is my fellow and coadjutor toward you, or our brethren Apostles of the churches, the glory of Christ. The declaration therefore which is of your charitie and our glorying for you, declare ye to them in the face of the churches.

Annotations Chap. VIII.

16.  Abundance supply.) He meaneth that such as abound in worldly riches, should communicate for supply of other their brethren necessities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them againe some of their spiritual riches, as prayers, and other holy worke and graces, which is a happy change and and courte for the vvelthy men, if they could see it. And this place poureth plainly that the fasting and satisfactorie deeds of one may be available to others, yea and that holy Saints or other veruous persons may in measure and proportion of other mens necessities and defertures, allotte unto them, as we do the supererogation of their spiritual worke, as these that abound in worldly goods, may glue almes of their superfluities, to them which are in neccesite, which entrechance and proportion of things the Apostle doth evidently set downe.

Chap. IX.

He procedeth exhorting them to the said contribution, to unite his commending of them, and so do it liberally, that so they may merite the more, and God be the more praised.

1.  Or concerning the ministerie that is done toward the saintes, it is superfluous for me to write vnto you. For I know your prompt minde: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked very many.

2.  But I have sent the brethren, that the thing which vve glorie of you, be not made voide in this behalfe, that (as I...
The Second Epistle of S. Paul to the Corinthians

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That is, in the matter of alms.  

Chrys. Theophyl.

The Epistle for S. Laurence, Aug. 10.

1. That is, the fruit of alms is the encrease of grace in all graces and good works of life, and the sowing of God in these things for reward and recompense of charitable works, which therefore be called the seed or meritorious cause of the spiritual fruits.

2. If you have said you may be ready: I left when the Macedonians shall come with me, and since you are ready, you (that you may lay not, ye) may be ashamed in this substance. Therefore I thought it necessary to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready for a blessing, not as avarice. And this I say, he that sowed sparingly, sparingly also shall reap; and he that sowed in blessings, of blessings also shall reap. Every one as he hath determined in his heart, not of necessity, but for God loveth a cheerful giver. And God is able to make all grace abound in you; that in all things alway having sufficiency, you may abound unto good works, as it is written: He distributeth, he giveth to the poor: he increaseth for ever. And he that ministrath feeleth to the sower, to whom the world giveth bread also for to eat, &c. He augmenteth the increases of the fruits of your justice. That being enriched in all things, you may abound unto al simplicity, which worketh by vs thankes-giving to God. Because the ministerie of this office doth not only supply those things that the Saints want, but aboundeth also by many thanksgivings in our Lord, by the proofe of this ministerie, glorifying God in the obedience of your confession vnto the Gospel of Christ, and in the simplicity of communicating vnto them, and vnto all, and in their praying for you, being desirous of you because of the excellent grace of God in you. Thankes be to God for his unstakeable gift.

ANNO TATIONS  

CHAP. IX.

1. Toward the Saints. 1 By the Apostles earnest and often calling upon the Corinthians to give alms for relieving the faithful in distress, the Pastor of God's Church may learn, that it specially pertaineth to their office to be proctors for holy men in prison, poverty, and all other necessities, especially when they want communion for confession of their faith.

2. Not as avarice. 2 The courteous man that partaketh with his paine painfully and with sorrow as though he loth a limme of his body, is noted, and cheerful, ready, voluntary, and large contribution is commended.

3. Sowerth sparingly. 3 Almes is compar'd to seede, for as the seede throwen into the ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvhich men give in almes, though it seeme to be cast away and to perish in respect of the gueuer, yet in deed it is most fruitful, the benefite thereof manifoldly returning to him againe. Whereupon the Apostles conclusion is clear, that according to the measure of the almes or feeding (whether more or lesse in respect of the vs and ability of the giving) the encrease and abundance of harvestt, that is, of grace and grace that endeth. See S. Augustine in Psal. 49 circa med. Ep b ad Dulsium.
11. Doth not only supply] When almes are giuen, specially to holy men, not only the givers obtaine great benefit thereby, and the wanters of others be supplyed, but God also by the receivens continual prayers and thankes giuing the same, is exceedingly honoured: so that charity bestowed in this sort, is an acte of God's worship and of religion.

 Against the selfe Apostles, gravuiting the infirmitye of his person, he doth not withstand: set out the power of his Apostleship, in representing them also for challenge to them selues the praise of other men's labours.

ND. I Paul my selfe beseeche you by the mildenes and modestie of Christ, vwho in presence in deede am humble amog you, but absent am bold on you. But I beseeche you, that being present I neede not be bold by that confidence vwherewith I am thought to be bold against some: vvhich thinke vs as though vve vvalke according to the fleish. For vvalking in the fleish, vve walke not according to the fleish. For the" vveapons of our vwarre are not carnal: but mightie to God vnto the destruction of munitions, destroying counsels, and al losstines extolling it self against the knowludge of God, and bringing into captiuitical vnderstanding vnto the obedience of Christ, and having in a readinesse" to ravangeth al disobedience, when your obedience shall be fulfiled. See the things that are according to appearance. If any man haue affiance in him selfe, that he is Christ's: let him thinke this againe vwith him selfe, that as he is Christ's, so vve also. For and if I sh Howell glorie someyme more of our powver, vwhich our Lord hath giuen vs" vnto edification and not to your destruction: I shall not be ashamed. But that I may not be thought as it were to terrifie you by epistles (for his epistles in deede, say they, are sore and vehement: but his bodily presence vveake, and his speache contemptible) let him this thinke that is such a one, that such as vve are in vword by epistles, absent: such also vve are in deede, present. For vve dare not matche or compare our selues vwith certaine, that commend them selues: but vve measure our selues in our selues, and compare our selues to our selues. But vve vvil not glorie above our measure: but according to the measure of the rule, vwhich God hath meatured to vs, a measure to reache euens vnto you.

¹ For
For not as though we've reached not unto you, do we extend our selves beyond. For we are come as far as to you in the Gospel of Christ. Not glorying above measure in other men's labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly, yea unto those places that are beyond you, to exaltize, not in an other man's rule, to glorifie in those things that are prepared before. But he that glorifieth, let him glorifie in our Lord. For not he that commendeth himself, the same is approved: but whom God commendeth.

ANOTATIONS
CHAP. X.

Punishing of Heretics.

a. Vompo Xu, He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretics, and rebels to God's Church, who are here noted specially by pride and insolence (which is the proper mark of such fellows) to extoll them selves above the measure of the science of God, which consisteth in humble obedience to the faith and the preachers of the same.

b. To revenge. You may see hereby, that the spiritual power of Bishops is not only in preaching the Gospel, and by persuasion and exhortation only (as some Heretics hold) to remit or retain sins, but that it hath authority to punish, judge, and censure Heretics and other like rebels: which power is one of the principal rebukes of this time being convinced by the evidence of the place, acknowledged to be grounded upon Christ's word, Vompo Xu, bind in earth, shall be bound in heaven: Mat. 18, 18. Applying also the words spoken to Hieremias (c. 1, r.) Behold I appoint thee over Nations and kingdoms, that thou plant, pluck up, build and destroy: to confirm and explicate the power Apostolike here alleged by S. Paul. Mary they would gladly draw this power from the lawful successors of the Apostles, to them selves, their ministers and confidories, which are nothing else but the Bishops and Councills of sedition and all the conspiracies of this time, against the lawful Princes of the world.

Ecclesiastical censures (namely Excommunication) which where to be executed.

For a reasoneth the matter upon the Corinthians, truly they should prefer the false Apostles before him. And because they give them leave to bragge and commend themselves, and to abuse them so miserably, he trysteth they would also give him the hearing: 21 and so he beginneth, and first breveth himself in all Judicial rebelles (which wherein only stood at their boasting) to be as they are, he addeth afterward such a long roll of his sufferings for Christ, as is incomparably.
I would God you could bear some little of my folly: but do ye also support me: I exalt the emulation you with the emulation of God. For I have despised you to one man, to present you a chaste virgin unto Christ. But I fear lest, as the serpent seduced Eve by his subtlety, so your senses may be corrupted, and fall from the simplicity that is in Christ. For if he that commeth, preach another Christ whom ye have not received, or another Gospel which ye have not received, ye might well suffer it. For I suppose that I have done nothing whereby the great Apostles. For although rude in speech, yet not in knowledge, but in all things we are made manifest to you. Or did I commit a sin, humbling myself, that ye might be exalted? because I engaged you to the Gospel of God gratis? Other churches I spoilt, taking a stipend, for your ministration. And when I was with you, and had need, I was burdensome to none: for that which I wanted, the brethren supplied that came from Macedonia: and in all things I have kept myself without burden to you, and will keep.

The truth of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achaia. Wherefore, because I love you not? God doth know. But that which I do, I will also do, that I may cut away the occasion of them that desire occasion: that in that which they glory, they may be found even as we. For such false apostles are crafty workers, wallpapers them false into the Apostles of Christ. And no marvel: for Satan him self transfiguring him self into an Angel of light. It is no great matter therefore if his ministers be transfigured as the ministers of justice: whose end shall be according to their works. Again I say, let no man think me to be foolish: otherwise take me as foolish, that I also may glory a little.

That which I speak, I speak not according to God, but as it were in foolishness, in this substance of glorying. Because many glory according to the flesh, I also glory. For you do gladly suffer the foolish: whereas your foolishness are wise. For you suffer if a man bring you into servitude, if a man denounce, if a man take, if a man extol, if a man strike you on the face. I speak according to
to dishonour, as though vve had been vveake in this part, Vwherein any man date (I speake soliddly) I date also. 
† * They are Hebrevves: and I. They are Israëites: and I. 22 They are the seede of Abraham: and I. † They are the mini- 23 mers of Christ: and I. (I speake as one scarce vveife) more I: in many moe labours, in prisons more abundantly, in stripes above measure, in deathes often. † Of the levves five times, 24 did I receive * fourtie, sauing one. † Thrive vvas I beaten 25 * vwith roddes, v once I vvas stoned, thrive I suffered * ship- vvracke, night and day haue I been in the depth of the sea, 26 in iournyeing often, perils of vvaters, perils of thecues, perils of my nation, perils of Gentiles, perils in the citie, perils in the wilde,ines, perils in the sea, perils among false brethren, 27 in labour and miferie, in much vvatchings, in hunger and 28 thirst, in fastings often, in colde and nakednes, † besides those 29 things which are outwardly: my daily b instancse, the careful- nesse of al churches. † Vwho is vveake, and I am not vveake? 29 Vwho is scandalized, and I am not burnt? † If I must glorie: 30 I vvill glorie of the things that concerne my infirmite. † The 31 God and Father of our Lord I es vvs Christ, vwho is blessed for ever, knowveth that I lie not. † At Damascus the Gouer- 32 noun of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me: † and through a 33 vvindovv in a bastler vvas I let downe by the vvall, and so escaped his handes.

**ANNOTATIONS**

**CHAP. XI.**

3. From the simplicite. | People fall from their first faith, virginitie, and simplicite in Christ, not by fode reuolt, but by little & little, in gaining to the subtil perusacion of the Serpent, speaking to the by the sweete mouthes & illuminationes of Heretikes, of which kind of fede of him the Loue for an example, vwho was by her greedy desire of knowledge and the Duell promis of the lame, drawn from the natür simplicite and obedience to God. as at this day, promis and pretene of knowledge drueth many a poore fool from the true, troyce, and onely heletic of Gods Church.

4. Rude in spech. | Hereby we see that the seditionous and false teacheur have ofte the gift of eloquence whereby the simple be easily beguiled. Such were Coré and Darhan, as Iosephus writeth Antig. lii. 6. 7. for the same, S. Augustin (l. i. conf. c. 3. et 11.) calleth the Heretike Faustus Maonchus, magnum imaginum Dissol. a great shone of the Duell, saying that he pulled the glorious Doctor S. Ambrose in many wordes, but farre inferiore to him (withoute companion) in substance and matter. In which case the Apostle here is glad to compare him with the false Apostile, whom the Corinthians did follow and esteeme above him by reason of their eloquence, graunting to them that gift, but challenging to him sweete knowledge, which at vsile men preterre before vsale wordes. And it is the case of our poore country, that the people now a dayes gueve credit rather to new orators and solith yongers, for their sweete speach, then to the glorious Doctors of Christes Church, for their singular knowledge and more grace eloquence.
And I know a man in Christ above sounete yeares agee (whether in the body, I know not: or out of the body, I know not:
God doth know.) such a one: rapt euene to the third heauen.

And I know such a man (whether in the body, or out of the body, I know not: God doth know) that he was rapt into Paradise: & heard secreete wordes, which it is not lawfull for a man to speake. For such an one I vvil glorie: but for my self I vvil glorie nothing, sauing in my infirmities. For and if I vvil glorie, I shal not be foolishe: for I shal say truth, but I spare, lest any ma shal esteme me aboue that vwher he seeh in me, or hearth any thing of me. And left the greatnes of the revelations might extoll me, there was giuen me a picke of my fleth, an angel of Satan, to buffet me. For the which thing thriue I besought our Lord, that it might departe from me: and he said to me, My grace sufficeth thee, for pouver is perficed in infirmite. Gladly therefore vvil I glorie in mine infirmite, that the pouver of Christ may dvevel in me. For the which cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in distresse for Christ, for when I am weake, then am I mightie.

I am become foolishe: you haue compelled me. For I ought to have been commended of you: for I haue been nothing lesse then they that are above measure Apostles, although I am nothing. Yet the signes of my Apostleship have been done vpon you in al patience, in signes & woders and mighty deeds. For what is ther that you haue had lesse then the other churches: but that I my self haue not burdened you? Pardon me this injurie. Behold, now the third time I am ready to come to you: and I vvil not be burdenous vnto you. For I sike not the things that are Q q i j yours:
yours: but you. For neither ought the children lay vp treasures for the parents, but the parents for the children. But I most gladly wil be stovv, & wil my self moreouer be bestowed for your soules: although loving you more, I am loued lesse. 

† But be it so: I have not burdened you: but being craf-† tie, I tooke you by guile. † Haue I circumuent you by any of them whome I sent to you? † I requested Titus, and I sent vwith him a brother. Did Titus circumuent you? vvalked vve not vwith one spirit: not in the same steppes? † Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but al things (my decreet) for your edifying. † For I feare lest perhaps vwhen I come, I finde you not such as I vwould: and I be found of you, such an one as vve would not l et perhaps contentions, emulations, stomachings, diffusions, detractions, whisperings, whellings, seditions be among you. † lest againe vwhen I come, God humble me among you: & I mourn many of them that sinned before, & have not done penance for the uncleannes & fornication and incontinence that they have committed.

ANNOTATIONES
CHA. XII.

Vili6 haue no visions. S. Cyprian (c. 69. 71. 14.) complaineth that the Adversaries of Gods Church and credice with heretikes.

The Apostles same greater then other.

We must frike to the faith first planted by miracles.

CHAP. XII.

The drifteth into them the fear of excommunication: so that they doing penance beforehand, he may not be compelled to use his authoritie when he commeth, and as he hath threatened. 492
O this the third time I come unto you: * In the mouth of two or three witnesses shall every word stand. † I foretold and doe foretel as present, and now absent, to them that sinned before, and all the rest, that if I come againe, I wil not spare. † Seeke you an experiment of him that speaketh in me, Christ: who in you is not vveake, but is mightie in you. † For although he was crucified of infirmite: yet he liueth by the power of God. For vve also are vveake in him: but vve shal liuue vvhith him by the power of God on you. † Trye your owne selues if you be in the faith: proue ye your selues. Know ye not your selues that Christ Iesus is in you, vndelee perhaps you be reprobates. † But I hope: you know that vve are not reprobates. † And vve praye God, that you doe no euil, not that vve may appeare approved, but that you may doe that vvhich is good, and vve be as reprobates. † For vve can not any thing against the truth: but for the truth. † For vve reioyce, for that vve are vveake, & you are mightie. This also vve praye for, your consummation. † Therefore these things I write absent: that being present I may not deale hardly according to the power vvhich our Lord hath giuen me vnto edification and not vnto destruccion.

† For the rest brethren, reioyce, be perfect, take ehortation, be of one minde, haue peace, and the God of peace & of love shal be vveeth with you. † Salute one an other in a holy kisfe. Al the fainste salute you. † The grace of our Lord Iesus Christ, and the charitie of God, and the communication of the holy Ghost be vveeth with you all. Amen.

ANNOTATIONS

5. Trye your selues.] The Heretikes argue hereupon, that every man may knowv him selfe certainely to be in grace: wheare the Apostle speakeoth expressly and onely of faith. The act vvhich of a man may know and feele to be in him selfe, because it is an act of understanding, though he can not be assured that he hath his sines remitted, and that he is in al points in state of grace and salutation: because every man that is of the Catholike faith, is not alwaies of good life igrable therevnh, nor the acts of oure wil to subject to understanding, that vve can knowv certainely whether vve be good or euil. See S. Augustine in 7 de perfect, in fiscina 8. 13. de Car. et grast. 13. & S. Thomas 1. 2. Q. 112. Art. 5.
THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE GALATIANS.

That this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romans, notwithstanding that in the second chapter it is evident to have been written 14 years at the least after his Conversion, and (as it is said) from Ephesus, be like at that time of his being there, which is mentioned Acts 18.

The occasion of it were such False apostles, as ye reade of, Acts 15. Et quidam descendentes, &c. And certaine comming downe from Ierusalem, taught the brethren (that is the Christian Gentiles at Antioch) that rules you be circumcised according to the manner of Moses, you can not be faued. Such commers also to the Galatians (whom S. Paul had converted Acts 16, as himself mentioneth Gal. 1. and 4.) did seduce them, saying, that at the other Apostles to whom they should rathor hearken, then to Paul (whom came they knew not from whence) did use Circumcision: yea and that Paul himself, when he came among them, didst do none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, S. Paul declareth, that he received his Apostleship and learned the Gospel that he preached thereof, from Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) received him into their society, and allowed much of his preaching to the Gentiles, though themselves being Jews, and living among the Jews, had not yet left the ceremonies of the Law; whereas they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover, that the said False apostles belied him, in saying that he also preached Circumcision sometimes. Against that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to observe the whole Law: finally, whereas they pretended, that in deed they did it only to please the Jews of whom other wise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here lesse expressly and more briefly, because the Galatians were very rude, and the Romans contrary wise, repleiis omnis sententia (Rom. 15) replenished with all knowledge.

THE
THE EPISTLE
OF PAUL TO THE
GALATIANS.

CHAP. I.

After the foundation laid in the salutation, 6 he exclaimed against the Galatians, and
their false apostles, 11 considering that the Gospel which he preached to them, he
had it immediately from Christ himself. 13 Wherein to show he began to set
the store of his conversion and preaching since then, that as he learned nothing
of the other Apostles, so yet he had their approbation.

A V L an Apostle not of men, "nei-
ther by man, but by Iēsvs Christ,
and God the Father that raised him
from the dead, † and all the brethren
that are with me: to the churches of
Galatia. † Grace to you and peace
from God the Father and our Lord
Iēsvs Christ, † who gave himself
for our sakes, that he might deliver
us from this present wicked world, according to the evil of
our God and Father: † to whom is glory for ever and ever.
Amen.

† I marvel that thus so soon you are transferred from him
that called you into the grace of Christ, into another Gos-
pel: † which is not another, yea, there be some that trou-
bles you, and evil: 16 in uert the Gospel of Christ. † But al-
though we, or an Angel from heaven, euangelize to you be-
side that vvhich vve have euangelized to you, be he anathi-
ema. † As vve have said before, so now I say again, If any
euangelize to you, beside that vvhich you have received,
be he anathema. † For do I now vse persuasion to men, or
to God? Or do I seek to please men? If I yet did please men, I
should not be the servant of Christ.

† c For I do you to understand, brethren, the Gospel that
was
was evangelized of me, that it is not according to man.
† For neither did I receive it of man, nor learn it: but by the revelation of Jesus Christ.
† For you have heard my conversation sometime in Judea, that above measure I persecuted the Church of God, and blasphemed it, and profited in Judea above many of mine equals in my nation, being more abundantly an emulator of the traditions of my fathers. But when it pleased him that he separated me from my mothers womb, and called me by his grace, to reveal his sonne in me, that I should evangelize him among the Gentiles, incontinent I condescended not to flee, but bloud, neither came I to Hierusalem to the Apostles my antecedors: but I went into Arabia, and again I returned to Damascus. Then, after three years, I came to Hierusalem to see Peter: and tarried with him fifteen days. But other of the Apostles saw none save James: the brother of our Lord. And the things that I write to you: behold before God, that I lie not. After that, I came into the parts of Syria and Cilicia. And I was unknown by the churches of Levrie, that were in Christ: but they had heard only, that he which persecuted vs sometime, doth now evangelize the faith which sometime he expugned: and in me they glorified God.

ANNOTATIONS

CHAP. I.

1. Neither by man. Though he were not first by man's election, nomination, or assignment, but by God's special appointment, chosen to be an Apostle; yet by the like express ordinance of God he tooked orders or imposition of hands of men, as is plain in Acts. Let vs beware then of such false Apostles, as new a days intrude them selves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

2. Or an Angel. Many worthy observations are made in the fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text itself, first, that the credit of any man or Angel for what learning, eloquence, theye or grace or vertue to euer, though he wrought miracles, should not move a Chiristian man from that truth which he had once received in the Catholike Church: of which point Vincentius Lirinensis excellentely treateth. ii. cont. profan. harps.

Nominat. Whereby we may see, that it is great pite and shame, that so many folow Luther and Calvin and such other loose fellowes, into a new Gospel, which is so farre from Apostles and Angels, that they are not any what comparable with the old Heretikes in gifts of learning or eloquence, much lesse in good life.

Preaching contrary to the faith received is forbidden, not other preaching. Secondly S. Augustine notheth upon the word, Beside, that not at other teaching, or more preaching then the first, is forbidden, but such as contrarie and disagreeing to the rule of faith. The Apostle did not say, faith be, if any man evangelize to you more than you have received, but, beside that you received, for if he should say that he should be predestinated to himselfe, who couched to come to the Thessalonians, that he might supply that which was wanting to their faith. Novv he that f ragileth, addeth.
CH. I. TO THE GALATIANS.

addeth that which was lacking, take not away that which was, &c. By which we see how fraudulently and calumnioulsly the Heretics change the Church with addition to the Scriptures.

Thirdly, as we by the word evangelizare (we evangelize) as the word acceptum (you have the Gospel is received) we may note that the first truth, against which no second Gospel or doctrine may be not only in admitted, is not that one which he wrote to the Galatians, or which is contained either in his the written or any other of the Apocalypses or Evangelist writings, but that which was by word of mouth also word of script-preached, taught, or delivered them first, before he wrote to them. Therefore the Adversaries of the true, but in Church that measure the word of God or Gospel by the Scriptures only, thinking them false and not written trato incure S. Paul's curse, except they teach directly against the written word, are fully beguiled. dition also.

As these also them shamefully err, when they charge the Catholicks with adding to the Gospel, when they teach any thing that is not in express words written by the Apocrypha or Evangelist, nor marking that the Apostle in this Chapter, and els elsewhere, commonly calleth his & his fellows whole preaching, the Gospel, both written or unwritten.

Fourthly, by the same words we see condemned al after preachings, later doctrines, new sectes and authors of the same; that one being true, which was first by the Apocrypha and Apocryphal men as the lawful husbandmen of Christ's fide, loved and planted in the Church: and that false, which was later and in general ouerthrowen by the enemy. By which title not only Tertullian (depraescript. sq. & sqq.) but all other ancient Doctors, and specially S. Irenaeus (l. i. c. 1. 4.) tried truth from falsehood, and condemned old Heretics, proving Marcion, Valentin, Cerdon, Manander, and such like, false Apocrypha, because they came in with their novelties long after the Church was settled in certain truth.

Sixthly, This curse or excommunication pronounced by the Apostle, toucheth not only the Galatians, or those of the Apocrypha time, that preached otherwise then they did, but is pertinent to all times, preachers, and teachers, unto the world end, and it concerneth them (as Vincentius Lirrenes) that preach a new faith, or change that old faith which they received in the unitive of the Catholic Church. To preach anything to Christian Catholicks men (faith he) besides that which they have received, never was it lawful, never is, nor never shall be lawful, to say and do thereto at such, it hath been, and is, and shall be always unlawful. So S. Augustine by this place holdeith al accurseth, that draw a Christian man from the fide of the Church, to make the sect of any one sect call to the hidden conventicles of Heretics, from the open and known Church of Christ: that allure to the privy, from the common: finally al that draw with chatting curiosities the children of the Catholic Church, by teaching anything besides that they found in the Church.

Zeale against

I. Apoc. ep. 36. Djalos. Con. 2. *mentioning also that a Donatist feigned an Angel to have admonished him to call his friends out of the Communion of the Catholic Church into his sect. &c. (faith, that if it had been an Angel in deede, yet should he not have heard him. Lastly S. Hierom with this place, wherein the Apostle giveth the curse and anathema to all false-teachers not once but twice, to praise the zeal of Catholic men ought to be in great toward ali Heretics and their doctrines, that they should give them the anathema, though they were nearer to some then to others, in which case, faith this holy Doctor, I would not spare mine own parents. Ad. Pammach. c. 1. cont. in Hieros.

To see Peter.) In what semblance S. Peter was with this Apostle, it appeared: being for B. Paul doth respect and honour of his person, and of duty to Tertullian, de praescript. faith (notwithstanding vile §. Peter his great affairs Ecclesiastically) he went so farre to see him, not in vulgar manner, but (as S. Chrysostom noeth in the Greek word zuimom) to behold him as men behold arthing or person of reverence to-name, excellence, and majesty, for which cause, and to fill him with the perfect view of his vvard him, behaude with him fiteene times, See S. Hierom op. 108 ad Paulinum. 10. 1, who makes also a mystic of the number of dates that he tarried with S. Peter. See S. Ambrose in Comm. huius loci, and S. Chrysostom in this place, and 10, 22. inloan.

CHAP. II.

He telleth such the things become in the last chapter, and hence I reprehended Peter, as and then specially urgeth the example of the Christian Lethe, who laugheth into Christ for justification, and that by which also of their Love it self, as also because otherwise Christ's death had been needless.

rr

RE

THEN
HEN after fourteene yeares I went vp againe to Hierusalem vwith Barnabas, taking Titus also vwith me. And I went vp according to reuolution: and "ossedred with them the Gospeld which I preach among the Gentiles, but apart with the that seemed to be something, left perhaps" in vaine I should runne or had runne. But neither Titus which vvas with me, vhereunto as he vvas a Gentile, vvas compelled to be circumcised: but because of the fals brethren cruelly brought in, which cruelly came in to eypie our libertie that vve have in Christ Iesus, that they might bring vs into seruitude. To 5 whom vve yielded not subjection no not for an houre, that the truth of the Gospel may remaine vwith you. But of 6 them that seemed to be something, (vvhate they vvere sometime, it is nothing to me. * God accepteth not the person of man for to me, they that seemed to be something, added nothing. But contrarie wise vvhene they had seen, that to 7 me vvas committed the Gospel of the "prepuce, as to Peter of the circumcision (for he that vrought in Peter to the 8 Apostleship of the circumcision, vrought in me also among the Gentils) and when they had knovven the grace that 9 vvas giuen me, Iames and Cephas and Iohn, vvhich seemed to be pillers, gave to me and Barnabas the right handes of societie that vve vnto the Gentiles, & they vnto the circumcisio: only that vve should be mindeful of the poore: the vvhich same thing also I vvas careful to doe.

And when Cephas vvas come to Antioche, "I refuseth 11 him in face, because he vvas" reprehensible. For before 12 that certaine came from Iames, he did care vwith the Gentiles: but when they were come, he vwithdrewd and separatd him self, fearing them that vvere of the circumcision. And 13 to his simulation cosented the rest of the Ievves, so that Barnabas also vvas ledde of them into that simulation. But 14 vwhen I sayd that they vvalked not rightely to the veritie of the Gospel, I said to Cephas before them al: If thou being a Ievve, liest Gentile-like & not Judaically: hovv dost thou compel the Gentils to Iudaize.

Vve are by nature Ievves, and not of the Gentils, sin 15 ners. But knowyng that * man is not iustified by the 16 vworkes
To the Galatians.

By this and by the difference of this whole epitome, you may perceive, that when justification is attributed to faith, the works of the Chrift be not excluded, but the works of Moses law: that is, the ceremonies, sacrifices and sacrifices thereof principally, and consequently all works done merely by nature and free will, without the faith, grace, spirit, &c. side of Christ.

Annotations Chap. ii.

1. Conferred with them. Though S. Paul were taught his Gospel of God and of not of S. Paul concerning, and had an extraordinary calling by Christ himself, yet by revelation he was sent forth with Hierusalem to confer with the said Gospel which he preached, with his elders the order S. Peter and the Apostles and Rulers of the Church, to put both his vocation and doctrine to their right, for trial and approbation, and to judge in office, teaching, and society or communion with trial of his do-eth. For there is no extraordinary or miraculous vocation, that can make or separate anyone, the person so called, in doctrine or fellowship of Christian life and religion, from the ordinary known society of God's people and of churches. Therefore whosoever he be (upon the herefore what pretence so ever) that will not have his calling and doctrine tried by the ordinary submit their Govenors of God's Church, or disagreeing to the principal place of our religion, doctrine to no to confer with Peter and other pillars of the Church, it is evident that he is a false fellow of the right, a Schismatic, and an Heretic. By which rule you may try your new teachers (Logos or Gouf of teachers or Calumns school) who never did nor ever durst put their preaching to such collision or trial of holy Councils or Bishops, as they ought to do, and would do, if it were of God, as S. Paulus was.

2. In vain. Though S. Paul doubted not of the truth of the Gospel which he preached, the appro- ving it to be of the holy Ghost yet because other men could not, nor would not, exception make it, so much till it were allowed by such as were without all exception known Paules doctrine to be Apostles, &c. to have the spirit of truth, so discern whether the vocation, spirit, &c. Gospel of Paul were of God, he knew he should otherwise with conference with them, the right, was have left his labour, both for the time past and to come. Hag he not had (Faith S. Hierom) very requisite, necessary of preaching the Gospel, if it had not been approved by Peter's sentence and the right that were with him. Hier. op. 19. c. 2. Ser. Tert. li. 4. Cont. Marc. iii. 3. Therefore by revelation he went to confer with the Apostles at Hierusalem, that by them having his Apostleship and Gospel liked and approved, he might preach with more fruit. Wherein we see, this holy Apostle did not as the fidditious proud Heretikes do now a days, which refusing all mans attestation or approbation, will be tried by Scriptures only. As also we may learn that it is not such a business as the Aderfaires would make it, so that the Scriptures approved by the Church's testimonie, being the Gospel which S. Paul preached (being of as much certaine and of the same Holy Ghost that the Scriptures be not to be put in controversy and examination of the Apostles, without derogation to the truth, dignity, or the Churchs certaintie of the same. And the causing of Heretikes, that we make subject God's Oracles to mans confute, and the Scriptures to have no more force when the Church is content to grant unto them, is vain and false. For to beare witnesse or to give evidence or attestation that the preaching or writing of such is true and of the Holy Ghost, is not to make it Rer if it the Church maketh not
it true: no more then the Goldsmith or touchstone that trie and dicerne which is true gold, make it good gold, but they give evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authority, is superfluous: either giving testimony to the other, and both assured by the Holy Ghost from error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God and his graces: for the which the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversies in religion, & to punish disobedient persons. Of which judicial power the Scriptures be not capable, as neither the truth & determinations of the same can be so evident to men, nor so agreeable and fit for every particular resolution, as diversities of times and persons required. Certain is the truth, and great is the authority of both: but in such divers kinds, as they cannot be well compared together. The controversy is much like as if a man touching the ruling a cafe in law or giving sentence in a matter of question, should ask whether the judge, or the evidence of the parties, be of more authority or credit, which were as frivolous a dispute, as were a disorderly part for any man to say, he would be tried by no other judge but by his own writings or evidences. With such truriers and false persons have we it to do now a days in divinity, as were intolerable in any profane science or faculty in the world.

6. Added nothing.] The Gospel and preaching of S. Paul was wholly of God, and therefore thought it were put to the Churches, or put to the Scriptures, yet being found in all places, nothing could be altered or amended therein by the Apostles. Even so the Scriptures which are in deced wholly of the Holy Ghosts endowing, being put to the Churches, are found, proved, and testified unto the world to be such, and not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in them selves were always true before: but not known to be, to all Christians, nor so bound to take them. And thus the meaning of the famous sentence of S. Augustine Cont. ep. fund. c. v. which troubled the Heretikes so much. I would not believe the Gospel (faith he) unless the authority of the Church moved me.

7. To Peter of the circumcision. I may not think, as the Heretikes deceitfully teach, that the charge of the Apostles was so disdained, that none could preach or exercise jurisdiction but in those fewul places or towards those peoples or provinces oneely, whereby God appointed or their own lot or election, they were specially designed. For, every Apostle might be crisis commission (Mat. xxviii. Go and teach all nations) for al spiritual fruit, is through the whole world, yet for the more particular regard & care of provinces, & for peace & order sake, some were appointed to one country, & some to another, as of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it isplain by this place & other, that to them as to the two chief and most renowned Apostles, the Church of all Nations was given, as divided into two parties, that is, Jews & Gentiles: the first and principal being S. Peter's lot, that here in also he might receive our Saviour, who was not destined to the Church, or to the Gentiles: the second being S. Paul, whom Christ chose specially to preach to the Gentiles: Not for all that, that either either, he was limited to the Gentiles only, (who the Acts of the Apostles report, in every place, first to have entered into the Synagogues) & preached Christ to the Jews, as he wrote also to the Hebrews & Cure, had special regard & honour to the, or Peter, to the Levites only, that could not meddle with the Gentiles: being he was the man chosen of God, by whom the Gentiles should first believe, who baptized them, and first gave order concerning them. Therefore the treacherie of Calum is intolerable, that this vision of the Apostles charge, would have the simple supposse, that S. Peter could not be Bishop of Rome (as ought to S. John from Ephesus also) nor dealing among the Gentiles, as thing against Gods ordinance and the appointment between him and S. Paul: as though thereby the one had bound him to the other, not to preach or meddle within his fellows company. And which is further most sedulions, he exhorted all men to keep fast the foreordained, and rather to have respect to S. Pauls Apostleship, then to S. Peter's: as though preaching, authority, & Apostleship of both were not so true, and of one holy spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proved, and at length, partly by the daily decay of the Levitical state and their incredulity, and partly for that in Christianitie the distinction of Law & Gentile ceased after a season: both went to the sheer city of the Gentiles, and there founded the Church common to the Hebrews and all nations, Peter first, and Paul afterward. And therefore Tertullian saith, de pretiosis, No, O happy Church, to which the Apostles poured out the doctrine, truth, and their blood. Wheres Peter suffereth like to our London posture, where Paulis crown.
T O  T H E  G A L A T I A N S.  501

Cha. II. 

The Catholique 
preschers and 
Pastors m ust 
communicate 
with Peter & 
his successeors.

The heretikes 
ridiculous 
argument against 
Peters preem 
inance.

The heretikes 
maliciously 
derogate from S. 
Peter.

To be conti 
te to be corrected. 
their union, then Paul, for to be bold and considering 
the inferior to set their

Better for defending the truth of the Gospel, 
brotherly charity 
advices preferred. 
By which notable 
proneth 
speach of the 
Doctors灭 may al so be. 
how simularely the Heretikes argue hereupon, that nothing against 
Peters could not be superior to S. Paul, being so reprehended of him; whereas the Fathers make Petters stepe 
it an example to the Superiors, to hear with humilitie the correction or contempolrement even of rioritie, that their 
inferiors. Namely by this example S. Augustine (ii. de bisp. c. 1.) excellently declareth, that he was 
reprehed the B. Martyr S. Cyprian, who walked always touching the rebaptizig of them that were chri 
shened of Heretikes, could not nor would not have been offended to be admonished & reformed 
in that point by his fellows or inferiors, much lesse by a whole Council. We have learned, faith he, 
that Peter the Apostle, in whom the Primacie of the Apostles; excelsegrac in so prerninent, when he 
did otherwise concerning circumanisation then the truth required, was correc ted of Paul the later Apostle. 
I think (without any reproach to him) Cyprian the Bishop may be comparing to Peter the Apostle, 
howbeit I ought rather to fear lest I be unwilling to Peter, for who knoweth not that the principalities 
of the Apostle hip to be preferred before any dignity of Bisp? On what foun? But if the grace of the Churches or 
the glory of the Martyr is one. And who is to dulle that cannot see, that the inferior, 
though not by nor jurisdiction, but by the brotherly love and fraternal correction, 
can reprehend his superior? Did ever any man wonder that a good Priest or any reverend person 
should tell the Pope, or any other great Prelate or greatest Prince in earth, their faults? Popes 
may be reprehended, and are wholly admonished of their faul tes, and ought to take it in good part 
and

Rer ii}
The Epistle of S. Paul

CH. III.

Heretics reprehension of Catholike Bishops is rather railing.

So they do and ever have done, when it commeth of zeal & loue, as of S. Paul, Irenaeus, Cyprian, Hierom, Augustine, Bernard: but of Simon Magnus, Noutas, Julian, Wildefe, Luthier, Calum, Beza, that do it of malice, & raile no least at their vertues then their vices; of such (I say) Gods Pater must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproches of the malicious levies, and as David did the malediction of Semes, a Reg. 16.

ii. Repe[Isible.] The Heretics hereof again inferre, that Peter then did eare in faith, and therefore the Popes may faile therein also. To which vve answeere, that howsoever other Popes may erre in their private teachings or writings, vvefore vve have treated before in the Annotation upon these vvorles, That thys faith faile not it is certaine that S. Peter did not here faile in faith, nor Euse. 25. erce in doctrine or knowledge, for it vvas conversation non praedicatione vvisium, as Terrulian faith. de prorsum, n. 7. It vvas a defect in conversation, life, or regiments, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustine and whosoever make most of it, thinke no other wise of it. But S. Hierom and many other holy fathers decree it to have beene no See S. faulur at all, nor any other thing then S. Paul him self did vpon the like occasion: & that this whole Chrysov combat was a very thing agreed vpon betwene them. It is a schoole point much debated byvvard Theophyl. S. Hierom and S. Augustine op. s. 15. 16. apud Augst.
The just* lineth by faith. † But the Law is not by faith: but, He that doeth those things shall live in them. † Christ hath redeemed vs from the curse of the Law, being made a curse for vs (because it is written, Cursed is every one that hangeth on a tree) † that on the Gentiles the blessing of Abraham might be made in Christ Iesus: that vs may receive the promises of the Spirit by faith:

† Brethren (I speak according to man) yet a mans testament being confirmed no man despiseth, or further disposeth.

† To Abraham were the promises said, and to his seed. He faith not, And to seedes, as in many: but as in one, And to thy seed, which is Christ. † And this I say, the testament being confirmed of God, the Law vs was made after four hundred and thirtie yeres, maketh not void to frustrate the promise. † For if the inheritance be of the Law, now not of promise, But God gave it to Abraham by promise. † Vwhy was the Law then? It vs was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediатор. † And a mediator is not of one:

but God is one. † Vvas the Law then against the promises of God? God forbid. For if there had been a Law given that could justify, undoubtedly justice should be of the Law.

† But the Scripture* hath concluded all things under sinne: that the promise by the faith of Iesus Christ might be giuen to them that beleue. † † But before the faith came, under the Law vs were kept (but vs, unto that faith which vs was to be resealed. † Therefore the Law vs was our Pedagogue in Christ: that vs may be justified by faith. † But vvhile the faith came, now vs are not under a pedagogue. † For you are all the children of God by faith, in Christ Iesus.

† For as many of you as are baptised in Christ, haue put on Christ. † There is not leuue nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one in Christ Iesus. † And if you be Christ's, then are you the seed of Abraham, heirs according to promise.

ANNOTATIONS

† Cursed be. † By this place the Heretikes would prove that no man is just truly before God, all being guilie of damnation and Gods curse, because they keepe not every law of the Law. Wherein deed the Apostle meaneith not such as offend venially (as it is plaide by the place of Deu. cronomie Notwithstanding veing venial sinnes, men.
504  THE EPISTLE OF S. PAUL  CHA. III.

are truly iust, and may keep the commandments.

Deuteronomie where he receieth this text, but only such as commit great and damnable crimes, and so by generous and mortal transgressions wholly break God's precepts, and thereby incur the curse of the Law, from which the said Law could not deliver them of itself, nor by any other means, but by the faith and grace of CHRISTI IESVS.

(1. Lutheb by faith.) It is neither the heretics' special presumption and confidence, nor the faith of Dioclet., nor faith without worketh which is dead in itself, as S. James faith, that can give 1st. 2. life to the iust. For that which is dead, can not be the cause of life, but it is the Cartholike faith, as S. Augustine writeth, which worketh by charitie (according to the Apostiles owne explication of this whole passage) by which the iust liueth. Li. 1. 8. cont. dua sp. Delug. See the Annotation upon the same vworld. Rom. 1.

27. Hanmpus on Christ.) Here the Auedafers might have seen, if they were not blinded by contentious struing against God's Church, that when justification is attributed to faith without mention of good works or other Christian virtues & Sacraments, it is not meant to exclude any of the same from the vworking of justice or salvation. For here we learn that by the Sacrament of Baptisme also wee put on Christ, which is to put on faith, hope, charitie, and all Christian justice. By the same we prove also that the Sacraments of the new Law give grace, for that the receivers thereof put on Christ. And the Auedafers say, that it is faith which worketh in the Sacrament, and not the Sacrament itself, is plainly false: Baptisme giving grace and faith itself to the infant that had none before.

CHAP. III.

That the Law was fit for the time of menaage, but being nowe come to full age, to desire such seruantes as are for the furtherance of the Church. 1. And that he verityeth this not of newe difficulty, but to tell them the truth, remembering how them they honoured him when he was preest, and exhorting them therefore, not to harken to the false Apostles in his absence. 2. By the allegorie also of Abrahams vvoe sonne. Shewing, that the children of the serues Synagogue that hath inherite, but vvee childe are the children of the free woman: that is, of the Cath. Church of Christ.

ND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of all, but is vnder 2 tutors and governours vntil the time li- mited of the father: so vve also, when 3 vve vvere litle ones, vve were seruings vnder the elemes of the vworld. 4 But when 4 the fulnes of time came God sent his sonne made of a woman, made vnder the Law: that he might redeeme them 5 that vvere vnder the Law, that vve might receive the adoption of ionnes. And because you are Ionnes, 6 God hath sent the Spirit of his sonne into your hartes crying: Abba, Father. Therefore now he is not a seruant, but a sonne. And 7 if a sonne, an heire also by God. 8 But then in deed not knowing God, you septe them that by nature are not Gods. 9 But now when you haue knovven God, or rather are knovven of God: how turnes you against the weake & poore ionnes, which you vvil terce against? And 10 terce daies, and moneths, and times, and yeeres. I seare you, 11 left.
Cha. IIII. TO THE GALATIANS.

12 left perhaps I haue laboured in vaine among you. † Be ye as I,because I also am as you: brethren, I beleche you, you haue hurt me nothing. † And you knovv that by infirmitie of the flesh I euangelized to you heretofore: † and your tentation in my flesh you despised not,neither rejected, but as an Angel of God you receuied me, as Christ I es vs.

15 † Vwhere is then your blessednes: for I give you testimonie that if it could be done, you vvould have plucked out your eyes and have gien them to me. † Am I then become your enemie,telling you the truth? † They emulate you not vve? 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.

† My little children, vvho I travaile vvithal againe,vntil Christ be formed in you. † And I vvould be vvith you now and change my voice: because I am confounded in you.

21 † Tel me you that vvill vbe under the Lavy,have you not read the Lavy? † For it is vvritten that * Abraham had tvvo sones: one of the bond-vwoman,and one of the free-vwoman: † But he that of the bond-vwoman, vvvas borne according to the flesh: and he that of the free-vwoman, by the promissell. † vvhich things are saied "by an allegorie,For these are the tvvo testaments. The one from mount Sina, gendring vnto bondage: vvhhich is Agar, ( † for Sina is a mountaine in Arabia, vvvhich hath affinitie to that vvhich now is Hierusalem) and serveth vvith her children. † But that Hierusalem vvhich is aboue, is free: vvhhich is our mother. † For it is vvritten: Rejoyce thou barren,that bearest not: breake forth,vndervue, that travailest not: because many are the children of the desolate, more then of her that bath a husband. † But we brethren, according to Isaac, are the children of promiss. † But: as then he that vvvas borne according to the flesh, persecuted him that vvvas after the spirit:

28 † vvhat is now vs. † But vvhat is now the Scripture? Cast out the bond-vwoman and her sone, for the sone of the bond-vwoman shal not be breue vwith the sone of the free-vwoman. † Therefore brethren vve are not the children of the bond-vwoman, but of the free: by the "freedom vvherevvith Christ hath made vs free. -†

Annot.
serving.] There can be no external worship of God nor association of men in religion, either true or false, without the vfe of corporeal things or elements. The Heathen vfe the creatures of that not to them as their gods. The lewes the Aposlhe here speaketh, vfed by the creatures, themefelves which they occupied in their ceremonies, but the other: but occupy only a few exceeding cale, farve, frew, and dignificant, for an agreeable exercise both of body and mind. Whereof S. Augustine faith thus, li. 3. 20. Christ. Somefew for many, as a thing to be done, as a thing for signification, and much and purer to be observed and kept; both our Lord and his Aposlhe did declare. And li. 11. 1. religious, c. 17. Or the vse of God in holy matters is taken, whereby they were called in scripture, a few Sacraments most holy and sacred, consecrated and instituted, which might conceal the facts of Christian people, that u, as free from multitude under one God. And again, c. 19. That the Sacraments are changed, they are made easier, more useful, more efficacious, the same he hath in the 11th c. and many other places besides. By which you may see, it is not alone to vfe elements, visible Sacraments or ceremonies, and to ferue them as the Pagans do, or to vse them as the lewes did, vwherevich the Heretikes calluminously charge the Christians. And as touching the small number, facility, efficaciu, and signification, wherein the said holy, father putten the special differences which feeth not that for so much busie faculttes, we have but one: for Sacraments vvel here infinite, but fean; al sofale, so full of grace, so significent, as can be possible, as of every one in their several places is proued.

S. Augustiine falsely allege of the lewes.

Here let the good Readers take heede of a double deceit vfed by the Adueraries about S. Augustines places alleaged. first, in that they said he made but two Sacraments, which is untrue, for, although treating of the difference between the lewes and ours, he namely giuen example in Baptisme and the Eucharist (as sometimes also for example he named but one) yet he hath no vword not figure at all that there should be no more, but conversely in the forefaid epistle 11. he intimateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which the elements of the two forefaid Sacraments, he expressly nameth, or also (li. 2. cont. lert. Petill. c. 10. 12.) 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 ascribe of the Sacrament of Orders, li. 1. de bapt. c. 1. and also, or of Matrimonio, li. de bone coning, c. 24. or of Penance likewise, he speatheth as of Baptisme, which he calleth Reconciliation, li. 1. de adult. coning. c. 18. Lastly, by the booke de quisvisione infernorum in S. Augustine, li. 2. 9. by Theor. de predicitimnibus, p. 2. c. 19. S. Innocentius ad Eugub. 10. Conc. ep. ad Eugub. 8.5. Cyril li. 2. in Leuwicium, and S. Chrysostom li. 1. de Sacerdiis. Extremum viatum is proved to be a Sacrament. It is false then that the Heretikes ascribe of S. Augustine, by vvhich doctrine it is plain, that though the elements or Sacraments of the new law be few and very few in comparison of those in the old law, yet there be no fewer than are specified by him. Which numbers of the holy Councils of Florence and Trent do expressly define to have been instituted by Christ, against these last Heretikes. See more of these Sacraments in their places, Act. 8. 1. Tim. 4. 10. 20. 1. 5. Ephe. 1. 11. 21.

S. Augustine falsely alleaged against the ceremonies of the Church.

The other Sacraments proued out of S. Augustine.

The other Sacrament concerning the element or ceremonies, is, that S. Augustin (ep. 19. c. 19. ) should ascribe, that the Church and Christian people in his days (wherein the inferre that it is so much more now) were both given with observance of spectabile ceremonies, that they were in great solemnity and subordination to those lewes, he faith to in the mind of some particular precepts, injunctions, andunge of certaine persons, as that some made it a heinous matter to touch the goods with their bare feet within their own obedinc, and such like vanities, whereby some simple folkes might be infected, yvhich this holy Doctor specially mislied, and vvhich such things (as they may, without scandal) to be taken away. But that he wrote or meant of any of these ceremonies, as the Church vthey, either appointed by Scripture, or Council, or custom of the Catholicke Church, him he denieth it in express terms in the same place, and in sundrie other: where he alloweth all the holy ceremonies done in the innovation of the Sacraments and els wher. Whereby it is cleere, that the Churches most comely orders and significant rites remaine not to the yoke of the old law, much lees to the superstition of Gentilisme, as Heretikes ascribe: but to the sweeter yoke of Christ and light burden of his law, to order, decencie, and instruction of the faithful, in all libertie, love, faith, grace, and spirit.

8. wretake and poised. V whether he meant of the creatures whick the Genious ferued (as it may teeme by the vwordes before of feruing strange gods) so the elements were most.
most base and beggerly: or of the Judaical ceremonies and sacraments (as most expound it) even so also their elements were weak and poor in them selves, not giving life, salvation, and remiss of sines, nor being instruments or vessels of grace, as the 7 sacraments of the new law be.

10. You obserue diues. That vvhich S. Paul speaketh against the Idololatrous observance of diues, moneths, and times, dedicated by the Heathens to their false goddesses, and to wicked men or spirits, as to Jupiter, Mercurius, Janus, Tuno, Diana, and such like, or against the superstitious differences of diues, fastal, fortunate, or diliom, and other observations of times for good luck or ill luck in mans actions, gathered either by particular fanats, or popular observance, or curious and unlawful acts, or (falsly) of the Judaical sinfullnesses that were then ended and abrogated, unto which notwithstanding certain Christian levies vvhich had reduced the Galatians against the Apostles doctrine: at that (I say) do the Heretikes of our time falsely and deceitfully interpret against the Christian holidaies, and the sanctification and necessarie keeping of the same, which is not only contrary to the Fathers exposition, but against the very Scriptures, and the praxis of the Apostles & tlie vvhole Church. Aug. cont. ad. ... Hieron. in his locum. In the Apocalypye c. 1, there is plain mention of the Sunday, that is, our Lordes day (Dominica die) vnto vvhich the Levites Sabbaths were altered, their Paschene into our Easter, their Pentecost into our Whitsonday: vvhich were ordained & obserued of the Apostles them selves. And the antiquity of the feastes of Christes Nativity, Epiphany, & Ascension is such, that they cæ be referred to no other origin but the Apostles institution: vvhich (as S. Clement etheth li. e. conf. Apoll. c. 39.) gave order for celebrating their fellow Apostles, S. Stevens, and other Martyrs diues after their death: and much more no doubt did they give order for Christes feastes. Accordingly as vvhich, the Church hath kept not only his, but S. Stevens and the B. Innocentius, even on the same diues they be now solemnly kept, & his B. mothers, and other Saints, (as the Adorations theyi selves confesse) above 1100 yeres, as appeareth in the barbaretz combatares betweene Vvivphilus the Lutheran, & Calvin, and by the writings bevvixt the Puritans and Protestant.

For which purpose, see also how ye holde the holiday of S. Polycarp is in Exe. li. c. 14: of the Fœlesties of that feast. And of her Nativity in S. Athanasius, S. Augustine, S. Hierom, S. Damasus. See S. Gregori. li. c. 7: of Martys feasts at the yere, and Mattes in the yere.

* See S. Gregori. li. c. 7: of Martyrs feasts at the yere, and Mattes in the yere.

See S. Gregori. li. c. 7: of Martyrs feasts at the yere, and Mattes in the yere.
THE EPISTLE OF S. PAUL

CH. V.

The Scriptures have an allegorical sense, a deeper spiritual and more principal meaning, which is not only to be taken of the holy words, but of the very facts and persons reported: both the speeches and the actions being significative one and above the letter. Which pregnance of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had leene lese wicked and presumptuous in condemning the holy fathers allegorical expositions almost wholly: who now shew them selves to be mere brutish and carnall men, having no sense nor feeling of the profounditie of the Scriptures, which our holy fathers the Doctors of Gods Church saw.

True ChristiÁ libertie.

CH. V.

Against the lie of the false Apostles, be protesteth his mind of Circumcision. 13 and teftifeth, that they are called to libertie. But yet left any majonster Christian libertie, he teftifieth them that they should not intrude the kingdom, unless they abstaine from the workes of the flesh, which are mortal sinner: and do the fruitful workes of the Spirit, sufficient at the commandments of the Law by Charite.

T AND, be not holden in againe v with the yoke of servitude. † Behold I Paul tel you that if you be circumciued, Christ shal profite you nothing. † And I teftifie againe to every man circumciding himself, that he is a better to doe the vwhole Law, † You are euacuated from Christ, that are justifiued in the Law: you are fallie from grace. † For vve in spirit, by faith, expec the hope of justice. † For in Christ I es vs* neither circumcision availeth ought, nor prepuce: but faith that worketh by charite. † You vame vve, vho hath hindered you not to obey the truth? † The persuasion is not of him that calleth you. † A little leauen corrupteth the vwhole paste. † I have confidence in you in our Lord: that you vvil be of no other minde: but he that troubleth you, shal beare the judgement, vwho souter he be. † And as for me, brethren, if as yet I preach circumcision, vhy do I yet suffer persecution? then is the scandal of the crose euacuated. † I Would they were alfo cut of that trouble you.

† For you, brethren, are called into libertie: only make not this libertie one occasion to the flesh, but by charite setue
14 one an other. † For all the Law is fulfilled in one word: 

15 Thou shalt love thy neighbour as thy self. † But if you bite and cut 
one an other: take heed you be not consumed one of an 
other. † And I say, vvalke in the spirit, and the lustes of the 
flesh you shall not accomplish. † For the flesh lusteth against 
the spirit: and the spirit against the flesh: for these are aduersaries one to another: " that not vwhat things souer" you 
vil, these you do. † But if you be ledde by the spirit, you are 
not vnder the Law.

19 † And the vvorke of the flesh be manifest, vvhich are, 
fornication, uncleanness, impudicitie, lecherie, † seruing of 
Idols, vwitch-craftes, enmities, contentious, emulations, anger, 
bravvles, diuisions, sectes, † enuies, murders, ebrities, commes 
sations, and such like. vvhich I foretel you, as I haue foretold 
you, that they vvhich doe < such things, shal not ob 
teine the kingdom of God. † But the fruite of the Spirit is, 
Charitie, joy, peace, patience, benignitie, goodnes, longan 
mitie, † mildnes, faith, modestie, conitencie, charitie. Against 
such there is no law. † And they that be Christs, haue cru 
cified their flesh with the vices and concupiscences. † If 
we live in the spirit, in the spirit also let vs vvalke. † Let vs 
not be made desirous of vaine glorie, prouoking one an 
other, envying one an other.

ANNOTATIONS

CHA. V.

6. Faith.] This is the saie huy working by charitie, vvhich S. Paul meaneth els where, when he 
faith that faith doth influe. And note vwel that by these termes circumcision & preface not 
available to justification, it is plain that in other places he meaneth the vvorke of Circumcision and 
Preface that is, of the Jewes and the Gentiles) without faith, which annie not, but faith working 
by charitie: as who should say, faith and good vvorke, not vvorke without faith.

Againe note here, that if the Protestants who pretend conferenece of places to be the best 
or only way to explicate hard fancies of the holy Scriptures, had followed but their owne rule, 
this one text would have interpreted & cleared vvhich them al other whereby justice and saluation 
might seeme to be attributed to faith alone: the Apostle here so expressly setting downe, the faith 
which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to 
be working by Charitie: as S. Augustine noteeth, de fid. & op. c. 12. Further the good Reader must 
oberine, that whereas the Protestants sette some of them confesse, that Charitie and good vvorke be 
joyned and requisite also, and that they exclude them not, but commend them highly, yet so that 
the said Charitie or good vvorke are not part of our inuilation or any cause of inuilation, but as 
fruits and effeects of faith onely, which they say doth all, yet though the other be present: this 
false gloss also is rejoyked evidently by this place, which teacheth vs cleanse contrase: to vwrite, 
that faith hath her vvhole activitie and operation toward justice and saluation, of charitie and not 
contrarywise: vvhich is not that great meitoriuse or grappleable to God for our saluation, for vvhich cause S. Augustine faith, li. 15 de Trin. c. 18. Fidem non factum vitam nisi charitatem, 
nothing maketh faith profitable but charitie. But the Heretiques answer, that vvhile the Apostle faith, 
S几 iij faith
THE EPISTLE OF S. PAUL

CHAP. VI.

faith vvorke by charitie, he maketh charitie to be the instrument only of faith in vveel vvorkeing, and therefore the inferior cause at the leaft. but this also is easily refuted by the Apostles plaine te-

Cor. 13.

Renv. 13.

Tim. 2.


18. Libertie an occasion.] They abuse the libertie of the Gospel to the advantage of their felf, that vnnder pretence thereof, shake of their obedience to the lauves of man, to the decrees of the Church and Counsels, that evil live and beleue as they lift, and not be taught by their Superiors, but fornicate with euery Seck maister that teacheth pleasant & licentious things: and all this vnnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that all heretics, schismes, and rebellions againſt the Church and their lawful Prelates, be counted here among the vvorke of the felf. See S. Augustin de fid. & op. c. 14. 25.

BETHREN, and if a man be pre-

1. Co. 5.

7.

1 Thes.

3,13.

occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine ovven self, lest thou also be tempted.

† Beare ye one an others burdens: & so you shal fulfill the lavy of Christ.

† For for any man esteeme him self 3 to be something, vvhile he is nothing, he seduceth him self. 4 But let every one proue his ovven vvorke, & so in him self only shal he have the glorie, and not in an other. 5 For every one shal beare his ovven 5 burden. † And let* him that is catechized in the vword, 6 communicate to him that catechizeth him, in all his goods.

† Be not deceived, God is not mocked. † For what things a ma 7 shal sow, those also shal he reap. For he that soweth in his 8 flesh, of the flesh also shal reap corruption, but he that soweth in the spirit, of the spirit shal reap life euerlafting. † And 9 * doing good, let vs not faile. For in due time vve shal reape not
not failing. † Therefore whilst we have time, let vs 
work good to al, but especially to the domesticals of the faith. † 
† See vvith what maner of letters I have written to you 
vwith mine owne hand. † Vvhosoever vvil please in the 
seth, they force you to be circumcised, only that they may 
not suffer the persecution of the crosse of Christ. † For neith-
er that they are circumcised, do kepe the Law: but they 
wwil have you to be circumcised, that they may glory in your 
selv. † But Christ(Abys 
S. Augustine) 
chose a kinde 
of death, to 
hang on the 
Crosse and to 
suff or suffer 
the same crosse 
in the fore-
heads of the 
faithful, that 
the Christian 
may say, God 
forsak that I 
should glorie 
saving in the 
crosse of our 
Lord 1 esvs 
Ch rist. 
Expos. in Evang. 
Lc. chri. 41. 

ANNOTATIONS
CHA. VI.

6. Communicate.] The great duty & respect that we ought to have to such as preach or teach 
vs the Cath. faith, and not in regard onely of their paines taken vwith vs, and wel deservings of vs 
by their doctrine: but that we may be partakers of their merites, we ought specially to do good to 
such, or (as the Apostle speaketh) communicate vwith them in all our temporal goods, that we may 
be partakers of their spiritual. See S. Augustine li, 2. Exa. q. 8.

10. Especially.] In guiling almes, though we may do vwel in helping al that are in necessitie, as 
In almes whome 
fithe ar we can, & vwel we are most bound to succour Christians; then leavens or Infidels: and Catho-
likes, hen Heretikes. See S. Hierom q. 1. ad Hospitam.

15. A new creature.] Note vwel that the Apostle calleth that here a new creature, which in 
the 1st chapter he termed, faith vworking by el atrin, & (1 Cor. 7, 19) the observati of the comma-
denem of God. Whereby vwel may leame that under the name of faith is contained the whole refor-
mation of our soules: and our new creation in good vworkes, and also that Christian justitie is a 
very, qualitative, condition and state of venunc and grace resident in vs, and not a phantasical ap-
prehension of Christes justitie only impurted to vs. Lastly, that the faith which is inflected, joyned with 
the other venures, it properly the formal cause, and not tne efficient or instrumental cause of infil-
sification. that to say, these venures put together, being the effect of Gods grace, be our new crea-
ture and our justitie in Christ.

THE
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE EPHESIANS.

S. Paul the first coming to Ephesus, and shortly abode there, we read Acts 18. And immediately Acts 19. of his returning thither according to his promise, while time he abode there three months, speaking to the Jews and Gentiles in the Synagogue. Acts 19. v. 8. and afterward apart from them (because they were obdurate) two years in a certain house, so that all that dwelt in Asia, heard the word of our Lord, Jews and Gentiles. Acts 19. v. 10. The whole time he was called three years, in his exhortation at Mileum to the clergy of Ephesus. Acts 20. v. 31.

After all this he wrote this Epistle unto them from Rome, as it is said, being then prisoner and in chains. And that as it seemeth, not the first time of his being in bonds there, whereof we read Acts 28: but the second time, whereas he was in the Ecclesiastical Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus will certify you of all things, whom I have sent to you. Of whom again in the 1. to Tim. c. 4. v. 12. be faith: Tychicus I have sent to Ephesus, and he said 1. Epistle to Timothy (no doubt) as written very little before his death: for in it thus he saith: I am even now to be sacrificed. And the time of my resolution is at hand. 2. Tim. 4. 6.

In the three first chapters, he commendeth unto them the grace of God, in calling of the Gentiles no less then the Jews; and making one blissful Church of both. Wherein his intention is to move them to persevere (for otherwise they should be passing way barefoot), and especially not to be moved with his trouble, who was their Apostle knowing (belike) that it would be a great temptation unto them, if they should hear some after that he were executed: therefore also armung them in the end of the Epistle, as they were in complete bastitude.

In the other three chapters he exhorteth them to good life, in all points, and all states, as it concerneth Christians: and after all other things, that they be most studious to continue in the music of the Church, and obedience of the pastors thereof, whom Christ hath given to continue and to be our stay against all heresies, from his Ascension, even to the full building up of his Church in the end of the world.

THE
THE EPISTLE
OF PAUL TO THE
EPHESIANS.

CHAPTER I.

He magnifieth the grace of God's eternal predestination and temporal voca-
tion, 11 both of the Jews, 12 and also of the Ephesians being Gentiles. 13 For whose excellent
faith and charity's reioyce, and continually praise for their increase, that
they may see more clearly the greatness both of the inheritance in heaven, and also
of God's might which helpeth them thereunto, as an example of which might
they may behold in the superbememt exalting of Christ.

AVL an Apostle of Iesus Christ
by the will of God to all the saints
that are at Ephesus: and to the faith-
ful in Christ Iesus. 1 Grace to you
and peace from God our father,
and our Lord Jesus Christ.

11 Blessed be God our Father of our Lord Jesus Christ, vvhich
hath blessed vs in al spiritual blessing,
in cœlestials, in Christ: 11 as he chose vs in him before the
constitution of the world, that vve shoold be holy and im-
naculate: 11 in his sight in charitie. 1 Vvho hath predestinated
vs vnto the adoption of sones, by Iesus Christ, vnto him
self: according to the purpose of his will: 1 vnto the praise
of the glory of his grace, vvhicre he hath gratified vs in
his beloved sonne. 1 In vwhom vve haue redemption by
his bloud (the remission of sines) according to the riches of
his grace. 1 Vvhich hath superabounded in vs in al vvisedó
and prudence, 1 that he might make knovven vnto vs the
sacrament of his will, according to his good pleasure, vvhich
he purposed in him self, 1 in the dispensation of the fulnes of
times, to e perfir al things in Christ, that are in heaven and in
earth, in him. 1 In vwhom vve also are called by lot: prede-

11 Vve learne here that by
Gods grace men be holy
and immaculate, not onely
in the sight of men, nor by
imputation, but truly and
before God:
contrarie to
the Doctrine
of the Calus.
The Epistle of S. Paul

Chap. I.

S. Paul is to the purpose of him that worketh all things, according to the counsel of his will: 
that we may be unto the praise of his glory, which before had hoped in Christ: 
whom you also, when you had heard the word of truth (the Gospel of your salvation) in which also believing you were signed with the holy Spirit of promise, 
which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory.

Therefore also hearing your faith that is in our Lord Jesus Christ, and love toward all the saints: 
cafe not to give thanks for you, making a memorie of you in my prayers, 
that God of our Lord Jesus Christ, the Father of glory, give you the spirit of wisdom and of revelation, in the knowledge of him, the eies of your heart illuminated, 
that you may know what the hope of is of his vocation, and what are the riches of the glory of his inheritance in the saints, 
and what is the passing greatness of his power: 
according to the operation of the mighty power of his glory, 
which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celestiall, 
above all Principalitie and Potestate and Power, 
and Dominations, and every name that is named not only in this world, but also in that to come. 
And he hath subdued all things under his feet: and hath made him head over all the Church, 
which is his body, the fulnes of him, which is filled al mal.

Annotations

Chap. I.

21. Al Principalitie. The Fathers upon this, and other places of the old and new Testament, where they name the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see in the Epistle to the Colossians, the order of Thrones is specified, which maketh due to which if we add these foure, Cherubim, Seraphim, Angels, and Archangels which are commonly named in holy writ, in all there be nine. S. Demetrius col. Hier. 6. 7. 8. 9. & Ec. Hier. c. 1. S. A. 
thanasius, li. de Communit. in fine Gregor. Moral. li. ss. c. 18. Therefore, good Reader, make no acount of Caluins and others infidelitie, which blasphemously blame and condemne Col. open the holy doctors diligence in this point, of curiousite and imperie. The whole enunciatur in place of these heretikes is, to bring al into doubt, and to corrupt every Article of our Religion.

22. Head. It maketh a high proofe among the Protestants, 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 nor Pastor, because he is the Bishop and Pastor of our souls: nor Pontifex nor J. Pet. 2. 3, Apostle, for by those tittles S. Paul termeth him Hebr. 3: none should be piller, foundation.
dation, rocke, light, or maister of the Church or truth, because Christ is properly all these. And yet our new doctors (though they be exceeding sedidious and would for the advantage of their sect be gladly ride of kings and all other superiors temporal, if they feared not the sword more then God, and would finde as good Scriptures to be delivered of them, as they now finde to discharge them fellues of obedience to Popes;) yet (I say) they will not deny, al the former titles and dignities (notwithstanding Christes soueraine right in the same) to be given and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more divine, ample, absolute, excellent, and transcendent sort, have all these things attributed or appropriated to himself. 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 joyned to the Church in a more excellent sort of communion, then any king is to his subjects or Country, or any Pope or Prelate to the Church vs whereof he is governor, even to farre that it is called his body Mythical: life, motion, spirit, grace issuing downe 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 chieffe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part whiche is in earth. as S. Hierom calleth Damasus the Pope, Sumnum Sacrdotem, the shefe and highshef Priest: and the Apostle faith of this ministerial head, The head can not say to the feetes, you are not necessarie for me. For therein also is a great difference betweene Christ and every mortal Prelate, that (as the Apostle here faith) he is head of the whole Church, meaning of the triumphs & of all Angels also though in an other sort) no leas the of the Church militie. So Peter was not, nor any Pope, nor any man can be, where you must observe, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhich Prelate or Pope so euer.

CHAP. II.

N D you vvhene you vvere dead by your offences & sinnes, vvhrenin sometime you vwalked according to the course of this vworld, according to the prince of the power of this aire, of the spirit that now vworketh on the childe of diffidence, v in vhom also vve al concused sometime in the desires of our flesh, doing the vil of the flesh and of thoughtes and vvere by natue the children of vvarth as also the rest: but God (vvhich is riche in mercie) for his exceeding charitie vvervith he loved vs, v even vven vve vvere dead by sinnes, quickened vs together in Christ, (by vvhose grace you are fauned,) v and raised vs vp vwith him, and hath made vs sit vwith him in the celestialls in Christ lvs vs, v that he might thevv in the vworlds succeeding, the abundaunt riches of his grace, in bountie vpon vs in Christ lvs vs. But for grace you are fauned through faith (and that not of your selues, Tt ij for
for it is the gift of God) † for not of vworkes, that a man 9
glorie † For vve are his vworkes, created in Chrif: 2 3 s in 10
good vworkes, vvhich God hath prepared that vve should
vvalke in them.
† For the vvhich cause be mindful that sometime you 11
vvere Gentils in the fleshs, vwhof vvere * called prepuse, of
that vvhich is called circumcision in the fleshs, made 12
vvhith vhand: † vvhof vvere at that time vwithout Chrif, alieinated
from the conversation of Israelf, and * strangrs of the testa-
ments, having no hope of the promis, and vwithout God in 13
this vworld. † But novv in Chrif 2 5 3 s, you that sometime
vvere farre of, are made nigh in the blood of Chrif. † For 14
he is our peace, vwho hath made both one, and disfoluing
the middle vwall of the partition, the enmities in his fleshs: † eu-
cuating the lawv of vcomaundements in decrees: that he may
create the tivo 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 have accessse both in one Spirit to the Father. † Novv 19
then you are not strangrs and forreiners: but you are 20
citizens of the fainctes, and the domesticals of God, † " built 2 0
upon the foundation of the Apostles and Prophets, 2 3 s v 3 s
Chrif him self being the highest corner stone: † in vvhom 2 1
al building framed together, growveth into an holy temple
in our Lord, † in vvhom you also are built together into an 2 2
habitation of God in the holy Ghost. †

ANNOTATIONS

Our first iufli-
fication is of mere
grace, and faith
the founfdation
thereof.

The Church
built up
Chrif, and yet
vpon the Apo-
fitles also.

† By grace you are fainted through faith.: Our first iufli-
fication is of Gods grace, and not of
our derogings: because none of all our actions that vvere before our iufli-
fication, could merite or iuilty procure the grace of iufli-
fication. Againe, he faith, through faith: for
that faith is the beginning, foundation, and roote of all iufli-
fication, and the fritt of all other
vertues, vwithout Which it is iu impossibl to pleae God.
20. Built upn the foundation.: Note again the Heretikes that thine it iu honorable
to Chrif, to attribute his titles or callings to mortal men, that the faithful (though
builted hirr, principally, and properly vpon Chrif) yet are said here to be built also
vpon the Apostles and Prophets. Vvhy may not the Church then be built vpon
Peter?
CH. III.

TO THE EPHESIANS.

For witnessing the victory of the Gentiles, as being the Apostle of the Gentiles, he is in prison: 1. Wherein the Gentiles therefore have cause to rejoice, rather than to shrive. So be faith, so and also praise God (who is all right,) to confirm their inward man, though the outward be informed by persecutions.

OR this cause, I Paul the prisoner of Jesus Christ, for you Gentiles: 1. Yet ye have heard the dispensation of the grace of God, which is given me toward you, 1. Because according to revelation the sacrament was made knovven to me, as I have written before in breihe: 1. According as you reading may understand my vvioledom in the mysterie of Christ, 1. Which unto other generations was not knowen to the sones of men, as now it is revealed to his holy Apostles & Prophets in the Spirit. 1. The Gentiles to be coheires & corporat and comparticippant of his promis in Christ Jesus by the Gospel: 1. Whereof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his povery. 1. To me the least of all the saintes is giuen this grace, among the Gentiles to euangelize the unsearchable riches of Christ; 1. And to illuminate al men what is the dispensation of the sacrament hidden from vworlds in God, vwho created al things: 1. That the manifold vvioledom of God, may be notified to the Princes and Potestats in the celestialis by the Church, 1. According to the dispensation of worlds, which he made in Christ Jesus our Lord. 1. In whom we have affiance and acces in confidence, by the faith of him. 1. For the vwhich cause I desire that you faint not in my tribulations for you, vwhich is your glorie.

1. For this cause I bowe my knees to the Father of our Lord Jesus Christ, 1. Of vwhom al paternitie in the heavens and in earth is named, 1. That he giue you according to the riches of his glorie, povver to be fortified by his Spirit in the inner man. 1. Christ to cunvel by faith in your hartes, rooted and grounded in charitie, 1. That you may be able to comprehend with all the saintes, what is the breadth, and length, and height, and depth, to know also the charitie of Christ.

TTT III. Christ:
Christ, surpassing knowledge, that you may be filled unto all the fulnes of God. ¶ And to him that is able to do all things more abundantly than we do desire or understand, according to the power that worketh in us: ¶ to him be glory in the Church, and in Christ Jesus, unto all generations world without end. Amen.

CHAP. III.

For precourseth them to keep the unity of the Church must carefully vs with all humility, bringing them many moties therunto: ¶ and answering that even the diversities of office is not for dissension, as being the gift of Christ himself, but to build up the Church, and to hold all in the unity thereof against the subtle circumvention of Heretikes: that under Christ the head, in the Church being the body, every member may prosper. ¶ Neither (as touching life) must we live like the Heathen, but as is become unto Christians, laying of alive old corrupt manners, and increasing daily in al goodness.

Therefore prisoner in our Lord, beseeche you, that you valke worthy of the vocation in which you are called, ¶ vs with all humility & 2 mildenes, vs with patience, supporting one another in charitie, ¶ careful to kepe the 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 ¶ Father of all, vs which is over all, and by all, and in al vs. ¶ But ¶ to every one of vs is given grace according to the measure of the donation of Christ. ¶ For vs which he faith, ¶ after he vs high, he ledde captivitie captive: vs gave gifts to men. (¶ And that he ascended, ¶ vwhat is it, but because he descended also first into the inferiour partes of the earth? ¶ He that descended, the same is also he that is ascended above al the heavens, that he might fill al things.) ¶ And ¶ he gave, ¶ some Apostles, and ¶ some Prophets, and other some Evangelists, and other some pastors and doctors, ¶ to the consummation of the sainctes, ¶ vnto the vsotre of the minsterie, ¶ vnto the edifying of the body of Christ: ¶ ¶ until we meete al into the vnitie of faith ¶ and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: ¶ ¶ that ¶ noe vs be not children vsauering, and carried about ¶ ¶ vwith every vwinde of doctrine in the vsickednes of men, in crafstines to the circumvention of error. ¶ But doing the truth in charitie, let vs in al things grow in him, ¶ ¶ which is the head, ¶ Christ:
16 Christ: † of whom the whole body being compacte and
knit together by al intenture of subministration, according
to the operation in the measure of every member, maketh the
increase of the body vnto the edifying of it self in charitie.

17 † This therefore I say and teustifie in our Lord: that no v
you vvalke not as also the * Gentiles vvalke in the vanitie of
their senes, † having their understanding obscured vwith
darkenes, alienated from the life of God by the ignorance
that is in them, because of the blindenes of their hert, † vwho
despairing, * haue giuen vp them selues to impudicitie, vnto
the operation of al vnclannes, vnto aunatice. † but you haue
not so learned Christ: † if yet you haue heard hym, and haue
been taught in hym,(as the truth is in Iesus) † † Lay you
avway, according to the old conversation the old man, vwhich
is corrupted according to the desires of error. † And † be
renewed in the spirit of your minde: † and put on the new
man vwhich according to God is created in justitie, and holie-
ness of the truth. † For the vwhich cause layinge avway lying,
* speake ye truth euery one vwith his neighbour, because vve
are members one of another.

16 † * Beangrie and sinne not, let not the sonne goe dovne
vpon your anger. † Gius not place to the Deuil. † He that
sore, let him now not steale: but rather let him labour in
vworking vwith his handes vwhich is good, that he may
have vwhence to giue vnto him that suffreth necessitie. † Al
naughtie speache let it not proccede out of your mouth: but
if there be any good to the edifying of the faith, that it may
giue grace to the hearers. † And contristate not the holy Spi-
rit of God: in vwhich you are signed vnto the day of rede-
ption. † Let al bitterness, and anger, and indignation, and clau-
mour, and blasphemie be taken avway from you vwith al ma-
lice. † And be gentile one to an other, merciful, pardoning one
an other, as allo God in Christ hath pardoned you.

ANNOTATIONS
CHAP. III.

3. One faith.] As rebellion is the bane of civil Commonwealths and kingdoms, and peace
and concord, the preservation of the same: so is Schisme, division, and diversity of faith or fo-
losship in the service of God, the calamity of the Church; and peace, unity, uniformity, the spe-
cial blessing of God therein; and in the Church about al Commonwealths, because it is in al point-
tes a Monachie sending every way to unity, but one God, but one Christ, but one Church, but

unity of the

Vnifie of the

Cath-Church.
one hope, one faith, one baptism, one head, one body. Vycherof S. Cyprian li. de unit. Ep. xxv. 3. saith thus: Our Church the Holy Ghost in the person of our Lord descended & faith. One in my sense, the unity of the Church be that holiest not, doth he think he holiest the faith? He that would standeth and refuseth the Church, he that forsaith Peters chair upon which the Church was built, dast be true that it is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of unifying, one body and one spirit &c. Which unites the Bishops specially that rule in the Church, ought to be held fast and maintained, that we may prove the Bishops' function also itself to be one and undivided. &c. And again, There is Ep. 40. one God, and one Christ, and one Church, and one Chistre, by our Lords grace founded upon Peter. An other altar to be set up, or a new Priesthood to be made, besides one altar for one Priesthood, impossible. Whereupon gathered eli vhere, gathereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man's fancy to the breach of Gods divine disposition. Get ye far from the contagion of such men, &c. for from their speeches as a cancer and pestilence, our Lord having premonished and warned before hand. They are blind, leaders of the blind, &c. Vvhereby we understand that this unity of the Church commanded so much vuto vs, consisteth in the mutual fellowship of all Bishops with the See of Peter. S. Hilari also (li. de Consiliario Augustin.) thus appositeth this same place of the Apostle against the Arians, as if we may do against the Calumniatus. Periorm and miserable is it, faith he, that there are novi so many faiths as vittles, and so many dostrines as men, whereas either faiths are so writen at the vittles, or as one vittle, so are the dostrines: and whereas according to one God, and one Lord, and one Baptisme, there is one faith, one fall away from that vittles is the only faith, and whereas more faiths are made, they begin to come to that, that there are none at al.

11. Some Apollos. Many functions that were even in the Apostles time, are not here named: but as was noted against the Aderianites that call here for Popes, as though the names of Bishops, Priests, or Deacons were not as well left out as Popes: whom yet they cannot deny to have been in vitt in S. Pauls days. And therefore they have no more reason, but of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessary to reduce such as be not specified here, to those here named: though in deed both other Bishops and Pilates and specially Popes may be contained under the names of Apollos, Doctors, and Patrists. Centres the roome and dignity of the Pope is a very continual Apolloschips, and S. Bernard calleth it Apollosianum. Bernard. ad Eugen. li. 44. 6, 6 in fine.

13. Until true metes. The Church of God that neither lacketh these spiritual functions, or such as being answered to them, according to the time and state of the Church, till the vittles end. Whereby you may know, the Catholike Church, that is to say, that visible company of Chrissians which hath ever had, and by good records can prove they have had, a continual ordinarie succession of Bishops, Priests, and Doctors, to be the only true Church: and that other good fellowship for many vittles or ages together can not, I hev that they had any one Bishop, or ordinarie yeo or extraordinary officer for them and their vittles, to be an helious Hieratical generation. And this place of the Apostle affixing to the true Church a perpetual visible continuance of Popes and Apollos and other succesors, warranted the holy fathers to trie al Heretics by the most famous succession of the Popes of Rome. So did S. Irenaeus, li. 3. 3. Tertullian, in pref. Oprimus, li. 2. cont. Pam. S. Augustine, in ff. cont. Pam. Donat. et cont. Episc. Manch. c. 4. et c. 165. Epip. har. 27. and others.

Chap. V.

It must be most glorious to good life, so affording them against all deceivers, that no committer of mortal sines shall be fauced: considering that for such follies as that the Heathen shall be damned: &c for that Christians must rather be the light of all others. Then be commiss in particular and ehrishiue husbands and wives to do their duty one towards the other, by the example of Christ and his obedients and beloved spouse the Church.
BECOME therefore followers of God, as most deere children: \( t \) and \( * \) walk in love, as Christ also loued vs, and delivered him self for vs an oblation and host to God in an odour of fuyteness. \( t \) But \( * \) fornication and al vn cleanse, or avarice, let it not so much as be named among you, as it becommeth sainctes: \( t \) or filthines, or foolish talke, or lcuritie, being to no purpose: but rather giving of thankes. \( \dag \) For understanding know yu this, that no fornicatour, or vnaune, or loueous person \( (v\) whose \( ) \) the seruice of Ioldes \( ) \) hath inheritance in the kingdom of Christ and of God.

\( t \) Let no man seduce you vwith vaine vwords. For, for these things commeth the anger of God vp\( \theta \) the children of difference. \( t \) Become not therefore partakers vwith them.

\( t \) For you vwere sometime darkenes, but now light in our Lord. Vvalke as children of the light, \( (t \) for the Fruit of the light is in al goodnes, and justice, and veritie) \( t \) proying vwhat is vvel pleasing to God: \( t \) and communicae not vwith the vplodious vvorkes of darkenes, but rather reprowe them.

\( t \) For the things that are done of them in secrete, it is shame euon to speake. \( \dag \) But al things that are reprowe, are manifeeeted by the light. for al that is manifeeeted, is light. \( t \) for the vwhich caue he faith: Kise thou that sleepest, and arise from the dead: and Christ vvil illuminae thee. \( \dag \) See therefore, brethren, how you vvalke vvarioly, not as vnnwise, but \( * \) as vwise: \( t \) re-deeming the time, for the daies are euil. \( t \) Therefor become not vnnwise, but \( * \) understanding vwhat is vvill of God. \( \dag \) And be not drunkne vwith wine vvhich is rioteousnes, but be filled vwith the Spirit, \( t \) speaking to your selues in psalms, hymnes, and spiritual canticules, chaunting and singing in your hartes to our Lord: \( t \) giving thankes alwayes for al things, in the name of our Lord Iesu Christ to God & the Father. \( t \) Subject one to another in the feare of Christ.

\( t \) Let \( * \) women be subject to their husbandes, as to the Lord: \( t \) because \( * \) the man is the head of the woman: as Christ is the head of the \( \dag \) CHVRCH. Him self, \( " \) the fa- vour of his body. \( t \) But as the CHVRCH is subject to Vam Christ
Christ, so also the women to their husbands in all things. 

† Husbands, love your wives, as Christ also "loued the 25 CH V R C H, and deliuered him self for it: † that he might 26 sanctifie it, cleansing it by the lauer of water in the vword, † that he might present to him self a glorious CH V R C H, 27 not haung spotting, or wrinkling, or any such thing, but that it may be holy and vnspoddled. † So also men ought to loue their 28 vuiues as their owne bodies. He that loueth his vuiue, loueth him self. † For no man euere hateth his owne flesh: but he 29 nouriseth and cheriseth it, "as also Christ the CH V R C H: † because we be the members of his body, of his flesh & of 30 his bones. † For this cause hath ma leane his father and mother: and he cleape 31 to his vuiue, and they should be two in one flesh. † This is a great sacrament. 32 but I speake in Christ and in the CH V R C H † Neuertheles 33 you all euery one, let eche loue his vuiue as him self: and let the vuiue feate her husband.

ANNO T A T I O N S 

CHAP. V.

21. Sauior of his body.] None hath salvation or benefit by Christ, that is not of his body the Church. And what Church that is, k. Augustine expressETH in their vwordes. The Cathelike Church onely is the body of Christ, whereas he is head, out of this body the Holy Ghost quicke and motion. And after, he that will have the Spirit, let him beare where he remaineth not out of the CH V R C H, lest he become be enter not into it friendly. August. ep. 50 ad Bonifacium comies et in fine.

22. Subject to Christ.] The CH V R C H is alwaies subject to Christ, that is, not only under him, but ever obedient to his ordeyns and commandement. Which is an evident and incomming demystification that the better relial steel against Christ, never faileth from him by error, idolatry, or false worshop, as the Heretikes now, and the Donatistes of old did doo.

23. Loved the Church.] Loe Cristes singular louse of the CH V R C H, for which vndoubtedly the members thereof he effectually suffred his Passion, and for vphoore continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vuiue without spot, vnderwinkling, or blemish. For, in this world by reason of the manifold iniquities of divers her members, the can not be wholly without stain, but must say alwayes, Dimite nobis debita nostra, Forgive us our debts. August. li. 2. Retrac. c. 18.

24. As Christ the Church.] It is an unspeakable dignity of the CH V R C H, which the Apostle expresseth oftenens vhere, but especially in this whole pasijge, to be that creature onely for which Christ effectually suffred, to be vashed and embraied with vnder vwater and blood influsing out of his holy side, to be nourished with his owne body (for to doth S. Irenaeus expound li. 1. in principio) to be his members, * to be so ioyned unto him as the body and members of the same, bone, and substance to the head, to be loved and cherished of him as vuiue of husband, yea to be his wife and most dear spouse, taken and formed (as S. Augustine often faith) out of his owne side you the Christe, as Eue our first father Adams spouse was made of his ribbe. In Par. 126. & in Tsch. 127. & tr. 9 in Ioan. & tr. 120. In respect of which great dignity and excellency, the same holy father aftereth the CH V R C H to be the principal creature, and therefore named in the Creed neex after the Holy Ghost, and he proache against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellency of the Church, so beloved of Christ and so inseparably ioyned in marriaige with him, if the Heretikes of his time faie any sense or consideration, they would neither thinke their competable companie or congregation to be the glorious spouse of our Lord, nor teach that the Church may err, that is to say, may be disordered from her spouse for Idolatry, Superstitition, Heretike, or other abominaions: Verely upon one of these abominaions would enuie, that either Christ

The Church is the principal creature.

The Church can not erre.
Chap. VI.

To the Ephesians.

Ch. VI.

1. Christ may sometimes be without a Church & spoule in earth (as he was, and is, by the two praying and teaching Galatians, if their Church be the spouse of Christ) or else if the Catholike Church only is and hath been his wife, and the same have such errors as the Heretikes falsely pretend to, that his wife forfend to itself, and to praise her, and notwithstanding a very woorser. 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 truly and sincerely alwaies: whatsoever the adulterous generation of Heretikes thinke on or blaspheime.

13. This is a great Sacrament. Marry. a great Sacrament of Christ and his Church: in that, and in that, as the married man must for sake father & mother and cleave unto his wife, so Christ as he were left his father, exculminating himself by his incarnation, & left the Synagogue his mother, & ioynded himself to the Church. I. I. 12. c. 8. cont. Faustum. In divers other places he maketh it a Sacrament, specially in that it is an inseparable bond betwixt two, and that no bond can be dissolved but by death: Signifying Christ's perpetual and indissoluble union with the Church, his one only spouse, de Gen. ad li. 9. c. 7. Cont. Faustum. De sacer. orig. 2. c. 54. De sacer. c. 7. De bono conu. c. 7. de 18. And in an other place, the grace of Marriage (faith he) among the people of God in the holiness of a Sacrament. De bono conu. c. 7. 14. Who would have thought such mysteries and Sacraments to be in Marriage, that the ioyning of man & wife together should represent so great a mystery, if the Apostle had not alluded to in his Apostolical charges, and after him this holy father and others, had not noted it? Or who can imagine that the holy Church taketh this to be a Sacrament, and that she can grace of sanctification to the parties married, that they may live together in mutual fidelity, bring vp their children in faith and fear of God, and possess their vessels (as the Apostle speaks) in sanctification and honour, and not in passion of lust and ignorance, as the Heathen do which know not God, and as our brutish new Maisters seeme to do that commend marriage above all things to feedeth their concupiscences, but for grace, sanctification, mystery, or sanctification thereby, they care no more than the Heathen or brute beasts do? And thus we gather that Mariamne is a Sacrament, and not of the Greek word Mysterei one, as Caluin falsely faith, nor of the Latin word Sacrament, both which we know to be of their nature a more general significacion, and that in the Scriptures also: but whereas these names are here given to Mariamne by the Apostile, & are not given in the Scriptures to Baptisme and the Eucharist, let them tell us why they also apply these words from their general significacion to signify specially and peculiarly those two Sacraments neuer so named expressly in Scripture, and do not likewise follow the Catholike Church in calling matrimony by the same name, which is here so called of the Apostile, specially whereas the significacion in it is as great as in any other of the Sacraments, and rather greater.

The grace given by this Sacrament.

The protest: the solemn estimation of marriage.

Chap. VI.

Likewise children and parents, be obedient, 3 item servants and maisters. 1. Then shall we take courage in the might of God, but so, that ye might come them selues (considering ywhat mighty enemies they have) with al the power of a right arm, 11 praying always fervently, and for them also.

HILDERN, obey your parents in our Lord, for this is iult. † Honour thy father and thy mother (which is the first commandement in the promisses) † that is may become with thee, and thou mayest be long-lived upon the earth. † And ye fathers, provoke not your children to anger: but bring them vp in the discipline and correction of our Lord.

† Servants, be obedient to your lorde according to.
the flesh, with fear and trembling, in the simplicity of your hart, as to Christ: 1 not serving to the eye, as it were pleasing 6 men, but as the servants of Christ, doing the will of God from the hart, 7 with a good will serving, as to our Lord and not 7 to men. 9 Knowing that every one what good soever he 8 fad doe, that fad he receive of our Lord, whether he be bond, or free. 10 And you maisters, doe the same things to 9 them, b remitting threatenings: knowing that both their Lord and yours, is in heaven: and 10 acception of persons is not with him. 11 Therefore brethren, be strengthened in our Lord, & in the might of his power. 12 Put you on the armour of God, that you may stand against the deceites of the Deuil. 11 For our wresting is not with flesh and blood: but with 12 against Princes and Powers, against the 10 sects of the world of this darkenes, against the spirituals of wickedness in the celestials. 11 Therefore take the armour of God, that you may resist in the evil day, and stand in all things perfect. 13 Stand therefore having your loines girded in truth, and 14 1 armed with the breast-plate of justice, 16 15 and having your feet shod to the preparation of the Gospel of peace: 16 in al things taking the shield of faith, wherewith you may extinguish all the fittie darts of the most wicked one. 17 And take unto you the helmet of saluation: and the sword of the spirit (which is the sword of God) 11 18 and supplication praying at all time in spirit: and in the same watching in all instance, and supplication for all the saintes: 14 and for me, that speache may be given me in the opening of my mouth with confidence, to make known the mysterie of the Gospel, 14 for the which I am a legate 20 in this chaine, so that in it I may be bold according as I ought, to speake. 1 15 And that you also may know the things about me, 21 what I doe: Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things: 12 whom I have sent to you for this same purpose, that you may know the things about vs, and he may comfort your hartes. 13 Peace to the brethren, 23 to Charitie with faith from God the Father, and our Lord, Iesus Christ. 14 Grace with al that love our Lord Iesus Christ in incorruption. Amen.
THE ARGUMENT OF THE
E P I S T L E O F S . P A U L T O
T H E P H I L I P P I A N S .

OVV S. Paul received a vision into Macedonia, vve read Acts 16. and how he came to Philippi, being the first city thereof, and of his preaching, miracles, and suffering there. And again Acts 19. Paul purposed in the Spirit, vwhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I have been there, I must see Rome also, vwhich purpose he executed Acts 20. taking his leave at Ephesus. And being afterward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being carried prisoner to Rome (Acts 28.) he wrote from thence this Epistle to the Philippians; or rather in his second apprehension, about ten yeares after the first.

In it be confirmed them (as he did to the Ephesians also about the same time) against the temptation that they might have in hearing that they were executed, therefore he first faith: And I will have you know my brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in all the Court &c. Secondly he signifies that his desire is, to be dissolved and to be with Christ, but yet (lest they should be discomfitted) that he hopeth to come againe to them: Whereof nor with flauing, that he hath yet no certaintie, he signifies in saying: I hope to send Timothee vnto you, immediatly as I shall see the things that concern me. Thirdly therefore he prepareth them against the worst, saying: I hope to come againe to you: but and if I be immolated, upon the sacrifice and fruitice of your faith, I reioyce and congratulate with you all, and the self same thing do you also reioyce and congratulate with me.

Moreover he partly vraynetbom (as he had done before) of those Judicial Phil. 3. false-apostles vwho preached circumcision & Moses law to the Christian Gentils: partly he exhorteth them to suffer persecution, to love yselues, and especially to humble them selves one to another; rather then by any pride to break the peace & unity of the Church.

Vuu iiij  THE
AVL and Timothee the servants of IESVS Christ: to all the saints in Christ IESVS that are at Philippi, with the Bishops and Deacons. Grace to you and peace from God our Father, and our Lord IESVS Christ.

† I give thanks to my God in all mighty for all the joy making petition for your communicating in the Gospel of Christ from the first day until now. Trusting this same thing, that he which hath begun in you a good work, will perform it unto the day of Christ IESVS. As it is reason for me, this to think for all you, for that I have you in bandes, and in the defence, and the confirmation of the Gospel, all you to be partakers of my joy. For God is my witness, how I couet you all in the bowels of IESVS Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding. That you may approve the better things, that you may be sincere and without offence unto the day of Christ, replenished with the fruit of justice by IESVS Christ, unto the glory and praise of God. 

† And I will have you know, brethren, that the things about me are come to the more furtherance of the Gospel.
chap. 1. to the philippians. 527

13. so that my bands were made manifest in Christ in all the court, and in all the rest, so that many of our brethren in our Lord, having confidence in my bands, were bold more abundantly without fear to speake the word of God.
14. Some in deed even for enuie and contention: but some also for good vil preache Christ. Some of charitie: knowing that I am set vnto the defense of the Gospel. And some of contention preache Christ not sincerely: supposing that they raise affliction to my bandes. But what so that by all means, whether by occasion, or by truth, Christ be preache: in this also I rejoyce, yea & vil rejoyce. For I know that this shall fall out to me vnto saluation by your prayer and the submination of the Spirit of Iesus Christ, according to my expectation & hope, because in nothing shall I be confounded, but in all confidence as alvvaies, so shall Christ be magnified in my body, whether it be by life, or by death. For vnto me, to live is Christ: and to die is gaine. And if to live in the flesh, this vnto me be the fruit of the worke, and what I shal choos: I know not. And I am straitened of the vvvo: haung desire to be dissolved & to be vvith Christ, a thing much more better. But to abide in the flesh, necessarie for you. And trusting this, I know that I shal abide and continue vvith you alvnto your furthereance and joy of the faith: that your gratulation may abound in Christ Iesus in me, by my comming againe to you.

26. Only* converse ye vworthie of the Gospel of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one minde labouring together to the faith of the Gospel. And in nothing be ye terrified of the aduersaries, which to them is cause of perdition: but to you of saluation, & this of God: A manifest proofe and evidence.

28. for to you it is given for Christ, not only that you beleue in him, but also that you suffer for him, having the same combat like as you have seene in me, and now haue heard of me.

* doc heare

ANNOTATIONS

Chap. 1.

2. Bishops
Therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowvels of commiseration: ¶ fulfille my joy, that ye be of one meaning, having the same charitie, of one minde, agreeing in one. ¶ nothing by contentions, neither by vaine glorie: but in humility, * eche couning other better then them fuelles: ¶ every one not considering the things that are their owne, but thos that are other mens. ¶ For this thinke in your fuelles, which also in Christ Iesus, ¶ who when he was in the forme of God, thought it no Robbins, him selfe to be equal to God, ¶ but he exanimated himselfe, taking the forme 7 of a servante, made into the similitude of men, and in shape found as man. ¶ He humbled himselfe, made obedient unto 8 death: even the death of the crosse. ¶ For the which thing 9 God also hath exalted him, and hath given him a name which is aboue all names: ¶ that in the name of Iesus every knee 10 bowve of the celestialles, terrishtials, and infernals: ¶ and every tongue confesseth that our Lord Iesus Christ is in the glorie of God the Father.

Therefore my dearest, (as you have alwaies obeyed) 12 not as in the presence of me only, but much more now in my absence, with fear and trembling vvorke your salvation. ¶ For it is God that vvoroketh in you both to vvil 13 and to accomplish according to his good vvil. ¶ And doe ye al things vwithout murmurings and staggerings: § that you may be vwithout blame, and the simple children of God, vwithout
Chap. II.

TO THE PHILIPPIANS.

vvthout reprehension in the middes of a crooked and per-
ucet generation, among vvhom you shine as lightes in the
vvorld: t containing the vword of life: to my glorie in
the daie of Chri$t,because I hau not runne in vaine, nor in
vaine laboured. t But and if I be immolated, vpon the
sacrifice and service of your faith, I reioyce and congratulate
vwith vou al. t And the self same thing doe you also reioyce,
and congratulate vwith me.

And I hope in our Lord I e s v s, to send Timothee
vnto you quickly,that I also may be of good comfort, when
I know the things pertaining to you. t For I haue no ma so
of one minde that vvth sincere affection is carefull for you.

For al seke the things that are their owne: not the
things that are Is v s Christs. t And know ye an expe-
timent of him, that as a sonne the father, so hath he serued
vvth me in the Gospel. t This man therefore I hope to send
vnto you, immediatly as I shal se the things that concerne
me. t And I trust in our Lord that my self also shal come to
you quickly. t But I haue thought it necessary to send
to you Epaphroditus my brother and coadiutor and fellowv
souldier, but your Apostle, and minister of my necessitie.

Because in deede he had a desire vntoward you al: and vvas
tentse, for that you had heard that he vsas sicke. t For in
deede he vsas sicke eu’en to death: but God had mercie on
him: and not only on him, but on me also, lest I shoulde have
foroov vpon foroov. t Therefor I sent him the more speedi
y: that seeing him,you may reioyce againe, and I may be
vvthout foroov. t Receive him therefore vvth al ioy in
our Lord: and fuch intreate vvth honour. t because for the
wvork of Christ, he came to the point of death: yelding his
life, that he might full fill that vvch on your part vvanted
toward my seruice.

ANNOTATIONS

Chap. II.

9. For the which.] Calvin doth jo absborne the name of meritein Chri$tian men toward their
ovne glacion, that he wickedly and unlearnedly denieth Chri$t him selfe to have deformed or
merited any thing for him selfe: through these vwords (which he shamefully withedith from the
proper and plaine sence), to signifiue a tequeule and nor a cause of his exaltation) and others other in
hol, vwrite, proue that he merited for him self according to all learned mens judgement. As Apoc. 5.
The lamb that vsas flame, is worthy to receiue power and Disiminitie. And Heb. 2. We see I e s v s for
the passion of death, crowned vwith glorie and honour. See S. Augustine vp o these vwords of the Plaine
109. proprie in eassignable capacit.
The Epistle of S. Paul

Chapter III.

By allusion of yowres, he calleth the carnal Christis Iews that yet holdeth in the circuation of the flesh, concists: & him self & the reft that circucised their hartes & fentes spiritually, the true circumcifion. N. Chrys. Theophylact.

R. M. hence forth my brethren, rejoyce in our Lord. To write the same things vnto you, to me sute, it is not contentious, and to you it is necessarie. * See the dogges, fee the euil yworers, fee the concition. * For we are the circumcifion, which in spirit are true God: and we glorie in Christ Iews, and this not haung confidence in the flesh, * albeit I also haue confidence in the flesh. * If any other man seeme to haue confidence in the flesh, more, * circumcised the eight day, of the stocke of Israel, of the tribe of Beniamin, * an Hbrews: * according to the Lavy, a Pharifee: * according to 6 emulation, perfecuting the Church of God: according to the iustice, that is in the Lavy, vowing without blame. * But the
the things that were gained to me, those have I esteemed for
Christ, the detriments. Yea but I esteem all things to be detriments for the passing knowledge of Jesus Christ my Lord: for whom I have made all things as detriments, and do esteem them as dung, that I may gain Christ: and may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of
God, justice in faith: to know him, and the vehicle of his resurrection, and the society of his passions, configured to his death, *if by any means I may come to the resurrection which is from the dead.* Not that now I have received, or now am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ Jesus.

Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth myself to those that are before, *I pursue to the mark, to the price of the eternal vocation of God in Christ Jesus.*

Let us therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. *Neither therefore whereunto we are come that we be of the same mind, let us continue in the same rule.*

Be followers of me, brethren: and observe them that walk so as you have our form. For many walk, whom often I told you of, (and now weeping also I tell you) the enemies of the cross of Christ: *whose end is destruction,* whose God, is the belly: and their glory in their confusion, which minds worldly things. But our conversation is in heaven: whence also we expect the Saviour, our Lord Jesus Christ, *who will transform the body of our humiliation, according to the operation whereby also he is able to subdue all things to himself.*

**Annotations**

The Epistle for a Confessor, for that is not a Bishop.

If S. Paul ceased not to labour still, as though he were not sure to come to the mark without continual endearments: what sincerity may we see those sinners have of Heretics, persuasions & promises of surety and salvation by only faith:

The Epistle upon the 23 Sunday after Pentecost. And for S. Clement, Newm. 25:

It is a good thing when the Father may so say to his Son, Neither is it any derogation to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Augustine, S. Benedict, S. Dominike, S. Francis.

S. Key justice. Diuers Lutherans in their translatiuns do shamefully mangle this sentence by transposing the words, and false pointing of the partes thereof, to make it have this sentte, that the Apostle would have no justice of his owne, but only that justice which is in Christ. Which is a false and heretical sentte of the words, and not meant by S. Paul: who calleth that a mans owne justice, which he challengeth by the worke of the Law or nature without the grace of Christ: and that God's justice (as S. Augustine expoundeth this place) not which is in God, or by

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THE EPISTLE OF S. PAUL

CH. III.

which God is just, but that which is in man from God and by his gift. 1 Cor. 3. 5. Eph. 2. 7.

12. [Now that nowo.] No man in this life can attain the absolute perfection of faith and knowledge in grace, for there is also another perfection, such as according to this state a man may reach unto, which in respect of the perfection in grace, is small, but in respect of other lesser degrees of both faith and knowledge in this life, may be called perfect. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfection in heaven, he faileth, he is not yet perfect nor hath yet attained thereto.

13. [Otherwise minded.] When Catholike men nowsa calle Heretikes with their horrid divisions, diffusions, contumacies, contentions, and diversities among them felic, as the Catholiques of all other ages did challenge their Adversaries most truly and justly for the same, both because 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. Auguistin faith (de genere Christi, c. 39) that the judgiment of God that they which fecke nothing els but to divide the Church of Christ, should them felices be miserably divided among them felices: therefore (I lay) when men charge the Protestants with these things, they flee for their defence to this, that the old Fathers were not of one judgement in every point of religion: that S. Cyprian stood against others, that S. Augustine and S. Hierom wrote earnestly in a certain matter one against another, that our Dominican and Franciscans, our Thomists and Scotists be not of one opinion in divers matters, and therefore divisions and contentions should not be so prejudicial to the Zuilingians and Lutherans, as men make it. Thus they defend them felices: but ridiculous against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, every one can not be free from error, or think the same that an other thinketh: whereupon may arise differences of understanding, opinion, and judgement, in certain hard matters which God hath not revealed or the Church determined: and therefore that such diversity is tolerable and agreeable to our humane condition and the state of the way we be in: alwayes provided, that no controversie be such and in such things be not against the set knowne rules of faith, as he here speaketh, and such as break not mutual society, fellowship, and communion in prayer, fasting, surnise, Sacraments, and other offices of life and religion. For such divisions and differences come never but of Schisme or Heresie, and such are among the Heretikes, not only in respect of vs Catholikes, but among them felices: as they know that be acquainted with the writings of Luther against Zuilingius, or Vextphilus against Calvin, or the Puritans against the Protestants, not only charging one another with Heresie, Idolatry, Superstition, and Atheisme, but also condemning each others ceremonies or manes of administrations, till 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, Scoltists, vho al agree in one rule of faith, al of one communio, al mott deere one to another in the same, al (thanks be to God) come to one holy Mass, and receiue the same Sacraments, and obey one head through out al the world. S. Augustine li. 2. de bapt. c. 5. That make vp this matter with this notable sentence: We are men (faith he) and therefore to think somewhat other-wise than the thing is, is an humane tenacion: but by loving our owne sentence so much, or by owning our betteres, to procede into the screwing of being the mutual societie and of making schisme or heresie, is disas-

A notable place of S. Augustine.

CHAP. III.

He exhorted them to perseverence, 2. and cernence by name to vnitie, 5. to moderate, 6. to peace without solitude or careful anxiety, 7. to al that good is, 8. to all such things as they see in him self, 9. that he resigned in their contribution, not for his owne sake, but for the memorie.

Therefore
HERFORE, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. "Euchodia" I desire & Syn-tyché I beseech to be of one minde in our Lord. † Yea and I beseech thee,vmen that have laboured vvith me in the Gospel vvith Clement, and the rest my coadiutors, whose names are in the booke of life. † Rejoyce in our Lord alwaies: againe I say rejoyce. † Let your modestie be knovven to al men. Our Lord is nigh. † Be nothing care-vful: but in euery thing by praver & lupplication vvith thanksgiving let your petitions be knovven vvith God. † And the peace of God vvhich passeth al understanding, kepe your hartes and intelligences in Christ Iesus. †

† For the rest brethren, vvhat things so euer be true, vvhatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon. † Vvhich you have both learned, and receiued, and heard, & seen in me: these things doe ye, and the God of peace shall be vvith you. † And I rejoiced in our Lord exceedingly, that once at the length you have reflowred to care for me, as you did also care: but you were occupied. † I speake not as if I were for penurie, for I have learned, to be content vvith the things that I haue. † I know both to be brought low, I know also to abound: (euery vvhree, and in al things I am instructed) both to be full, & to be hungrie, both to abound, and to sufferrer penurie. † I can al things in him that strenghtheneth me. † Neuerthelesse you have done vvel, communicating to my tribulation.

† And you also know v & Philippians, that in the beginning of the Gospel, vvhen I departed from Macedonia, no church communicated vnto me in the account of gift and receiue, but you onely: † for vnto Thessalonica also, once and tywse you sent to my use. † Not that I secke the gift, but I secke the fruite abounding in your vcount. † But I have al things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetenes, an acceptable boyl, pleasing God. † And my God supply
al your clacke according to his riches in glorie, in Christ Iesus. 

And to God & our father be glorie vworld vvth out end. Amen.

† Salute ye euery sainte in Christ Iesus. † The brethren that are vvth me, salute you. At the saintes salute you: but especially they that are of Caesars house. † The grace of oure Lord Iesus Christ be vvth your spirit. Amen.

ANNOTATIONS

CHAP. IIII.

1. My joy. † He calleth them his joy and crowne, for that he expected the crowne of everlafting lite as a reward of his labour towards them. Vvhereby vve may learme also, that besides the essentiall glorie whiche shall be in the visition and fruition of God, there is other manifold felicite incident in respet of creatures.

2. Sinners companion. † The English Bible with one content interprete the Grekke yvordes, faithful yeke fellow, perhaps to signifie (as some would haue it) that the Apostic here spekeeth to his yvlie: but they must understand that their Maillers Caluin and Beza mislike that exposition, S. Chrysto and at the Greek fathers almost much more reiect it, and it is against S. Pauls owne yvordes. Theodores speaking to the vuinurated, That it is good for them to remainge so, enuie as he himself did. 1 Cor. 7, 8. Opium.

3. Paul had no yvlie. Wherby it is euidently he had no yvlie, and therefore meaneth he here some other his coadiutor and Theopha, fellow-labouer in the Gospel.

4. Acceptable. † Howy acceptable almes are before God, yvve see here: namely vvhen it is given for religion to devout persons for a compence of spiritual beneiftes. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and fwayne in his sight.
THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

The Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus, c. 4. v. 7. And in it he makes like mention of his bands and sufferings c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had not been, as he signifies c. 2. v. 1. Therefore although in matters of exhortation he be here briefer than to the Ephesians yet in matters of doctrine he is longer. And generally he affirneth them, that to be the truth, which their Apostle Epaphras had taught them; but namely he giveth them warning both of the Judasical False-apostles, who sought to corrupt them with some ceremonies of Moses's law, and also of the Platonike Philosophers, who resisted Christ; who is indeed the head of the Church and Mediator to bring vs to God: and in stead of him, brought in certain Angels as more excellent then he, whom they termed, Minores dicta; teaching the people to sacrifice unto them (calling that humiliation) that they might bring them to the great God, with which falsehood the heresie of Simon Magus a long time deceived many, as we read in Epiph. bar. 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 principal in all respects: that he is the Redeemer, Mediator, and pacifier between God and men, and therefore by him we must go to God, so that whether we pray or believe, or desire any other in earth or in heaven to pray for us, all must be done (as the Cath. Church in every Colleth doth) Per Christum dominum nostrum, that is, through Christ our Lord: or, per Dominum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.

THE
THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charity, and continually praiseth for their encrease, he breatheth great desires to the preaching of their Apostle Epaphras, and exalbeth the grace of God in bringing them to Christ, who a sheepe abused, and peacemaker by his blood. Thus the Gospel was of Epaphras alone, but of the universal Church, and of Paul him selfe who also suf-fereth for it.

AVL an Apostle of Iesus Christ by the vvil of God, and brother Timothee: † to them that are at Colossa, sainctes and faithful brethren in Christ Iesus. † Grace to you and peace from God our Father and our Lord Iesus Christ.

Vve give thanks to God and the Father of our Lord Iesus Christ alwayes for you, praying: † hearing your faith in Christ Iesus, and the loue vvhich you haue to vvard al the sainctes, † for the hope that is laid vp for you in heauen, vvhich you haue heard in the vword of the truth of the Gospel, † that is come to you, as also ‡ in the vwhole vworld it is, and fru-quiteth, and groveth, even as in you, since that day that you heard & knew the grace of God in truth, † as you learned of Epaphras our dearest fellow-servant, vvhoo is a faithful minister of Iesus Christ for you, † vvhoo also hath mani-fested to vs your loue in spirit. † Therefore vve also from the day that vve heard it, ceaseth not praying for you and desireth, that you may be filled with the knowledge of his vvil, in al wisdom, and spiritual understanding: † that you may vvalke courageous of God, in al things pleasing: Fruatifying in
in all good workes, & increasing in the knowledge of God:

11. in all power strengthened according to the might of his

glorie, in all patience and longanimitie vwith joy giving

thanks to God and the Father, vwho hath made vs vworthily

unto the part of the lot of the fainetes in the light: vwho

hath delivered vs from the power of darkness, and hath

translated vs into the kingdom of the sonne of his loue, v

in vwhom vve have redemption, the remission of sinnes:

15. vwho is the image of the invisible God, the first-borne of

all creature: because in him weree created all things in

heauen, and in earth visible, and invisible, vwhether Thrones,

or Dominations, or Principalities, or Potestates: vall by him,

& in him vs were created: and he is before all, and al consist in

him. And he is the head of the body, the Church, vho is

the beginning, first-borne of the dead: that he may be in all

things holding the primacie: because in him it hath vvel

pleased, al fulnes to inhabite: and by him to reconcile all

things vs unto himself, pacifying by the bloud of his crosse,

vwhether the things in earth, or the things that are in heauen.

17. And you, whereas you vs were sometime alienated and

enemies in sense, in euil workes: yet now he hath reconciled in

the body of his flesh by death, to present vs holy

& immaculate, and blameles before him: if yet ye continue

in the faith, grounded and stable, and vnmoveable from the

hope of the Gospel vwhich you have heard, vwhich is preached among all creatures that are under heauen, vwhereof I

Paul am made a minister. Vho now rejoiceth in suffering

for you, and "do accomplish those things that want of the

passions of Christ, in my flesh for his body, vwhich is the

Church: vwhereof I am made a minister according to the

dispensation of God, vwhich is given me to vward you, that I

may fulfill the vword of God, vthe mysterie that hath been

hidden from vs of vs and generations, but now is manifested to his fainetes, vto vwho God vwould make known the riches of the glorie of this sacrament in the Gentiles,

vwhich is Christ, in you the hope of glorie, vwhom vve

preach, admonishing every man, and teaching every man

in all wisdom, that vve may present every man perfect in

Christ e s y s. vWherein also I labour strenuously according
to his operation vwhich he vworketh in me in power.

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Yyy ANNOT.
ANNOTATIONS

CHA. I.

34. De accomplis[th that vuanteeth.] As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plentitude, fulnes, or complement Ephes., 1: so the passions of the head, and the affections of the body and members make one complete man of passions. With such difference for all that, between the one fort and the other, as the presence of the head (and specially such a head) abode the body, requireth and gueth. And not only those passions which he suffered in him self, which were fully ended in his death, and were in them felix fully sufficient for the redemption of the world & remission of all sins, but at those which his body and members suffer, are his also, and of him they receive the condition, quality, and force to be meritorious and satisfactorie, for though there be no insufficiency in the actions or passions of Christ the head, yet his wisdom, and justice requirith and ordaineth, that his body and members should be fellowes of his passions, as they look to be fellowes of his glorie, so to suffering with him and by his example, they may apply to them felix and others the general medium of Christes merits and satisfactions, as it is effectually also applied to vs by sacraments, sacriifice, and other viates also: the one fort being no more inuivious to Christes death than the other, notwithstanding the same damagers of the Protellan, that would under pretence of Christes Patience, take away the value of al good deedes. Hereupon it is plain movy, that this accomplishment of the viantes of Christes Passions, which the Apostle and other Saints make vs in their stealth, is not meant but of the penal and satisfactorie wrothes of Christ in his members, every good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plentitude of his passions and satisfactions, as the Church is the plentitude of his person: & therefore these also through the communion of Saints and the society that is not anyly byntweene the head and the body, but also byntweene one member and another, are not only satisfactorie and many viates profitable for the sufferers them selues, but also for other their fellow-members in Christ. for though one member can not merite for an other properly, yet may one bear the burden and discharge the debt of an other, both by the law of God and nature, and it wasa ridiculous Heretic of Vniclefe to deny the same. Yea (as vve see here) the passions of Saints are alwaies suffered for the common good of the whole body, and sometimes while by the sufferers special intention they are applicable to special persons one or many: as here the Apostle layeth in his passions for the Collosianians, in an other place his affections be for the salvation of the Corinthians, sometimes he vit heth to be Anathema, that is according to Ro. 9, 5. Origens exposition (in li. v. be. 10 & 14.) a sacriifice for the levies, and he often speaketh of his Phil. 2, 2, death as of a libation, hell, or offering, as the fathers do of Al Martyrs passions. Al which dedicate and satisfied in Christes blood and sacriifice, make the plentitude of his Passion, and have a forcible cite, intercession, and satisfacion for the Church and the particuler necessities thereof. In which, as some do abound in good wrothes and satisfactions (as S. Paul, vve rekketh vs) and glorieth in them 2 Cor. ii 11 & 10. who saucheth that his penalties farre summounted his finances: and our Ladie much more, vve never finned, and yet suffered (so great doleours) to other some do vante, and are to be holpen by the abundance of their fellow-members.

Which entercomer of spiritual offices and the recompense of the viante of one part by the store of the other, is the ground of the old libels of Indulgence whereby is treated before out of S. Cyprian (See the Annotations 2 Cor. iv. 10.) and of al indulgences or pardons, which the Church daily dispence with great justice and merce, by their hands in vsrhi Christ hath put the word of our reconciliation, to vsrhi he hath committet the keies to keepe and vte, his sheepe to feede, his mysteries and al his good to dispence, his power to binde and loose, his commition to remitte and reteine, and the safeguard of his famillie to give every one their meate and suffenance in due seison.

CHA. II.

He is careful for them, though he were never with them: that they rest...
Or I will have you know brethren,
what manner of care I have for you and
for them that are at Laodicea, and who
soever have not seen my face in the flesh:
that their hearts may be comforted,
instructed in charitie, & vnrou al the riches
of the fulnes of vnderstanding, vnro
the knowlidge of the mysterie of God
the Father of Christ I s v s, t in vvhom beal al the treasures
of vvisedom and knowlidge hidde. t But this I say ; that
no man deceuie you in loffines of worordes. t For although
I be absent in body, yet in spirit I am with you: rejoycing,
seeing your order, & the constancie of that your faith which
is in Christ. t Therefore as you have receiued I s v s Christ
our Lord, vvalke in him, t rooted and built in him, and con-
firmed in the faith, as also you have learned, abounding in
him in thankes-giving.

t Benvare let any man deceuie you” by philosophie, and
vaine fallacie : according to the tradition of men, according
to the elements of the world, and not according to Christ.

t For in him d vvelleth al the fulnesse of the Godhead cor-
porally: t and you are in him replenished, vwho is the head
in al Principalitie and Power: t in vvhom al you are cir-
cumscribed vwith circumcision not made by hand in spoiling
of the body of the flesh, in the circumcision of Christ, t bur-
tied vwith him in Baptisme: in vwho also you are risen againe
by the faith of the operation of God, vwho raised him vp
from the dead. t And you *when you were dead in the of-
fences and the prepuce of your flesh, did he quicken toge-
ther vwith him: pardoning you al offendes, t vvypping out
the hand vwriting of decree that vwas against vs, vvhich
vwas contrarie to vs. and the same he hath taken out of the
vway, fastening it to the crosse: t and spoiling the Principal-
ities and Potestats, * hath ledde them confidently in open
shev, triumphing them in him self. t Let no man therefore
judge you, in meate or in drinke, or in part of a festival day,
or of the Nevv-moone, or of Sabboths: t vwhich are a
shadow of things to come, but the body Christs.

t Let no man seduce you, b vvolving in the humilitie and
“religion of Angels, vvalking in the things vvhich he hath
not seen, in vaine puffed vp by the sens of his flesh, t and

Yyy ij not
"not holding the head, whereof the whole body by ioyndes and bandes being formed & compacted, groweth to the increase of God. † If then you be dead with Christ, from the 20 elements of this world: why do you yet decree as living in the world? † Touch not, taste not, handle not: which 21 things are aliunt destruction by the very vfe, according to 22 the precepts and doctines of men. † which are in deede 23 having a hevy of vvifedom in superfition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS

PHILOPHORIE.] Philosophie and al humane science, so long as they be subject and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and are very profitable in the Church of God. Otherwise whereas secular learning is made the rule of religion and commandeth faith, there it is pernicious and the cause of all heresie and infidelity, for the which, S. Hieron and before him Tertullian call Philosophers, the Parians of Heretikes, and declare that at the old heresies were only by so much admiring of prophane Philosophie. Hier. ad Cyprian. cons. Pelag. c. 1. Tertul. de praef. & cons. Hiegn. & cons. Marcio. l. 5.

And do these newe sectes no doubt in many things, for other arguments have they none against the presence of Christ in the Sacrament but such as they borowv of Anistotle and his like, concerning quantite, accidents, place, position, dimensions, senses, fight, taft, and other friaries of reason, to which they bring Christes mysteries. All Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called also here, the transistion of men, and the elements of the world. The better to refit which fallsacies and traditions of Heathen men, the Schoole learning is necessarie, which philosophie in vve and order of faith, and vndestand the Philosophical and sophistical deccies of the Heretikes and Heathen. So the great Philosophers S. Denis, S. Augustine, Clemente Alexandrinus, Tulline, Laetanaris and the rest, vved the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose, S. Hieron, and the Greeke fathers, furnished with all secular learning into the studie of Divinitie, whereof see S. Hieron 9, 14 ad Magnun Oratorem.

16. In Mestes.] The Protentans vivilfully or ignorantly apply at these kinda of forbeareing metes, to the Christian falses: but it is by the circumstance of the text plaice (as S. Augustine also teacheth) that the Iudaical obstinacion and diminution of certaine clean and vnclene metes is forbidden to the Colosseans, who were in danger to be seduced by certaine Ieves, vnder presence of holines to keep the Law touching metes and feittines and other like, which the Apostle in folio. 7. vved they were one wayes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore the gaited fals shadowes of things to come: which things are come, and therefore

18. Religion of Anges.] By the like false application of this text as of the other before, the Heretikes abuse it against the innocance or honour of Angels vfed in the Catholike Church, vhere the Apostle noteth the wickeddoctrine of Simon Magus and others (See S. Chrys. bo. 7 in hunc Ismael. and Epiff. bar. 11.) who taught, Angels to be our meditators and not Christ, non tenemus suss. not holding the head, as the Apostle here speaketh, & prescribed sacrifice to be offerd vnto them, meaning indifferently as well the Angels as the good. Which doctrine the said Heretike had of Plaro, who taught, that spirits (which he calleth demones) were to be honoured as meditators next to God. Against which S. Augustine disputeth l. 2. § 2. &c. disquiis, as the condemneth also the same vndue vworship li. 10 Conffiff. cap. 44. S. Hieron. (q. 10 ad Algasian) expounded this also of all spirits or duels, vneere he prospeth (out of S. St utens sermon. Aph. 7.) that the Ieves did vworship, anthing that they serve them still, so many of them and do often as they observe the Law. Of which idolatrie also to Angels Theodorette speakeb upon this place, declaring that the Ieves defended their superstition towards Angels by that, that the Law was given by them, deceitfully
CHAP. II. TO THE COLOSSIANS. §41

deceitfully to once inducing the Colossians, both to keep the law, & to honouring of the Angels as the givers of the same. Whereby divers of the faithful were so induced, that they professe Christ and his Church andariate, and committed idolatry to the said Angels. Against which abomination the Protassians wickedly abuse it against the due honour & invocation of the and Angels.

Tertullian (in. 5. cont. Marston,) expounds this place of the false teachers that feigned them selves to have receiv'd of Angels, that the Law should be kept touching difference of clean & unclean meats. Which is very agreeable to that in the Epistle to Timothy, where S. Paul calleth abasing from meats after the Levitical or Hebraical manner, the doctrine of Dias; whereof see more in the annotation upon that place. Haimo a godly ancient writer, upon this place, faith further, that some Philosophers of the Gentils and some of the Jews also taught, that there were four Angels Presidens of the foure elements of mans body, and that in feigned hypocrisie (which the Apostle here calleth humiliation) they pretended to vvorship by sacrifice the said Angels. Theophylacte expoundeth this feigned humiliation, of certaine Heretikes, that pretending the mediatoriall hip to be a derogation to Christes majestie, vvorshipped Angels as the only mediators, At which vir stills with more diligence, that the Heretikes may be ashamed to abuse this place against the due reverence and respect or prayers made to the holy Angels. Wherein the Scriptures record so often to offer our prayers vp to God, and to have been lawfully reverenced of the Patriarchs, neuer as gods, but as Gods minisiters and meffengers, Is. 42. & 63. & 59. & Tob. 12. & 12. Gen. 48. & 16. Angeli qui erant mi, a Tim. 5. 11. And that they may be praisvd, & can helpe & heare vs, se S. Hieron in cap. 10. Danielis. S. Ambrose in Fl. 11. ser. S. Augustine li. 10 de cte. Dei. c. 12. Bede li. 4. in Cassiob. c. 14.

19. Not holding the head.] Because he hath much a do with such false preachers as taught the people to preferre the Angels which gave the Law, or other vwhatsoever, before Christ: in this Epistle, and to the Ephesians, he often admeth Christ to be our head, yea and to be exalted far above all creatures, Angels, Potestats, Principalities, or vwhatsoever.

20. Why doe you?] A marvelous impudent ungodly and vvords of the English Bibles thus, Why are you burdened vvith traditions? Whereas the Greeke hath not that liguification: 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 commended (1 Cor. 11. and 2 Thes. 2.) and where the Greeke is so moost flatory (τα παράδοσις) there they translate it, infractiones, ordinances, &c.

21. Touch not.] The Heretikes (as before and alwayes) very vaimly allege this against the Catholike faithings: when it is most cleere that the Apostle reprehende the foresaid false teachers that thought to make the Chriftians subiect to the obsercations of the old Law, of not eating hogges, comis, hares bel h, and such like, not to touch a dead corps nor any place where a woman in her fruories had fale, & other infinite doctrines of touching, slaying, vvoing, and the rest, either commanadjust to the old people by God, or (as many things were) vvoirly tak'n up by them selves, sometime cleane against Gods ordinance, and often frivulous and superfitions. Which fast as Chrift in the Gospel, so here S. Paul calleth the precepts and do. Atrines of men, and superfition, and (as the Greeke vvoordigneth) * voluntarie vworship, which is inuicnted by Heretikes of their owne head without the vuvran of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such whom Chrift commanded vs to obey. Against such Schi-Itailers Thencefore as would have yoked the faithful againe with the Levifh or Heretical faiths of Simon Magus and the like, S. Paul speakesth, and not of the Churches faithes or doAtrines.

22. Having a bchew.] Against the Heretikes of our time obiec't, that these foreaid false teachers pretended holiness, vvysdom, and challemet of their bodies (for S. Paul faith) by forbidding certaine meates according to the Levisches obsercations, even as the Catholikes do. It is true they did do, and do most vices imitate vtruses. For if chastifying of mens bodies and repressing their consequences and lustes were not godly, and if abstinence from some meates were not landfully and profitably vied in the Chrift for the same purpose, to Heretikes to induce the abolith obsercations and differences of meates of the Levives, or the condemnation of certaine meates and creatures as abominable according to others (would have falsely preted the challemet of the vhee, or made other false of vvysdom and piety, to found their unlawful Heretical or Judical superfition concerning the same. The Catholike Church & her children by the example of Chrift, S. John Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely in duec to the end aforesaid, which these false Apostles onely pretended to do. So S. Paul did disfigure his body in duec, by vvoingch, faling, and many other affidions, and that was lawfully and was true vvysdom and piety in duec. The foreaid Heretikes not so, but to induce the Colossians to judaim and other abominable errors, did but pretend these things in hypocrite.

The hypotethical abstinence of old Heretikes, maketh nothing against true and sincere fasting, but commendeth it.

1 Cor. 9. 27. 1 Cor. 11. 27.

Yyy iij. CHAP.
Therefore if you are risen with Christ, seek the things that are above: where Christ is sitting on the right hand of God. 

† Minde the things that are above; not the things that are upon the earth. 

† For you are dead: and your life is hid with Christ in God. 

† When Christ shall appear, your life: then you also shall appear with him in glory.

† * Mortifie therefore your members that are upon the earth; fornication, uncleanness, lasciviousness, idolatries, and every kind of greediness.

† For which things the wrath of God commeth upon the children of disobedience. 

† In which also you have vwalked sometime, when you lived in them. 

† But now lay you all away: anger, indignation, malice, blasphemies, out of your mouth.

† Lie not one to another: * spoiling your members of the old man with his lusts: and * doing on the new, him that is renewed unto knowledge, 

† according to the image of him that created him. 

† Where there is not, Gentile and Jew, circumcision and uncircumcision, Barbarous and Scythian: 

† Bond and free: but all, and in Christ.

† Put ye on therefore as the elect of God, holy, and beloved, * the bowels of mercie, beneircraft, humility, meekness, * patience, 

† Supporting one another: and * pardoning one another, if any have a quarrel against any man, as also our Lord hath pardoned us: so you also. 

† But above all these things have charity, * which is the bond of perfecion.

† & let the peace of Christ * abound in your hartes, wherein you are called in one body: and be thankful. 

† Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another with psalms, hymnes, and spiritual songs, in grace singing in your hartes to God. 

† All whatsoever you doe in word or in work, all things in the name of our Lord Jesus Christ, giving thanks to God and the Father by him.

† * Vvomen
CHA. II. TO THE COLOSSIANS.

Eph. 5, 18. * Women obey your husbands, as it behoveth in our Lord. * Men, love your wives: and be not bitter toward them. * Children obey your parents in all things: for that is well pleasing to the Lord. * Fathers, provoke not your children to indignation: that they become not discouraged.

Eph. 6, 5. * Servants, obey in all things, your masters according to the flesh, not serving the evil, pleasing men, but in simplicity of heart, fearing God. * Whatsoever you do, work it from the heart as to the Lord, and not to men:

Deu. 10, 24. Knowing that you shall receive of our Lord the retribution or reward for good works: vniustly: and * there is not acceptio of persons vwith God.

ANNOTATIONS

CHAP. III.

s. Avarice, vwhich is the service of idols. } Here is a marvelous impudent and foolish corruption of the vulgar English Bible printed the year 1577, and (as it seemeth) most foolishly tran-authored. Where for their error against the Images of Christ and his Saints, and to flatter, make image and idol, al one: the translator, for that vwhich the Apostle faith in Greece, vouthsoueness is idolatrie, maketh him to say in English, Courousness is vworshipp of images: as also Eph. 1, 2. he translateth thus, The courteous person is vworshipp of images: for that vwhich the Apostle faith, The courteous man is an idolater, meaning spiritual idolatrie, because he maketh money his God. In which sense to call this spiritual idolatrie, worshipping of images, is to ridiculous, and must needs procede of blinde hereafe.

6. Rejoicing. } By this and the vwhole discourse of this chapter containing an exhortation to good life, and to put on the habite of the new man, whith al vertues: Eve if us in may see, our justesse in Christ to be a very quietie and forme inherent in our soule, adorning hereute, qualithe same, and not an impression only of Christes rightouesnes, or a hiding onely of our tie in vs, names and viceknes, which the Heretics falsely affirm to remaine in vs after baptisme and alwaies during life. See S. Augustine de pos. mor. & remis, li. 2. c. 7. & cont. ibidem, li. 6 c. 7.

CHAP. III.

He exhorts to instance in praiyer, 5 and to use vsedom in behauiour. 7 He sendeth Tychicus, 5. He doeth commendations, 15 and inciteth to be done.

Luc. 18, 1. Eph. 6, 18, 20. Thef. 3, 1.

1 Y Maister, that vwhich is just and equal, doe to your servants: knowing that you also have a Maister in heaven. * Be instant in praiyer: vwatching in it in thanksgiving; * praying vwithal for vs alio, that God may open vs to the doore of speake to speake the mysterie of Christ (for the vwhich al I am bound) * that I may manifest it, so as I ought to speake.

Eph. 5, 5. * Vvalke vwith wisedom toward them that be vwithout: redeeming.
redeeming the time. † Your talk always, in grace let it be 6 seasoned with salt: that you may know how you ought to answer every man.

† The things that are about me, Tychicus our dearest 7 brother, and faithful minister, & fellow servant in our Lord, will make you understand all, † whom I have sent to you 8 for this same purpose, that he may know the things that concern you, and may comfort your harts, † with * Onesimus the most deere and faithful brother who is of you. All things that are done here, shall they doe you to under
stand.

† Aristarchus my fellow prisoner saluteth you, & Marke 10 the cousin-german of Barnabas (concerning whom you haue receiued commandements, if he come to you, receiue him) † and Luke that is called Luflus: whome are of the Circumci-
‡ sion, these only are my coadiutors in the kingdom of God: which have been a comfort to me. † Epaphras saluteth you 12 who is of you, the servant of Christ Iesus, alwayes careful for you in praiers, that you may stand perfect and full in all the works of God. † For I give him testimonie that he hath 13 much labour for you, and for them that be at Laodicea, and that are at Hierapolis. † * Luke the most deere physició salu- 14 teth you: and Demas. † Salute the brethren that are at 15 Laodicea; and Nymphas and the Church that is in his house.

† And when the epistle shall be read vwith you, make that 16 it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. † And say to Ar- 17 chippus, See the ministerie vwhiche thou haft receiued of our Lord, that thou fulfill it. † The salutation: vwith mine owne 18 hand, Paulus. Be mindful of my bandes. Grace be vwith you.

Amen.
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

OPP. S. Paul with Silas (or Silvanus) and Timothy according to a vision calling him out of Asia into Macedonia, came to Philippi being the first city thereof; where he read Acts 16. And being again from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head city of that country, where he read Acts 17. Whereafter, after three weeks preaching, he leaved the city against them, and pursued them also to Berea; so that Paul was coninued from thence to Athens, where he expected the coming of Silas & Timothy from the foresaid Berea in Macedonia, but received them, as we have Acts 18., at Corinth in Achaia.

Having therefore left the Thessalonians in such perfection, and being careful to know how they did in it, he was desirous to return unto them, as he signifies in the 2. chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs, therefore tarrying himself at Athens, he sent thither Timothy unto them, as whose returne understanding there constancie, he is much comforted, as he declareth c. 5. Seeth then they are all three together at the writing of this Epistle, as also we have in the title of it: Paul and Silvanus and Timothy to the Church of the Thessalonians. And therefore it seemeth to have been written at Corinth, not at Athens: because after the sending of Timothy to Thessalonica, they met not at Athens again, but at Corinth.

The first three chapters of it are, to confirm and comfort them against the sensations of those persecutions. The other two are of exhortation, to live according to his precepts, namely in justification of their bodies, and not in fornication: to love one another; to comfort one another about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die: the laic to obey, and the Clergie to be diligent in every point of their office.
THE FIRST EPISTLE
OF PAUL TO THE
THESSALONIANS.

CHAP. I.

Methinks God for them, and gathereth that they are chief, because he preaching at their first conversion was with divine power, and they on the other side received it with aljoy, notwithstanding the great persecution that was raised against them.

A V L and Silanus and Timothee to the Church of the Thessalonians in God the Father, & our Lord Iesus Christ. Grace to you and peace.

† Vve give thanks to God alwayes for all you: making a memorie of you in our prayers without intermission, mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord Iesus Christ, before God and our father: † knowing brethren beloved of God, your election: † that our Gospel hath not been to you in word only, but in power and the holy Ghost, and in much fulness, as you know what maner of men vve have been among you for your sakes. † And you became solevvers of vs, & of our Lord; receiuing the vword in much tribulation, with joy of the holy Ghost: † so that you were made a paterne to al that beleue in Macedonia & in Achaia.

† For from you vvas bruited the vword of our Lord: not only in Macedonia and in Achaia, but in every place, your faith which is to God vvard, is proceded, so that it is not necessarie for vs to speake any thing. † For they them selues receu the vword in maner of entring vve had ro you: and how you are turned to God † from Iolds, to seue the liuing and true God, † and to expect his Sonne from heauen (vwhom he
he raised vp from the dead) Iesus, vwho hath deliuered vs from the vvrath to come. "I

ANNOTATIONS
 chap. I.

6. folowyers of us. 1 S. Paul is bold to commend them for imitation of him, yea and to joyn them self in that point vwith Christ, to be their paterns, to walke after. Where with out curiosity he nameth him self first, and our Lord afterward, because he was a more noble and ready obiect then Christ, vwho was not nor could not he followed but through the preaching and conuersion of the Apostle, vwho was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of divers 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.

chap. II.

He calleth eas them selfes to vvitnes, that his preaching vnto them vvas as he said, in most commendable manner. 11 And againe on the other side he thanketh God for their manner of preuening it: that is, vwith aljoy, nor with standing the persecution of their owne countrymen.

1 or your selues know, brethren, our entrance vnto you, that it was not vaine:
2 but c haung suffered before and * been abused vwith contumelies (as you know) at Philippi, vve had confidence in oure God, to speake vnto you the Gospel of God in much carefulnes. † For our exhortation vvas not of error, nor of vncleneless, nor in deceit:
3 but as vve vvere approoued of God that the Gospel should be committed to vs, io vve speake: not as pleasing men, but vve haue approved it at any time in the vword of adulation, as you know: nor in any occasioun of avarice, God is vvitnes: † not seeking glorie of men, neither of you, nor of others. † Vvhereas vve might have been a bured to you, as the Apostles of Christ: but vve became children in the middes of you, as if a nourse should cherish her children: † so haung a desire to vve would gladly deliuer ynto you not only the Gospel of God, but also ouvre owne soules: because you are become most deere vnto yv. † For you are mindfull, brethren, of* our labour and toile, day & night working, left vve shoulde charge any of you, vve peached among you the Gospel of God. † You

A notable example for Catholike preachers, and pasting com.
fortable, vve in the middes of persectio and reproches they peache sincerely, to pica God & not men.
are witnesses and God, how holy and justly and without blame, we have been to you that did believe. As you know in what manner we desiring and comforting you, have adured every one of you (as a father his children) that you would valke worthie of God, who hath called you into his kingdom and glory.

† Therefore we also give thanks to God without intermission: because that when you had received of vs the word of the hearing of God, you received it not as the word of men, but (as it is in deede) the word of God, who worketh in you that have beleued. † For you, brethren, are become followers of the churches of God that be in Jewrie, in Christ Jesus: for you also have suffered the same things of your owne lineage, as they also of the Ievves, who both killed our Lord Jesus, and the Prophets, and have persecuted vs, and please not God, and are adversaries to all men, † prohibiting us to speake to the Gentiles that they may be faueld, to make vp their sinnes alvailies, for the vvrath of God is come upon them euen to the end. † But vve, brethren, being pruied of you for a short time, in sight, not in hatt: have hastened the more abundantly to see your face vwith much desire. † For vve would have come to you, I Paul certes, once and againe: but Satan hath hindered vs. † For what is our hope, or joy, or crown of glory? * Are not you before our Lord Jesus Christ in his comming? † For you are our glorie and joy.

**ANNOTATIONS CHAP. II.**

Not only the word of God, but also the Adversaries will have no vword of God but that which is written and contained in the Scripture: but here they might learn that Pauls preaching before he wrote to them, was the very word of God. They might also learn that what soever the lawfull Apollers, Pastors, and Priests of Gods Church preach in the vitrie of the same Church, is to be taken for Gods owne word, and ought not to be reputed or taken for doctrines of men or Pharisaical traditions, as they falsely call canons, precepts, and decrees of holy Church.

**CHAP. III.**

Because he would not come him selfe, as he desired, he sent Timothee. As whores returne now understanding that they stood still steadfast, nourishing all those perfecutions, be enuoyed exceeding: in praying that he may perseve againe, and for their increase in charitie.
TO THE THESALONIANS.

1. OR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone.

2. And vs 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 mowed in these tribulations for your selues knowv, that vs are appointed to this. For euven vvhe vs vvere with you, vs foretold you that vs should suffet tribulation, as also it is come to passe, & you knowv. Therefore I also forbearing no lager, sent to knovv your faith: lest perhaps be that tempteth, hath tempted you, & our labour be made vaine.

4. But now* Timothee coming vnto vs stō you, & reporting to vs your faith & charitie, and that you have a good remembrance of vs allvaiex, desiring to see vs, as vs also to you: therefore vs are comforted, brethre, in you, in all our necessitie, & tribulation, by your faith, because now vs liue, if you stand in our Lord.

5. For what thankes-giving can vs render to God for you, in all joy vveherevvsliue, if you recioyce for you before our God, in night and day more abundantly praying that vs may see your face, and may accomplish those things that vvant of your faith.

6. And God him self and our Father, and our Lord I E-

7. vs Christ direct our vway to you. And our Lord multiply you, and make your charitie abound one to another, &

8. to vvard all men: as vs also in you, to confirme your harte vwithout blame, in holinesse, before God and our Father, in the comming of our Lord I E vs Christ vwith al his Saintes. Amen.

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CHAP. IIII.

He exhorted them to liue as he taught them: and namly to abstaine from fornication, to love one another, to meddle only with their owne matters, to behaue themselves vselues toward the Infidels, Touching their offence deparded, he comforted them, shewing that they shall meete againe at the Resurre-

1. OR therefore, brethre, vs desire & be-

2. seeche you in our Lord I E vs, that as you have recieved of vs howv you ought to vvalke, and to please God, as also you doe vvalke, that you abounde more. For you knovv vs what precepts I have gi-

3. Z 2 z 2

4. Ben

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The Epistle upon the 2 Sunday in Lent.
uen to you by our Lord Iesus. † For this is the vvl of 3 God, your sanctification; that you abstaine from fornication, † that every one may know to possess his vessel in sanctification and honour; † not in the passion of lust, as also the 5 Gentiles that know not God, † and that no man overgoe, 6 not circumcised his brother in businesse: because our Lord is the engner of all these things, as we have foretold you. & have testified. † For God hath not called vs into uncleannesse: 7 but into sanctification. † Therefore he that despiseth these 8 things, despiseth not man but God, v who also hath given his holy Spirit in vs.

† But concerning the charitie of the brother, as there is 9 neede to write to you: † for you helue have learned of God to love one another. † Yea, and you doe it towarde 10 all the brethren in all Macedonie. But we desire you brethren, 11 that you abund more: † & that you employ your industrie to be quiet, & that you doe your owne businesse, & your workes with your owne hands, as we have commaunded you: † and that you vvalke honestly towarde them that are vwithout: and neede nothing of any mans.

† And vve vvil not haue you ignorant, brethren, concerning them that sleepe, that you be not forouf, as also others that haue no hope. † For if you believe that Iesus 14 died and rose againe, so also God them that have slept by Iesus vvil bring vwith him. † For this vve say to you in the vword of our Lord, that vve which liue, vvhich are remaining in the advent of our Lord, shal not preuent them that haue slept. † For our Lord himself in commaundement 16 in the voice of an Archangel and in the tropet of God vvil descend from heauen: and the dead that are in Christ, shal rise againe first. † Then vve that liue, that are left, with 17 al shal be taken vp vwith them in the clouds to meete Christ, into the aire, and so alvaies vve shal be vwith our Lord. † Therefore coseort y eane other in these vvordes. † 18

**ANNOTATIONS**

**CHAP. IIII.**

The precepts of the Church. 8. Nathanael But God. † He that despiseth the Churches or her lawfull Pastors precepts, offended no lese then if he contemned Gods express commaundements. For they be of the holy Ghost, and are not to be countned among the commaundements of men onely.

13. Simpse. † Some Heretikes peruerfly inferred of this that the soules did sleepe till the day of judgement: vvhence it is meant of the bodies onely.

Camp.
To talk of the time of the Resurrection is not necessary, but to prepare our souls against that time so suddenly and so terrible to the unprepared. 12 He befordeth the last to be obedient, 14 and the Clergie to be vigilant with many short precepts more.

ND of the times and momentes, brethren, you neede not that vve vwrite to you. 1 For your felues know perfectly that the day of our Lord shall so come, as a theafe in the night. 2 For when they shall say, peace & securitie: then shall ono destruction come upon them, as the paines to her that is with childe, and they shall not escape. 3 But you brethren are not in darkness; that the same day may as a theafe overtake you.

4 For all you are the children of light, and children of the day: vve are not of the night nor of darkness. 5 Therefore let vs not sleepe as also others: but let vs vwatch and be sober. 6 For they that sleepe, sleepe in the night; & they that be drunke, be drunke in the night. 7 But vve that are of the day, are sober, hauing on the breast-plate of faith and charitie, and a helmet, the hope of salvation. 8 For God hath not appointed vs vnto vnarth, but vnto the purchasing of salvation by our Lord Iesus Christ, vvhose died for vs; that vvhether vve vwatch, or sleepe, vve may liue together with him. 9 For the vvhich cause comfort one an other, & edifice one an other, as also you doe.

10 And vve beseeche you brethren, that you vvil knovv them that labour among you, and that gourne you in our Lord, and admonish you; 11 that you have them more abundantly in charitie for their worke, have peace vwith them. 12 And vve beseeche you brethren, admonish the vnquiet, comfort the vveake-minded, beare vp the vveake, be patient to al. 13 See that none render euil for euil to any man: but alwayes that which is good pursueth of one another, and towards al. 14 Alwayes reioyce. 15 Pray vwithout intermission. 16 In all things gue thankes. for this is the vvil of God in Christ Iesus in al you. 17 The Spirit extinguish not.

18 Prophecies despifie not. 19 But all euil things: hold that which is good. 20 From all appearance of euil refrayne your felues.

21 And the God of peace him self sanctifie you in all things; that
that your whole spirit, and soul, and body without blame may be preferred in the coming of our Lord Jesus Christ. † He is faithful, that hath called you, yea also 24 will do it. † Brethren pray for vs. † Salute all the brethren 25 in a holy kisse. † I adiate you by our Lord that this epistle 26 be read to all the holy brethren. † The grace of our Lord Jesus Christ be with you. Amen.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

HE second to the Thessalonians hath in the title as the first: Paul and Silvanus and Timotheus, &c. And therefore it seemeth to have been written in the same place, to wripte, at Corinth, where they remained a yeare and five moneths, & straight upon their answer to the first epistle.

First he thanketh God for their increas, and perseverance (comforting them against in those persecutions) and praieth for their accomplishment. Secondly he adviseth them that the day of Judgment is not at hand, putting them in remembrance that he told them thereof by word of mouth, when he was present (as therefore he bids them afterwards to hold his Traditions written, lest they be written,) to wripte, that all those persecutions and heresies, raised them, and afterward against the Catholike Church were by the mystery of Antichrist, and not Antichrist himself, but that there should come at length a plaine Apostasie, & the (the whole forerunning mystery being once perfitly wrought) should follow the revelation of Antichrist himself in person (as after all the mysteries of the old Testament, Christ Jesus our Lord came himself in the fulnesse of time.) And then as length after all these the day of Judgment and second comming of Christ I had be at hand, and not before, whereas the present of vision, or of some speak of mine (fairest Paul) may make to seduce you, yea also, of my former epistle, or any other. For whiche cause also in the end of this epistle, he biddeth them to know his band, which is a signe in euery epistle.

Lastly he requesteth their prayers, and requirith them to keepe his commandements and Traditions, namely that the poore which are able get their owne living vsch working, as he also gaveth them example, though he were not bound thereto.

THE
THE SECOND
EPISTLE OF PAUL TO
THE THESSALONIANS.

CHAP. I.

He thanks God for their increase in faith and charity, and constancie in persecution
(afflicting them that they meriteth thereby the kingdom of God, as their persecutors
do damnation:) vs and also praiseth for their accomplis hymne.

PAVL and Siluanus and Timothee:
to the churche of the Thessalonians
in God our Father and our Lord IEsus Christ. ¶ Grace to you and
peace from God our Father and our
Lord IEsus Christ.

‡ Vse ought to give thankes al-
vvaies to God for you brethren, so
as meete is, because your faith in-
cresseth exceedingly, and the charitie of every one of you
aboundeth towards eche other: ¶ so that vse our felues
also glorie in you in the churche of God, for your patience,
and faith in al your persecutions and tribulations, vvhich
you sustaine ¶ for an example of the just judgemen of God,
that ¶ you may be counted vvorthe of the kingdom of
God, for the vvhich also you suffer. ¶ if yet it be just vwith
God to repay tribulation, to them that vexe you: ¶ and to
you that are vexed, rest with vs in the revelation of our Lord
Iesus Christ from heauen vwith the Angels of his powre, ¶ in
flame of fire, giving reuenge to them that know not God, &c
that obey not the Gospel of our Lord Iesus Christ. ¶ vvo
shall suffer eternal paines in destruction, from the face of our
Lord and from the glorie of his powre: ¶ when he shal
come to be ¶ glorified in his fainctes, and to be made mar-
nelous in al them that haue beleued, because our testimoni
Aaaa concerning
great and un-speakable honour and exaltation of them he shall be honoured, as now he is: the honour which the Church doth to them, not diminishing Christ's glory (as the Adversaries foolishly pretended) but exceeding greatly augmenting the same.

concerning you was credited in that day. 

**Chap. II.**

Here requireth them, in no case to think that Domesday is at hand, or repeating unto them, that there must before come first a renoule, secondly the revelation also of Antichrist him self in person, and that Antichrist shall not permit any God to be worshiped but only himself: that also with his lying wonders he shall winne in him the incredulous people. But Christ shall come in immediately in majesty, and destroy him and his. Therefore be thankfull God for the faith of the Thesalonymes, and bidde them sicycle to his Tradition, both written and unwritten, or p r a i t e God in conforme them.

ND vve desire you, brethren, by the command of our Lord Iesvs Christ, and of our congregation into him: that you be not easily moved from your senses, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord were at hand. Let no man seduce you by any means, for vnlesse there come a revolt first, and the man of sin be revealed, the sonne of perdition, vvhich is an adversarie & is extolled above all that is called God, or that is worshipping, so that he sitteth in the temple of God, claiming him self as though he were God. Remember you not, that when I was yet with you, I told you these things? And now what lettheth, you know: that he may be revealed in his time. (For now the 7 mysterie of iniquitie vvotheth: only that he vvbalh holdeth, doth hold, vntil he be taken out of the vway.) And then that wicked one shall be revealed vvhom our Lord Iesvs shall kil vth the spirit of his mouth; & shall destroy vth the manifestation of his aduent, him, vvhose coming is according to the operato of Satan, in all power, and lying signes and wonders, & in all seducing of iniquitie to them that perish, for that they have not received the charitie of the truth that they might be saved. Therefore II.

**: Deus mittet (Saiia S. Aug. lib. 30 de Cic. 19.) qui ad Diam. Diabolum suiceris in permittis. God will send, because God will make the Devil to do these things. Whereby, also may take a general rule that Gods action or working in such things is his permission. See Annot. R. 15.**
CH. II. TO THE THESALONIANS.

12 lying: † that all may be judged which have not beleued the truth, but have consented to iniquity.
13 † But we ought to give thanks to God alwayes for you, brethren beloved of God, that he hath choosen you first-frutes unto salvation, in sanctification of spirit and faith of the truth: † into the which also he hath called you by our Gospel, unto the purchasing of the glorie of our Lord Jesus Christ. † Therefore brethren stand: and hold the traditions which you have learned, whether it be by word, or by our epistle. † And our Lord Jesus Christ himself, and God & our father which hath loved vs, and hath given eternal consolation and good hope in grace, † exhort your harstes, and conforme you in every good worke and vworde.

ANNOTATIONS CHAP. II.

2. As though the day.] The curiosity of man sed by Sarains deceites, hath sought to know the day of and to give out to the world, such things as God will not impart to him, nor be necessarie or profitable for him to know: so that, but by the Apostle dates and often afterward, some have certaine, and some are gathered out of the Scriptures, some inferred, and many false. And these, and none, are gathered out of the Scriptures, some inferred, and many false. To the day of God, and the day of Christ, as it is written, the day of Christs coming to judgement. Al which tendencies are here noted in the person of some that were about to deceive the Thessalonians therein. And S. Augustin in his Epistle ad Helvidium proouched that no man can be assured by the Scriptures of the day, yea, or age, that the end of the world or the second Advent shall be.

5. Unless there come a revolvt first.] Though now it can not be assure of the moment, hour, or any certaine time of our Lords coming, yet he warranteth vs that it will not be before certaine things: Two speciall be fulfilled, which must come to passe by the course of Gods providence and permission before, signes before which are divers, whereof in other places of Scriptures we be forewarned. Here he warranteth vs the latter day: of two specially, of a revolvt, defection or an apostasie, and of the coming or revelation of Antichrist a general apostasie. Which two pertaine in effect both to one, either depending of the other, and shall fall (as it is the case, and the day of the Antichrist.

This apostasie or revolvt, by the judgement in manner of all ancient writers, is the general for-taking & fall of the Roman empire. So Tertullian li. de refut. arians. S. Hierom q. 11 ad Agasiam, S. Chrysostom bo. 4. and S. Ambrose upon this place, S. Augustin De Cithis. De li. 10 c. 19. Al which fathers and the rest, with and his fellowes blasphemies, that the Pope should be Antichrist. To establish which false impiecie, they interpret this revolvt or apostasia to be a general revolvt of the visible Church from God, whose house or building they say was sodenely destroyed, and lay many yeere ranied, and ruled ouely by Satan and Antichrist. So faithfully foretold Arch-herenike here, though for the advantage of his defence and as the matter els were requisite, he feemeeth (as in their fashion is) to speake in other places quite contrary: but with such colour and endowment of vworlde, that neither other men nor himselt can tell what he would have or say. And his fathers Wycliffe and Luther, his fellows and followers Lillycoven, Beza, and the rest, are for the time of the Churches falling from Christ, so various among them selves, and so contrary to him, that it is impossible to see their confusion, and a pitiful case that any reasonable man vvoloo stuch companions to edent perdition.

But concerning this end and fall of the Churches defecion or revolvt, it is refted suffi: There can be ceniely by S. Augustin against the Dominicans in many places. Where he prooveth that the Church no apostasia of shall not fall of the worldes end, not not in the time of Antichrist; assuring them to deny Christ, the visible and so robbe him of his glorie & inheritance without his blood, which teach that the Church from may fall or perish. Le. de uniti, Ec. 12. 13. De Cithis, li. 10 c. 8. In Pals. 85 ad Iulian, Tn felur Deum God.
THE SECOND EPISTLE OF S. PAUL

CHA. II.

If the Aderteraries had said that this revolt which the Apostle foretelleth that shall come before the world, is meant of great numbers of Heretikes & Apostatae unchristianising from the Church, they had said truth of them if euless and such others, whom S. John calleth Antichristes. And it is very like (be it spoken under the correction of Gods Church and all learned Catholicis,) that this great defection or revolt shall not be only from the Romanae ecclesia, but specifically from the Roman Church, and vuithal from most points of Christian religion, not that the Catholicis Christians, either in the time of Antichrist or before, shall reute to obey the fames, but for that reason to the time of Antichrist and the consummation of the world, there is like to be a great revolt of kings, peoples, and Prunientes from the open external obedience and communion thereof. Which revolt having been begunne and continued by Heretikes of divers ages, refisting & haeting the See of Peter (which they celled cathedrae apostolicae, the chair of apostolische, * in S. Augustines dayes) because it is Christies seat erced against Hel gates and all Heretikes, and being now wonderfully increased by these of our present Antichrist, and the next precursors of Antichrist as it may seeme, shall be fully archieped a little before the end of the world by Antichrist him self, though even then also, when for the fevy days of Antichristes reigne the external state of the Roman Church and publice entercoure of the faithful with the same may cease, yet the due honour and obedience of the Christus toward it, and communion in hart with it, and prace of those in secrete, and open confliction thereof occasion require, shall not cease, no more then it doth now in the Chrestianis of Cyprus and other places where open entercourse is forbidden.

This is certain and wonderfull in al wise men ties, and must neede be of Gods prouidence, & a singular praegatiou, that this See of Peter standeth, when all other Apostolic See be gone: that it stood there for certaine ages together with the secular fear of the Empire: that the Pope stood without vewe, power, or humane defense, the Emperors knowing, vweiting, and seeking to destroy them, and putting to the sword above thirtie of them one after another, yea and being as much of an use of them as if they had been annuall imprey, Conspirati of their Empire, as S. Cyprian note (epp. 52.) ad Antoniniumum. num. 31 of S. Cornelius Pope in his daies, and Decius then Emperor: against, that the Emperors afterward yielded up the cite to them, continuing for all that in the imperial digniteit still: that the successors of those that percieueth them, did devote their crownes before their See and sepulchres, honoureathing the very memories and Reliques of the poore men whom their predecessors killed: that now veul nee these 1600 yeares this See standeth, as at the beginning in contumial mutine, in now of long time for the most part to profanitate, vnworthy mutation in effect, as no other kingdome or See in the world hath done, euer one of them in the lade space being manially altered. It standeth (we say) al this while (to vise S. Augustines wordes de vit. c. 17.) Praeire circumstantibus hierarcheis, the Hieritig in taina barere about it, nor the first Heathen Emperors, nor the Gothis and Vandals, nor the Turkie, nor any taches or maffakers by Alancus, Genicrous, Attilla, Borbon, and others, nor the emulation of secular Princes, vvere they kings or Emperours, nor the Popes owne diviisons among them selfes and manifold difficulites and dangers in their elections, the great vices which have been noted in some of their persons, nor at these nor any other endeouer or fala could yet preuaine against the See of Rome, nor is ever like to preuaine til the end of the world draw neare, at which revolt this here spoken of by the Apostle may be in such fort as is laid before, and more (that be laid in the Annotations next following.

Many Antichristis, as fore runners of the great Antichrist.

The great Antichrist shall be one special and notorious man.

1. The man of sinne. There were many euin in the Aposles time (as we see by the 4 chapter of S. Johns first eppistle and in the writings of the ancient fathers) that were forerunners of Antichrist, and for impugning Christies truth and Church were called antichristis, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperors did, or by false teaching and other deceites, as the Heretikes of ages, in very common and vulgar exception S. Hierom faith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome. Hier. ep. 5. 77 ad Damar. and in an other place, al that have new names after the peculiar calling of Antichrist, as Donatists (and as we say now, Calvinists, Zwinglians, & c.) al such (the Seith be) the Antichristis. Dial. cont. Lucifer, c. 9. Yea they latter of the same time much more then any of the former, for divers causes which shall afterward be more told. Nevertheless they nor none of them are that great Anteratre, enemy, and impugner of Christ, which is by a peculiar distinction and special ligittion namet the Antichrist, 115. 2. and the man of sinne.

The wonderfull prouidence of Gods prouidence in pre-senting the See of Rome more then all other cares, notwithstanding manifold dangers and scandals.
Cha. II. to the Colossians.

The frame of perdition, the Adversaries, described here & elsewhere, to oppose him self directly against God & our Lord 1:15. C. A. 5. 7. The Heathen Emperors were many, Turks as many, heretics as many, and now as many, that one great Antichrist which here is spoken of, and which by the article always added in the Greek, is signified to be one special and singular man, as his peculiar & direct opposition to Christ is the subject of the 1st Chapter of S. John's Gospel, v. 43: the institution of the particular flocke and tribe whereof he should be borne, to wit, of the Levites (for of them he shall be received as their Messiah Isa. 55. 4. 43) and of the tribe of Dan. v. 17, of Dan. 12. 14. Hieron. v. 11 Dan. Augst. q. i. 1053. 22. Note of his proper name 

Apg. 13: the time of his appearing so near the world end: his short reign, his singular wrath and destruction of God's honor and al religion, his feasted miracles, the figures of him in the Prophets and Scriptures of the new & old Testament and their & many other arguments prove him to be but one special notious Adversarie in the highest degree, unto whom all other persecutors, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and fragments.

And this is the most common sentence also of all ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or collection of men, which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradoxes, that Christ's chief Minister is Antichrist, yea the whole order. Whereas Bezai specially pricked so high, that he made Antichrist (even this great Antichrist) to have been in S. Paul's days, though he was not open to the world. Vvho it should be (except he means S. Peter, because he was the first of the order of the Popes) God kneweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being of his lawful successors both in dignitie and also in truth of Christ's religion. Neither can all the Heretikes alike prove that they or any of them vied any other regiment or justification Ecclesiastic in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach and teach. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter was so also, and that ducers of the ancient Catholike fathers did issue and worke (thoughevewards) towards the setting up of the great Antichrist, for so do that blasphemous penne boldly write in his Annotation upon this place: and an English printed book of late coming forth out of the same school, hath these wordes: As for Leo and Gregorio his Bishop of Rome, although they were not come to the full pride of Antichrist, yet the mystery of iniquity is working in that nation since five or six hundred years before them, and them greatly increased, Agra. 224. fed, they were decreed with the long continuance of error. Thus writes a malapert scholl of that impudent scholl, placing the mystery of Antichrist as working in the see of Rome even in S. Peters time, and making their two holy fathers great workers and furtherers of the same, whereas an other English Rabbius doubted not at all Paulus crocse to speake of the self same fathers as great Doctours and Patrones of their new Gospel, thus: O Gregorio, S. Leo, if vve be deceived, you have deceived vvho. Vvhereof vve give the good Christian Reader warning more diligently, to beware of such damnable books and Masters, carrying many wicked people to perdicion.

Antichrist that suffer no worship or adoration, but that men feign only, therefore the Pope cannot be Antichrist.

The Calunines place Antichrist in the see of Rome, in S. Paul's days.

They make S. Leo & S. Gregory, great furtherers of Antichrist's pride.
The abomination of idolatry consists chiefly in abolishing the sacrifice of the altar.

Worship of the true God by prophesying of that Temple, especially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christ's holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally. See Acts 7:51. An abomination by Antichrist himself (as now in part by his forerunners) through all nations and Churches of the world (though then also, as may be had in secret, as is now in certain places, where the secular force of some Princes prohibit it to be said openly.)

For although he may have his principal seat in an honour in the Temple and city of Jerusalem, yet he shall rule over the whole world, and especially prohibiting that principal worship instituted by Christ in his Sacraments, as being the proper Adoration of Christ's person, name, law, and Church, the prophesying and defoliation of which Church by taking away the sacrifice of the altar, is the proper abomination of defoliation, and the work of Antichrist only.

S. Augustine therefore (L. 20 de spirit. c. 19 and S. Hierom. q. 11 ad Athanasian.) do think, that this sitting of Antichrist in the temple, both figure its sitting in the Church of Christ, rather then in Solomon's temple. Nor as though he should be a chief member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet vitally continuing within the Church of Christ, as the Heretikes fein, to make the Pope Antichrist (whereby they plainly confess and argue that the Pope is a member of the Church, &c. in his synod Ecclisiæ, &c. in the very synod of the Church, &c. for that is ridiculous, that all Heretikes vs whom S. John calleth Antichrist as his preachers, should go out of the Church, &c. and the great Antichrist himself should be of the Church, &c. in the Church, &c. &c.) and yet to them, that make the whole Church to revolt from God, this is no absurdity. But the truth is, that this Antichristian repute here spoken of, is from the Catholic Church: and Antichrist, if he ever were for in the Church, shall be an Apostate and a renegato out of the Church, and shall usurp upon it by tyranny, and by challenging worship, religion, &c. without thereof, so that he shall be adored in all the Churches of the world which he shall to leave standing for his honour. And this is to sit in the temple or against the Temple of God, as some interprete. If any Pope did ever this, or shall do, then let the Adoratories call him Antichrist.

And let the good Reader observe, that there be two special causes whereby this great man of sin is called Antichrist. The one is, for impugning Christ's kingdom, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forms of government ordained therein, applying al to him as a singular tyrannic and usurping, in which kind S. Athanasius (ep. ad Scol. vit. degegy.) is bold to call the Emperor Constantius being an Ariam Heretike, Antichrist, for making him self princeps Episcoporum, Prince over the Bishop and President of Ecclesiastic in Generations. The other cause is, for impugning Christ's Priesthood, which is only and most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death; &c. for the external exhibition of godly honour to the B. Trinity, which kia of external worship by sacrifice no lawful people of God euer lacked. And by these two things you may easily perceive, that the Heretikes of these days do more properly and neerly prepare the way to Antichrist and to extreme defoliation, then euer any before, their special heresy being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in which two the fourerantique of Christ in earth confest.
CHA. II.

TO THE THESSALONIANS. 559

9. In all power.] Satan whose power to turn is bridged by Christ, shall then let loose, and shall all Antichrist in all manner of fitter, wonder, and false miracles, whereby many that be seduced, not only leave: But such as be deceived and caisAv by vulgar speche only, of Heretike that can worke no miracles, much more that follow this man of some doing to great wonder. And such both now do follow Heretikes, and then shall receive Antichrist, that defend so to be forsaken of God, by them forsoaking the white and happy fellowship of Saints in the Catholicke Church, where only is the harite of truth, as the Apostle here speaketh.

Traditions.] Not only the things written and set downe in the holy Scriptures, but also true and pointes of religion vtted by vow of mouth and deluded or guen by the Apostles, to their schollers by tradition, be it here approued and els where in the Scripture it is not, that the Heretike forsooke, guiltyly, and of ill conseffe (that belike reprehended them) refraineth in their tradutions, from the Ecclesiastical and most fwithly word, Tradition, ever more when it is taken in good part, though it expetle with moste the signification of the Greek word: but when it foundeth in their fond phantasie against the traditions of the Church (as deede in true fente it never doth) there they vse it most gladly. Here therefore and in the like places, that the reader might not so easily like of Traditions vntwritten, herecommended by the Apostle, they translate it, Instructi, Confession, Ordinances, and what they can invent els, to hide the truth from the simple or vnvarie Reader, whose tradutions have no other end but to beguile such by art and conjuncion.

But S. Chrysostom (in. 4. in Thes. 2.) and the other greek scholaries or commentators Their autho-\* See S. \* De Sp. Sancti c. 39 in principio. \* Bier. c. 1. \* wag. De. \* 1 Cor. \* S. Thes. 2.

Theirs authori-ty hereupon, both written and unwritten precepts the Apostles gave by tradition, and both be worthy of everelution. S. Basil (De Sp. Sancti c. 39 in principio.) thus, I account it Apostolike to continuo firmly even in unwritten traditions, and to prove this, he allargeth this place of some place of S. Paul. In the same book. c. 17 he faith, if we once go to reid unwritten customs as things of no importance, we at last, we never be assured, no 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 Cross, praying toward the east, the words spoken at the elevation, or shewing of the holy Eucharist, with divers ceremonies vfed before & after the consecration, the halowage of the font, the blessing of the oile, the anointing of the baptized with the same, the three immersiones into the font, the vorder of the brennisation, and exorcismes of the partic that is to be baptized &c. What scripture (thay he taught these and such like) none true, at comming of secret and still tradition, vnterishe with our fathers thought it worse to come such mysteries.

S. Hierom (in. 5, c. 4, et ep. 28 ad Lecim.) reckeneth vp divers the like tradi-\* Con. ad. c. 4. et ep. 28 ad Lecim., S. Augustine. ons, willing men to attribute to the Apostles such customs as the Church hath received in divers christian countries. S. Augustine esteemed the Apostolike traditions so much, that he plainly affirmeth in sundrie places, not only the everelution of certaine securitate, serices, ceremonies, & whatsoever other solemnities vfed in the Catholicke Church, to be holy, profitable, and Apostolike, thought they be not vwritten at all in the Scriptures: but he often also vriteth, that many of the articles of our religion and pointes of high importane, are not so much to be proued by scriptures, as by tradition, namely auocathing that in no vvice we vould beleue that children in their infancy should be bap-\* De Geni. c. 10. c. 23. S. Chrysostom. ti, if it vver vnot an Apostolical tradition. So Con-ad. c. 4. et ep. 28 ad Lecim. sions. S. Augustine.

S. Basil.

S. Augustin.

S. Chrysostom.

S. Hierom.

S. Augustine.

S. Epiphanius.

S. Irenæus.

S. Tertullian.
that there be many thinges done in the Church (which he there nameth) wherof there is no easier reason to be given then tradition from Christ and the Apoistles. 

Vve might addo al this, that the Scriptures them selues, even at the booke and partes of the holy Bible, be given vs by tradition: els vve should not nor could not take them (as they be in decre) for the infallible word of God, no more then the worke of S. Ignatius, S. Clement, S. Denis, and the like. The true sense also of the Scriptures (which Catholics haue & heretikes haue not) remaineth stil in the Church by tradition. 

The Creede is an Apostolike traditio. Ruffo, in expo. Symb. in principio, Hiero, ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1. And what Scriptures haue they to proye that vve maste accept nothing not expressly written in Scriptures? Vve have to the contrarie, plaine Scriptures, al the fathers, most evident reasons, that vve maste beleue traditions or nothing at all. And they must be asked whether, if they were assured that such and such things (which be not expressed in Scriptures) were taught and delivered by word of mouth from the Apoistles, they would beleue them or no? If they say no, then they be impious that vve not trust the Apoisses preaching: if they say they would, if they were assured that the Apoisses taught it: then to proye unto them this point, vve bring them such as haue beene in the Apoisses dates, and the testimonies of so many fathers before named nearest to those dates, and the whole Churches prudicile and suffragio descending downe from man to man to our time, which is a sufficient proofe (at least for a matter of fact) in reasonable mens judgement. Specially when it is knowen that S. Ignatius the Apoisses equal in time, wrote a booke of the Apoisses traditions, as Eusibius witnesseth li. 1. Ecclst. s. 30. And Tertullians booke of prescriptio against Heretikes, is to no other effect but to proye that the Church hath this vantoge above Heretikes, that she can proye her truth by plaine Apostolike tradition, as none of them can do.

CHAP. III.

He dehers their prayers, & incalculab his precepts and traditions, namely of working quietly for their owne living, commingtrue tocommunicate the disobedients.

O R the rest, brethren, pray for vs, that the word of God may have course and be glorified, as also with you: & that vve may be deliered from importunate and naughtie men. for all men have not faith. But our Lord is faithfull, who will confirm and kepe you from euil. & vve have confidence of you in our Lord, that the things which vve commande, both you doe, and vve doe. & And our Lord direct your hartes in the charitie of God, and patience of Christ.

& And vve denounce vnto you, brethren, in the name of our Lord Jesus Christ, that you vwithdraw your selues from every brother walking inordinately, and not according to Apostolical Tradition, as al Schiffmaakes, Heretikes, and rebels to Gods Church doe.
8 vnquiet among you: † * neither haue vve eaten bread of any man gratis, but in labour & in toile night and day vvorking, lest vve should burden any of you. † * Not as though vve had not authoritie: but that vve might giue our selues a paternce vnto you for to imitate vs. † For alfo vvhen vve vvere vvith you, this vve denounced to you, that if any vvil not vvorke, "neither let him eate. † For vve haue heard of certaine amog you that vvalke vnquietly, vvorking nothing, but curiously meddling. † And to them that be such vve denounce, & beseeche them in our Lord Iesus vvs Christ, that vvorking vvith silence, they eate their owne bread.

† But you brethren * faine not vvel-doing. † And if any "obey not our vword," note him by an epistle: † and do not companie vvith him, that he may be confounded: and do not esteeme him as an enemie, but admonish him as a brother. † And the Lord of peace himselfe giue you easie peace in every place. Our Lord be vvith you al. † The salutation, vvith mine owne hand, Paulus: vvhich is a signe in every epistle, so I vvrite. † The grace of our Lord Iesus Christ be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. [Neither let them eate.] It is not a general precept or rule, that every man should live by his owne worke, as the Anabaptists argue falsely against Gentimen, and the Cal- The heretikes ministris iuridice et perurulne contra loquitur vitam Clerici, specialiter Monaches et oter Religious men. But it is a natural admonition only, given to such as had not where- against Reli- tate to live of their owne, or any right or good cause why to challenge their finding of giues me that others; and to suche under the colour of Christian libertie did passe their time idly, cur- vorse not, seriously, unprofitably, and scandalously, refusing to do such worke as were agreeable to answered, their former calling and bringing vp. Such as these were not tolerable, specially there and then, when the Apostle and others (that might lawfully have lusted of the altar and their preaching) yet to defayden their heares, and for the better advancement of the Gospel, vrought for their living: * proteffing nevertheless continually, that they might have done otherwise, as well as S. Peter and the rest did, who vrought not, but were found otherwise iustly and lawfully, as also the Clergie preaching or serving the Church and the altar, he and ought to be, * by the law of God and nature. Vhile spiri- The spiritual tual labours far passe all bodily travailes, where the duties and functions of such travailes of tion be done accordingly: as S. Augustine affirmedath of his owne extraordinary paines the Clergie, incident to the Ecclesiasticall affairs and regiment: insteade of which, if the vse of the Church and his inminency would have permitted it, he vvith the he might have laboured vvith his handes some hours of the day, as some of the Clergie did ever voluntarily Religious me occupie them selues in teaching, writing, praying, teaching, praying, serving, embro- dering, or such like skemish and innocent labours. See S. Hierom ep. 114 few pref, in lob. and their handes, in our defective.

And Monaches for the most part in the primitive Church (few of them being Priests, and many taken from servile worke and handierastes, yea often times precided of bond- men, made free by their maisters to enter into religio) were appointed by their Superiors to vvorke certaine hours of the day, to supply the lackes of their Monastery: as yet the Bbbb Religious
Religious do (v women specially) in many places, which standeth well with their profession. And S. Augustin writeth a whole book (De oper. Monachorum 10. 3.) against the error of certaine disordered Monkes that abused their words, (Nolite effusiori, be not careful &c. and Reipublica voluntariae, behold the foules of the aire &c.) to prove that they should not labour at all, but pray only and commit their finding to God: not only so excusing their idlenes, but preferring them felicities in holines about other their fellowes, that did worke, and erroneously expounding the said Scriptures for their defence: as the other Scriptures, to prove they should not be shauen after the manner of Monkes. Which letting their heads to grow he much blameth also in them. Set i. 2. Retract. 6. 21. & de op. Monach. c. 31. and S. Hierom. ep. 48. c. 3. of Nonnes cutting the heare.

Where by the way you see that the Religious were shuen even in S. Augustines time, who reprocheth them for their heare, calling them Crimi, Hearings, as the Heretikes now contrary wise deride them by the word Rakes, Shuadings. So that there is a great difference betwixt the auncient Fathers and the new Protestants. And as for hand labours, as S. Augustine in the booke allaged, would not haue Religious folke to refuse them, where necessitie, bodily strength, and the order of the Church or Monastrie permit or require them: so he expressly writeth, that all can not nor are not bound to worke, and that which he saith preacheth or ministre the Sacraments to the people, and serueth the altar (as all Religious men commonly now do) may chalenge their liuing of them whom they serue, and are not bound to worke, * no nor such neither as have been brought vp before in state of Gentlemen, and haue gien away their lands or goods, and made them felicities poore for Christes sake. Which is to be noted, because the Heretikes c. 26.

affirme the said Scripture and S. Augustine to condemne such for idle persons.

14. Obie. Our fathers must be obeyed, and not only secular Princes, and such as will not be obedient to their spirittual governours, the Apostle (as S. Augustines faith) gueth order and commandement that they be corrected by correction or admonition, by degradation, excommunication, and other laziefull kindes of punishment. Cont. Delat. 4. 20. Read also this holy fathers answer to such as saith, Let our Prelates command us only what we ought to do, and pray for us that we may do it: but let them not correct us. Where he proueth that Prelates must not only command and pray, but punish also if that be not done which is commanded. C. de corr. & grat. c. 3.

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 have conversation with excommunicated persons, neither to be partner with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescrib'd and permitted by the law: at this is here inforamted, and that at the Churches censures be grounded in Scriptures and the examples of the Apostles.

THE
THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO TIMOTHEE.

After the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philemon.

Of Timothee we read Acts 16. how S. Paul in his visitation took him in his traine at Lystra, circumcising him before, because of the Jews, he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therefore unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: These things I write to thee, that thou mayest know how thou oughtest to converse in the House of God, which is the Church. And so he instructeth him (and in him, all Bishops) how to govern both himself, and others, and touching himself, to be an example to all others, as touching others, so prohibiting all such as go about to preach other Visions than the Catholic Church hath received, and to inculcate to the people the Catholic faith: so preach unto young and old, men and women: so servants, so to the rich, to every for conveniently. Pray what circumspetion to give orders, and to what persons: for whom to pray: whom to admit to the know of yidovvvybod etc.

This Epistle was written, as seemeth, after his first imprisonment in Rome, when he was dismissed and set at liberty, and thenceupon it is, that he might say here, I hope to come to thee quickly. to visit unto Ephesus, where he had desired him to remaine, although in his voyage to Hierusalem, before his being at Rome, he said at Milevum to the Clergie of Ephesus, vppro probable seare: And now behold I know, that you shall no more see my face.

Where it was written, it is uncertain: though it be commonly said, at Laodicea, which seemeth not; because it is like he was never there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.
THE FIRST
EPISTLE OF PAUL TO
TIMOTHEE.

CHAP. I.

He recommends unto him, to inhibit certaine issues which tangled of the Law, as though it were contrary to his preaching. 13 Against whom he anathematized his minister, though he acknowledge his reasonable.

PAVL an Apostle of IESVS Christ according to the commandement of God our Saviour, and of Christ IESVS our hope: † to Timothee his beloved sonne in the faith. Grace, mercy, and peace from God the father, and from Christ IESVS our Lord.

† As I desired thee to remaine at Ephesus vvhile I vvent into Macedonia, that thou shouldest denounce to certaine "not to teache otherwise, † nor to attend" to fables and genealogies having no ende: vvhich ministre "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 feigned. † From the vvhich things certaine straying, are turned into"; vaine talke, † "desirous † to be doctors of the Law, not vnderstanding neither what things they speake, nor of what they affirm. † But we know that "the Law is good, if a man vse it lawfully: † knowing this that "the Law is not made to the iust man, but to the vnjust, and disobedient", to the impious and sinners, to the vwicked and contaminate, to killers of fathers and killers of mothers, to murderers, † to fornicators, to liers vvhich maketh kinde, to man-steele, to liers, to perjured persons, and vvhich other thing faireer is contrarie to sound doctrine, † vvhich it
is according to the Gospel of the glory of the blessed God, which is committed to me.

12. t I give him thanks, which hath strengthened me, Christ Jesus our Lord, because he hath esteemed me faithful, putting me in the ministry. t Who before was blasphemous and a persecutor & contumelious, but I obtained the mercy of God, because I did it being ignorant in incredulity. t And the grace of our Lord over-abounded with faith and love, which is in Christ Jesus. t A faithful saying, & verities of al acceptance, that Christ Jesus came into this world to save sinners, of whom I am the chief. t But therefore have I obtained mercy: that in me first of all Christ Jesus might shevvall patience, to the information of them that beleeue on him unto life everlasting. t And to the king of the vworldes, immortal, invisible, onely God, honour & glory for ever and ever. Amen.

18. t This precept I commend to thee, & Timothee: according to the prophesies going before on thee, that thou warre in them a good vwarfare, t haung faith and a good conscience, t which certaine repelling, haue made shipwrecke about the faith. t Of whom is Hymenaeus & Alexander: vwho I haue delivered to Satan, that they may learn not to blaspheme.

ANNOTATIONS

CHAP. I.

The proper marke of Heretikes & false preachers, is, to teach otherwise or contrary to that which they found taught and beleued generally in thectrine of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and descened downe from them to all nations and ages, being vnwithout contradiction, being afered erroneous.

The Greeke word whiche the Apostle here saith, expresseth this point so effectually, that in one compound term he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher-otherwise, which even it selfe alone is the easest rule euen for the simple toistle a false Prophet or preacher by, specially when an heretike first beginneth. Luther found al Nations Christian at rest and peace in one uniforme faith, and al preachers of one voice and doctrine teaching the 3. Sacrament and other Articles: so that what so ever he taught against that which he found preached and beleued, must needs be an other doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therefore consequently must needs be false. And by this admonition of S. Paul, al Bishops are warned to take heed of such, and specially to provide that no such odde teachers arise in their dioceses.

To fable.: He speaketh specially of the Jews after-doctrines and humane constitutiones repugnant to the lawes of God, ywerof Christ giueth warning 2 Pet. 3 and in other places, which are contained in the Chaldee and Talmud, generally of al heretical doctrines, which in deede, how so ever the simple people be beguiled by them are nothing doctrine but fabulous inventions, as we may see in the Valentinians, Manichees, and others of tables, old: by the brethren of love, Furtians, Anabaptistes, and Calvinistes of our time. For which
THE FIRST EPISTLE OF S. PAUL


4. Questioning in religion. Let our loving brethren consider whether these contentious and curious questionings and disputes in religion, which these unhappie heretikes have ingeniously, have brought forth any increafe of good life, any devotion, or edification of faith and religion in our daies. and then I shall they easily judge of the truth of thei new opinions, and the end that will follow of these innovations. In truth all the world now seek they edifice to Atheisme and no otherwise.

5. The end of Charitie. Here again it appeareth, that Charitie is the cheefe of all virtues, and the end, conformation, and perfection of all the law and precepts. and yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our justification. Such obstinacie there is in them that have once in pride & flubernes forsaken the evident truth. Charitie doubles which is here commended, is insuffice it self, and the very formal cause of our justification; as the worke of justice. Charitas inchoata (faith S. Augustin) inchoata inustitia: Charitas promota, promota inustitia: Charitas magna, magna inustitia: Charitas perfaeta, perfaeta inustitia: Charitas novi beginning: insuffice beginning: Charitie grown or increased, is insuffice grown or increased: great Charitie, is greater insuffice: perfaeta Charitie is perfaeta insuffice. I.e. desat. & grant. c. 70.

7. Deiftous to be doctosos. It is the proper vice both of Judaical and of Heretical false teachers, to professe knowledge and great skill in the Law and Scriptures, being in deed in the sight of the learned most ignorant of the word of God, not knowing the very principles of divinitie, even to the admiration truly of the learned that read their books or bare them preache.

Libertines allie scripture. By this place and the like, the Libertines of our daies would discharge them selves (vvhich they count insufte) from the obedience of lawes. But the Apostles meaning is that the just man doth vveel, not as compelled by lawe, or for feare of punishment due to the transgressors thereof, but of grace & more loue toward God & al goodnes, most willingly, though there were no law to command him.

Excommunication of Heretikes, and the effect thereof. Delivered to Satan. I. Hymenaeus and Alexander are here excommunicated for falling from their faith & teaching heretice: an example unto Bishops to vse their spiritual power upon such. In the primitive Church corporal affliction through the ministerie of Satan was joyned to excommunication. Where we see also the diuell's readiness to imade them that are cast out by excommunication, from the fellowhip of the faithful, and the supereminence power of Bishops in that case. Whereof S. Hierom (ep. 1. ad Heliod. c. 7) hath these memorable vwoles: God forbid (faith he) I should speak insolently of them, unto subduing the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: which sayes the keys of heaven, do after a forJudgement before the day of judgement: vwho in fabrication and Chastitie base the kingdom of the house of Christ. And a little after, They may deliver me up to Satan, to the destrucion of my flesh, that the spirit may be fashed in the day of our Lord Jesus. And in the old Lawe whosoever was disobedient to the Priests, was either cast out of the camp and so flamed of the people, or lying downe his weke to the fox, espoused his offence by his blood: but now the disobedient is cast out of vvoles the spiritual foxord, or being cast out of the Church, is borne by the furious mouth of Diuell. So faith he. Vwho vwoles would God ever Christia man would vveigh.

Chap. II.

By his Apostrale authoritie be apoynteth publike prayers to be made for al men without exception. 8. also men to pray in al places: 9. and women also in familie assembly, 11. to leare of them, and not to be teachers in any wise, but to seek salvation by that vvhich to them beongeth.

Desire therefore first of all things that ob-secrations, prayers, postulations, thank-gements be made for al men, for kings and al that are in preeminence: that vwe may leade a quiet and a peaceable life in al piety and chastitie. For this is good and acceptable before our Saviour God,
annoTA'TIONS
chaP. II.

1. Observations. 1 This order of the Apostle S. Augustine (Ep. 59) findeth to be fulfilled specially in the holy celebration of the Mæst, which hath all these kindes, expressed here in four divers words pertaining to four sortes of prayers, the difference whereof he exactly seeketh out of the proper signification and difference of the Greek vwordes. And he teacheth vs that the first kind of prayers which here be called obseruations, are those that the Priest faith before the consecration; that the second called, Prayers, be all thoé vwordes which are said in and after the Consecration, & about the Receiving, including specially the Pater nofer, wherewith the whole Church (faith he) in manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostoles to use the Pater nofer in the Mæst. Sec doctus, & c. See ather he his Apostoles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater nofer, etc. I, 3 cont. Pelag. cap. 5, where he addeth to the very wordes now vied in the preface to the said Pater nofer in the said Sacrifice, etdem dicer, Pater nofer. The third sort called here in the text, Postulation, be those which are vied after the Consecration, as it were for dimissale of the people with benefit, that is, with the Bishops or Priests blessing. Finally the last kind, which is Thanksgiving, concluding all, when the Priest and people give thanks to God for so great a myneric then offered and receiv'd. Thus the said holy father handeth this text Ep. 59 to Paulinus.

2. S. Epiphanius also inquinateth the vwordes of the Apostle to pertaine to the Liturgie or Mæst, when he thus viuteth to John Bishop of Hierusalem. Ut bene accepolour praires after the rate of the holy Mysteries, vres proof both for all others, and for the also, Ep. 60 c. 2 ad 10. Hierosolym. apud Hieronymum. And most of the other fathers express the foretold vwordes, of publice prayers made by the Pater, which are said in all Liturgies or Mæstes both Greek and Latin, for the good effecte of all that be in high dignity, as kings and others. See S. Chrys. loc. in 1 Tim. other- & S. Amb. in hominexel c. 5. & c. 4. So exactly doth the praiers of the Church agree with the Preceptes of the Apostole and the Scripture, and to profoudly do the holy fathers fecke out the proper sense of the Scripture, which our Prophets do so prophane, popularly, and lightly (kunne ouer, that they can neither scover nor endure the truth.)

4. vulva
THE FIRST EPISTLE OF S. PAUL

CHA. II.

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The first Epistle of S. Paul to the Romans. Ch. II.

The first Epistle of S. Paul to the Corinthians. Ch. II.

The first Epistle of S. Paul to the Galatians. Ch. II.

The first Epistle of S. Paul to the Ephesians. Ch. II.

The first Epistle of S. Paul to the Philippians. Ch. II.

The first Epistle of S. Paul to the Colossians. Ch. II.

The first Epistle of S. Paul to the Thessalonians. Ch. II.

The first Epistle of S. Paul to the Timothy. Ch. II.

The first Epistle of S. Paul to the Titus. Ch. II.

The first Epistle of S. Paul to the Philemon. Ch. II.

The first Epistle of S. Paul to the Hebrews. Ch. II.

The first Epistle of S. Paul to the James. Ch. II.

The first Epistle of S. Paul to the Peter. Ch. II.

The first Epistle of S. Paul to the John. Ch. II.

The first Epistle of S. Paul to the Revelation. Ch. II.

The first Epistle of S. Paul to the Acts of the Apostles. Ch. II.

The first Epistle of S. Paul to the Corinthians. Ch. II.

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The first Epistle of S. Paul to the James. Ch. II.
Chap. III.

Of what qualities they must be, whom he ordaineth Bishops, &c. and Deacons. 14. And the use of his writing to be, the excellence of the Catholic Church, and of Christ, which is the object of our religion.

Faithful saying. If a man desire a Bishops office, he desireth a good work. It behooveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of hospitalitie, a teacher, not given to wine, nor fighter, but modest, no quareler, not courteous, willing ruling his owne house, having his children subject withal chaility. But if a man know not to rule his owne house, how shall he have care of the Church of God? "Nor a neophyte, lest puffed into pride, he fall into the judgment of the Deuil. And he must have also good testimonie of them that are without: that he fall not into reproche and the snare of the Deuil.

† Deacons in like maner chaste, not double-tonged, nor given to much wine, not solovers of filthie luste: having the mysterie of faith in a pure conscience. † And let these also be proved first: & so let them minister, having no crime.

† The women in like maner chaste, nor detracting, sober, faithful in all things. † Let deacons be the husbandes of one wife: which rule well their children, & their houses. † For they that have ministered well, shall purchase to them selves a good degree, and much confidence in the faith which is in Christ Jesus.

† These things I write to thee, hoping that I shall come to thee quickly. † but if I tary long, that thou mayest know how thou oughtest to converse in the house of God, which is the Church of the living God, the pilier and ground of truth. † And manifestly it is a great sacrament of piety, which was manifested in flesh, was justified in spirit, appeared to Angels, hath beene preached to gentils, is beleued in the vworld, is asumpted in glorie.

Annotations

Chap. III.

The First Epistle of S. Paul

Chapter 1

1. A good work. Nothing (faith S. Augustine in this life, and especially in this time, is easier, pleasanter, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be done only for his own sake, and gratuitously, and that nothing before God, more miserable, more loathsome, more damnable. Again, there is nothing in this life, and especially at this time, harder, more laborious, or more dangerous, than the office of a Bishop, Priest, or Deacon, but before God nothing more blessed, if they were in such sort as our Captain and Commander. August. ep. 148.

2. A Bishop. That which is here spoken of a Bishop (because the word of Bishop and Priest in the new Testament be often taken indiscriminately for both, or either of the two), the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop, than in the Priest, according to the difference of their degrees, dignities, and callings.

3. Of one wife. Certain Bishops of Vigilantius, &c. (whether upon false construction of this text, or through the blindness of their faith, and error, would take none of the Clearness, except they would be married first; not believing (faith S. Hierom aureus Vigilant. c. 1.) that any single man, loving chastely, keeping both bodily and spiritu true, that all of every man, and until that they, the Sacrament (or Order) to the Clearness, unless they see their wives have great beauty, as have been walked as their mothers breathed. Our Prophets and priests, though they be of Vigilantius, &c. yet, they are far from such errors. Hence, to come near every Priest to be married, Necessarily they make such as that which the Church, and the episcopal order, and the one person in the Church, and the gift of the Church to be made, and may not make, that they do not make such as the Church, and the Church, and the Church, that the Bishop and Priest may do any duty, and charge better married, than single: expressly against S. Paul, 1 Cor. 7, who affirmeth that the married chatter of the things that belong to God, and that the married be dutifully discharged, and not married.

The Apostle then, by this place, we now treat of, neither commendeth, nor counselleth, nor will allow, nor will allow Bishop or Priest to marry, or such order to be received as such have been married: but, such as have been married, as he is married, and that to a virgin may be made Bishop or Priest. Which is no more then an inhibition that none having been married, or being bigamous, should be admitted to that holy order. And this exposition only is agreeable to the practice of the whole Church, the definition of articles, the doctrine of Article 3. the exception, and the Apostles tradition. Which senth S. Hierom, wholly folowed. upon the Epistle to Titus (though here he followeth not wholly the same sentenc.) Hos. 1, ep. 68 Tit. S. Ambrose also upon this place, and most plainly, and largely in his Epistle to Titus, and, giving the cause why bigamous can not be married Bishop or Priests, in fine: after the, not only the Apostle but the holy Council of Nice, to have taken order then one should be received into the Clearness, that were wives married. S. Hierom. Ep. 82. ad Oecumen. c. 2. ep. 5. c. 16. ep. 11. c. 1 expressly writeth that the Clearness is made of such as have had but one wife, it being after Baptism, for he thought that if one were often married when he was yet a Christian, he might not without sinning be ordered Bishop or Priest. But S. Ambrose ep. 62. S. Augustine de bono Consub. 9. S. Innocent us the 6th 1. c. 5. a. to. Consil. S. Iren. op. 87 to. S. Gregory, & after them the whole Church, except the, where S. Augustine speaketh of breaking the right of marriage that were often married when he was yet a Christian, and were often married, and were not consecrated to the Church, nor were often married, and were not consecrated to the Church, nor were consecrated had, two virgins, but if his wife was a virgin, when being observed, in the clearances of the old law, must needs he much more kept now. See also the books, Lact. 23. de Eccles. fidei dogmal. 72. in S. Augustines Euseb.
nus here in 59 cont. Caesarea. The holy preaching of God resounded not, after Christ, then that manner of worship was Epiphanius again after their visible departure, by reason of the great dignity and renown of Priesthood. And this the Holy Church of God aftereth with all sincerity. Ye see he does not receive the once married person at any time in his life and begateth children; but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as she beareth from his one wife or, if it be a virgin, especially where the holy cause be sincerely kept. But when thou sayest unto me, that in certain places Priests, Deacons, and Subdeacons do yet beget children (believing this holy father never heard of any Bishop that did so, and therefore he leaveth out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to man's mind, which is fleshly, and for the great multitude of Christian people when there were not sufficient for the minister, & & the rest of his words be good for that purpose.

Thus also Evang. aul. li. 1. 9. faith, such as he be consecrated to the holy ministration, I should add to him wholly from their virtues which they had before. S. Hierom apol. ad Pamach. c. 8. proneth, that such of the Apostles as were married, did so, and that the Clergy ought to do the same by their example. Ye see in his time he testifieth (Cont. Vigil, c. 7) that they did live single in maner through the world, even in the East Church also. But, faith, he, I shall mention of the East do, and all the rest of Egypt, of the See of Alexandria, which is taken to the Clergy, either virgins, or the continent and unmarried, or such as if they have wives, cease to be but bonds? And again he faith apol. ad Pamach. c. 3. (See also c. 6.) If married men like not to himself, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole company of Priests and Deacons, that know they cannot offer sacrifices if they use the act of marriage.

S. Augustine de adult. Conm. li. 2. 10. makes it so plain a matter that all Priests should live chaste, that he writeth, that even such as were forced (as many were in the primitive Church) to be of the Clergy, were bound to live chaste, yea, and did it with great joy and felicitie, never complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our seldiuy company of new Ministers and Superintendents do now, that think it no less, without women, much like to S. Augustine before his conversion, when he was yet a Manichee, who (as himself reporteth Confess. h. c. 3) admiring in S. Ambrose at his incomparable excellencies, yet counted at his felicities left, because he lacked a woman, without which he thought (in time of his infideli- ty) no man could live. But after his conversion thus he said to God of S. Ambrose: What hope had I, and against the temptations of his excellency with that flesh he felt, or rather with a comfort and furniture in tribulation, and his first mouth which was within in his heart, was always and without any occasion of meat, no sooner could he conceive, neither did I try.

S. Ambrose. See S. Leo ep. 93. c. 4.

S. Augustine. See S. Leo ep. 92. c. 5.

Tertullian. Tertullian li. 1 ad v. ceterem. S. Cyprian de inn. Clariss. the first Council of Nice can. 3. Cons. Telet. 2 can. 3. Cons. Aurelian. 3 can. 2. of Carthage the second cap. 2, of Neocarthe cap. 1, of Anycra cap. 10. and yeu that this was generally the Churches order even from the Apostles time, though in some places by the licentiousness of many, it was sometime not so religiously looked unto. Whereby you may callly refuse the impudent clamors of Heretikes against Sinicus, Gregorie 7, and others, whom they falsely make the authors of the Clegaries single life.

Terrestrial. 6. Not a Neophyte. That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signifie) the fathers extend also to all such as be newly retired from profane occupations, civil government, war, or sacred studies, of whom good trial must be taken before they be preferred to the high dignity of Bishop or Priest, though for some especial proficiency and excellence, it hath in certain persons been otherwise, as in S. Ambrose, and some other notable men. Tertullian (li. de preseript.) noteeth Heretikes for their lightness in admitting every one without discretion to the Clegaries. Their Orders (faith he) are lawful.

Heretikes ad- light, insensit: novi el soplace Neophythis, tene manic men, then our Apostles, that they may tie them by sixe at fortes glorie and preferment. Wherein the true they can not. Now where may a man sooner prefer and come without ex- forvard, then in the company of sectes, where to already is to defend much. Therefore one to day a Bifhop, to ception.

Moreover somewhat of: to is day a Deacon, to move a Letter, that is, a Reader to day a Priest, to move a lay man, to to a man also they enrich the function of Priest. And S. Hierom ep. 73 ad Oceanum. e. 4. 10th of such, Yesterday a Catechumen or newly converted, to day a Bifhop; yesterday in the theatre, to day in the Church: as in the place of gains and triumphs, in the morning at the altar: a little age a great patron of flagellators, novi: a confessor of holy virgins. And in another space, one of the of Plato and Aristophanes they are it is a great epistle, this fear, is not love to fluke out the narrow of the Scriptures, but know to forbode the people in wise foregoing dejections. Dialog. cont. Luciferi. e. 5.

4. Deacons.] Under the name of Deacons are here contained Subdeacons, as before under the name of Bishop, Priests were also comprehended. For to late four families with the Apostles pre- cept and order teaching one write, and teaching comendice and chastity, as by the allagedy orders, only cells and fathers (namely by the words of S. Epiphanius) doth appear, for they only be in holy bound to this.

Orders, as feigning by their proper function about the Altar and the B. Sacrament: in respect of.

C. c. c. j. whereas of
THE FIRST EPISTLE OF S. PAUL

CHA. III.

Whereof, the law of chastity pertaineth to them, and not to the four inferior Orders of
Acolyte, Exorcista, Lector, and Deacon. Yea, neither by precept nor vow be bound to perpetual
chastity, as the others of the holy and high Orders be bound, both by precept and promis or solemnly sworn to when they took the Subdeaconship.

At these degrees and orders to have been sooner since Christ's time in the Church of
God, it might be proved by all antiquity; but for as much as the Apostles purpose is not
here to reckon up at the Ecclesiastical Hierarchie, it need not be treated of in this place.
But we shall learn it from the 3d, 4d, 5d, 6d, 7d, 8d, 9d chapters of the 4th Council of Car-
thage, whereas St. Augustine was present; where they had set the expresse callings,
orders, and manner of ordering or creating the said orders, and that they believe there
these things to be most ancient and venerable. Let them read also Eusebius historie, the 35
Chapter of the 6th book, where all these orders here recited Cornelius epistle to Fabius,
concerning Novatus. Likewise S. Cyprian in many places, namely ep. 35, n. 1. Where see
the notes upon the same. S. Hiero. ep. 4, n. 6. Of Subdeacon there is mention in S. Augustine.

11. In the house of God. [At the world being God, yet the Church only is his house, the Re
ctor or Ruler whereof the day. (Said S. Ambrose upon this place) is Damascus. Where let our loving
brethren note well, how clever a man it was then, that the Pope of Rome was not the Go
geroun only of one particular See, but of Christ's whole house, which is the Universal
Church, whose Rector this day is Gregory the thirteenth.

12. The pillar of truth. [This place pincheth at Heretics wonderfully, and so it euer
did, and therefore they oppose them falsely against the very letter and cense of the same, that is, clean contrary to the Apostles' same saying, the Church to be
not or hidden. Some to be fallen away from Christ, these many ages: some, to bedriven to
a corner only of the world: some, that it is become a stewe and the statue of Antichrist:

But the Church which is the house of God, whose Rector (Said S. Ambrose) in his
time was Damascus, and now Gregory the thirteenth, and in the Apostles time S. Peter,
is the pillar of truth, the establishment or of veritie: therefore it cannot err. It hath the
Spirit of God to lead it into al truth, till the worldes end: therefore it cannot err. It is
built upon a rocke, hel gates that are not destroyed against it: therefore it cannot err.
Christ is in it to the end of the world, he hath placed in it, Apostles, Doctors, Preachers,
and Rules, to the conformation and full perfection of the whole body, that in the same time
we be not carried about with every blast of doctrine: therefore it cannot err. He hath pre
cised it, that it be sanctified in veritie, that the faith of the chief Gouernour thereof fail not:
it is his house, his spouse, his body, his Christ, kingdom and inheritance, given him
in this world for a testimony of his own truth, and it cannot be divvored or repudiated
him: therefore it cannot err. The new Testament, Scriptures, Sacraments, and sacrifices
can not be changed, being the everlasting church of the Church, continued and anew
rightly occupied in any other Church but in this our Catholic Church: therefore it can
not err. And therefore at all those points of doctrine, faith, and worchip, which the Aristi,
Manichees, Profligates, Anabystes, other old or new Heretikes, variouly think to be
errors in the Church, be no errors in deede, but them seteth most shamefully are deceived,
and so shall they enter againe into this house of God, which is the pillar and

The meaning of this article, I believe the
Cath. Church.
TO TIMOTHEE.

It is the visible Church that is the pillar or truth and can not err.

If any make further question, how it can be that any company or society of men (as Venite hence the the Church is) can be void of error in faith, being all men may err: he must know that Church hath it not by nature, but by privilege of Christ's presence, of the Holy Ghost's assistance, of this privilege our Lord's promise and prayer. See S. Augustyn upon these words of the 11th I. Thess. neuer to erre. 

Con. 13. No anfexus deors mou verbam veritatis usque plate. Vvhence he hath goodly gapeach of this mater. For the same purpose also thes wise words of Laclantius are very notable.

It is the Catholike Church only, that keپks the true worship of God, this is the fountain of truth, this the house of faith, this the Temple of God: whether if any man enter not, or from which if any man go out, he is an alien and stranger from the hope of everlastings life and salvation. No man must by obstinate contention flatter himself, for it standeth upon life and salvation. Or e. S. Cyprian faith, The Church S. Cyprian never departed from that which he once had known. Ep. 11. ad Cornel. no. 3. S. Irenæi faith, That the Apostles laid up in the Church as a relique treasure, al truth. And, that she kept with S. Irenæus most sincere diligence, the Apostles faith and preaching. Bk. 3. c. 4. & 40. & b. v. c. 3. d. verre an infinite thing to recite at that the father lay of this mater, al counting it at a most pernicious absurdity to affirm, that the Church of Christ may err in religion.

chap. III.

He prophesieoth that certaine shoule depart from the Catholike faith, willing Timothee therefore to insinuate to the people those articles of the said faith. 7. item to exercishe himself in spirituall exercishe, 12. to gete authoritie by example of good life, 13. to stude, to teach, to increase in the grace giveth him by holy orders.

And the Spight manifestly faith that in the last times certaine shal depart from the faith attending to spirites of error, and doctrines of duties, † speaking lies in hypocrisie, and having their conscience seared, † forbidding to marry, to abstaine from meates which God created to receave with thankes-giving for the faithful, and them that have knovven the truth. † For every creature of God is good, and nothing to be receted that is receaved with thankes-giving. † For it is sanctified by the vword of God and praier.

† These things proposing to the brethren, thou shalt be a good minisrer of Christ I Es vs, nourishe in the vwords of the faith and the good doctrine vwhich thou hast atained vnto. † But folihe and old vvieves fables avoide: and
exercize thy self to pietie. † For 2 corporal exercise is pro-
8 table to little: but pietie is profitable to all things, having pro-
misse of the life that now is, and of that to come. † A faith-
ful saying and worthy of all acceptation. † For to this pur-
pose we labour and are troubled, because we hope in the li-
uing God which is the Saviour of all men, especially of the
faithful. † Commande these things and teach.

† Let no man contemne thy youth: but be an example 12
of the faithful, in word, in conversation, in charity, in faith,
in chastity. † Till I come, attend unto reading, exhortation, 13
doctrine. † Neglect not the grace that is in thee: which is 14
given thee by prophets, with imposition of the hands 15 of
priesthood. † These things doe thou meditate, be in these 15
things: that thy profiting may be manifest to all. † 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.

ANNOTATIONS
CHAP. IIII.

Al Heretikes are apostates from the faith.

The old Heretikes against matrimonic.

The old Heretikes about absintence from meates.

The Catholikes indistinctly charged with the said old heresyes.


s. Shall depart.] It is the proper description of Heresies, to for sake their former faith, and to 
be Apostates, as the Greek word importeth: to give ear to particular spirits of error & decep-
tion, rather than to the Spirit of Christ in his Church, to follow unprofitable and shew of va-
ture the pernicious doctrine of Diuels, who are the suggeters and prompters of all Seducers, and are lying 
spirites in the mouths of all Heretikes and false preachers: men that have put their conscience to 
silence and made it faile to the holy Churches admonition: the Apostle nouing once before 
also in this same Epistle, that Heresies have no conscience, which is the cause both of their fall 
and of their obduration in heresie.

2. Forbidding to marry.] He spake this (faith S. Chrysostom) of the Manichees, Encratites, and 
Mazzonites. in 1 Tim. S. Ambrose upon this place, addeth to thee the Partisanes. 
S. Irenæus li. c. 10. S. Epiphanius har. 45. 56. 61. 30. S. Hierom in cont. licen. 5. 1. & sp. 50 c. 1. & j. 
S. Auguline ke. 14. 40. and generally at antiquitie affirm the same both of them, and also of the 
Heresies called Apostolic, Ebionites, and the like. Their heresie about marriage was, that to 
marry or to vve the act of matrimonic, is of Satan, as S. Irenæus vittineth li. c. 2. 11. and that the 
dispaluation of male and female and the creation of man and woman for generation, came of an 
God. They taught their heares, that if they did vve women, they should in 
any wise provide that they might not conceive or bear children. Clemens Alexandrinus (li. 3. har. 46. 
Strum in principi) vittineth, that such as admit no marriage nor procreation of children, left they 
should binde into the world creatures to suffer miserie and mortallity. And this is the damnable 
opinion concerning marriage, noted here by the Apostle.

For the second point concerning in the prohibition of meates or vve of certaine creatures made 
to be eaten, the said Heretikes or diuers of them (for they were not all of one sect touching these 
points) taught, that men might not eate certaine lothes of meates, specially of beales and furry 
creatures, for that they were not made (say they) of the good God, but of the eruf. And vve 
the called the gall of the Prince of darkness, and not to be drunke at all, and the Vve whereof it 
came, to be of the Diuels creation. And diuers other creatures they casted as things by nature and 
creation pollute and abominable. Auguist. her. Manich. 46. & ker. 14 Tafil. etc. livre de 
mar. Manich. 10. 1. Lo there were the Heretikes and their heresies which S. Paul here prophesi-
eth of, that forbid marriage and meates as you have heard, for which they and their soloverns 
were condemned in diuers Councils.

† Is it not now an intolerable impediment of the Protestants, who for a small similitude of 
words in the ears of the simple, apply this text to the faules of the Church, and the chaflie 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 saide meates. vnses the Rechabites 15. or the Nazarites Num. 6. or the Ninioites Ien. 3. or Myopes Exod. 24. or Elias condemnation 3 Reg. 19. or holy Anna the vidow Lue. 2. or John Baptist Mat. 3 or 9. or Christ hym self Act. 4. of the meates commending, vnsing, and folowing a prescript number of fasting daies, or God him self in the very beginning, in Paradise, prescribied abstinence from the fruite of one cettaine tree, and after appointed to many futes in the Law, vnses he therefore, condemed his owne creatures, & the rest, those creatures from which they abainted. No, there be many good and laufull causses to forbide some or to abstinence from some meates; as, for obedience, as in Paradise: for signification, as the levies causses of as for that they have been offered to Idols, as in the Epistle to the Corinthians; for challenginge the fineness, bodie and penance, for health alson and only thosse causses are unlawfull for which the Maniches and other Heretiques abainted.

Concerning mariage likewise they may as wel charge God or the Church for forbiding forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the sons to marrie man to marrie, during his owne life: and appointing vwsing that heere, the Church, is no condem band to live unmarried, and not admitting a married woman as well as vuidow, nor her that hath nation of marriage more hus bands, as well as her that hath been married but once: as they charge the Church tyrannie, for not admitting married persons to the altar, and for forcing them Religious persons Catholikes es to keep their promis of chastitie. No, the holy Church is for scorne from condemning teene married Wedlocke, that the honoureth it much more then the Protestants, counting it a holy monie more Sacrament, which they do not, who only use it to leue as the Heathen doe, and not to the Pro- testants doe.

But it is an old deceitful prakise of Heretikes to charge Catholike men with old condemned heretikes. The Euchisists flandered the Council of Chalcedon and S. Leo to be Neitarians, and to make two persons in Christ, because they said there were two natures: Digilib. li. cont. Eugenius. Arius charged Alexander his Bishop of Sabellianisme, for ascribing the vnite of substance in Trinitie. Sacris. li. e. 5. Iulianus accused S. Au gentine of the heretike of Apollinaris. li. 1. cont. Iulianum. e. 15. Other Pelagians challenged him for condemning marriage. Retrib. li. e. 15. And that our Protestants bragge not to the Pro- much of their goodly inuenion, ouning the old Heretike, their Master in this point, as accad objecstes, esised the holy doctors and Catholikes upon this same place; to be Maniches, and to answered long condemned meates and mariage, as both S. Hierom and S. Augustine do take this. And they ago by S. both answere to the Heretike, that the Church in declc & Catholikes do abstinence fro some Hierom and S. for eu, and some for certaine daies, and every Christian man lightly at the 40 daies of Augustine, Lent fast: not for that they thinke the meates vnclene, abominable, or of an abomination, as the Maniches do: but for punishment of thier bodies and taming their concupiscences. Hierob. li. cont. Leonin. e. 11. Aug. cont. Adimantium e. 14. Li. de mor. Cath. Ex. Hiero. int. e. 4. ad Galat. And as for mariage, the said doctors answere, that no Catholike man condemned it for unlawfull, as the old Heretikes did, but onely preferred virginitie and continencie before it, as a stae in it more fealleable to God and more meete for the Cleargie. See S. Augustine against Iulius the Maniche e. 302. e. 6. and bar. 25. in the name, Apollin. S. Hiero e. 30. e. 6. at this the Catholikes continually set the Aducruries, and they can not but see it. Yc. by accused omum audacite and impudence they heare it ill.

4. Who thanks giuing. ] By the most auent cuultus of the faithful both before Christ and hence, men use to blesse their table and meates, by the hand and word of a Priest, if any be present, or other wise by such as can conveniently doe. And in husbandmens houses, where they have no other meates, they shold at least blesse Gods giftes, and them felow, with a Pater noster, or the signe of the Croffe: not onely to acknowledge from whom they have their continual fulness, but also to blesse their meate and sanctifie it. For the Grecke word yfed of S. Paul, by Ecclesiastical vlce, yved it consecr. meates, signifying not onely thanksguiung, but blassing or sanctifying the creatures to be receiued, as being al one with ydHy in Eph. and in English yew it grace, not onely that after meate; which is onely thanksgiving to God, but that before meate, which is alwayes a benediction of the creatures, as it is plain in the prescript and visible forms of grace. For which cause a Priest should euuer 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 vwho have ydHy grace or blesse the meate and the companie, in the presence of a Priest. V who also recordeth, in the preeminence of the better tone, yelding one to the other the preeminence of blessing their poore dinner. For to person blesse is a grea thing, and a Priestly prouogative, as the Apostle vvitnefeth, declaring the preeminence of Melchisedec in that he blesse Abraham. Read the note following.

Hebr. 7.5 Sanctifer.
THE FIRST EPISTLE OF S. PAUL

Mat. 23.
No creature li by nature, yet one more sanctified than another.

The blessing of the woman by causing the earth to yield up the blessed. And S. Augustinus li. 18 de circ. Dec. 18, their vests at our means what large, what values he hath by means and drinks and other visible creatures of God, do no other thing; though his power be much less then it was before Christ. But still much better he hath on al things to molest the faithful by abusing the things most necessary in life. To our hurt both bodily and Ghostly. For remedy whereof, this sanctification whereof the Apostle speaks of, is very foureane, pertaining not only to this common and more vulgar sanctification of our means and drinks, but much more (as the propriety of the Greek word used by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christ's honour in the Church of God, and to mans spiritual and corporal benefits.

For as S. Augustinus vritte li. 2 de pec. meriti. c. 25, besides this visual blessing of our daily food, the Casuists (that is, such as were taught towards Baptism) are sanctified by the figure of the Cross, and the bread (faith he) which they receive, thought be not the body of Christ, yet is holy, and more holy then the visual bread of the table. He meant a kind of bread then halowved, specially for such as were not yet admitted to the B. Sacrament; either the same, or the like to our holy bread, vred in the Church of England and France on Sundays. And it was a common use in the primitive Church to bless loaves and send them for scared tokens from one Christian man an other, and that not among the simple and superstitious (as the Adventurers of the last time were) but in love. Such holy bread they send to S. Augustine and Aliicus, and they to him again, calling them blessings. Read S. Hierom in the life of Hilagae (puff. medium). how Princes and learned Bishops and other of all parties came to that holy man for holy bread, panem benedictum. In the primitive Church the people commonly brought bread to the Priests to be halowved. Author imp. l. 14 in Mr. The 3 Codd. of Carthage cap. 14. maketh mention of the blessing of milke, hone, grapes, and corn. See the 4 Canon of the Apostles. And not only other creatures vred at certain times in holy Churches (such as waxe, fire, palmeats, albes, but also the holy oil, Chrisme, and the water of Baptism), that also which is the cheefe of all Priestly blessing of creatures, the bread and wine in the high Sacrament, be sanctified, for without sanctification, yea (as S. Augustine affirmeth, tract. 118 in loam.) without the figure of the Cross, none of these things can rightly be done.

Can any man now marvel that Christ the Church by this vrat of S. Pauls word expounded to his long past and tradition of the first fathers of our religion, doth vve other elements and bless them for the use of God, explaining by the sanctification of Christs name, the adoration of the powers from them according to the authority given by Christ. Super omne damnum. Luz. 9.

The Churches exorcism. And the holy water. No creature li by nature, yet one more sanctified than another. Holy times and places, & every thing deputed to the service of God, holy.
CHA. III.

TO TIMOTH EE.

Angel Raphael doth the giver of the gift to drive away the Diucl, Tab. 6. 8: how David sharpened the force of Psalmodie kept the evil spirit from Samuel, 1 Sam. 16: how a piece of the holy earth sauced a man a sanctified chamber from the defile of Diucl, Aug. de Cinc. dei 11. 12: how Christ him self, both in Sacra-

tures, and out of them, occupied duers sanctified elements, some for the health of the body, some for the holy land, grace and remission of sins, and to work miracles by See in S. Hierom against Vigilantius. Relikes.

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c. how hoely Relikes termst them. In the historie of Iulianus the Apostata, how the signe of the The croffe, Crostes. in the Aces (cap. 19) how the name of I x v x y e a and of Paul putthem to flight. The name of

F. furnish your felues with such examples and grounds of Scriptures and antiquities, and you I x v x y e a. shall confestne the Adereraries. Episcopals and baphlinies against the Churches pracht in such things, and further finde, these sacred actions and creatures, not only by increase of faith, fervor, and devotion, to procure the imparture of our foues, and procure remission of our daily inimituates, but that the chief Ministers of Chriftes Church, by their sevenr: authori-

the Sacrament. tye granted of our Lord, may ioyne the same, their bleeding and remission of our venial Remission of

of holy oil, which to the Catholicis is a Sacrament, but to the Protefthan was but a temporal

and to some of them of Chriftes infitution, but of the Apostles only. In their lowed creat-

ornonce ferene therefore they should not pradt such fpirtual effects should proceed of the res.

the creatures of God be sanctified.

If any man oblect that this use of creatures is like coonoration in Nectomanie, he must know The difference

the difference is, that in the Churches sanctifications and exorcisms, the Diucl be commanded, between the forced, and tormented by Chriftites svord and by prayers: but in the other wicked practices, they Chriftites er-

be pleased, honoured, and conenanted in their everyday: and therefore the first is godly and according to the Scriptures, but Nectomancie abominable and against the Scriptures.

14. The grace.] S. Auguftyne declaresth this grace to be the gift of the holy Ghost given vnto him by receiving this holy Order, whereby he was made fitte to execute the office to his owne Grace in saluation and other mens. And note vvitl, that grace is not only given in or with the Sacra-
tments, by the receuers faith or doction, but by the Sacrament per impositionem, by imposition of Orders.

hands. for so he speaketh 1 Tim. 4: 14: which is here said, cum impositione, vivit impositione.

15. With imposition.] S. Ambrofius upon this place, implicith in the viword imposition of hands, al the holy action and sacred vvorke done and spoken over him when he was made Priest.

Whereby (whith he) he was denominated to the vworke, and received authority, that he shoul offer sacrifice in our Lordes name vnto God. So doth the holy Doctor allude vnto the vworke that are fain also in the Catholic Church to him that is made Priest: accept poefatem eferendi pro vitu mortue in nomine Domini, that is, Take or receive the autoritie to offer for the living and the dead in the name of our Lord.

16. Of Priestes.] The prachtice of the Church giueth vs the enne of this place, vvhich the

Conc. Car. done. whoso of the Council of Carthage doth thus done. When a Priest taketh orders, it is Bishop blewing

sh. 4. 4. him and holding his hand upon his head, and all the Priests present laye also their hands on his head by the Bishop hands &c. Vvhich he hath not now, that holy Orders giuing grace by an external ceremorie and vworke, is a Sacrament? So al the old Church counteth it; and S. Auguftyne (cont. op. Parms. li. 1, e 13:) plainly saith that no man doubteith but it is a Sacrament, and left any man thinke that he vieth not the vworke Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Against vvhich he hath not by this viword imposition of hands in giuing Orders and other Sacra-
tments, that Christ, the Apostles, and the Church may moye the jehovahs rites, cene conenoc
teous ceremonies and Sacramentals actions, feing this same (as * the here Hiekes can not deny) was received of the hands of Ordered Aaron and the Priests of the old law or other heads of the people. See Exod. 39. Num. 17. 23.

17. Sanctith thy self.] Though Christ be our onely Saviour, yet the Scriptures forbear not to

Men also are speake freely and vulgarly and in a true sense, that man also may giue him (as) and others. But the Protefthan notwithstanding folowing such a captious kind of Diuinitie that it is man speake any such thing of our Lady or any Sainct in heauen, or other mean of procuring saluation, they make it a derogation to Chriftites honour. Vvitl such hypocrites have vve nov a daies to do.

CHAP. V.

Hovv to bekeaste him selfe towards yong and old. 3 to bothe the Churches oblation upon the needie

wightes, 9 and to admitte the said Churches vvorkevnes under thre three veres old.

17. Priests.] If any enuy the Priests that are painfull, 3 he and how in his Confef-

florie to hear accusations against Priests, 21 to be praetice in examining before he give or

ders. to be choff, and to remitte somwhat of his drinking vessel.

DDD

A Sainct
Seniour rebuke not: but seeke as a father: yong men, as brethren: old vwomen, as a mothers: yong vwomen, as sistors, in all charitie. 

† Honour vvidovves: vwhich are 3 vvidovves in deede. † But if any vvidovv haue children or nephevves: let her learne first to rule her owvn house, and to render mutual dutie to her parents. for this is acceptable before God. † But she that is a vvidovv in deede and desolate: let her hope in God, and continue in obsercations & vprers night and day. † For she that is in deliciousenes, liuing 6 is dead. † And this command that they be blamlesse. † But if any man haue not care of his owvn, and especially of his 8 domesticals, "he hath denied the faith, and is vvorse then an infidel. † Let a vvidovv be choen of no leffe the three score 9 yeres, vvhich hath been the "vwise of one husband, † hauing 10 testimonie in good vvorke, if she haue brought vp her children, if she haue receuied to harbour, if she haue vvashed the Saints secte, if she haue minisfled to them that suffer tribulation, if she haue folowved every good vvorke. † But the yonger vvidovves avoide. For vvhen they shal be" vvan ton in Chrift, "they vvil marie: † "hauing damnation, be- cause they haue made void" their first faith. † and vvithal 13 idle also they learnto goe about from house to house: not only idle, but also ful of vvordes and curious, speaking things which they ought nor. † "I vvil therefore the yonger 14 to marie, to bring forth children, to be housevvüves: to gue no occassion 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 minisfle to them, and let not the Church be burdened: that there may be sufficient for them that are vvidovves in deede.

† The pristes that rule vvel, let them be essemed 17 thie of double honour: especially they that labour" in the vword and doctrine. † For the Scripture faith: Thou shalt not 18 moozel the mouth to the one that treadeth out the corne and, The vvorker man is vvorthy of his hire. † Against a priest receive not acculation: 19 but vnder vvvo or three vvitnesses. † Them that sinne, re- 20 proue before al: that the reft also may haue feare.

† I testifie before God and Chrift I es vvs, and the elect 21 Angels, that thou keepe these things vvithout prejudice, doing
CHA. V.

12. doing nothing by declining to the one part. † Impose haides on no man lightly, neither do thou communicate with other mens sinnes. Keep thy selfe chaste. † Drinke not yet water: but vs a little wine for thy stomake, and thy often

14. infinities. † Certaine mens sinnes be manifest, going before to judgement: and certaine men they follow. † In like matter also good deced be manifest, & they that are otherwise, can not be hidde.

ANNOTTATIONS

CHAP. V.

Amb. in euand, vsidowes in deede.] S. Ambrose calleth them widowers and deserted in deed, that might

have lost, marie, but to make them felles better and more worthy of God, refuse marriage, which they know

Luc. c. 2, to be but once blessed, initiating holy Anne, who in solitary and prayer feared God night and
day, never knowing but one husband. Such professed widowers then are to be honoured and soccoured. Neither doth he speake onely of the Churches widowers (of whom especially afterwards) but of all that by profession kept their widowhood, exhorting them to selife their time in prayer and fasting, v. 5. Which was an honorable and holy estate much writen of, and commended in the primitive Church, namely by S. Ambrose and by S. Augustine, who wrote books intitled thereof, and make it next to virginity. Amb. de vidu. Aug. de bon. viduatus.

8. He hath denied.] Not that by this or by any other deadly sinne (except incredulity or doubtfulness in beliefe) they lose their faith: but that their faules be not answerable to their faith in Christian religion, which requireth all such duties.

9. Let a widow be chosen.] Now he speaketh more particularly and specially of such widowers as were noughted and found by the obligation of the faithful & the times of the Church, and did vithal some necessarie services about women that were to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sick and impotent and vithal sometimes they had charge of the Church goods or the disposition of them under the Deacons: in respect vithal they also and the like are called Disconsela. Eufrasius li. c. 15 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests, five Deacons, seven Subdeacons, Acoluth 42, Exorcists, Lectors, and Other 32, vithal togeth with the poor 150, all which God nouriseth in his Church. See Ad. Apost. c. 6. C. Chrys. from B. de Sacram. prioris fuisse. S. Ephremus in ars. 77 Calcarelinorum. Now then, what manner of woman should be taken into the fellowship of such as were found of the Church, he further declareth.

10. The states of one husband.] If you would have a plaine parame of Hieratical fraud, corruption, and adulteration of the nature sense of Gods word, and an inuincible demonstration that these new Goflers have their confessions stunted and harest obdurated, willingly penurting the Scriptures against that which they knowis the meaning thereof, to the maintenance of their sectes: marke well their handling of this place about their widowers of the Church. S. Paul preferrith such one only to be admitted as have been the widows of one husband, that is to say, once only married, not admittins any that hath been twice married. By which words the Catholikes prone first, that the like phrase was before of Bishops and Deacons, that they should be the husbands of one wife, must needs signify that they can not be twice married, nor admitted to these: and the like functions, if they were more then once married before. Secondly, we prove by this place against the Adversaries, that the state of widower is more worthy, honorable, decent, and pure in respect of the servise of the Church, and more to be relieved of the reuenues thereof, then the state of married folks, and that not only (as the Adversaries perhaps may answer) for their greater necessitie, or more leisure, freedom, or expectation to ferous, in that they be not conbined vith husband and house hold, but in respect of their visiall conpneece, chaiti, and pontic. For as such as were widowers with intention and freedom to marry afterward, might have been admitted by the Apostle, as well as those that were never to marry again.

Thirdly, we prove that second marriage not only after admission to the aymes or servise of the Church, but before also, is disagreeable and a signe of incontinentie or more lust and fleshliness then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle...
Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches refusing generally bigamia or twive married persons, must needs much more mean that no man twive married should be received to holy Orders: and further, that as none were admitted to be members of the Church, that ever intended to marry again, so none should ever be received to ministrer the Sacraments (which is a thing infinitely more, and requisite more pu- situe, and continence, then the office of the said vidoovses, & that intended to marry again. To receive the body of Christ (as St Hierom in Apolog. pro lib. cont. Jovin. ep. 50. c. 6.) is a greater and holier thing then prayer, and therefore Priests that must both continually pray and also be occupied about the receiving or ministring the holy Sacrament daily, must liue continently.

Fourthly, we prove that it is not unlawfull to annex, by precept or the parties promis, single life or chastitie to a whole state or order of the faithful, because the Apostle & the whole Church in his time longed to this state of the Churches vidoovses, perpetual continence. Fifthy, we prove hereby that to refuse and not to accept the twive married in such as not liue single, into the state of vidoovses or holy Orders, is not to condemn or forbid second marriage, or once & often marrying, with the Maniches according to the doctrine of Diues, as the Protestants (and before them the old condemned Jovianitas) do blaspheame the Church, for then did St. Paul allow and teach doctrine of Diues, who refuseth a twive married woman, and bindeth others by their entering into this state, neuer to marry again: as no doubt he did the Cleargy men much more in the 7 chapters before. Thus those were vidoovses or clerics, & for this meaning we have at the Doctors without exception. Vvhat shift then haue the Hesrites here? for marriage and remarke they must, let the Scriptures & the Doctors in the world lay to it. In truth they do not expound the word of God, but see from the evidence of it, some one way & some other.

And of all other, their extremitit and shamefull tequilibrium is, that the Apostle here forbiddeth not the admision of such vidoovses as have beene twive married, but only them that haue had two husbands at once, which was a very improbable and extraordinary action be-fore concerning Bishops and Deacons, & of (as St. Hierom faith ep. 76. De modo malum cunctum: but here that an exception should be made onely against vidoovses that had had two husbands together (which was a thing neuer lawful nor neuer heard of) that is, a most intolerable impudence, and a coetration that never came to any wise mans cogitation before: and yet these their simetics must be Gods word, and bigamia or bigamia must against their own natures and vfe of al writers, be at one with Polygamy and Polygamy. They give an example of such vidoovses, in vwomen divorced usuall from their husbands in the old law. As though S. Paul here tooke order for the lover vidoovses one, or that had been such a comon case among the lovers also, that the Apostle needed to take so careful order for it; finally, they let not nor say that if the Apostle should be wellflood to refuse a vidoovse twive married at sundrie times, it were unreasonable & inutious to second marriages, which have no more indecencie or signe of continence (say they) then the first. Thus bold they are with the Apostle and al antiquite.

11. Waston in Christ. ] V vidoovses vexing vvarme, idle, and vveled by the Church, liuet after husbands, as also Apostate Priests and Superintendents mari, specially after they have gotten good Ecclesiastical livings. Which is to vaux vason in Christ, or against Christ, &c. * The Greek vwoord signifieth to cast of the raines or bride, that is, the bond or promiss of continence which they had put upon them.

12. They vvil. ] In the chastity of vidoovses or Virginitie (Faith S. Augustine) the excellency of a greater gift is sought for. Which being once deified, choisen, and offered to God by vvoeu, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, onely to haue the vidoovs or twive married, &c. *

13. Having damnation. ] If signifieth not blame, checke, or reprehension of men, as some to make the fault seeme leffe, vwould have it: but * judgement or eternal damnation, which is a heavy sentence. God grant not married Priests and Religious may consider their lamentable case. Vvhat a greateu sense it is, see S. Ambrose de virginum lapsum cap. 5 & 8.

The very vil. to breake the vow of chastitie, is damnable.

Breaking of their first faith, is (by the consent of all antiquite, &c.) whil they breake their vow of chastitie.
CHA. V.

TO TIMOTHEE.

sentence they shall be damned, because they were so bold to make void the faith or promis of Chastitie Which they vowed to our Lord. So faith he and 215 fathers more in that Conclave.

And this promis of chastitie is called, faith, because the fidellitie betwixt married persons is ordinarily called of holy writers, faith: and the vowe of chastitie made to God, joy

neth him & the persons so vowing, as it were in marriage, so farre, that if the said persons break promis, they are counted and called in the first alledged Council, Gods adulterers. In the 3 to the Romanes also and oftenen else where, faith is taken for promis or fidellitie. And that it is so taken here, the word est irrium facere (to frustrate and make void) do proue for that term is commonly vied in matter of vowe, promis, or compacts. Gen. 17. xam. 30. V why this first promis is called here prima fide (the first faith) in respect of the later promis which faith.

vowbrekares make to them with whom they pretend to marry. So faith S. Augunlina de bona vidit., c. 3 and 9, and Innocentius ep. 2, cap. 15, to. 1. Can. And this is the onely naice, eulogious, and agreeable feast to the circumstance of the letter. And the same evauion of the Heretics to save the Apostate-Monkes, Friers, Nunneres, and Priests from damnation for their pretended marriages, is fruolous: to vowe, that full faith here signifieth the faith of Baptisme or Christen beleev, & not the promis or vowe of Chastitie. But we saike them if this faith of Baptisme be broken by marriage or not. For the text is plaine that intending by to marry, they break their faith, and by breaking their faith they be damned, if they die without repentance. In triuwhich vowe for euer they write them felues to defend their facricle or pretended marriages, they lose their labour and strugge against their owne conscience and plaine Scripture.

14. Why the singer. He speaketh of such yong ones as were yet free. For such as S. Paul mea

had already made vow, neither could they without damnation marie, were they yong or old, nor he without promise command or counsel them to it. Neither (as S. Hierom prooueth to Gerontia, and S. Chrysollom upon this place,) doth he precisely command or counsel the yong ones that were free, to marry, or aboluutely forbids them to vow.

Saue Chastity: God forbids, say they. But his speach conteneth only a wise admonition to the friar, fort, that it were farre better for them not to have vowane at all, but to have married againe, then to haue fallen to adountrie and Apostitie after profession. Which in

no more but to preuere second marriage before fornication: and a good warning, that they which are to professe, looke well what they do. S. Paulus experience of the fall of saome yong ones to marriage, caueth him to give this admonition here: as also that before, that none should bee receuied to the Churches alee under threefore yeares of age. Not

forbidding the Church for euer, to accept any vovses of viudowes or virtus till that age, as the Heretics falsely asserne: but shewing what was meane for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no praposition rule, no exact order of obedience to Superiors: but the professed (as S. Paul here saith) countere and wandered vp and downe idely, as now our professe married virgins or Nunneres do not, neither can do. Of whom therefore, where discipline is obeyed, there is no cause of such danger. Besides that viudowes having had the vise of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in piety and have no experience of such pleasures. See S. Ambrose li. de viudio, prouing by the example of holy Anna, who liued a viudow even from her youth til 90 yeares of age, in falling and praying night and day, that the Apoiste doth not here without exception forbid all yong viudowes to vow, yet he expresseth that profession in the young women much more commendable, glorious, and meriteous. See his booke de viudia in ivs.

15. After Satan. We may here learne, that for those to marry which are professed, is to turne backe after Satan. I or he speaketh of such as were married contrarie to their vow.

And hereupon we calle the Religious that marry (as Luger, Bucer, Peter martyr and the rest) Apostitates. More we learn, that such yong ones have no excuse of their age, or that be vehemently tempted and burned in their concupiscences, or that they have not the gift of Chastitie. For notwithstanding at these excuses, these yong professed viudowes if they marry, goe backward after Satan, and be Apostitas, & damned, except they repent.

For as for the Apostites vwores to the Corinthians, it is better to marry then to burne. We have before declared out of the fathers, and here we add, that it pertaineth onely to persons that be free and have not vowed to the contrarie, as S. Ambrose li. ad virc. cap. c. 5. S. Augunlina de bona vidit., c. 8. and S. Hierom li. cont. inos., c. 7. expondit it.

The Heretics of our time think there is no remedie for fornication or burning, but the heretics marrie, and so did S. Augunlina when he was yet a Manitche. Puttabu me mierum et oes, only remedie I thought (faith he, li. Confess., c. 11.) was to shew vi one unhappy and miserable man if I should lau the compeany of a woman, and the medicine of my mercies to heale the same infirmitie I thought not upon, because I had not tried it: and I imagined, that committence vi was in a man's owne power and libertie, wherebi in my self I did not feele being in no way not to understand that no man can be committ to such a
Chapter VI

HOSOEVER are servants under yoke, let them count their masters vvrorthy of al honour: lest the name of our Lord and his doctrine be blasphemed. ¶ But they that have faithful masters, let them not contemne them because they are brethren, but serve the rather, because they are faithful and beloved, which are partakers of the benefite. These things teache and exhort.

*If any man* teach otherwise, and consent not to the found vvrordes of our Lord Iesus Christ, and to that doctrine...


The Epistle for St. Alexius

As in the chap. lack of faith and good confidence, so here countessines or desire of these temporal things, & in the end of this chap. pre-supposition, and hoasting of knowledge, are causes of falling from the faith: hereof often being the punishment of former sinners.

James, 1:21. Matt. 6, 25. Job 1:12, 37

For they that wil be made riche, fall into tentation & the snare of the devil, & many defies unprofitable and hurtful, which drowvne men into destruction and perdition. For the roote of all euils is counteoufences: which certaine desiring haue erred from the faith, and haue intangled them selues in many forovvses.

But thou, o man of God, flee these things: and pursue justice, piety, faith, charitie, patience, mildenes. Fight the good fight of faith apprehend eternal life. Wherein thou art called and hast confessed a good confession before many witnesses. I command thee before God who quickeneth all things, and Christ Iesus whom gave testimonie vnder Pontius Pilate a good confession: that thou keep the commandement without spotto, blamelesse vnto the comming of our Lord Iesus Christ. Which in duetimess the blessed & onely Mighty vvill hev{the} King of kings and Lord of lorde, whom only hath immortalitie, and inhabitet light not accesible, whom no man hath seene, yea neither can see, to whom be honour and empire everlastling.

The Epistle for St. Timothee, I Tim. 2, 4.

Command the riche of this world not to be high minded, nor to trust in the uncertaintie of riches, but in the living God (whoo giueth vs all things abundantly to enjoy)

To dote well, to become riche in good workes, to give easily, to communicate, to heape vnto them selues a good foundation for the time to come, that they may apprehend the true life.

O Timothee, keepe the depositum, avoiding the profane novelties of voices, & oppositions of falsely called knovvledge. Which certaine promising, haue erred about the faith. Grace bee with thee: Amen.

Almes deeds and good workes faile for a foundation, and ground to attain everlastling life. So the doctors of this place.
A N N O T A T I O N S
C H A P . VI.

1. Languishing.] Even these be the good disputers of our new Scholaster, and the world hath to long proved their inconveniences here named, to be the fruits of such empty altercation in religion, as these sapphic spondees have brought forth.

20. Deisporism.] The whole doctrine of our Christianitie being taught by the Apollines, and declined to their succedane, and coming downe from one Bishop to another, is called the Deisporism, as it were a thing laid into their hands, and committed unto them to keep, which because it is taken from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is at one with Tradition, and is the truth given unto the holy Bishops to keep, and not to lay men. See the notable discourse of Vincentius Lirinensis upon this text, loc. profan. bart. Nomenclat. And it is for this great, old, and knovwen treatise committed to the Bishops cfr. Rodie, that S. Irenæus calleth the Catholike Church Deisporismiam duas, the Church of truth; li. 36. 4. And as Celsius Alexander us saith, li. 5. Strom. this place maketh so much againit all heretics whom do alter this Deisporism, that for it only such men in his days denied this Epistle. The heretics of our days challenge all the truth, and say it is the old truth, but they leape 14 or 15 hundred yeares for it out of mens heads to the Apollines. But we call for the Deisporism, and as it is in the whole hands that truth which they pretend, was laid up, and how it came downe to them, for it cannot be Apollisticall, but it is of some Timothees hand, to continue from one Bishop to another until time and to the end.

23. Profane notologies.] Non dixit antiquitates (as in Vincentius Lirinensis) non dixit veteres, sed prophanas notitates, nam si vitanda est novitas, teneanda est antiquitas; si prophanas est novitas, sedata est vanitas. That is, he said not, Antiquities: he said not, Ancientes: but Prophan Notologies. For if not to be avoided, antiquity is to be kept; if not to be profane, antiquity is holy and sacred. See his whole book against the profane notologies of heretics.

Vve may not measure the newnesse or oldnesse of wordes and terms of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be rejected, which are not expressly found in holy writ: but we must esteem them by the agreeableness or disagreableness they have to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apolline use of speache come vnto vs by tradition of all ages and Churches, and to the prescrition of holy Councils, and Schooles of the Christian world: which have gonne out (according to the time and questions raised by heretics and contentious persons) very fit, artificiell, and significative wordes, to diffore and defend the truth by, against falshood. These wordes, Catholike, Triinite, Pasch, Sacrament, Incarnation, Manna, and many more, are not (in that sense wherein the Church vseth them) in the Scriptures at all, and divers of them were spoken by the Apollines before any part of the new Testament was written, some of them taken vp straight after the Apollines in the writings and preachings of holy Doctors, and in the speach of all faithful people, and therefor cannot be counted Notologies of wordes. Others besides these, as Confessio, Dispara, Transubstantiation, and the like, which are neither in express terms found in Scriptures, nor yet in sense (if we should follow the judgement of the speciall sectes against which the said wordes were first inuected, the Arians crying out against Nicene Council, for the first; the Nestorians against the Epiphene Council, for the second: the Lutherans & Calviniasts against the Lateran and the Lateran Councils, for the third) these wordes also not withstanding, by the judgements of holy Church and Councils approved to be consonant to Gods word, and made authentical among the faithful, are found and true wordes, and not of those kind which the Apostle calleth Notologies.

Heretical notologies of wordes.

The wordes that are here forbidden, are the new profanate terms and speaches inuected or specially vied by heretics, such as S. Irenæus recordeth the Valentinians had a number most monstrous: as the Manichæans also diuers, as may be see ne in S. Augustine: The Arians had their * Simia falsa orthodoxia, and Christ to be ** non existens: the other heretics after those diuers had their * Christi epistolas, and such like, agreeable to their sectes. But the Protostas pass in this kinde, as they exceed most heretics in the number of new opinions: as their * Sermones arboris, their fals faith, their false, their apprehension of Christes insides, their imputatione righteiowne: their horrible termes of terror, anguishes, difficulties, distrust, feares and feeling of hell paines in the soule of our Saviour, to express their blasphemous fiction of his temporall damnation, which they call his desending to hell: their markes, ensignes, and badges Sacramentall, their Compassion, Impassion, Circumcision, to avoid the true connotion in the Eucharist: their presence to figure in faith, signes, spirit, pledges, effect,
TO TIMOTHEE.

CH. VI.

effect, to avoid the real presence of Christ's body. These and such like innumerable which they occupy in every part of their false doctrine, are in the sense that they vse them, all false, capitious and deceitfull vvrdes, and are notat atatum here forbidden.

And though some of the said terms have been by some occasion obiter without their meaning spoke by Catholikes before these Heretikes arose, yet now knowning the to be the proper speeches of Heretikes, Chrifi:i men are bold to avoid them, wherein the Church of God hath ever been as diligent to refit Nouelities of vvrdes, as her Adversaries are busy to invent them, for which cause the vse not have vs communicat with them, nor follow their fashion and phrase newly inuencet, though in the nature of the vvrdes sometime there be no harme. In S. Augustines dices when Chri:fi:i men had any good befall them, or entered into any mans house, or met any friend by the way, they vfi: alwiares to say, Deo gratias. The transliterations and Circumceiliones of that time being newfangled, forsooke the old phrase and would alwaiies say, Lausa Deo: from vvhich the Catholike men did so abhorre (as the said Doctor writeth) that they had as leefe mette a theele as one that said to them, Lausa Deo, in leede of Deo gratias. As nows vve Catholikes suit not say, The Lord, but, Our Lord: as vve say, Our Lady, for his mother, not, The Lady. Let vs keep our forefathers vvrdes, and vve shal easly keep our old and true faith that vve had of the first Chriftians. Let them say, Amendment, advisance, the Lord, Supper, the Communion table, Elders, Mynisters, Superintendent, Congregacion, jo be it, praise ye the Lord, Morning prayer, Evening prayer, and the rest, as they vwill: Let vs avoid those Nouelities of vvrdes according to the Apollines precept, and keep the old terms, Salut, Massing, Priest, Church, Bishop, Staffe, Mattins, Evening, the E. Sacrament, Altar, Oblation, Hoist, Sacrifat, Almes, Amen, Lent, Palm Sunday, Christmas, & the very vvrdes which bring us to the faith of our first Apollines, and confemde these new apellates new vvrdes and phrases.

6o. Falsely called knowledge.) It is the propriety of all Heretikes to arrogate to them seules great knowledge, and to confound the simplicities of their fathers the holy Doctrors and the Church, but the Apollines call their pretended skill, a knowledge falsely so called, being in truth high and depe blindness. Such (faith S. Irenaeus li. 5. e. 17.) as for sake of the preaching of the Church argue the holy Priest of our Suf:lainas, not considering how far more worth a religious doctrine is, than a blasphemous and impudent sophister, such as all Heretikes be. And against Vincentius Liromenlis speaking in the person of Heretikes faith, Come ye self: insensible men, that are commonly called Catholikes, and learn the true faith which hath been hid many ages herefore, but is revealed and shewnd of late, &c. See his whole booke concerning these matters.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO TIMOTHEE.

He breefe scope of this second to Timothet, is, to open vnto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his minde vvhich much circumstance, because he knew it would greive him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble, &c. of the vveard: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, so ready alwaiies to suffer for it, to fulfill his ministere to the end, as he now hath done his.

Therefore it is certain, that it was written at Rome, in his last apprehension and confinement there: as signifieth by these vvordes (Cap. 1: Oecphorus was not ashamed of my chaine, but when he was come to Rome, carefully fought mee, &c. And of his martyrdom, how. For I am now ready to be offered, and the time of my resolution (or death) is at hand, Cap. 4.

Eeece THE
AVL an Apostle of Iesus Christ by the wile of God, according to the promise of the life which is in Christ Iesus: to Timothee my dearest sonne, grace, mercie, peace from God the father, and Christ Iesus our Lord.

† I giue thanks to God, whom I serue from my progenitors in a pure conscience, that without intermission I have a memorie of the in my prayers, night and day † desiring to see thee, 4 mindeful of thy teares, that I may be filled vviethoy, † calling to minde that faith vvhich is in thee not feigned, vvhich also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. † For the vvhich cause I admonish thee that thou restitute 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 poeuer, and loue, and sobrietie. † Be not therfore ashamed of the testimonie of our Lord, nor of me his prisoner: but travaile with the Gospel according to the poeuer of God, vvhich hath deliuered and called vs by his holy calling, not 9 according to our vvorke, but according to his purpose and grace, vvhich was giuen to vs in Christ Iesus before the securall times. † But it is manifested now by the illumination of
of our Saviour Jesus Christ, who hath destroyed death, & illuminated life and incorruption by the Gospel: * I am appointed a preacher and Apostle and Master of the Gentiles. † For the which cause also I suffer these things: but I am not confounded. For I know whom I have believed, & I am sure that he is able to keep me * deposition vnto that day.

† Haue thou a forme of sound words, which thou hast heard of me in faith & in the love in Christ Jesus. † Kepe the good deposition by the holy Ghost, which dwelleth in vs. † Thou knowest this, that all which are in Asia, be aucted from me: of vs whom is Phiguelus and Hermogenes.

† Our Lord give mercie to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaine. † but when he was come to Rome: he sought me carefully, and found me. † Our Lord grant him to finde mercie of our Lord in that day. And how many things he ministered to me of Ephesus, thou knowest better.

**ANNOTATIONS**

9. In thy grandmother.] Though God (chev mercie to many that be of incredulous, heretical or idolatrous parents, yet it is a goodly benediction of God to have good education and to have good faithfull prophets and Catholicke parents. And it is a great sinne to forfake the faith of our fathers that be Catholikes, or contrary to our education in the Church to follow strange doctrines, abandoning not only our next natural parents faith, the ancient faith and beleefe of all our progenitors forming hundred yeers together. And if to follow the faith of mother and grandmother onely, the Christian religion being then but newly planted, was so commendable even in Bishop, how much more is it now laudable to cleave fast to the faith of so many of our progenitors and ages that continued in the same Catholic religion which they fast receiued?

Our Protestant's in their great vitiale do laugh at good simple men when they take of their fathers faith. But S. Hierom, I am a Christian, faith be, and borne of Christian parents, and bare the signe of the cross in my forehead. And againe ep. 65. c. 3. Until this day the Christan would haue beene without this doctrine, that faith could hold fast being an old man, vnder which I was borne a child. And the holy Scriptures vs often to schoole to our fathers. If he obeye fathers, they vs held true, by testimonies, and they will tell so. And againe, our fathers have bee vnto vs. And commonly the true God is calleth the God of the faithful and of their forefathers. Dan. 2. 3. And falsie Gods and newe doctrines or opinions be named, Nescio et sesi, such as their fathers vsr hipped not. 29. 33. Finally, S. Paul both here and * often els alleges for his defense and commendation, that he vs was of faithful progenitors. And it is a case that Hieretikes can not lightly bragge of, no one else commonly dwelling long without intimidation, that they can have many progenitors of the said fad, which is a demonstration that their faith is not true, and that it is impossible our Catholic faith to be false, supposing the Christian religion to be true.

12. * deposition.] A great comfort to all Christians, that every of their good desdes and sufferings for Christ, and all the worldlie losses, fasting for defence or consolation of their faith, be extant with God, and kept as deposition, to be repaid or received againe in heaven, which if the worldlings beleued or considered, they would not so much marvel to see Catholike men so willingly to lose land, libertie, credit, life, and for Christes sake and the Churches faith.

13. * a forme.] The Apostles did set downe a plattforme of faith, doctrine, & phrase of Catholike speech and preaching, & but not so much by writing (as here we see) as by word of mouth: to which he referreth Timothy out and above his Epistles vnto him. And how precisely Christ.
THE SECOND EPISODE OF S. PAUL

Ch. II.

We must speake than Doctors ought to keepe the forme of vvordes aunciently appropriated to the mysteries and in Catholike masters of our religion, S. Augustine expresst in these vvordes li. de emitt. c. 13. Philosophers times, after speake with freedom of vvordes &c. but we must speake according to a certaine rule, lest invention liberte a certaine rule of vvordes breake an impious opinion of the things also that are signified by the same. Trinitie, petition, essence, of faith. Consobstantial, Transmutation, Mass, Sacrament, and such like, be vndelete (as the and forme of Apostle speake) found vvordes, guene to express certaine high truths in religion, partly by the Apostles, and partly founders of our religion under Christ, and partly very aptly innovation by holy Counsellors and fathers, to express an answer as could be the high indefinable or unspakable catacystice of some points, and to stoppe the Heretiques audacitye and invention of new vvordes and prophanely speaks in such things, which the Apostle vvanneeth Timothy to avoid 1 ep. 6. 6. 10. and 2 ep. 2. 16. See the Annotations there.

Relievers of 18. Our Lord. To haue this praier of an Apostle, or any Priest or poore Cath. man so reliued, giue the greatest hope at the day of our death or general judgeméet, that can be: and it is worth the landes, honours, and riches of the world.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14. Not to confound, but to blame covetous: neither to be moved to seek some substance, considering that the elect continue Catholike, and that in the Church be of all force. 14. Yet withal foreseeth to reclaim the distrustful.

H O V therefore my sonne, be strong in the grace vwhiche is in Christ Iesvs: 1 & the things vwhiche thou hast heard 2 of me by many witnesses, these commend to faithful men, vwhiche shall best to teach others also. 3 Labour thou as 3 a good fouldiar of Christ Iesvs. 4 No 4 man being a fouldiar to God, involueth him self vp with lecher businesse: that he may please him to whom he hath approvéd him self. 5 For he also that strueth 5 for the maisterie, is not covyned volsely he struie lawfully.

The husbandman that laboureth, munt first take of the 6 fruities. 6 Vnderstand what I say: for our Lord will giue thee in all things understanding. 7 Be mindful that our 8 Lord Iesvs Christ is risen againe from the dead, of the seede of David, according to my Gospel. 9 Wherewith I labour euent unto bandes, as a malefactour: but the vword of God is not tied. 10 Therefore I sustaine all things for the elect, that they also may obtaine the salvation, vwhiche is in Christ Iesvs, vvith heavenly glorie. 11 A faithful saying. For if vve 11 be dead vvith him, vve shall liue also together. 12 If vve shall liue, vve shall also reign together. 13 If vve shall deny, he shall also deny vve. 14 If vve beleue not: he continueth 13 faithful, he can not deny himself. 15 These things admonish thee testifying before our Lord.

Mark here that the elect (though sure of salvation yet are faced by means of their preachers & teachers, as also by their owne endeavours.

MAT. 10.

Ro. 3. 5.
Contend not in words, for it is profitable for nothing,
but for the subversion of them that hear. * Carefully pro-
deide to present thy self approved to God, a workman not to
be confounded, "rightly handling the vord of truth.

But profane and vain speakes avoid; for they doe much
grow to impietie: " and their speache spreadeth as a canker:
of whom is Hymenæus and Philætus: vwho have erred
from the truth, laying that the resurrection is done already,
and have subuered the faith of some.

But the sure foundation of God standeth, having this
scale, Our Lord knowveth, vho be his, and let every one de-
part from inquietie that nameveth the name of our Lord. * But
in a great house there are not only vessels of gold and of
silver, but also of vood and of earth: and certaine in deede
vnto honour, but certaine vnto consumelie. * If any man
therefore shal" cleanse himself from these, he shal be a vessel
vnto honour, sanctified & profitable to our Lord, prepared
to every good vvorke.

But youthful desires flee; and pursue justice, faith, char-
ritic; & peace vvhith them that innocuate our Lord from a pure
hart. * And * foolish and unlearned questions avoid, know-
ing that they ingender braules. * But the seruant of our
Lord must not vrrangle: but be milde toward al men,
apt to teache, patient, * vwith modestie admonishing them
that reft the truth: lest sometime " God giue them repen-
tance to know the truth: * and they recover them selues
from the snares of the deceit, of vvhom they are held cap-
tive at his vvil.

4 * No man being a soldier.] First of all, the Apostle (1 Cor. 7.) maketh marriage & the needful
cares, solicitude, and distractions thereupon ever depending, special impediments of all such as
should employ the virtues wholly to God's service, as Bishops & Priests are bound to do. He that
is vwith a wife (faith he) is careful for the world, how to please his wife, and is divided or distracted.
1 Cor. 7.

Secondly, the prudence of physicke, merchandize, or any other proune facultie and trade of
life to gather riches, and much more to be given to hunting, hauing, gameing, thieves, enter-
ludes, or the like paltries, is here forbidden.

Thirdly, the services of Princes and manifold base offices done to them for to obtaine digni-
ties and promotions, are disirable to Priestly functions, not to, be their chaplens for this pur-
pose to preach vnto them, to hear their confessions, to minifier the Sacraments vnto them, to lay
Divine seruices before them, and for other spiritual duties, for, all such seruices done to principal
petitions both of the Clergie and Laity, be godly and conformable to Priestly vocation. As also sendin
of Princes and Commonweathers in civil causes and matters of state, in making peace and quietenes
Ecc.

19 * Conversion from Name and h- refic is the
 gift of God and
 of his special
grace: yet here
 we see, good ex
 horations and
 praiers and such
 other helps of
 man be profita-
 ble therevnto.
 Which could not be, if we
 had not free
 vwill.
THE SECOND EPISTLE OF S. PAUL

CHAPTER III.

590 among the people, by deciding or compounding their controversies, and such like affairs tending to the honour of God and good of men, and to the upholding of true religion, when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be abundantly recomposed by the necessary duties done for the general good of kingdom or country: all such things (lay) be lawful and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustine's books de opere Monachorum & Posid. in vit. c. 19.

15. Rightly. The Scriptures or challenge of the word of God is common to Catholikes and Heretikes, but all is in the handling of them: these latter handle them guilefully, adultering the word of God, as elsewhere the Apostle speaketh: the other sincerely after the manner of the Apostles and doctors of God's Church. Which the Greeke expresseth by a significant word of cutting a thing straight by a line, ἀποδιάλειψις.

17. Their preaching. The speeches, preachings, and writings of Heretikes be pestilential, obstinate, and creeping like a canker. Therefore Christian men must not hear their sermons nor read their books. For such men have a popular way of talking whereby the unlearned, and specially women lade with sinnes, are easily beguiled. Nothing is so easy (saith S. Hierom) as which is valuable and rolling song to deceive the rude people, which admires what sooner they understand not. Ep. 2, ad Bapt. c. 10.

20. In a great house. The meaneth not that Hymenaeus and Philetus (of whom he spake immediately before) or other heretikes, be properly within the Church, as catholike men who are out of the Church or within it.

Heretical books and lemmes are to be avoided.

Who are out of the Church are they who do not keep the public ordinances of the Church. If an heretike be in a great house, he is not so much in the Church as one that is out of the Church. For if a heretike be in a great house, he is not so much in the Church as one that is out of the Church.

21. Chaunce him self. Man then hath free will to make him self a vessel of salvation or damnation: though salvation be attributed to God's mercie principally, the other is his own judgment: neither of both being repugnant to our free will: but working with and by the same, all such effects in vs as to his providence and our defects be agreable.

CHAP. III.

We prophesie of Heretikes to come, &c. and must consider then also for such, bidding him to avoid them, &c. and (what former persecutions befell for it) the continuance of the Catholike doctrine, both because of his Master (S. Paul himself) and also because of his own knowledge in the scriptures.

ND this know thou, that in the last day shall approach perilous times. I and 2 men shall be lusters of them selves, covetous, haughty, proud, blasphemyes, not obedient to their parents, vnkinde, wicked, without affection, without peace, accusers, incontinence, vnmercifull, without benignitie, traitors, flubburne, puffed vp, and lustes of voluptuousnes more than of God: having in appearance in deede of piety, but denying the vntie thereof. And these avoid. For of these be they that crafely enter 6 into houses: and leade captaine seely 2 women lade with sinnes,
Ch. III.

TO TIMOTHY.

Ex. 7.

1. Sinnes, which are fedde with divers desires: alwayes this, learning, and never attaining to the knowledge of the truth.

But as Iannes & Mambres refisted Moyse, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. But they shall prosper no further: for their folly shall be manifest to all, as theirs also was.

But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, hope, patience, persecutions, passions: what manner of things were done to me at Antioche, at Iconium, at Lystra: what manner of persecutions I sustained. And out of all our Lord delivered me. And all that evil lie godly in Christ I am vs, I shall suffer persecution. But evil men and seducers shall prosper to the worse: erring, and dicing into error. But thou continue in those things, which thou hast learned, and are committed to thee: knowing of whom thou hast learned: and because from thine infanct thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ Iesus.


All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice: that the man of God may be perfect, instructed to every good work.

ANNOTATIONS

CHAP. III.

2. Men & al are.] At these Wortes S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. I no faithful man, faith he, that keepeth in mind our Lords and the Apostles admonition; maruell if he see in the latter ones proud and stubborne fellowes and the enemyes of Gods Priests, goe out of the Church or impugne the sacre: when both our Lord and the Apostle foretold vs that such I should be. Cyp. ep. 33.

6. Women loden.] Women loden with sinnes, are for such their despairings, and through the frauite of their sexe, more subiect to the heretikes deceites, then men: the enimie attempting (as he did in the fall of our first parents) by them to overthrow men. See S. Hierom vpon the 3 chapter of Jeremie. Where he addeth that euerie heretike is first broched proper gulae et venenum, for gluttonie and belly-cheere.

9. Fully manifest.] Al heretikes in the beginning seeme to have some shew of truth, The folly of God for just punishment of mens sinnes permitting them for some while in some persons and places to preuail: 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 maintayned by force. One, all wise men in maner feigning their falsfode, though for troubling the state of such common weales where unlawfully they have beene received, they can not be so fodenly extirpere.

11. Al that evil lie.] Al holy men suffer one kinde of persecution or other, being greeued Persecution, and molested by the wicked, one way or another: but not al that suffer persecution is holy, as all maleactors: The Church and Catholike Princes persecute heretikes, and be persected of them agane, as S. Auguine often declareth. See ep. 48.

13. Persever.] Though heretikes and the authors of them be after a while discovered & by little and little forsaken generally of the honest, discrete, and men careful of their owne salvation
salutation, yet their authors and other great sinners proceed from one errour and heresie to another, and finally to plaine Atheisme and al Diuinesse disorder.

16. Al Scripture. Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithful, and specially of a Bishop, not onely to avoid and condemne all heresies, but to the guiding of a man in al justice, good life and worke. Vvhe thine commendation is not here given to the bookes of the new Testament onely (vvehereof he here speake 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 understood according to the same Spirit wherewith it was vvritten.

The Heretikes vppon this commendation of holy Scriptures, pretend (very simply in good fetch) that therefore nothing is necessarie to justice and saluation but Scriptures. As though every thing that is profitable or necessarie to any effect, excepted al other helpe, and were onely enough to attain the same. By wherevich reason a man might vse vvele proue that the old Testament were enough, and so exclude the new: or any one piece of al the old, and whereby exclude the rest. For he affirmeth every Scripture to have the foresaid vvaluities, and they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him ouer and about that he had learned out of the Scriptures of the old Testament, which he had read from his iuniacion, but could not thereby learne al the mysteries of Christian religion therein. Neither dothe the Apostle affirm here that he had his knowledge of Scriptures, by reading onely, without helpe of masters and teachers, as the Adueraries here vppon (to commit the holy Scriptures to euery mans presumption) doe gather: but affirmeth onely that Timothee knew the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaiel and the like, and as al christians students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Divinitie.

C H A P. IIII.

He requireth him to be earnest vwhyle he may, because the time vvill some when they vvill not abide Catholiques preaching. And to full his course, as him self now hath done. And to come vnto him with speede, because the rest of his traine are dispersed, and he draweth now to beaum.

The Epistle for holy Doctors, and for S. Dominike Augusf. 4.

Textifie before God and J esus Christ: vwho shal judge the liuing and the dead, and by his aduent, and his kingdom:
† Preach the vword, vrging in seazon, out of seazon, reprooue, beseeche, rebuke in al patience and doctrine. † For there shall be a time vwhen they vvill not beare found doctrine: but according to their owne desires they vvill heape to them selfes maisters, hauing itching cares, † and from the truth certes they vvill auert their hearing, and to fables they vvill be conuerted. † But be thou vigilant, laboure in al things, doe the worke of an Euangelist, fullfil thy ministrie. Befober. † For I am euene now to be sacrificed: & the time of my resolucioun is at hand. † I haue fought a good fight, I haue consummate my course, I haue kept the faith.
† Concerning the rest, there is laid vp for me an crowne of 8 iustice, vwhich our Lord vvill render to me in that daie, a just judge:
iudge: and not only to me, but to them also that loute his coming. ¶

† Make hast to come to me quickly. † For Demas hath left me, lousing this vworld, and is gone to Theflalonica:

‡ Crescens into Galatia, Titus into Dalmatia. † Luke only is vwith me. Take Marke, and bring him vwith thee: for he is profitabe to me for the minifterie. † But Tychicus I have sent to Ephesus. † The clove that I left at Troas vwith Carpus, coming bring vwith thee, and the bookes, especially the parchement. † Alexander the Coppersmith hath lhevved me much euil, our Lord vwill revvard him according to his vworkes: † vwhom doe thou also avoide, for he hath greatly refisted our vworkes. † In my first ansvver no man vvas with me, but al did forsake me: be it not imputed to them. † But our Lord stooede to me, and strenghened me, that by me the preaching may be accomplished, and al Gentiles may heare:

‡ and I was deliuered from the mouth of the lion. † Our Lord hath deliuered me from al euil vworke: and vvil saye me vnto his heavenly kingdom. to vwhom be glorie for euuer & euuer. Amen.

† Salute Prisca and Aquila, and * the house of Onesiphorus. † Eratus remained at Corinth. And Trophimus I left sick at Mileteum. † Make hast to come before wwinter.

‡ Eubulus and Pudens and * Linus and Claudia, and al the brethren, salute thee. † Our Lord Iesus Christ be wwith thy spirit. Grace be wwith you. Amen.

ANNOTATIONS

Eph. 10. 8.

This place commineth for the Catholikes, that al good worke done by Gods grace after the first justification, be truly and properly meritorious, and fully worthy of everlasting life: and that thersupon heauen is the due and just lipend, crowne, or recompence, which God by his iustice owveth to the persons so working by his grace, for he rendereth or repaieth heauen as a liust judge, and not onely as a merciful giuer. and the crowne vvhich he paicheth, is not onely of mercie or favoure or grace, but alio of iustice. It is his mercifull favour and grace, that vhe vworke vvel & merite heauen: it is hisiustice, for those merites to giue vs a crowne corrispondent in heauen. S. Augustine vpon these worke of the Apostle, expresteth both breifely thus,

Vworke me-ritorous.

How heauen is due both of iustice and mercie.
THE ARGUMENT OF THE
EPISTLE OF S. PAUL
TO TITUS.

Hat Titus was a Gentile, and not a Jew, and that he was in S. Paul’s traine, at the least the 14 year after his conversion, if not before, yet understood by the Epistle to the Galatians, &c. 2. And that he continued with him to the very end, appearing in the second to Timothy, &c. 3. Where he maketh mention that he sent him from Rome into Dalmatia, when he himself was shortly after to be put to death.

And therefore although S. Luke never name him in the Acts, as neither him, self, nor his name, is not comprehended him commonly, when he speakseth thus in the first person plural: Forthwith we sought to go into Macedonia. Acts, 16. For S. Paul also sent him to Corinth, being the writing of his 1 & 2 to the Corinthians, (which at times concerning with 16 & 17) by occasion whereof he maketh much and honorable mention of him in the said second Epistle, &c. 7. And againe, he sent him with the same Epistle, both times about great matters: so that no doubt he was even then also a Bishop, and received accordingly of the Corinthians, with care and tending. 2 Corinthians, 8. But the same is plainest in this Epistle to him self. 1 Timothy, 6. Where, the Apostle saith: for this cause I left thee at Crete, where the bishop must. This cause I left thee at Crete, &c. By which words it is manifest also that this Epistle was not written during the time of the Acts (being that no mention is there of S. Paul’s being in the isle of Crete) but after his first visit, and before his second or last troubles there, as is evident by these words: When I shall send thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter. Titus, 3.

Therefore be instructed him (and in him, all bishops) much like as he doth Timothy, what qualities he must require in them that shall make priests and Bishops, in what sort to preach, and to teach at first of men, to commend good works unto them: finally, him self to be their example in all goodnesse.
THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

Of what quality a Priest and Bishop: must be; namely learned, considering the
judicial seducers of that time. 12. That the Cretians must be roughly used, so
have them continue found in faith.

1. A V L the servant of God, and an Apo-
stle of Jesus Christ according to the
faith of the elect of God and knowledge
of the truth: which is according to pic-
tie; the hope of life everlasting,
v which he promised that lieth not, God,
* before the secular times: but hath
manifested in due times his word in preaching, which is com-
mitted to me according to the precept of our Saviour God:
† to Titus my beloved sonne according to the common faith,
grace and peace from God the father, and Christ Jesus our
Saviour.

† For this cause left I thee in Crete, that thou should-
dest reforme the things that are wanting, and shoul-
dest ordaine priests by cities, as I also appointed thee:
† if any be without crime, the husband of one wife, hav-
ing faithful children, not in the accusation of riote, or not
obedient. † For a Bishop must be without crime, as the
steward of God: not proud, not angrie, not given to vvine,
no striker, not covetous of filthy lucre: but given to hos-
pitalitie, gentle, sober, iust, holy, continent: † embracing
that faithful word which is according to doctrine, that he
may be able to exhort in sound doctrine, & to reprove them
that gainsay it.

† For there be many disobedient, vaine-speakers, and se-
ducers, especially they that are of the Circumcision. † wvo
FFS F F i y must
THE EPISTLE OF S. PAUL

CHA. I.

must be controuled. vwho subuerit whole houes, teaching the things they ought not, for filthy lucre. \( \dagger \) One of 12 them laid, theirown proper prophete, the creens subvries liers, naughty boasers, swabfubellies. \( \dagger \) This testimonie is true. For 13 the vwhich cause rebuke them sharply, that they may be found in the faith, \( \dagger \) not attending to lewvish fables, and 14 commandements of men auetting them selues from the truth.

\( \dagger \) * All things are ** cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. \( \dagger \) They confesse that 16 they know God: but in their workes they deny, vwhereas they be abominable and incedulous and to euery good worke reprobate.

### ANNOTATIONS

**CHAP. I.**

- **5. Ordain Priests.** Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrones of places, according to the will of the time and discretion of Countries and nations, they cannot be ordered and consecrated but by a Bishop who was him righteously ordered or consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected, but he did also make choice of the persons, none of whom being here made of any other election popular. Which though it were long vried in the primitive Church, yet for divers causes and specially for continual tumults, partialities, and disorders which S. Augustin much complaineth of in his time, was lastly taken away, and other better means of their designation appointed. See *Conc. Laodic. cap. 12, 13.*

- **S. Aug. de adult. conc. li. 2. e. 10. Ep. 110. and Poth. in vast. Aug. c. 3.**

And the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests of other persons, it is plain by the Apol. 1. xvi. 4. ord. that in the Primitive Church, namely in the Apostles, and in the Epistles to Timothee and Titus and S. Hierom, which esteemeth sometimes to say that in the Primitive Church there was no great difference between a Bishop and a Priest, yet he uer excepteth giving holy Orders, which preeminence he ascribeth to Bishops only. ep. 88. as he doth also Confirming the Baptized by giving them the holy Ghost through imposition of hand and holy Chrisme. *Dial. cont. Lucifer. c. 4.* Note also that S. Hierom supposed of old condemned of heretics, for holding that there was no difference between a Priest and a Bishop. *Epiph. bar. 75. Aug. bar. 13.* Note lastly the fraudulent translation of the Heretick alwayes, turning for Priests (which here is evident to be a calling of Order and office) be called Elder, saying, They call elder, which in our vulgar tounge signifies the age, and not the Office properly; and all this for hatred of Priests.

- **6. Of one wife.** To that which is laid upon the like wordes: *Tim. 3: add this testimonie of S. Ephes. li. 10. cont. bareness in fine.* Holy Priest ed, faith be, for the most part procedeth of Bigamias: and if not of virgins, yet of them that live a purer single life; but and if of the single and sole persons if they are married, and then are married to any persons, it is lawful to take in Priesthood. If you will to see the causes of this, why Bigamie is forbidden them that are to be Priests, and consecrated required of the Clerie, see the same author li. 1. xvi. 13. S. Ambrose li. 1. li. 39. 50. and upon a *Tim.* 3. S. Augustin de bono Convital. c. 18. S. Hierom ep. 50. e. 54. Pammachium, and against Tertullian li. 1. e. 19. 5. Lao ep. 87. and other ancient authors.

The notable

And if the floudous reader peruseth antiquity, he shall finde notable Bishops and Priests men of both of God Church to have beene, or conuerte from their visions, if any were maried before Teastatis, that they came to the Clergie. *S. Paul. and Tertullian. and they are as the like.* *1 Cor. 7, 7.* So were the rest commonly, but the Apostles after they followed Christ, as S. Hierom vrimetheth, affirming that our Lord loued from visions.

John
CHAP. II.

VOL. 1 to Titus.

Iohn specially for his virginitie. Apol. ad Pommab. c. 3. p. 11. s. don. Ionia, c. 14. S. Ignatius Ep. 6 ad Philadelphia. Faith of the said Iohn, and of Timotheus, Titus, Euodius, Clement, that they liued and died in chastitie, reckening vp of the old Testament divers notable personages that did the same, as Elias, Jechu Nane (otherwise called Iose) Melchisedec, Libanus, Hieremia, Iohn Baptist. No man ignorant that all the notable fathers of the Greeke and Latin Church liued chast: Ithanatus, Basil, Nazianzen, Chrysostom, Cyprian, Hilasie (who entered into holy Orders after his vuiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once vuiues, but no holy men ever vied them, much lefle married, after they were in holy Orders. A maruelous thing, that so many hereunto (I should have the gift of chastitie them, and Only the Prs. novv to sew, if the Protestants say true, that Christe one among them in our age of els their seate, teullants com. of their principal Superintendents, hath had it.

CHAP. II.

VOL. 1 to Titus.

VT doe thou speake the things that become sound doctrine. † Old men that they be sober, chast, vuiue, soüd in the faith, in loue, in patience. † Old women in like maner, in holy attite, not if speakers, not gien to much wine: teaching vvel, † that they may teach the yong women vvisedom, to loue their hufbands, to loue their children, † vuiue, chast, sober, hauing a care of the house, gête, subjict to their hufbands, that the vword of God be not blasphemed. † Yong men in like maner exhort that they be sober. † In all things shew thy selfe an example of good vworke, in doctrine, in integritie, in grauitie, † the vword found, irreprehensible: that he vvhich is on the cōtratie part, may be afraid, hauing no eul to say of vs. † Servants to be subjict to their maisters, in all things pleasing, not gain-faying: † not defrauding, but in all things shewing good faith, that they may adorne the doctrine of our Saviour God in all things.

† For the grace of God our Saviour hath appeared to al men: † instructing vs that denying impietie & worldly desires, vve liue soberly, and juystly, and godly in this vworld,

† expecting the blessed hope and the aduent of the glorie of the great God and our Saviour I s s v Christ, † vwho gave him self for vs, that he might redeeme vs from al iniquitie, and might cleanese to him selfe a people acceptable, a putruer of

The Epistle at the first Masse on Christmas day, and upon the Circumci- sion of our Lord.
THE EPISTLE OF S. PAUL

THE EPISTLE OF S. PAUL

CHAP. III.

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good worke. † These things speake, and exhort I and saue the 
wine and every good vworke. † These things speake, and exhort I and saue the 

† But when b the benignitie and c kindnes 4 
toward man of our Saviour God appeared: † * not by the 5 
vorke of justice which we did, but according to his mer-
cic he hath saued vs: † by the lauer of regeniration and renoun-
tion of the holy Ghost, † vvhom he hath povvre vpou vs 6 
abundantly by Iesus Christ our Saviour: † that being in-

† * It is a faithful saying, and of these things I vvill haue 8 
thee anouch earnestly: that they vvhich beleue in God, be 
carefull to excell in good worke. Thee things be good and 
profitable for men. † But * foolish questions, and gene-
alogies, and contentions, and controversies of the Law vve 

† A man that is an heretike after the first and second ad-
monition avoide: † knovving that he thate is such an one, is 10 
subuerct, and sinne, being condemne † by his owne 

† When I shal send to thee Artemas or Tychicus, haften 12 
to come vnto me to Nicopolis. for there I haue determined 
to winter. † Set forvard Zenas the lauyyer and Apollos 13 
carefully, that nothing be vwanting to them. † And let our 14 
men also lerne to excell in good worke to necessarie vses: 15 
that they be not vnfruiteful. Al that are with me, salute 16 
thee:
CH. III. TO TITUS.

thee: salute them that loue vs in the faith. The grace of God be vvi with you al. Amen.

ANNOTATIONS
CHA. III.

10. A man that is an Heretike.] Not every one that uttereth in religion, is an Heretike, but he only that uttereth in the Churches determination, wilfully and stubbornly standeth in his false opinion, not yielding to decree of Council, or the cheefe Paters of the Church therein. They (faith S. August. ep. 162.) that defend their sentence (though false or pernicious) would not blaspheume the name or obstinate hart, specially if it be such as them that by bold pretensione brooch not, but receiued it of their deceived parents, and do seek the truth not surely and carefully, being ready to be reformed if they finde, such are not to be reputed among Heretikes. And againe, li. 18 de Civit, c. 51. They that in the Church of Christ have any eractor or perverter of opinion, if being admonished to be of a sound and right opinion, they resiствit obstinately, and would not amend their perverted opinions, and pervert in defence of them, are thereby becomes Heretikes, and going forth out of the Church, are counted for enemies that exercise against Againe, li. 4. de Bap. cont. Dom. c. 16. He is an Heretike that, when tis difftime of the Catholike faith is made plaine and manifest unto him, had rather resiствit, and choose that wherby him self held gone. And in divers places he declareth that S. Cyprian, though he held an error, yet was no Heretike, because he would not have defended it after a general Council had declared it to be an error. li. 2. de bap. c. 4. So Paulisidius in the life viii. Aug. of S. Augustine reporteth, how after the determination of the see Apostolike that Pelagius opinion was heretical, others esteemed Pelagiis an Heretike, and the Emperor made lawses against him as against an Heretike. Againe S. Augustine faith, He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalitie, coineth or else foloveth false or new opinions, de viliti, credendi cap. 1. 9.

Let our Protestant behold them schews in this glasse, and wvthall let them marke all other properties that old Heretikes euery had, and they shall finde all definitions and marks of an Heretike agree to fall upon them schews. And therto they must not matuall if we warne them Catholike men by the Protestant, the words of the Apostle in this place, to take heede of them, and to shunne their preachings, books, conventicles and companys. Neither neede the people be curios to knowe what they. Their books, say, much lesse to confute them but they must trust Gods Church, which doth refuse and confute, & proclaim them. And it is enough for them to know that they be condemned, as S. Augustine noth the must be kept in the later end of his booke de heresibus. And S. Cyprian faith notably to Antonius doth avoided. mounding curiously whata hereties Nostatianus did teach: No master, ghe he, What heretics he hath or teache them, that is to say, out of the Church.

11. Subiected.] Heretikes be often incorrigible, yet the Church of God ceaseth not by al means the Church possible to reuoke them, therefore S. August. ep. 162. The Heretike himselfe though forswearing seeketh the a-vvuth odious and detestable pride, and maddeth with the forraynade of visked contention, as we admonish be avowed lest he deceives the weaklings and little ones, so we refuse not by all means possible to secke his amendment and reformation.

11. By his owne judgement.] Other greuous offenders be separated by excommunication from the communion of Saints, and the Fellowship of Gods Church, by the sentence of their superiors in the same Church: but Heretikes more miserable and infernate then they, were out of the Church of their owne accord, and so glue sentence against their owne soules to damnation.

THE EPISTLE OF PAUL TO PHILEMON.
THE ARGUMENT.

Hearing of Philemonus visitus, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might command him, yet rather requesting that he vvi might forgive him, and receive him as he would Paul him selfe, who also hopeth to come unto him.

PAVL
AVL the prisoner of Christ Iesus, and brother Timotheus to Philémon the beloved and our coadiutor, & to Appia our dearest sister, & to Archippus our fellow-soldier and to the church which is in thy house.

† Grace to you and peace from God our father, and our Lord Iesus Christ.

† I give thanks to my God, always making a memorial of thee in my prayers, † hearing thy charity and faith in which thou hast in our Lord Iesus, and toward all the saints: † that the communication of thy faith may be made evident in the affliction of all good that is in you in Christ Iesus. † For I have had great joy and consolation in thy charity, because the bowels of the saints have been sted by thee brother.

† For which thing having great confidence in Christ Iesus to command thee that which pertaineth to the purpose: † for charity rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of Iesus Christ. † I beseech thee for my sonne whom I have begotten in bands, Onesimus, † which hath been some time unprofitable to thee, but now profitable both to me & thee, † whom I have sent back to thee. And if thou receivest him as mine owne bowels, † whom I would have received with me, that for thee he might minister to me in the bands of the Gospel: † but without thy counsel I would do nothing; that thy good might be as it were of necessity, but voluntarie. † For perhaps therefore he departed for a season from thee, that thou mightest take him againe forever. † Now not as a servant, but for a servant, a most deere brother, especially to me, but how much more to thee both in the flesh and in our Lord? † If therefore thou take me for thy fellow, receive him as my self. † And if he hath hurt thee any thing or is in thy debt, that impute to me.

† Paul have written with mine owne hand: I will repay it: not to say to thee, † that thou owest me thine owne self also. † Yea brother, God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. † Trusting in thy obedience I have written to thee, knowing that thou wilt
TO PHILEMON.

22. vvilte doe aboue that also vwhich I do say. † And withal provide me also a lodging, for I hope by your praierst that I shall be gien to you.

23. † These salute thee Epaphras my fellowv-prisoner in Christ Iesus, † Marke, Aristarchus, Demas and Luke my coadiutors. † The grace of our Lord Iesus Christ be with your spirit. Amen.

ANNOT.

5. Toward al the saintes.] The Apostle sticke vnot to say, Charitie and faith in Christ and all his saintes, vwhich our captious Aduersaries count in Catholike mens speaches and vwritings, very absurd, seining that in al such vve make no difference betwixt the loue we beare to Christ, and the loue we owe to our neigbour: betwixt the trul or beleefe we have in God, and that which we haue in his holy saintes. Malice and contenction doth so blinde al Heretikes.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE HEBREVVES.

HAT the Hebrewes were not all the Iermees, but only a part of them, it is manifest Act. 6: where the prumisime Church of Jerusalem, althougb is consisted of Iermees only, as we reade Act. 2, yet is said to consist of tue sorte, Greeks & Hebrewes. Vvhich againe is manifest Phil. 3, where S. Paul comparis him self with the Judical false Apostles, faith, that be also is, an Hebrew of Hebrewes. Fi-nally, they seeme to have been those Iermees vvhich were born in Iurne, which for the most part dwel-led also there. Therefore to the Christian Iermee in Jerusalem and in the rest of Iurne, S. Paul vsseth this Epistle, out of Italye, saying thererupon, The brethren of Italye salute you. Heb. 11. By vvhich vwords, et by these other in the same place, Knovv ye our brother Timothee to be dimissed, with vvhom (if he come the sooner) I vvil fee you, it is evident, that he vwrite this, not only after he was brought prisoner to Rome, wherein S. Luke endeth the Acts of the Apostles: but also after he was set at libertie there again.

Many causes are gien of the Doctor, why writting to the Iermees, he doth not put his name at the beginning, Paul an Apostle &c. as he doth lightly in his.
Yet it was Christ head of the Gentils also. So like wise his vicar S. Peter, not withstanding his more peculiar Apostleship over the Ieruves.

The Argument of the Epistle S. Paul him self doth tell vs in two words, calling it verbum solutij, the word of solace and comfort, which also is plain in the whole course of the Epistle namely in the tenth chapter. v. 31. & c. where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their own countrey men the Ieruves, whereas the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obdurate incredulous Ieruves their countrey men, was one great temptation unto them. An other temptation was, the persuasions that they brought unto them out of Scriptures, to cleave unto the Law, and not to beleue in the dead man.

And whereas the Ieruves did magnifie their law, by the Propheties, and by the Angels, by whom it was given, and by Moses, and by their land of promises, into which Isaac brought them, and by their father Abraham, and by their carnall or lesuital priesthood and sacrifices, by their Tabernacle, & by their Testament being his, that our Lord Jesus was being the most high sonne of God, is better incomparably the Propheties, the Angels, and Moses: that the Resurrection which God promised, was not in their earthly land, but in heaven: that his figure Melchisedec was passe of Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, so past, these marks: so take away the scandal of Christs death, by giving them sundrie good reasons, and testimonies of it: to eritre their minds from visible and earthlie promises (to which only the Ieruves were visibly bent) to invisible and heavenly: and to intreate, that the Cermonies should not cease, the time of their correction by Christ being now come.

The Epistle may be demided into these partes: the first, Of Christs excellencie above the Propheties, Angels, Moses, and Ieruves c. 1. 2. 3. 4. The second, of his priesthood and excellencie thereof above the priesthood of the old Testament, c. 5. unto the midst of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE
THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that Heretical corrup-

* In the leave our name in the title of the same, contrary to the authentical copies both Greek and

English Bible last. In old time there was some doubt who should be the writer of, but then, when it was The Epistle to

no less doubted whether it were Canonical Scripture at all. Afterward the whole Church (by the Hebrews,

which alone we know the true Scriptures from other writings) held it and delivered it, as now is S. Paul's.

She doth, to the faithful, for Canonical, and for S. Paul's Epistle. Nevertheless the Adversaries would have refused the Epistle, as vVel as they do the Author, but without that they falsely imagine certain places thereof to make against the Sacrifice of the Maffe.

CHAP. I.

God spoke to their fathers by the Prophets: and to them also by his Sonne, 14. who incomparably passeth all the Angels.

DIVERSELY and many vvails in times past God speaking to the fathers in the prophets: a laft of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. * V who being the c brightness of his glorie, and " the b figure of his substance, & carrying al things by the vword of his powere, making purgation of sinnes, seteth on the right hand of the Maiestie in the high places: being made to much better then Angels, as he hath inherited a more excellent name above them.

† For to which of the Angels hath he said at any time, Thou art my Sonne, to day hast thou begotten thee? and againe, I will be to him a father, and he shall be to me a Sonne. † And when againe he bringeth...
in the first begotten into the vworld, he faith, And "let al the Anges of God adore him. t And to the Angels truely he faith, He that 7 maketh his Angels, spirites: and his ministers, a flame of fire. But to the Sonne, Thy throne God for evere and evere: a rod of equitie, the rod of thy kingdom. Thu hast loved inuicite, and hated inuicite: therefore thee, God, thy 9 God hath anointed with the oil of exultation above thy followers. And, 10 Thou in the beginning didst found the earth: and the works of thy houles are the beaunes. They shall perish, but thou shalt continue: and they shall be old at agument. And at a vesture shall they change them, or 11 shall be changed: but thow art the self same, and thy yeres (but not faile) 12. But to vwhich of the Angels said he at any time: Sit on my right hand, until I make thine enemies the foolefoot of thy seete. Are they 14 notal, ministring spirits: sent to mineister for them vwhich shal receive the inheritance of saluation?

ANNOTATIONS

CHAP. I.

3. The forge.] To be the figure of his substanse, signifie that nothing els but that vwhich S. Paul speaketh in other wordes to the Philippians c. 2. v. 6. that he is the form of most express substanse of his fathers substanse, So S. Ambrose and others expound it, and the Greeke wrod Character is very signifieant to that purpose. Norre also by this place, that the Sonne, though he be 12 a figure of his Fathers substanse, is not the substanse of the same substanse. 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 upon the Croste, yet may be and is the self same in substanse.

4. Let al the Anges adore.] The Heretickes manueal that we adore Christ in the B. Sacrament, when they might learn by this place, that vwhere fouer his person is, there it ought to be adored both of men and Angels. And vhere they say it was not made present in the Sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored: but yet straight vpon his deicling from heaven, it was the duty both of Angels and all other creatures to adore him.

CHAP. II.

He inferreth of the foresaid, that is shal be incomparable more damnable for them to negleth the newe Testament. 13 considering the inrangible authorities of the Apostles afo. 14. Then be prosecuted; the excellence of Christ above the Angels, 9 and nevertheless, yano made lesser the Angels, to suffer and die for men, to destroy the domination of the Devil, 15 to deliver men from fear of death, 17 and to be a siste Priest for men.

HERFORE more abundantly ought vwe to obterne those things vwhich vwe have heard: lest perhaps vwe runne out. t For if the wrod that vwas spoken by 2 Angels, became sure, and al prevarication and disobedience hath received a just retribution of revvard: t hovv shal vve escape
escape if vve neglect so great salvation? vvhich vvhhen it
was begonne to be declared by our Lord, of them that heard
was confirmed on vs, * God vvhithal testifying by signes,
& vvonders, and delightes miracles, & distributiones of the holy
Ghost according to his vvil. * For nor to Angels hath God
made subiecte the world to come, whereof vve speake. * But
one hath testified in a certaine place, saying: * What is man, that
thou art mindful of him: or the same of man, that thou visieth him? * Thou
didst minish him little lees than Angels: with glorie and honour thou hast crow-
ned him, and constituted him over the vvorke of thy handes. * All things haft
thou made subiecte under his fee. For in that he subiecte all things to
him, he left nothing not subiecte to him. But novv vve see not.

This pro-
nent against
the Calunius
that Christ by
his Fassio me-
ticed his owne
gratiation,
which they
would no: for
they deny the
author of their
saluation, by his pasion. * For he that
sanctifieth, and they that be sanctifie: al of one. For the
which cause he is not ashamed to call them brethren, * saying,
I vvil declare thy name to my brethren: in the middles of the Church vvil I
praise thee. And againe, I vvil have affiance in him. And againe, Behold
here am I and my children: vvhom God hath given me. * Therefore be-
cause the children have communicaed vvith flesh & bloud, him self also in like maner hath been partaker of the same;
that * by death he might destroy him that had the empire of
death, that is to say, the Deuil: * and might deliver them that
were the feare of death through al their life were subiect to

Chap. III.
HEREFORE holy brethren, partakers of the heavenly vocation, consider the Apostle, & high priest of our confession Is v s: † vwho is faithfull to him that made him, as also * Moyses in all his house. † For, this man was esteemed vworthie of more ample glorie above Moyses, by so much as more ample glorie then the house, hath he that framed it. † For every house is framed of some man, but he that created all things, is God. † And Moyses in deed was faithful in all his house as a servant, for a testimonie of those things which were to be said: † but Christ as the Sonne in his own house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

† Wherefore, as the holy Ghost faith, To day if you shall heare 7 his voice, † harden not your hartes as in the exacerbatia according to the day of tenasion in the desert, † vwhere your fathers tempted me: proved & savy 9 my workes † fourtie yeeres. For the vvhich cause I was offended vwith this generation, and said, They doe alwayes err in harts. And they base not knowen my wayes. † to vwho I sware in my vswear, if they shal enter into my rest.

† 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, 13 that none of you be obdurate vwith the fallacie of finne, † 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 exacerbatia. † For some hearing did exasperate: but not al 16 they that went out of Egypt by Moyses. † And vwith 17 vwhom vvas he offended fourtie yeeres? vvas it not with them that sinned, † vvhose carcasses vvere ouerthrowen in the desert? † And to vwhom did he sware that they should not enter into his rest: but to them that were incredulous? † And 19 vve see that they could not enter in, because of incredulitie.

CHAP. III.

That they must fear to be excluded out of the foresaid rest (vvhich be groweth out of the plains) 12 considering that Christ faeth their most in ouerd scorers. 14 And that he (as their kift vho also him self suffered) is able and ready to strengthen them in confidence of their faith.
ET vs feare therfore left perhaps for taking the promis of entring into his rest, some of you be thought to be yawning. † Forto vs also it hath been denounced, as also to them, but the word of hearing did not profit them, not mixt with faith of those things which they heard. † For vve that have beleued, shal enter into the rest: as he said, As I vve in my vsrath, if they shal enter into my rest: and truly the vvorke from the foundation of the vvorlde being persified. † For he said in a certaine place of the seuenth day, thus: And God rested the seuenth day from all his vvorke. And againe in this, If they shal enter into my rest. † Because then it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incred Aldese: † againe he limeth a certaine day: To day, in Dauid saying, after so long time, as is aboue said, To day if you shal heare his voice, do not abudge your baries. † For if Jesus had given them rest: he vwould never speake of an other day aftervard. † Therefore there is left a sabbattisme for the people of God. † For he that is entred into his rest, the same also hath rested fro his vvorke, as God from his.

† Let vs hasten therfore to enter into that rest: that no man fal into the same example of incredulitie. † For: the vvorde of God is liuely and forcible, and more persing then any vsr ed vsr vvorde: and reaching vnto the diuision of the soule and the spirite, of the ioyntes also and the marowes, and a disserter of the cogitations and intentes of the harte. † And there is no creature inuisible in his sight, but all things are naked and open to his cies, to whom our speache is.

† Hauing therfore a great high Priest that hath entred the heauens, vs vs the sonne of God, let vs hold the confession. † For vve have not a high priest that can not have compassion on our infirmities: but tempted in al things by similitude, except sinne. † Let vs go therefore vvith confidence to the throne of grace: that vve may obteine mercy, and finde grace in seasonable aide.
monished to come to him with confidence as to a most merciful Mediator and Bishop. But by that argument they may as well take away the helpe and prayers of the living one for another. And we do not require the helpe either of the Saints in heaven, or of our brethren in earth, for any mischief of God's mercy, but for our own vanity; being allured that the prayer of a just man availeth more with him, then the desire of a generous sinner: and of a number making intercession together, rather then of a man alone. Which the Hereticks cannot deny except they reproue the plain Scriptures. Neither do we come leste to him, or with leste confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or just men longing with vs, as they fondly imagine and pretend: but vs with much more aliance in his grace, mercy, and merit, then if vs prayed ourselves alone.

CHAP. V.

That Christ being a man and insieme, was therein but as an Priest, and that he also was called of God to this office, offering as the others; and suffered obedience for our exampl. Of theophic Priesthood he hath much to say, but that the Hebrews have need rather to bear their Catechism again.

Or every high Priest taken from among men, is appointed for me in those things that pertaine to God: that he may offer gifts and sacrifices for sinnes; * that ca 2 haue compassion on them that be ignorant and do err; because he himself also is copassed with infirmity: * and therefore he ought, as for the people, so also for himself to offer for sinnes. * Neither doth any man take the honour to himself, but he that is called of God, * as Aaron. * I So Christ also * did not glorifie himself that he might be made a high priest: but he that spake to him, My sonne art thou, I this day have begot thee. I As also in another place he faith, Thou art a priest for ever, according to the order of Melchisedec. I I VVho in the daies of his flesh, * with a strong crie and 7 teares, offering prayers and supplications to him that could face him from death, was heard for his reverence. * And 8 truely where he was the Sonne, he learned by those things which he suffered, obedience: * and being consummated, was made to all that obey him, cause of eternal salvation, * called of God a high priest according to the order of Mel- 10 chisedec.

Of vVhose we haue great speache and * inexplicable to vs: because you are become weak to heare. * For 12 whereas you ought to be masters for your time, you neede to be taught againe youre selves what be the elements of the beginning of the words of God: and you are become such.
1. Every high Priest.) By the description of a Priest or high Priest (for to this purpose al is one matter) he prouerth Christ to be one in most excellent sort. First, then, a Priest must not be an Angel, or of any other nature but man. Secondly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, heuered, and anointed, and exalted into a higher state and dignitie then the vulgare. Thirdly, the cause and purpose why he is so frequented and pined out of the residue, is to take charge of Divine things, to deal in a mediator betwixt God and the people, to be the Depute of men in such things as they have to crave or to receive of God, and to present or give to him again. Forthly, the most proper and principal part of a Priest's office is, to offer oblation, gifts, and sacrifices; to God and the people. 1stly, which kind of most soevereign duty, no person, people, or Commonwealth can appertaine to God; and which can be done by none, of whatsoever dignitie or calling heuer he be in the world, that is not a Priest: divers Princes (as we read in the Scripture) punished by God, and goddes depoide from his kingdom, specially for attempting the same.

And generally we may learn here, that in y e same end Deum, in all matters touching God, his person, and religion, the Priest hath only charge and authority: as the Prince temporealis the peoples governour, guider, and fourenaire, in the things touching their worldly affaires: Which must for all that by him be directed and managed none otherwise, but as is agreeable to the due vertue and sense of God, against which if the terrane Powers commit any thing, the Priests ought to admonish them from God.

W e learn also hereby, that every one is not a Priest, and that the people must always have certaine persons chosen out of among them, to deal in their sues and causes with God, to pray, to minister Sacraments, and to facitate for them. And whereas the Protestant vil haueno Priest, Priesthood, nor sacrifice, but Christ and his death, pretending their vordes of the Apostle to be verified only in the Priesthood and Sacraments of the Old law, and Christs person alone, and after him of no more; therein they shew them selves to be ignorant of the Scriptures, and of the state of the new Testament, and induce a plaine Atheist and Godlessesse into the world. For so long as man hath to doe with God, their must needs be some deputed, and chosen out from among the rest, to deal according to this declaration of the Apostle, in things pertaining to God, and sacrifice necessarie, and those must bePriests, for else, if men neede to doe no more, but immediatly with Christ, in the new Testament, what doe they with their Ministers? Why let they not every man pray, and minister for him self? What doe they with Sacraments, being Christs death is as well sufficient without nothing done them, as without sacrifice? Why shalld not his death, as well with Sacrifice, as with Sacraments: savorie to as well with Priesthood, as with other Ecclesiastical function? There is no other cause in the world, (except Priest) but that (Sacrifice being the most principal act of religion, that man owveth to God, both by his God or Sacri-Law, and by the Law of nature) the Diuell by these his ministers, under presence of deterring or fear, attributing the more to Christs death, would abolt it.

This definition of a Priest and his function, with all the partes thereto belonging, holdeth The difference not onely in the law of Moses, and order of Aarons Priesthood, but it was true before, in the and excellent Law of nature, in the Patriarches, in Melchisedec, and now in Christ, and all his Apostles, and eie of Christs Priests of the new Testament, taking that is a peculiar excellencie in Christ, that he being offered Priesthood, for other mens names, and not at all for his owne, as all other do.

4. Takes to his self.) A special proude for all Priests, preachers, and such as have to do for All true prieue the people in things pertaining to God, that they take not that honour or office as their owne and preachers hands, but by law his calling and consecration, even as Aason did, by which clauished was examined must be law-Luther. Calvin, Beza, and the like, or if all such as now have a dace under them, felte in a sacred fully called Congreg, looking into their conferences, great and foul matter of damnation vll appere, thereby.

5. Did not glorifie him self.) The dignity of Priesthood must needs be putting high and sure. The dignitie abated, when it was a promotion and preferment in the tyme of God him selfe, according to his & function of manhood, and when he would not usurpe, nor take upon him the same, without his fathers ex. Priesthood is
not to be verped.

Christ both Priest & King: but his Priesthood more excellent of the two.

Christ a Priest as he is man, not as he is God.

The sacrifice on the Cross, was the principal act of Christ's priesthood.

Priests prays more effectual.

Christ's Priestly actions.

Notorius Heretical traditio to maintaine Caluins horrible blasphemy.

Caluins blasphemy that Christ suffered hel pains vp to the croffe, and that his death other wise were insufficient.

Christ yielding vp the Gieff, accomplisshed our redemption.
CHA. VI. TO THE HEBREWS.

self did divers things, and now doth in heaven, and ourselves also must use many means, for the application thereof to our particular necessities. See the next Annotation.

9. We are made to,] The Protestants upon pretence of the sufficiency of Christ’s Passion, and his only redemption, oppose them, &c. guilefully in the light of the simple, against the invocation of saints, &c. and their intercession, &c. helpless against our pernicious works or sufferings for our own finnes, either in this life or the next, against the means of fasting, praying, &c. and other things commended to vs in holy writ, &c. and against most things done in the Church, in sacrifice, Sacrament, &c. But this place and many other Evils, that Christ’s Passion, though it be of it self far more sufficient and forcible, then the Protestants in their bafe and vulgar understanding can consider, yet professeth none but such as do his commandments, and use such remedies and means to apply the benefit thereof to them selves, as he appointeth in his word, or by the Holy Ghost in his Church. And the Heretiques that say, faith onely is the thing required to apply Christ’s benifits unto vs, are hereby also easilie refuted. For vs do not obey him onely by beleewing, but by doing whatsoever he commandeth. Lastly, we note in the same word, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne works, obedience, or free will: but with this condition alwaies, if men will obey him, and do that which he appointeth. See S. Auguistine (or Prosper) to. 7 Renpons. Prosp. li. 2. art. 1 ad objections. Vincentij, where he faileth of the cup of Christ’s benifits, it being in deed in it self. So professe al: but if it be not drunken, it is beneficent not.

11. Inexplicable. Intending to treat of more largely and particularly of Christ’s or Melchisedec Priesthood, he beforehand them that the mysticall thereof is far passing their capacitie, and that through their feeblenes in faith and weake and vnderstanding, he is forced to omit divers deep points concerning the Priesthood of the new law. Among wouch (no doubt) the mysticall of the Sacrifice of the altar, called Massa, was a principal & pertinent matter: which the Apostles and Fathers of the primitive Church did not so largely and particularly in their writings, which might come to the hands of the vnfaithful, who of all things tooke the scandal of the B. Sacrament, as he saith to. 1o. 6. He speaketh to the Hebrews (faith 3. Hierom ep. 129.) that is, to the heares, and not to faithful men, to whom he might have been told to retrec. the Sacrament. And in deed it was not reasonable to talke much to them of that sacrifice which was the resemblance of Christes death, when they thought not right of Christes death it self. Whiche the Apostles vsed commonly, and silence our Adversaries wickedly abuse against the holy Malle.

C H A P. VI.

He enchargeth them to be perfect sheers, and not to neede to be Catholicks againe, 4 considering they can not be baptized againe. And remembering their former good works, for wouch which God will not faile to performe them his promises, if they faile not to imitate Abraham by perseverance in the faith, which patience. And so encheath his digression, and returneth to the matter of Christ’s Priesthood.

VHERFORE intermitting the word of the beginning of Christ, let vs proceede to perfection, not againe laying the foundation of penance from dead vworkes, and of faith toward God, of the doctrine of baptisms, and of imposition of hands, and of the resurrection of the dead, and of eternal judgement. And this shal we doe, if God will permit. For it is impossible for them that were once illuminated, have tasted also the heavenly gifts, and were made partakers of the Holy Ghost, haue moreouer tasted the good word of God, and the powres of the world.
to come, † and are fallen: to be renewed againe to penance, 6 crucifying againe to them selues the sonne of God, and making him a mockerie. † For the earth drinking the raine 7 often coming vpon it, & bringing forth grasse commodious for them by whom it is tilled, receiveth blessing of God. † but bringing forth thornes and bryers, it is reprobate, and 8 very near a curse, vvhose end is, to be burnt.

† But ☞ vve confidently trust of you, my best beloved, 9 better things and neeter to salvation: although vve speake thus. † For "God is not vniust, that he should forget your vvorke & loue which you haue chevved in his name, vvhich have ministered to the fainstes and do minisfter. † And our desire is that every one of you chevv forth the same carefulnesse to the accomplishing of hope vnto the end: † that 12 you become not slouthful, but imitators of them vvhich by faith and patience (hal inherite the promisses. † For God 13 promising to Abraham, because he had none greater by vwho he might swear, he swaret by himself, † saying, *Vnles bles- 14 sing (hal blesse thee, and multiplying (hal multiplie thee. † And so patientely enduring he obtained the promis.† For me 15 swrecte 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 abundantly to chevv to the heires of the promis the stabilitie of his couesl, he interp(CultureInfo not supported: image)

**Annotations**

The Apostles forme of Catechisme, and the points ther-of.

1. The foundation of penance. † Vve see hereby, vvhata the first groundes of Christian instititution or Catechisme were in the primitive Church, and that there was ever a necessarie instruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures: vvhich could not treate of things so particular, as was requisite for the teaching of all necessarie groundes. Among these points were the 12 Articles contained in the Apostles Creede: the doctrine of penance before Baptisme: the manner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of theサーrefection, Judgement, and such like. Vvithout which things first laid, if one should be sent to pick his faith out of the Scripture, there vvould
be made rule quickly. See S. Augustin in epist. ind. 40. ad Rom. xii. 10. verse 10.

4. Improvable: How hard the holy Scriptures be, and how dangerously they be read by the unlearned, or of the proud. be they not ever so well learned, this one place might teach, that none falling into any mortal sin after Baptism, could be received to mercy or penance in the Church; and to a contentious man, that would follow his own sense, or the bare word of men, without regard of the Church's sense and rule of faith (after which every Scripture must be expounded) the Apostles speak thus here found. Even as to the simple, and to the Heretics, that submit to not his sense to the Church's judgemen, certain places of this same Epistle, scarce at the first sight, to hand against the daily obligation of sacrifice of the Mass: yet in truth make you more for that purpose, then this text we now stand on, frustrate the Novatians, as when we come to the places, it shall be declared.

And lest the good Readers beware here also of the Protestants exposition, for they are herein worse then Novatians, especially such as precisely follow Calvin; holding impiously, that it is impossible for one that forsook entirely his faith, that is, communion with the Apostles or an Heretike, to be received to penance or to God's mercy. To establish which false and damnable sense, these fellows make nothing of. S. Ambrose, S. Chrysostom, and the other fathers exposition, which is the holy Church's sense, that the Apostles meaneth of that penance which is done before and in Baptism, which is not to say, but that it is impossible to be baptized again, and thereby to be renounced and illuminated, to die, be buried, and arise against the second time in Christ, in so called and perfect penance and cleansing of sinners, as that first Sacrament of generation did yield: which applieth Christ's death in such ample manner to the receivers, that it taketh away all pains due for sinners before committed; and therefore require not further penance afterward, for the sinners before committed, ali being washed away by the force of that Sacrament duly taken. S. Augustin calleth the remission in Baptism, Magnificat indulgentiam, a great pardon. Embr. c. 64.

The Apostles therefore warneth them, that if they fall from their faith, and from the Sacrament of grace and law which they once received in their Baptism, they may not look to have any more that first great and large remedy applied unto them, nor no man else that second or any Gn. 14, 18.

The Sacrament of grace and law which they once received in their Baptism, they may not look to have any more that first great and large remedy applied unto them, nor no man else that second or any:

OR this, Melchisedec, the king of Salem, Priest of the God most high, vvhoso mette Abraham returning from the slaughter of the kings, and blessed him: to vwhom also Abrahæ deuided rithes of al: first in deed by in-
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Chap. VII.

"when the fathers & catholike expositors spike out allegories and mysteries out of the names of the Prophets, not en
dued with the Spirit whereby the scriptures were given, de-
ride their holy labours in the search of the same: but the
Apocryphal bookes have a high mysterie in the very na-
mes of persons and places, as you see.

"The tithes given to Melchisedech were not given as to
a mere mortal man, but to the tribe of Levi & Aaron's or-
der were; but as to one representing the Sonne of God,
who now lieth and reigneth and beldeth his priesthood & the func-
tions thereof for ever.

terpretation: & the king of justice: & then also king of Salem,
vvhich is to say, king of peace, "vvhithout father, without
mother, vvhithout genealogie, having neither beginning of
dates nor end of life, but likened to the sonne of God, con-
tinueth a priest for ever.

"And behold how great this man is, to vwhom also 4
Abraham the Patriarch gave tithes of the principal things.
"And ceres* they of the sonnes of Leui that take the priet:
hood, have commandement to take tithes of the people ac-
cording to the Lavy, 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 blest him that had the promises.

"But vvhithout al contradiction, that vvhich is leste, is blest
of the better. "And here in deed, "men that die, receiue tithes: but there he hath vvhitness, that he liueth. "And (that it may so be said) by Abraham Leui also, vvhich received

..."the Leuitical priesthood (for under it the people receiued the Lavy) vvhich necessarie was 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
priesthood being translated, it is necessarie that a tran
slation of the Lavy also be made. "For he on vwhom 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 sprong of Iuda: 14
in the which tribe Moses spake nothing of "priestes. "And 15
yet it is much more evident, if according to the similitude
of Melchisedec there arise an other priest, vvhich vvas 16
not made according to the Lavy of the carnal command-
ment, but according to the power of life indissoluble. "For 17
he vvinsefeth, That those are a priest for ever, according to the order of
Melchisedec. "Reprobation ceresse is made of the former co-
18
mandement, because of the vveakenesse and vnprofitable-
nesse thereof. "For the Lavy brought nothing to perfe-
cution, but an introduction of a better hope, by the which
vve approache to God. "And in as much as it is not vvhithout 20
an other, (the other truely vvhithout an other vvere made pri-
estes: "but this vwith an other, by him that saied vnto him: 21
Our Lord hath forborne, and sall not repente him: that are a priest for ever.)

"by

Pss. 109, 4.

Pss. 109, 4.
CHA. VII.

T O H E H E B R E W S .

22. ¶ By so much is Jesus made a surety of a better testament.

23. ¶ And other in deede were made priests, being many, because that by death they were prohibited to continue:

24. ¶ But this, for that he continueth for ever, hath an euerla\-

25. ¶ Whereby he is able to save all for ever going by himself to God: al\n
26. ¶ For it was seemly that we should have such a high

priest, holy, innocent, impolluted, separated from sinners, and

made higher than the heavens. ¶ which hath not necessite
daily (as the priests) first for his own sinnes to offer ho-

\n
27. ¶ For the law appointeth priests that haue

infirmitie: but the word of the other which is after the

28. ¶ For the law appointeth priests that haue

infirmitie: but the word of the other which is after the

ANN OTATIONS

CHA. VII.

1. Melchizedec. The excellency of this person was so great, that some of the antiquity took him to be an Angel, and some the holy Ghost. Which opinion not only the Hebrews, that auouch him to be Sem the sone of Noe, but also the cheefe fathers of the Christians do commend: not doubting but he was a mere man and a Priest and a king, vho foreuer he was, for els he could not in office and order and faculite have been so perfect a type and ressemblance of our Saviour, as in this Chapter and other is cheueth.

2. Without father. Not that he was without father and mother, saith S. Hierom ch. 126: for Christ him sel\n
3. The resemblance of Melchizedec to Christ, in many points.

4. Behold. To prove that Chirists Priesthood is parrish the Priesthood of Aaron: and the

Priesthood of the new Testament, the Priesthood of the old law: and consequently that the sacrifice

of our Saviour and the Sacrifice of the Church doth much excelle the sacrifices of Moses law, he

discourses profoundly of the preemnences of Melchizedec about the great Patriarch Abraham, vho was father of the Leuites.

4. Tribes. The first premimencie, that Abraham paid tithes, and that of the best and most choice things that he took, vno Melchizedec, as a duty and hommage, not for himself only in person, but for Leui, vho yet was not borne, and so for the vholes Priesthood of Leuites Rocke. He received it, acknowledging thereby, Melchizedec not only to be a Priest, but his Priest and Superior, and deset of Abrahah, of the Leuitical order. And it is here to be observed, that whereas in the 14. of Genesis, whence consequently this holy narration is taken, both in the Hebrew, and in the 70, it flannelth indifferent or doubtfull of Leui & Ahio, whether Melchizedec paid tithes to Abraham, or tithes of him: the Apostle here puteth all out of controversy, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duety, that men owe to Tithes, God in all lawes, and to be giuen to his Priets in his behalf, for their honour and lucre. Iacob promised or vowed to pay them, Gen. 29. Moses appointed them Levit. 17. Num. 18. Deut. 12. 14. 16. Christ confirmeth that duety Mal. 15: and Abraham specially here giuen them to Melchi-
616 THE EPISODE OF S. PAUL

He blessed Abraham.

Blessing a great preeminence, specially in Priesthood.

The full accomplishment of man's redemption was not by Aaron but by Melchisedec's Priesthood.

The Apostle to confute the levies of false persuasion of Aaron's Priesthood and sacrifices, speaketh altogether of the sacrifice of the Cross.

No lawful state and manner of law, state, or government of God's people dependeth on Priesthood, righteousness, and in the former sentence the Apostle saith, that the levies of people are unlawful and they were for the sake of sacrifice, that they be established, that is to say, made a lawful people or community under God, by the Priesthood, for there is no such thing as a lawful Commonwealth in the world, that is not made lawful by the law of Christ, and by the sacrifice of the Cross, which is the new covenant and the law of Grace, which is the Christian Commonwealth. Neither were they true, that the Priesthood were established by the Levitical law, or the external Priesthood ended by Christ's death, for the law should not depend on Priesthood, but when the Levitical Priesthood was ended, they were a new and different thing.

Furthermore it is to be noted, that this legitimation of putting Communities under law, and Priesthood of what order soever, is not otherwise, but by laying one with another in one homogeneity of sacrifice external, which is the proper act of Priesthood, for, as no lawful state can be without Priesthood, so no Priesthood can be without sacrifice. And we mean alwayes of Priesthood and sacrifice taken in their own proper signification, as St. Paul taketh them, for, the constitution difference, alteration, or transition of states and laws is not upon any mutation of spiritual or metaphorical taken Priesthood, or sacrifice, but upon those things in proper reception, as it is well pleased.
Finally, if any of the fathers, or all the fathers, had either wisdom, grace, or intelligence of God's word and mysteries, it is the truth. If nothing veil or obscure our Adversaries, Christ Jesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the law.
The old commandment, and the new. 

Maundy thursday why so called. 
The introduction of a new Priesthood. 

The eternitie of the new Priesthood confirmed by the fathers of the Challice of his bloud: the old mandatum, law, Priesthood, and sacrifices, for that they were insufficient and unperfect, being taken away: and this new sacrifice, after the order of Melchisedec, given in the place thereof. 

19. The introduction. Euer observe, that the abrogation of the old law, is not an abollishing of a Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal. 

21. With an oath. This oath signifies the infallible and absolute promis of the eternitie of the new Priesthood and state of the Church: Christ by his death, and bloud shed in the facrifice of the Croffe, confirming it, sealing it, and making himselfe surety and pledge thereof. For though the new Testament was instituted, given, and dedicated in the supper, yet the warrant, confirmation, and eternal operation thereof, was stiled upon the Croffe, in the one oblation and one general and everlasting redemption therein made. 

23. Being many. The Protestant's understanding this place, feene very foolishly, that the Apostle should make this difference betweene the old law and the new: that in the old, there were many Priests: in the new, none but Christ. Which is against the Prophet Esay, specially prophesying of the Priests of the new Testament (as S. Hierom Esai. 2. 66. declareth upon the same place) in these words, You shall be called the *Priests of God: the *ministers of our God, one shall be set up to you: and it taketh away al visible Priesthood, and consequently, al the lawfull state that the Church and Gods people haue in earth, *with al Sacraments and worshipping.

The Apostle then meaneth first, that the absolute sacrifice of composition, perfection, and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the law, or wrought by any or all of them, because they were a number at one time, and succeeding one another, ever of their offices and functions ending by their death, and could not work such an eternal redemption as by Christ only was wrought upon the Croffe. Secondly, S. Paul inculcates thereupon, that Christ never loathed the dignity or practice of his eternal Priesthood, by death nor otherwise, never yeeldeth it up to any, never hath successors after him, that may enter into his room or right of Priesthood, as Aaron and all other had in the leuitical Priesthood, but that himselfe and consecrated with his ministers the Priests of the new Testament, in all their acts of Priesthood, as well of sacrifice as Sacrament, blessing, preaching, praying, and the like what so ever. 

This therefore was the fault of the Hebrews, that they did not acknowledge their leuitical sacrifices and Priesthood to be reformed and perfected by Christ: sacrifice on the Croffe: and against them the Apostle openly disputeth, and not against our Priests of holy Church, or the number of them, who at consecrate their Priesthood and all exercises of the same, to depend upon Christs only perpetual Priesthood. 

27. This is the special preeminence of Christ, that he offereth for other mens sinnes only, hauing none of his owne to offer for, as all other Priests both of the old and the new law haue. And this againe is the special dignity of his owne person, not communicable to any other of what order of Priesthood so ever, that he by his death (which is the only oblation that is by the Apostle declared to be irrepeateable in it self) paid the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalm 109 have I set this all. Sit thou on my right hand, shewing that the leuitical tabernacle on earth, was but a shadow of his true Tabernacle in heaven, without which he should not be a Priest at all: & Whereas he is of a better Priesthood than they, as also by power by the excellency of the new testament alone the old.
VT the summe concerning those things vvhich be said, is: Vve haue such an high priest, wwho is sette on the right hand of the seate of ma-cielie in the heauen, t a minister of the holies, and of the true tabernacle, which our Lord pight & not man. t For every high priest is appointed to offer giftes and hostes, vtherfore it is necessarie that he also haue some thing that he may offer: t if then he were vpon the earth, neither were he a priest: vwhereas there were that did offer giftes according to the Lavy, t that were the examlper & shadow of heavenly things. As it was anfwered Moyles, vvhvne he finished the tabernacle, * See (quod he) that thou make all things according to the examlper vvhvne was chevved thie in the mount.

† But now he hath obtained a better minissterie, by so much as he is meadiator of a better testament, vvhich is es-tablisshed in better promises. † For if that former had been void of fault, there should not certes a place of a second been sought. † For blaming them, he faith: Rebolde the days hal come, saith our Lord: and I will consummate vpon the house of Israel, and vpon the house of Iuda a new Testament: † not according to the testament vvhych I made to their fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my testament: and neglected them, saith our Lord. † For this is the testament vvhych I will dispose to the house of Israel after those days, saith our Lord: Giving my lawes into their minds, & in their heart will I write thee them: and I will be their God, and they shul be my people: † and everyone will not teach his neighbour, and everyone his brother, saying Know our Lord: because all shall know me from the lesser to the greater of them: † because I will be mercifull to their iniquities, & their times I will not now remember. † And in sayinge a new, the former he hath made old. And that vvhich growveth auncient and vvxeth old, is nigh to vttre decay.

**Annotations**

3. Necessarie that he als, Even now being in heauen, because he is a Bishop and Priest, he must needs have somwhat to offer, and vvhierin to do sacrifice: and that not in spiritual sort only, for that could not make him a Priest of any certeine order. And it is most falle and vricked, to hold with the Calumnites, * that Melchisedec was Priests fodi was wholly spiritual. For then Christis death was not a corporal, external, visible, and trusting named sacrifice: neither could Christ or Melchisedec be any other wise a Priest, then every faithful
faithful man is: which to hold (as the Calunins following their owne doctrine must needs do) is directly against the Scriptures, and no lesse against Christes one oblation of his body upon the Croffe, then it is against the daily sacrifice of his body upon the altar. Therefore 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.

4. If upon the earth. It is by his death, and resurrection to life againe, that his body is become apt and fit in such diuine for as to be sacrificed perpetually. For if he had lived in mortal fort still, that how of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable, and so the Church and Christient people should have lacked a priesthood and sacrifice, & Christ himself should not have been a Priest of a peculiar order, but either must have offered in the things that Aarons Priest did, or els have beene Priests at all. For, to have offered only spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Ilychius l. i in leviti. cap. 2.

5. Heavenly things. As the Church or state of the new Testament is commonly called Regnum caelestium, or Dei in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the new Testament. And it semeth that the states given to Moyses to frame his tabernacle by, was the Church, rather then the heavens them selves: at S. Paules discourse tending to shew the difference between the new Testament and the old, and not to make comparison betwixt the state of heauen and the old law. Though incidentally, because the condition of the new Testament more nearly resembled the same, then the old state, doth, he sometime may speake somewhat thereof also.

Grace, the effect of the new Testament.

The new Testament or covenant between God & man.

The Scriptures abus'd for philosophical inspirations.

10. Into their minds. This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue, granted in the harts of the faithful by the holy Ghost, working in the Sacraments and sacrifice of the new law to that effect.

11. Shall not teach. So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Joel, and our Saviour to speaketh, when he saith that such as believe in him, shall work miracles of divers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes do: which much like reason and shew of Scriptures as the Protestants have to refuse external sacrifice. And it is no lesse phantastical madness to deny external sacrifice, sacraments, or Priesthood, then it is to abolishe teaching and preaching.

Chap. IX.

In the old Testament, that secular Saintularie had two partes: the one signifying that time, with the ceremonies thereof for the emmendation of the sinner: the other signifying heauen, which then was but, until our high priest Christ entered into it, and that without his owne blood, shed for the emmendation of our soules. Whereupon he concluded: the excellence of his tabernacle and host above the old. 25. Noting also the difference that is entered but once (so effectual was that one bloodie offering of himself, for ever) whereas the Levitical high priest entered every yer once.
HE former also in deed had justificatio of service, and a secular sanctuaries.  
For the tabernacle was made, the first, wherein were, the candlesticks, and the table, and the provision of loaves, which is called Holy.  
But after the second veil, the tabernacle, which is called Sainst .  

But having a golden censer, and the ark of the testament covered about on every part with gold, in the which was a golden potte having Manna, and the rod of Aaron that had blossomed, & the tables of the testament, and over it were the Cherubins of glory over shadowing the propitiatory, of which things it is not needful to speake now particularly.  
But these things being so ordered, in the first tabernacle in deed the priests always entered, accomplishing offices of the sacrifices.  
But in the second, once a year the high priest only: not without blood which he offereth for his ownne and the peoples ignorance: the holy Ghost signifying this, that the way of the holies was not yet manifested, the former tabernacle as yet standing.  

which is separable of the time present: according to which are offered gifts and hostes, which cannot concerning the conscience make perfect him that sitteth, of the sacrifice, in meats and in drinks, and diverse baptisimes, and justices of the flesh, laid on them, until the time of correction.  

But Christ affixing an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats or of calves, but by his ownne blood entered in once into the Holies, eternal redemption being found.  
For if the blood of goats and of oxen & the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: how much more hath the blood of Christ who by the holy Ghost offered himself unspotted vnto God, cleansed our conscience from dead works, to serve the living God?  
And therefore he is the mediator of the new Testament: that death being a meane, vnto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance.  
For where there is a testament, the death of the testator must of necessity
612. THE EPISTLE OF S. PAUL

CHA. IX.

Sic come bettvene. † For a testament is confirmed in the 17
death: otherwise it is yet of no value, whereas he that testeth,
liveth. † Whereupon neither was the first corse dedicated 18
vithout bloud. † For al the commendment of the Law 19
being read of Moses to all the people: he taking the bloud of
calues and goats with: vater and scarlet vool and
hyssops, sprinkled the very booke alfo it self and al the
people, † paying, *This is the bloud of the Testament, which 20
God hath commanded vnto you. † The tabernacle also & 21
al the vessel of the minifterie he in like maner sprinkled vith
bloud. † And al things almost according to the lavy are 22
cleaned with bloud: and vithout the hidden of bloud there
is not remission.

† It is necessarie therefor that the examplers of the coe 23
leftialls be cleaned vith these: but the celestials them selues
vith better hostes then theye. † For Iesus is not entred 24
into Holies made vith hand, examplers of the true: but into
heaven it self, that he may appeare now to the countenance
of God for vs. † Not that he should offer him self often, 25
as the high priest entereth into the Holies, euyre yere in
the bloud of others: † otherwisse he ought to have suffered 26
often from the beginning of the world: but now once in
closure of the worlde, to the destruccion of sinne, he
hath appeared by his owne host. † And as it is appointed 27
to men to die once, and after this, the judgement: † so also 28
Christ was offered once: to exhaust the sinnes of many.
the second time he shal appeare vithout sinne to them that
expect him, vnto saluation.

ANNOTATIONS
CHAPEL IX.

Relikes.

They coninue
without puni-
tisation.
The holy
Crosse.
The expellches
of Christ and
his Saints.

4. A golden potte.) The Proteftants count it superstitious to keepe vith honour and reverence the holy memories or monuments of Gods beneftes and miracles, or the tokens of Chrifles Paffion, as his roffe, garments, or other things appertaining to him or his Saints, and thinke it impozible that fuch things should dye fo long: when they may here fee the reuerent and long re
futation of Manus, which oft felle vvas moft apt to profane, and of Aarons rofe, one of that foulely thinned by miracle, the tables of the Testament &c. See a notable place in S. Cyril, b. 6. cont. Iulianum, where he defendeth againft Iulian the Apostataxes blasphemie, the keeping and renouncing of that Crod or wood which Chriff died on. See also S. Paulinus ep. 11. and vvhile reference S. Hierom and the faithful of his time did to the expellches of Christ and his Martyrs, and to their relikes. We reuerence and v祢reship (that he) everyday where Martyrs expellches, and putting the loyly after to our fete, if vvhile we touch it with our mouth also: and do fomewhat, that the monument vnwhere our Lord vvas buried, is to be neglected? But our Proteftants can not flayle of this. they had rather
rather follow Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctors and evident practice of the Church in all ages.

5. Churchmen: You see it is a fond thing, to conclude upon the first or second commandment, that there should be no sacred images in the Church, when even among these people that were most prone to idolatrick, and groffe in imagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God that forbade them graven idols, did command those images of Angels to be made and set in the fourenaile holiest place of all the Tabernacle or Temple. By which it is plain, that much more the images of Christ and his B. mother and Saints, that may be more truly paternered then mere spiritual substances can be, are not contrary to Gods commandment, nor against his honour, or repugnant to any other Scripture at all, which condemneth only the Idols or poutratures of the Heathen made for adoration of false Gods.

10. Until the time of correction. All those groffe and carnal sacrifices, ceremonies, and observations instituted to cleanse and purifie the flesh from legal irregularities and impurity onely, and not reaching to the purging of the foules & conscience of men, being commanded not for ever, but till Christes coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to have taken away the old, and put in the new without the old. Neither can either the Sacraments or reformation be more to advantage than was the same in the old testament, if it be a true sacrifice and not abstraining from sacrifice or law. Neither was there more reason to affirme Christ one oblation upon the Cross: to have rather taken away all kind of sacrifice, then a manner of Sacraments. The time and state of the new Testament is not made lawless, hurtlesse, or without sacrifice, but it is the time of correction or reformation and abettion of all things.

12. Eternal redemption. No one of the sacrifices, nor all the sacrifices of the old law, could make that one general price, ransom, and redemption of all kinds, and of all sinnes, saving this one highest Priest Christ, and the one sacrifice of his blood once offered upon the Cross. Which sacrifice of redemption can not be often done, because Christ could not die but once. Though the figures all thereof in the law of nature and of Moses, were truly called sacrifices, as specially this high and marvelous communion of the same in the holy sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine calleth it) a sacrifice. But neither this, nor the other of the old law, being often repeated and done by many Priests (all which were and are sinners themselves) could be the general redeeming and consummatting sacrifice: nor any one of those Priests, nor all the Priests together, either of the law of Moses, or of Melchisedeks order (except Christ alone) could be the general redeemers of the world.

And this is the Apostles meaning in all 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 Cross should take away all sacrifices, or prove that those Aaronical offices were no true sacrifices at all, nor those Priests, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one sacrifice of Christes death, work any thing to Gods honour, or remission of sinnes, as the Levves 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 felues.

And the Apostles meaning is this: the sacrifice and priests: the the Apostles disputatius being only against the errour of the New Testament concerning their sacrifices and priests: the Proectors applying it against the sacrifices of the Maffe & prieats of the new Testament against the Levves then only S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to which they attributed all remission and redemption, without respect of Christs death.

15. Of those pretensions. The Pretensions do unlawfully imagine, that because all sinnes be remitted by the force of Christes paller, that therefore there should be no other sacrifice after his death. Whereas in deed they might as well say, there ought sooner to have been sacrifice appointed by God, either in the law of Nature, or of Moses: as their arguments made against the Sacrifice of the Church upon the Apostles dictource, prove as well, as other wise, that there were no sacrifices of Aarons order or Celestial law at all. For against the Levves false opinion concerning them, doth he dispute, and not a word touching the sacrifice of the Church.
in this discourse he never opposeth Christ's sacrifice upon the Cross; al Christian men well knowing that the host & oblation of those two, though they differ in manner and external forms, yet is in deed the same. 

The Apostle then in the next place plainly, that all the names that were remitted since the beginning of the world, were no other wise forgiven, but by the force and in respect of Christ's Pauion. Yet it follows not thereupon, that the oblations of Abel, Abraham, Aaron, &c were without sacrifice, as by the Heretikis foolish deduction it should be done: S. Paul not opposing Christ's Pauion to them, for the intent to prove them to have been no sacrifices, but to shew, that they were not absolute sacrifices, nor the redeeming or consummating sacrifice, which could not be, nor done by many Priests, but by one, and at one time, by a more excellent Priest the any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of all his fellowes: read (to many as may read Heretical books) his commentarie upon this place, and you there shall see him gather upon this, that Christ's death had force from the beginning & was the remede for all sinnes since the creation of the world, therefore there must be no men but that one sacrifice of Christ's death. Which must needs by his deduction hold (as it doth in deed) no life against the old sacrifice then the new sacrifice of the Church, and so take away all, which the sacrifice of the old Law.

Calvin's argument against the sacrifice of the altar, maketh no less against the sacrifices of the Apostles meaning and all religion.

20. *This is the blood* of Christ's death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the sacrifice of his last supper, being also within the compasse of his Pauion. Which is evident by the words pronounced by Christ over the holy chalice, which he correspondant to the words that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old Law. And thereby it is plain, that the B. Chalice of the altar hath the very sacrificial blood in it that was shed upon the Cross, in & by which the new Testament (which is the Law of spirit, grace, and remission) was dedicated, and dost confirm. And therefore it is also cleere, that many divine things, which by the Jesuites or ignorant may seeme to be spoken onely of Christ's sacrifice upon the Cross, be in deede verified & fulfilled also in the sacrifice of the altar. Wherefore S. Paul for the causers aforesaid would not treate in plaine terms See Ilycius lib. 1 in Leuis, c. 4 paulo post initium, applying all these things to the imolation of Christ also in the Sacrament.

23. *The examples.* At the places, offices, vesels, and instruments of the old Law, were but figures and resemblance of the same and sacraments of the new Testament, which are here called *scealia,* for that they are the bushy image of the heavenly fount, the only light divine sacrifice with the blood sprinkled, which was through the figures and people were cleansed by the blood of beasts. And therefore by the tradition viall in the holy Scriptures, the Apostle solemnly saitheth in the present immediately following, and turneth his tale to Christ's entrance into heaven, the state whereof, both by the Sacraments of the old Law, and also more especially by the means of them, is prefigured. 

Offer him a sacrifice. As Christ never died but once, nor yet shall die again, so in that violence, paintings, and bloody form he can never be offered again, neither needeth he so to be offered any more: hauing by that one act of sacrifice upon the Cross, made the full remission, re-deemption, and remise for the sinnes of the whole world. Neithertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the world (all which were figures of this one oblation upon the Cross) so it is much rather offered in the sacrifice of the altar of the new Testament, incomparably more neatly, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old Law, or other sacrifice that ever was: as being in deed (though in hidden, sacramental, and mysticall, and in bloody manner) the very selfe same Body and blood, the selfe same host, oblation and sacrifice, that was done upon the Cross.

And this truth is most euident by the very forme of vvorodes vfed by our Saultour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. Our sacrifice, faith S. Cyprian, is correspondant to the Pasion of Christ. And, The sacrifice that thou offerest is the Passion of Christ. ep. 63, no. 4. & no. 7. S. Augustine de fid, ad Pet. c. 19. In these carnall sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinnes, and of the blood, which he was to shed, but in this sacrifice is the commemoration of the flesh of Christ which he hath nourished, and of the blood wherewith he had shed it: in his praenamnabatur occidens, in hoc annuntiatur occisus. In thom because furtherly to be killed: in these he is inicted, as killed. And S. Gregorius Nazianzene faith, erat, in morbus, that the Priest in this sacrifice, immersus magnum Christi Paschion, S. Ambrose, l. 3, Office, c. 48. Offertur Christus in imagine quatuor recipiencium passage. Alexander the fifth, ep. ad omnes Orthodoxos, no. 4. to. 1. Cois. quoniam instituit sibi confraternitatem, passio eam celebratur. S. Gregorie, l. 37 in Eunag. So often as we offer the host of his Passion, so often we renewe his Passion. And, He suffereth for us againe in mystere. And Ilycius, l. 3 c. 8 in Leuis, post med. By the sacrifice of
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the only-begotten many things are given unto us, to write, the remission of pardoning of all mankinde, and the singular introduction or bringing in of the mysteries of the new testament.

And the said fathers and others, by reason of the difference in the manner of Christ's presence. The fathers call the oblation in respect of that on the cross, called this the unbloody sacrifice, as Calvins himself in the unbloody sacrifice of Hebrews several times, and an answereth them in the pride of heretical spirit, with these words: Nhut moror, the sacrifice of quadruaginta uniuersus scripturum, that is, it appeareth not for this, that the apostolic writers do so speak: calling the altar, the distinction of bloody and unbloody sacrifice, scholasticall and frivolous, and diabolism Calvins concept commentum, a suis libra die ulterior, with such ignorant and blaspemous men we have to do, that thinkes of the fathers, they understand the Scriptures better than all the fathers.


c CHAPTER X.

Because in the yearly feast of expiation was only a commemoration of sinnes, therefore in place of all those old sacrifices the Psalmist calleth vs the oblation of Christes body, to which be offered blosomously but once (the lesuistical priest offering fo every day) because that once was sufficient for ever, 15 in that is purchased (as the prophet also useth to speak) remission of sinnes. 19 After all this be proceeded and exhorteth them unto perseverance, partly with the opening of Heaven by our high-priest, 26 partly with the terror of damnation if they fall againe: 31 bidding them remember how much they had suffered already, and not to spare their rerward.

1 OR the law having a shadow of good things to come, not the very image of the things: every yere with the self same hostes which they offer incessantly, can never make the commers thereto perfect: but otherwise they should have ceased to be offered, because the vovershippers once cleansed should have no conscience of sinne any longer. but in them there is made a commemoration of sinne every yere. for it is impossible that with the blood of oxen and goats sinnes should be taken away. 4 Therefore comming into the vworld he faith: Hoist and oblation thou wouldest not: but a body thou haft fitted to me. 5 Holycaustes and calves for sinne did not please thee. Then said I Behold I come: in the head of the book he is vrisen of me: That I may doe thy will o God. 6 Saying before, Because hostes and oblations, & holycaustes, for sinne thou wouldest not; neither did they please thee, which are offered according to the law, then said I. Behold I come that I may doe thy will o God: he taketh away the first, that he may establish that that folovveth. 7 In the which vvil we are sanctified by the oblation of the body of Christ once. And every priest in decede is ready daily ministring, and often offering the same hostes, which can never take away sinnes: but this man offering one host for sinnes, for ever: 8

For sinne, is the proper name of a certaine sacrifices called in verbrue TINN: as Holosuva is in another kinde. See the Annot. 1 Cor. 261.
the right hand of God, † hence forth expecting, until his enemies be put the footstool of his feet. † For by one obligation hath he consummated for ever them that are sanctified. † And the holy Ghost also doth testify vs. For after 15 that he said: † And this is the Testament which I will make to them after these days, saith our Lord, giving my lawes: in their heartes, or in their minds 16 will I supercede them: † and their sinnes and iniquities I will now rememb'rer 17 no more. † But where there is remission of these, now there is not an obligation for sinnes.

† Hauing therefore brethren confidence in the entring of 19 the holy in the blood of Christ: † which he hath dedicat'd to vs a new, and living way by the vels, that is, his flesh, † and a high priest over the house of God, † let us 21 approche with a true hart in fulnesse of faith, hauing our 22 hartes sprinkled from evil conscience, and our body washed with cleane vater, † let us hold the confession of our 23 hope vndeclining (for he is faithful that hath promised) † and let vs consider one an other vnto the pronocation of 24 charitie and of good vvorkes: † not forslaking our assem- 25 blie as some are accustomed, but comforting, and so much the more as you see the day approaching. † For † if vve 26 sinne willingly after the knowledge of the truth received, 27 now there is not left an hoist for sinnes, † but a certaine 27 terrible expectation of judgement and rage of fire, vvhich shall consume the aduersaries. † A man making the law of 28 Moses frustrate: vwithout any mercie * dieth vnnder two or three vvvntesses. † : : how much more thinke you, doth 29 he deserve vvrse punishments vvhich hath troden the sonne of God vnnder foote,and oftmed the bloud of the testament polluted, vwherein he is sanctified, and hath done contemne to the spirit of grace? † For vve know him that 30 said, Revenge to me, I will repay. And againe, Thus our Lord will judge his people. † † It is horrible to fall into the handes of the liuing 31 God.

† But call to minde the old daies: vwherein being illuminat'd, you sustained a great fight of passions. † and on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that converted in such sort. † For, † you both had compassion on them that were in bondes: and the spoile of your owne goods you took vwith joy, knowing that you have a bet-
To the Hebrews.

35. ter and a permanent substance. † Do not therefore lose your confidence, which hath a great recompense. † For patience is necessary for you; that doing the will of God, you may receive the promise. † For yet a little while, he that is to come, will come, and will not tarry.

36. † And my just "lieth of faith. † But if he withdrawing him self, he shall not please my soul. † But we are not the children of withdrawing unto perdition; but of faith to the winning of the soul.

Annotations

Chap. X.

1. [shadow.] The sacrifices and ceremonies of the old law, were so far from the truth of Christ's Sacraments, and from giving Spirit, grace, remission, redemption, and justification, and thereupon the entrance into heaven and joyous celestial, that they were but mere shadows, imperfectly and obscurely representing the graces of the new Testament and of Christ's death: whereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, contain and give grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or darker resemblances of Christ's passion, which is the fountain of all grace and mercy, but perfect images and most liuely representations of the same, especially the sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ Jesus (though by the ministration of man and in mystery) is the most pure and mere image, character, and correspondence to the sacrifice of Christ's passion, both in substance, force, and effect, that can be.

2. [should have ceased.] If the host and offerings of the old law had been of them selves perfect to all effects of redemption and remission, as the Hebrews (against whom the Apostle dispueth) did think, and had had no relation to Christ's sacrifice on the Cross or any other absolute and universal oblation or remission for sinne, but by and of their own efficacy could have generally purged and cleansed man of all sinne and damnation: then they should never have been so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied (in as ample sort as they could be) to the several infirmities of every offender, there had been no sinnes left. But sinnes did remain, even those sinnes for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied unto them. Nor, offering yere, they did not often offer sacrifices for the new committed crimes, but even for the old, for which they had often sacrificed before: the sacrifices being rather recordes and attestations of their sinnes, then a redemption or full remission, as Christ's death is. Which being once applied to man by Baptisme, vijeth away all sinnes past, God never remembering them any more, nor couer any sacrifice or sacrament or ceremony being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selves remitte sinnes, much lesse make the general redemption without relation to Christ's Passion. And so ye see it is plain to every where, that the Apostle poureth not the frequent repetition of the Jewes sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependence of the one sinnes, without redemption by Christ: his whole purpose being, to inculcate unto them the necessity of Christ's death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is clean of another kind: these of the Jewes, and therefore he wrieth no opposition betwixt it, and Christ's death or sacrifice on the Cross, in all this Epistle: but rather as a sequel of that one general oblation, correctly always inferreth the same, as being in a different manner the very selfsame host and offering that was done upon the Cross, and continually is wrought by the selfsame Priest.

4. [impossible.] The hoste and sacrifices of the old law, which the carnal Jewes made
The old sacrifices were only figurative, but the new sacrifice of Christ is the true sacrifice of the altar.

God refuseth the levitical sacrifices, not all sacrifices.

That Christ should have a body was necessary for his Priesthood, and sacrifice.

The body of Christ is the sacrifice of the altar.

The Levitical sacrifices were fit for the old law.

We must often note that the Apostles spake of many Priests and often sacrificing, concerning not only the Levitical Priests and sacrifices, nor the Levitical sacrifices, but the sacrifice of the New Testament.

Calvinists argue against Christ's body being offered, and in any places answered by the fathers of the church.

Thus then first S. Ambrose: Quid argueris ego. What vouch then? Do not you offer every day? You offer purely: but this sacrifice is an emblem of that: for you offer always the same thing, and not mere bread, to move you on other, but always the same thing: therefore it is one sacrifice, otherwise, by your reason, because it is offered in many places, there should be many Christ, not so, but it is one Christ in every place, here and there, and in one body. This is what you say, and is done for a commemoration of that sacrifice, which is done, for you offer not another sacrifice, as the high priest of old law, but always the same.

S. Augustine, Whether death also did abate, preoccupate their Protestant objections thus: What shall we say then? No more of their old wrongs.
The general redemption obtained by the Cross is particularly applied in the sacrifice of the altar.

The sacrifice of the altar is, as we have seen, the eye of the Hebrew worship, and the essence of the faith itself. It is the most profound and solemn teaching of the Holy Christian Church, that the redemption of the world is not a private matter, but a public matter, that it is not a matter of the individual, but of the community, that it is not a matter of the soul, but of the body, that it is not a matter of the Church, but of the world.

The Hebrews, therefore, offered sacrifices on the altar, not for themselves, but for the whole world, for the history of the world, for the whole creation. The sacrifice of the altar was the unique means by which the world was to be saved, the unique means by which the world was to be redeemed.

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THE EPISTLE OF S. PAUL

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31. It is horrible.] Let all Christian people do satisfaction and penance for their sins in this life. For the judgment of God in the next life done by God himself, of what sort soever, whether temporal as in Purgatory, or eternal as in Hell, be exceeding grievous.

32. Thou hast compassion.] To be merciful to the afflicted for religion, &c. to be partakers of their miseries, is a very meritorious work, and gives great confidence before God in the day of reparation or remuneration for the same.

33. With joy.] If all Christian men would consider this, they would not think it so great a matter to lose their land or goods for defense of the Catholic faith.

34. Lichet of faith.] Faithful men afflicted in this life, have their comfort in their assured faith and hope of Christ's coming to deliver them once from all their miseries; &c. by that faith and comfort they live, whereas otherwise this miserable life were a death.

Chap. XI.

He whosoeth them by the definition of faith, to flyke into God, though they see not yet b reward; shewing that all the Saints thereof did the like, being all constant in faith, though not one of them received the promiss, that is, the inheritance in heaven: but they and we now after the coming of Christ receive it together.

ND "Faith is, " the substance of things to be hoped for, the argument of things not appearing. † For in this the old men obtained testimonie.

† * By faith, vve understand that the three worldes were framed by the word of God: that of invisible things visible things might be made.

† * By faith, Abel offered a greater hoiste to God the Cain: 4 * by which he obtained testimonie that he was in God's sight, giving testimonie to his gifts, &c. by it, he being dead, yet spake the word of God. † By faith Henoch was translated, that he should not see death, and he was not found: because God translated him for before his translation he had testimonie that he had pleased God. † But without faith it is impossible to please God. For he that cometh to God, must beleue that he is, and is a revevarder to them that seek him.

† * By faith, Noe hauing received an answer concerning those things which as yet were not seen, fearing, framed the arke for the saving of his house, by the which he condemned the world; and was instituted hier of the justice which is by faith.

† * By faith, he that is called, Abraham, obedied to goe 8 forth into the place vvhich he was to receive for inheritance: and he went forth, not knowing vvhither he went. † By faith, he abode in the land of promisse, as in a strage land, dwelling...
ling in cottages with Isaac & Jacob the coheires of the same promise. ¶ For he expected the citie that hath foundations: whose artificer and maker is God.

† By faith, Sara also her self being barren, received verue in conceaung of seede, yea past the time of age: because she beleueed that he was faithful which had promised. For the which cause even of one (and him quite dead) there rose as the stars of heauen in multitude, & as the sand that is by the sea shore innumerable.

† According to faith died at these, not having received the promises, but beholding them a farre of, and saluting them, and confessing that they were pilgrimes & strangers upon the earth. ¶ for they that say these things, doe signifie that they seek a country. ¶ And in deed if they had been mindfull of the same from whence they came forth, they had time vntely to returne. ¶ but now they desire a better, that is to say, a heavenely. Therfore God is not confounded to be called their God, for he hath prepared them a citie.

† By faith, Abraham offered Isaac, when he was tempted, and his only-begotten did he offer, whom he had received the promises: (¶ to whom it was said, That in Isaac shal seede be called to thee.) ¶ accounting that God is able to raise up even from the dead, whereupon he received him also for a parcel of figure and mystery of Christ, dead, & alive again.

† By faith, Isaac blessed Jacob and Esau.

† By faith, Isaac dying, blessed every one of the sones of Joseph: * and adored the toppe of his rodde.

† By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commandement concerning his bones.

† By faith, Moses being born, was hidde three moneths by his parents: because they saw him a proper infant, and they feared not the kings edict.

† By faith, Moses being made great, denied himself to be the sonne of Pharaohs daughter: ¶ rather choosing to be afflicted with the people of God, then to have the pleasure of temporal shame, ¶ esteeming the reproche of Christ greater riches then the treasure of the Egyptians, for he looked into the renumeration. ¶ By faith, he left Egypt: not fearing the f recomense of the king, for him that is infallible he susteined as if he had seen him. ¶ By faith, he celebrated the
the Pasche, & the shedding of the blood: that he which destroyed the first-born, might not touch them. 

† ✕ By faith 29 they passed the red sea as it were by the dry land: which the Egyptians affaying, were consumed.

† ✕ By faith the valles of Jericho fell down, by the 30 circuiting of fowne daies.

† ✕ By faith, Rahab the harlot preserved not with the in-31 credulous, receiving the spies with peace.

† And what shall I say? For the time wile saile me 32 telling of Gedeon, Barac, Samson, laphre, David, Samuel, & the prophets: ✕ who by faith overcame kingdoms, wrought 33 justice, obtained promises, stopped the moughtes of lions, ✕ extinguished the force of fire, repelled the edge of the 34 sword, recovered of their infirmitie, were made strong in battel, turned away the campe of forainers: ✕ women receiued of resurrection their dead, and others were raked, not accepting redemption, that they might finde a better resurrection. ✕ And others had trial of mockeries and stripes, 36 moreover also of bades & prisons: ✕ they were stoned, they 37 were heved, they were tempted, they died in the slaughter of the sword, they went about in sheep-skinnes, in goats-skinnes, needy, in distress, afflicted: ✕ of whom the world 38 was not worthie, wandering in deserts, in mountains and dennes, and in canes of the earth. ✕ And all these being ap-39 proved by the testimonie of faith, ✕ received not the promi-37e, ✕ God for vs providing some better thing, that they 40 vvithout vs should not be consumed.

ANNOTATIONS

CHA. XI.

1. Faith is. 1 By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceiue that the Apostle knew not the forged special faith of the Protestants, whereby every one of these new Sectmasters & their followers beleene their fittnes are remitted, and that them selues shal be saued, though their sacrifices be cleanest contrarie one to another.

2. Not appearing. 2 This is the praise of faith, faith 3. Augustine, if that what is believed, be not seen. For what great thing is it, if that be believed, which is seen? according to that sentence of our Lord when he rebuked his disciples, saying: Because thou hast seen me Thomas, thou hast believed: blessed are they that have not seen and have believed. Aug. in evang. to strict. 79. Vvhich may be a rebuke also to all those faithlesse speeches, I would see him, tale him, touch him and see his very flesh in the Sacrament, otherwise I will not believe.

Nothing pro-45 fitable or meri-46 ous without vs, yet faith. 

6. He that commeth. 5 I saie is the foundation and ground of all other vertues and worship of God, vvithout which no man can please God. Therefore if one be a lewe, a freeman, or an heathen, that is to say, be without the Catholike faith, al his workes shal profit him nothing to salvation.
CHA. XI.

TO THE HEBREWS.


21. Adored the toppe of his rod.] The learned may see here that the Apostle doth not tie him self to the Hebreus in the place of Genesisse when it is alleaged, but followeth the Septuaginta, though it differeth from the Hebræus, as also the other Apelles and Evangellists and our Saviours him self did; neither were they curious (as men now a daies) to examine all by the Hebræus only, because they writing and speaking by the holy Ghost, knewe very vell that this translation * is the sense of the holy Ghost also, and not true, and as directed and intended as the other; and therefore al that translation continued authentical in the Grecins Church, notwithstanding the diuersitie from the Hebreus. Euen so vve that be Catholikes, folow with al the Latin fathers the authentical Latin translation, though it be not authentical agreable to the Hebræus or Grecins that nowvs. But Calvin is not onely very fauctele, but very ignorant, when he faith that the Septuaginta were deceiued, and yet that the Apostle without curiosity was content to folovv them; becausse it is evident, * that the Hebræus being the vwithout pointes, * might be trallated the one way vnsel as the other. Which they understand fo vvel (and therefore were not deceiued) that within three linees after, in the beginning of the next chapter, they trallate the same vword, as he would have it in this place.

Adoration of creaturues, and namely of hollie things.

* Amos. 7. 6. * Osmus. in collct. 

The citation in the new Testament, not only according to the Hebreus, but to the Septuaginta, the vulgar latin translation.

Againe obstre in those wordres. He adored the toppe of his rod, that adoration (as the Scripture vvel this word) may be done to creatures, or to God at and before a creature, as, at or * before the Arke of the Tellestone, in old time, in the presence of the crucifixe, reliques, images: and in the Psalmes of the holy mount. We wille adore toward the face where his feet flode: or (which by the Hebreus phrasie is al one) Adore ye his holy mount. We wille adore this place, vvre the face of all the townes. * as also, the Grecins fathers, S. Damascene, c. 1 de imaginibus, and G. 3. Reg. II. 12. 

Corrupt translation against Dulia.

Ephraim his younger fonnne in the first king Jerobam, that the Grecins fathers. Whereto may be added, that * as this was done in type and figure of Christeles scepter and kingdom, whom he adored by and in his Crofe, as he did Ioseph in rode and his rod scepter: and therefore the Apostel faith, he did it by faith, as having respect toward things to come. By al which it is evident, that it is false vvhich the Caluminites reach, that we may not adore image, crucifix, or any visile creature; that is, vve may not adore God at or by such creatures, nor kneecl before them: and therefore their corrupt translation of this place for the same purpose is intolerable, sauing thus. (LEANING UPON HIS FLESH BE ADORED) (G O D), adding no lefe then two worde then is in the Grecins. Which though it might be the sense of the place, and S. Augutine fo expoundeth it, yet they shoul not make his exposition of the holy Scripture, vpecially vvhile he only of al the ancients fathers (as Beza contelth) so expoundeth it.

Men are not sully by beleefe onely, as the Protestantas affirmee, but by working justice. And vve may note that in all his long commendacon of faith in the fathers and holy persions, their good workes are also specially recompensed, as Rahabs harbouring the spies, Abrahams offering his fonnne (vvhich their workes S. Iames doth inculcate) Noes making the Arke Gen. 6. Abels better oblation then Cainis Gen. 4. & Hebr. 11. v. 4. and fo forth. therefore

Not faithully.

Li. 4. Str. pag. 140. 

The Apostelles then there is nothing els, but to proue to the Hebreus (who made so great account of their Patriarches and forefathers and their famous actes) (as these glorious performances and their workes were commendable and acceptable only through the faith they had of Christ, vvythout which faith none of all their lyes and workes shoulde have profited them any whit: the Gennines doing many noble actes (as Heretikes may also doe) which are of no eftematic before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romans, and of all other passages where he commendeth faith: further prooving specially in this Epistle to the Hebreus, that all their satisfactions were nothing els but figures and allractions of the Christian faith in Christ and his death. At which high resolution & conclusion against the Jews and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutely abuse against Christian workes, sacrifice, and Sacraments which the Apostle meant specially to commend and establishe by his high commendation of: the faith in Christ.

The Patriarkes and other sull not in heauen before Christ, before the general resurrection: Gods providence being so, that we shoulde not one be consummated without an other, all being of one faith, and redeemed by one Lord Christ.

No workes of the Patriarkes or any other profitable, but by their faith in Christ. Which is alwaies the Apostelles meaning in confounding faith.

The Patriarkes then to the Hebrews (who made so great account of their Patriarches and forefathers and their famous actes) (as these glorious performances and their workes were commendable and acceptable only through the faith they had of Christ, vvythout which faith none of all their lyes and workes shoulde have profited them any whit: the Gennines doing many noble actes (as Heretikes may also doe) which are of no eftematic before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romans, and of all other passages where he commendeth faith: further prooving specially in this Epistle to the Hebreus, that all their satisfactions were nothing els but figures and allractions of the Christian faith in Christ and his death. At which high resolution & conclusion against the Jews and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutely abuse against Christian workes, sacrifice, and Sacraments which the Apostle meant specially to commend and establishe by his high commendation of: the faith in Christ.

No workes of the Patriarkes or any other profitable, but by their faith in Christ. Which is alwaies the Apostelles meaning in confounding faith.
12. Therefore we also having so great a cloud of witnesses put upon us: laying away al yweight and sinne that compasseth vs, by patience let vs runne to the sight proposed vnto vs, looking on the author of faith, and the consummator of vs, who joy being proposed vnto him, sustained the crose, contemning confusion, and strieth on the right hand of the seate of God.

13. For, thinke diligently vpon him which sustained of vs sinners such contradiction against him self: that you be not vwearied, fainting in your minde. For you have not yet resistd vnto bloud, repugning against sinne: and you haue forgotten the consolatio, which speakest to you, as it were to children, saying, My sone, weleff not the discipline of our Lord: neither be thou vwearied, whiles thou art rebuked of him. For whom our 6 Lord loueth, be chafed: and be scourgeth every child that be receiveth,

14. Perseuere ye in discipline. As vnto children doth God offer him selfe to you, for what sonne is there, vwhom the father doth not correct? But if you be without discipline, vwheroef al be made partakers: then are you bastards, & not children. Moreover the fathers in deed of our flesh vve had for instructors, and vve did reuerence them: shal vve not much more obey the Father of spirits, & liue? And they in deed for a time of seuev dais,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 sorrow: but afterward it vvil render to them that are exercised by it, most peaceable fruit of iustice.

15. For the vvhich cause stretch vp the flacked handes and the loose knees: and make straight steps to your feete: that no man halting erre, but rather be healed. * Folovv peac vwhith al men, and holinesse; vwithout vvhich no man shal
CHA. XII.  TO THE HEBREWS. 637

15 Shall see God: + looking diligently lest any man be vap- 21 That we be  
ning to the grace of God: lest any root of bitterness  
spring-  

16 ing up do hinder, and by it many be polluted. + Left there be any fornicator or profane person &c as Esau: * vwho for

17 one day of meat did hold his first-born-rightes. + For knovv 

ye that afterward also desiring to inherit the benediction, he was reproved: * for he found not place of repentance, al- 

though with tears he had sought it.

18 + For ye are not come to + a palpable mount, and an accessible fire, and with evil inclining, and darkness, and stormes, +

19 + and the sound of trumpet, &c voice of vwords, which they that heard, excused them felowe, that the vword might not be 
spoke to them, (+ for they did not beare that which was said,

20 And if a beast shall touch the mount, it shall be stoned. + And so terrible

21 was it which was seen, Moyses said: I am frighted and trem- 

22 + But you are come to mount Sion, and the city of the living God, heavenly Hierusalem, and the assembly of

23 thousands of Angels, + & the Church of the first-born, 

24 which are written in the heauens, and the judge of all, God: +

25 + See that you refuse him not speaking, for if they escaped not, refusing him that spake upon the earth: much more vve, 

26 + Vvhoes voice moved the earth then: but now he promiseth, saying, Yet once: and I will move not only the earth, but heauen also.

27 + And in that he saith, Yet once, he declareth the translation of moueable things as being made, that those things 

28 may remaine which are vn moueable. + Therfore receiving an vn moueable kingdom, vve have grace: by the vvhich let

29 vs serue pleasing God, vvith feare & reverence. + For * our 

God is a consuming fire.

ANOTATIONS

CHA. XII.

6. He speaks. By this we prove that God often punishe the finnes even of his loving Temporal pu-

children, though not with eternal damnation, &c with temporall chastisement and correction: nisement after & that he doth not alwaies together vvith the remission of deadly finnes & eternal punishment, remisss of im-

excempt the offender receivd to his grace, from all fatherly correction either in this life or in the ner, either here, 

ner. Neither have the Heretikes of this time any reason of scripture in the vvorld, vwhy they or in purgatori.

Lilli j. Should.
THE EPISTLE OF S. PAUL

CHAP. XIII.

16. He found not: It is not meant, that Esaü could not find remission of his sinne at God's hand: but that, having once sinned and yielded vp the right of his first birth to his younger brother, it was too late to be forsworn for his unadvised bargain.

CHAP. XIII.

ET the charitie of the fraternitie abide in you. And hospitality do not forget, for by this certainly being not avvare, haue receiued Angels to harbour. Remember them in bondes, as if you were boud with them: and them that labour, as your selues also remaining in bodie.

Let your maners be without avarice: contented with things present. For he said, I will not leave thee, neither will I forsake thee. So that you do confidently say: Our Lord is my beper: I will not feare what man shall doe to me.

Remember your Prelates, which haue spoken the word of God to you: the end of whose conversation beholding, imitate their faith. Iesus Christ yesterday, and to day: the same also for ever. Vvith various and strange doctrines be not led away. For it is best that the hart be established vvith grace, not vvith meares: which haue not profited those that vvalke in them.

Vvhe haue an altar: vVhereof they haue not powuer to eate vVhich serue the tabernacle. For the bodies of those basteves, vvhoose bloud for sinne is caried into the holies by the high priest, are burned vvithout the campe. For the vvhich thing Iesus sauid, that he might sanctifie the people by his owne bloud, suffered vvithout the gate. Let vs goe forth therefore to him vvithout the campe: carying his reproche. For vve haue not here a permanent citie: but vve seek after that which is to come. By him therefore let vs offer the hoist of praise alwaies to God, that is to say, the fruite of lippes confessing to his name.

And
16 † And beneficence and communication do not forget for vvith such hostes God is promisit. † Obey your Prelates, and be subjete to them. For they vwatch as being to render account for your soules: that they may doe this vvith joy, and not mourning. for this is not expedient for you. † Pray for vs. for we have confidence that we have a good conscience, vvilling to consente vviel in all. † And I befeech ye the more to doe this, that I may the more spe- 
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 testamet our Lord Iesus Chrift:

21 † Chief you in al goodnes, that you may doe his vvill, doing in c that is, make you perfect and absolut in al goodnes.

22 † And I desire you brethren that you suffer the vword of consolation. For in very few vvordes haue I vvritten to you. † Knowv you our brother Timothee to be dismissed:

23 vvith vvhom (if he come the sooner) I vvil see you. † Salu- 

24 late al your prelates, and al the faintes. The brethren of

25 Italic salute you. † Grace be vvith you al. Amen.

**ANNOTATIONS**

CHA. XIII.

1. Hospitality. Hospitality, that is, receiving and harbouring of poore pilgrimes, persecuted and defolate persons, is so acceptable to God and so honorable, that often times it hath beenes good hap to harbour Angels in sheede of poore fole multitudes. Which must needs be ever a greates benefcion to them and their families, as we see by Abraham and Lot Gen. 19. & 19. (and the like fell also to S. Gregory, as to D. Iacques yuvenis, to vwhoes ordinarie table of poore men, not onely Angels but Chrift also came in Pilgrimes vveende. In vit. li. 10. & li. 2. & 12. 23.) whereas if vve had not example and warrant by S. Paulus vvordes in this place, and many other express Scriptures of the old Testament, these scornful miscreants of this tyme making so little account both of good vvordes and such miraculous enterane of Christ and his Angels into holy mens harbour, would make this also seeme fabulous, as they do other like things.

4. Marriage honorable. The Apostle (faith a holy doctor) faith, Marriage honorable in all, and the bed undefiled. And therefore the servants of God in that they are not married, shew not the good of marriage to be a fault, but yet they doubt not perpetual continence to be better then good marriage, especially in this time when it is said of continence, He that can take, let him take. Deut. ad Pet. c. 3. apud Aug. in fine. Mark 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 inferior to virginity and perpetual continence: honorable in all, that is, all such as may lawfully marie and are lawfully maried: not in brother and sister, nor in person that have vowed: he contrary, to vwhom the same Apostle faith it is damnable. 1 Tim. 5. 11. And this were the meaning of this place, if it were to be read thus, Marriage is honorable. But to see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serve for the mariage of Votaries, it is notorious.

1 Cor. 7. 38. One short place manfully corrupted by the Prote-

LIII 11iiy

LII 111 honorable stants.
THE EPISTLE OF S. PAUL

CH. X. III.

They refer at the sentence to their Heretical fanatic. honorable or lawfulness, where the verb to be supplied ought rather to be the Imperative mood, *Let marriage be honorable*, that so the speech may be an exhortation or commandment to them that they may be married, to as they fellows in that state in all fidelity, cleanliness, and conjugal continuance one toward another: as when S. Peter also and this A. to polyele exhortated men to give honour to their wives as to the weaker vessels, and to polyele their vessel in honour, not in the passions of ignominie and uncleanliness: this is honorable or chaste marriage, to which he here exhorteth. And that it is rather an exhortation, then an affirmation, it is evident by the other parts and circumstances of this place both before and after: at which are exhortations in their own translations, this only being in the middle, and as indifferent to be an exhortation as the rest (by their own confession) they refrain of purpose. Our text therefore, and al Caltholike translatours leave the sentence indifferent as it is in the Grecke, and as true translatours ought to do, not presuming to add it to one side, lest they should referre the sentence of the holy Ghost to their own particular fancies.

Again, our new Translators corrupt the text in that they translate, *in omni bus, amongst al men, because so they think it would be found better to the ignorant, that Priests, Religious, and al who soever, may marie: where they can not tell either by the Grecce or Latin, that in omni bus should be the masculine gender, rather then the neuter (as not only Erasmus, but the Grecce doctors also take it) to signifie that marriage should be honorably kept betwene man and wife in al points and in al respectes. See S. Chrys. and Theophran. in hom. locum. For there may be many filthy abuses in wedlocke, which the Apostle varnished them to take heed of, and to keep their marriage bed undefiled. But the third corruption for their purpose aforefaid, and most impudent, is, *of* some of the Calumnius for, in omni bus, translate, *inter juos*, with a marginal interpretation to signifie al orders, conditions, places, and qualities of men. So boldly they take away all indifferent of sex and makes God's vow to speake soe that which they make them woulde, and their herefie required, in which kind they paffe al impudence and al heretike that ever were.

Ve must have 7. Remember your Priestes. Ye be here warned to have great regard in our life and 7. Remember your Priests. Ye be here warned to have great regard in our life and regard to the beleevers, to the holy fathers, Doctors, & glorious Bishops gone before vs in Gods Church, not doubting but they being our lawful Priests, had and taught the truth of whom S. Augustine said, *That which they found in the Church, they had found: that which they received of their fathers, they were delivered to their children*. Cont. l. 2. c. 10. V which respect to our forefathers in faith, is now in this wicked concourse of the Hereukes, so much the more to be had: See the holy doctors second booke against Iulian the Pelagian throughout, what great account he made of them in the corruption of herefies, and how far he preferreth them above the proud sectaries of that time: as we see due to our new doctors. This place also is rightly vtd to prove that the Church of God should keep the memories of Saints departed, by solemn holies and other devouet vurie of honour.

Memories and fealettes of Saints. 9. Not virile meene. He spake not of Christian Saints, but of the legal difference of meates, which the Hebrues were yet prone unto: not considering that by Christs faith they were made free from all such obernations of the Law.

10. We have an altar. He put them in mind of these vvorde, that in following to Material altars much their old Jewish rites, they deprived them feltes of an other manner and a more excellent sacrifice and meate: meaning of the holy altar, and Christes own bleed body, offered and eaten there, of which they that continue in the figures of the old Law, could not partake. The altar (faith lychus) is the altar of Christs body, which the Hebrews in the temple offered and eaten there. The altar of sacrifice. He thereby we proste against the heretikes, that we have not a common table or profane communion borde, to care mere bread upon, but a very altar in the proper sense, to sacrifice Christs body vpon: and so caiz'd of the fathers in respect of the said body sacrificed. Greg. Nazianz. in orat. de foro Urania. Clerc. demost. quod Christus fit Deus, Sact. li. c. 13. 15. Aug. ep. 86. Desiv. Del. li. e. 27. Gr. li. c. 10. Consp. li. 9. c. 11. 13. Cont. Sasu. in. li. 20. c. 21. Theophran. in 13. Mat. And when it is called a table, it is in respect of the heavenly food of Christs body and blood received.

The Sacrifice of the. 15. The holf of praise. Though it may signifie the spiritual sacrifices of praise and thankes, the altar is the giving of what so focus: yet is specially may be thought to signifie the great Sacifice of the Body and blood of Christ: not as upon the Cross, which was but once done bloody, but of praise and as in the Church, and as Theophran, where it is daily done nobly so, being the proper host thanks giving, of laude and thaukes giving, and therefore called the Eucharist, and being the fusiue and effects of therfore called, Christ and his Priests lips or vvorde, that is, of confectionation: because this sacrifice is made by the host of the holy vio-des. And when we read in the plaine and other places of the old...
CHA. XIII.

To the Hebrews.

Testament, of the hoot of praise, it may be thought to be a prophetic of the new Sacrifice, & not of every vulgar thanks giving. And to the old fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often speake. What is (faith S. Augustin) a more holy sacrifice of praise, then that which consisteth in thanks giving, all which the faithful do know in the sacrifice of the Church. Li. cont. aduers. leg. & proph. c. 18. Agains, c. 20. The Church from the times of the Apostles by the most certaine succession of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a little afterward, Nov. Isr. in accord to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit of whose house be wvill not take calves nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisede. See ep. 120. c. 19. & ep. 17. ad q. 1. in fine. Thus you see, when the holy fathers handle the Scriptures, they finde Manna and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake onely of a common thanks giving.

16. God is promised. 1. This Latin word promedere, cannot be expressed effectually in any one English word. It signifieth, Gods favour to be procured by the foresaid workes of almes and charitie, as by the deferits and merites of the doers. Which doctrine and word of merites the Adversaries like foill, that they leve both here and els where from the word, translating here for, promedere Deo, God is pleased, more neree to the Greek, as they pretend. Which in deed maketh no more for them then the latin, which is agreeable to most ancient copies, as we see by Primasius S. Augustin scholer. For if God be pleased with good workes and shew favour for them, then are they meritorious, and then only faith is not the cause of Gods favour to men.

17. Obey your Prelates. 1. There is nothing more inculcated in the holy Scriptures, then the Apostile obedience of the lay people to the Bishops and Prelates of Gods Church, in matters of foule, doth inculcate conscience, and religion. Wherefore the Apostile giueth this reason, because they have the obedience to charge of men foules, and must answer for them: which is an infinite præeminence and superiority, ioyned with burden, and requireth maruelous submission and Bishops of most obedient subjection of all that be under them and their government. From this Gods Church, there is no exception nor exemption of kings nor Princes, be they never so great. If they have foules, and be Christian men, they must be subject to some Bishop, Prelate, or no person ex other Prelate. And whatsoever he be (though Emperour of all the world) if he take emped from upon him to prescribe and give lawes of religion to the Bishops and Prelates, whom he by this obedience, ought to obey and be subject unto religion, he that be damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. And by this religion, you may se the difference of an heretical and a disordered time, from other Catholike Christian dates. For besides the like damnable revolted from the Church of God, is no more but a rebellion and disobedience to the Bishops of Gods Church, when men refuse to be under their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Government, under pretence of obedience to the Temporal, is the bane of our dates, and specially of our Countrie, where these new Sectes are properly maintaine by this false principle, That the Prince in matters of foule and religion may command the Prelate: which is directly and evidently against this Scripture and all other, that command the sheepe of Christes fold to obey their spiritual Officers.

THE
THE ARGUMENT OF THE
EPISTLE OF S. IAMES.

HIS Epistle (as the rest following) is directed specially,
as S. Augustine faith, against the errors of only faith,
which some held at that time also, by misconstruing S.
Paul's words. This not only that, but many other
errors (which then also were annexed unto it, as they
are now) doth this Apostle here touch expressly.

The faith therefore, that not only faith, but also good
workes are necessary: that not only faith, but also good
workes do incite: that they are after of Religion, or
service and worship of God: that to keep all the commandements of God,
and so to obtaine from a mortal sinne, is not impossible, but necessarie: that God is
not the author of sinne, no not so much as of temptation to sinne: that we must lay
our fleshes from sinning, with feare of our death, of the judgement, of hell:
and have our selves to doing of good, with our reward that we shall have
for it in heaven. These poues of the Catholike faith be commendeth earnestly
unto vs, inlining them against them that teach the other errors. How-
soever he doth withal admonish not to negate such, but to seek their conversion,
showing them how meritorious a thing that is. Thus then he be exhorteth generally
to all good workes, and deburteth from all sinne, but yet also namely to certaine,
from certaine: as, from acceptation of persons, from detraction and rash judging,
from conceit and love of this world, from swearing: and to pray, to almes,
to humility, confession and penance: but most copiously to patience in persecution.

Norw, who this Iames was: it is not he, who feith the church keepeth the
25 of Iulie, which was S. Iohn's brother, and who made that prion we have Act.
11, but he, whom the church wrocshippeth the fift of Maie, who is called
Frater Dominus, our lorde's brother, and brother to Iude, and which was
the first Bishop of Hierusalem, of whom we reade Act. 15 & 21. and also Gal.
2. of whom a wonderful austere and pure life, the Ecclesiastical stories

Therefore as the old High-priest had power and charge over the Levites, not
only in Hierusalem, and Iurie, but also dispersed in other Countries (as we under
Act. 9, 11, & 2.) S. Iames likewise being Bishop of Hierusalem,
and having care not only of those Levites with whom he was resident there in
Iurie, but of all the rest also, wroseth this Epistle, To the Trenchet tribes that
are in dispersion, and in them, so al Christians mammefully dispersed through
the world.

THE
THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The word Catholike though in the title of this Epistle & the rest following (called The Catholike Epistles) it be not wholly in the same sense, as it is in the Creede: yet the Protestants for fear and abhorre the word altogether, that in some of their Bibles they leave it clean out, although it be in the Greeke, and in some they had rather translate ridiculously thus, The general Epistle &c. whereas these are famously knowne and specified in antiquitie, by the

Euseb. li. name of Catholike Epistles, for that they are written to the whole Church, not to any particular person, as St. Paul's are.

CHAP. I.

Vve haste to joye in perfecution (but if thou be patient, and stedfast abstaine from all mortal sinne) 9 considering howe vve shall bee created and redeemed for it, when the persecutor (who excuseth himselfe to the spoiles) shall fade away. 11 But if any be tempted to fall, or to any other evil, let him not say, God is the author of it, who is the author of all good ends. 19 Such points of the Cach-faith vve must be content to learne with patience and quietness, and to doe accordingly. 26 Because otherwise vve may talk of Religion; but in deed is it no Religion.

AMES the servant of God and of our Lord Iesus Christ, to the vvalue tribes that are in dispersion, greeting.

† Esteeme it, my brethren, aljoy, when you fall into divers tentatiōs: † knowing that * the probation of your 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 vvife-dom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it shal be giuen him. † But * let him aske in faith nothing doubting: for he that doubteth, is like to a vvaue of the sea, which is moued & caried about by the vvinde. † therfore let not that man thinke that he shal M m m m receive.
receive any thing of our Lord. † A man double of minde 8 is inconstant in all his vvasies.

† But let the humble brother glory, in his exaltation. 9 and the rich, in his humility, because * as the flower of 10 grass, if hal he passe: † for the sunne rose with heate, & par- 11 ched the grass, and the flower of it fel away, and the beautie of the shape thereof perished: so the rich man also shal 12 vwither in his vvasies. † Blessed is the man that suffereth ten- 12 tation: for when he hath been proued, he shal receive the crowne of life, which God hath promised to them that love him. †

† "Let no man when he is tempted, say that he is temp- 13 ted of God. for "God is not a tempter of euils, and he temp- 14 teth no man. † But "every one is tempted of his owne co- 14 cupidiscence abstraected and allured. † Aftervward "concupis- 15 cence, when it hath cœciued, bringeth forth sinne, but "sinne 16 when it is consummate, ingendreth death.

† Do not erre therefore my dearest brethren. † Every beast 16 gift, and every perfect gift, is from above, descending from 17 the Father of lightes, with whom is no transmutation, nor 17 shadowing of alteration. † Voluntarily hath he begotten 18 vs by the word of truth, that vve may be some beginning of 19 his creature. ✴ You know my dearest brethren, and ✴ let eu- 19 ry man be vvery to heare: but slovv to speake, and slovv to 20 anger. † For the anger of man vwerketh not the injustice of 20 God.

† For the vs which thing causeth avway al viuncleanness and 21 abundance of malice, in meckenesse receive the engraffed 21 word, which is able to save your soules. ✴ But ✴ be doers 22 of the word, and not hearers only, deceaving your selues. ✴ For if a man be a hearer of the word, and not a doer: he shal 23 be compared to a man beholding the countenance of his na- 24 tiuitie in a glasse. † For he considered him self, and vvent 24 his vway, and by and by forgat vvhath an one he vvas. † But 25 he that hath looked in "the law of perfect libertie, and hath 25 remained in it, not made a forgetful hearer, but a doer of the 26 vvorke: this man shal be ✴ blessed in his deede. † And if 26 any man thinke him self to be religious, not bridling his 27 tong, but seducing his hart: this mans religion is vaine. ✴ "Religion cleane and vnspotted with God and the Father, 27 is
is this, to visitus pupilles and vvidovves in their tribulation: &
to kepe him self vnspotted from this world. - I

ANNOTATIONS

CHA. I.

6. Ask in faith nothing doubting.] The Proteantes would proue by this, that no man ought
to pray without assuranc that he haile obteine that which he aske. Where the Apollis meane
nothing els, but that the aske of lawfull things may not ever mistrust Gods power and
ability, or be in diffidence and despare of his merite: but that our doubt be onely in our owne
vrrthine life or vndue as king.

13. God is not tempter of faults.] The Proteantes as much as they may, to diminishe the force of
the Apolles conclusion againes such as attribute their evil tentations to God (for other tentations
God doth fend to tie mens patience and proue their faith) take and translate the word patiuntly,
in this senre, that God is not tempter by our eues. Vhere more concomitantly to the letter and cir-
cumstante of the words as before & after, as agreeably to the Grecke, it should be taken a little
as it is in the Latin, that God is no tempter to eue, for being taken patiuntly, there is no cohe-
rence of sense to the other words of the Apollis.

15. Concipiscence when it hath consummated.] Concipiscence (vve see here) of it self is not sinne,
as the Heretikes falsely teach: but when by anuy content of the minde we doe obey or yield to it, then
sinne ingrenged and formed in vs.

18. Sine consummato inerunt death.] Here vve see that not al sinne nor al content vnto con-
cupiscence is mortal or damnable, but when it is consummated, that is, when the content of mans
minde fully and perfectly yeldeth to the committing or liking of the acte or motion vhereunto
concupiscence moueth or inciteth us.

25. The lawe of perfett libertie.] The lawe of the Gospel and grace of Christ, is called the lawe of
libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath
by his bloud of the new Testament delievered all that obey him, from the servitude of sinne and the
Duel. But not as the Libertines and other Heretikes of this time would have it, that in the
new Testament every man may follow his owne liking and confidence, & may choose whether
he will be under the lawes and obedience of Spiritual or Temporal Rulers, or no

37. Religion Else.] True religion standeth not onely in taling the Scriptures, or onely
faith, or Christes justifie: but in publie of life, and good workes, specially of charitie and merict
done by the grace of Christ. This is the Apostolical doctrine, and far from the Heeretical vanitye
of this time.

CHA. II.

Against acceptance of persons. 10 From al and every sinne we must abstaine, having
in all our words and desedes, the judgement before our eies: vvhethervrep werke of
merite shal be required of vs, 14 and only faith shal not owne vs.

18 And thus the Catholike by his worke sheweth that by faithful
whereas the Heretike hath no more faith then the Duel, take he of faith
never so much, and of justification thereby onely, by the example of Abraham
Ro. 4: For Abraham in deed vwas justifie by worke, sijo, 15 and like-
vve influate.
My brethren, have not the faith of our Lord Jesus Christ of glory *in acceptance of persons.* † For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire, *& you have respect to him that is clothed with the goodly apparel, and shall say to him,* Sitte thou here vvel: but say to the poor man, Stand thou there: or sitte vnder my foote-stoole: † do you not judge with your seules, and are become judges of vniust cogitations? † Hear me dearest brethren: hath not God chosen the poore in this world, riche in faith, and heirs of the kingdom vvhich God hath promised to them that love him? † But you have diu honoured the poore ma. Do not the riche oppress you by might: and them seules draw you to judgements? † Do not they blaspheme the good name that is inuocated upon you? † If not vvithstanding you full the 8 roial law according to the scriptures, Thou shalt love thy neighbour as thy self, you doe vvel; † but if you accept persons, you vvorke sinne, reproved of the Law as tranfgressours. † And vvho soever shall keepe the vwhole Law, but offendeth in one: "is made guilty of al. † For he that saith, Thou shalt not commit aduontrie, said also, Thou shalt not kil. And if thou doe not commit aduontrie, but shalt kil, thou art made a tranfgressour of the Law. † So speake ye, and so doe, as beginning to be judged by the law of libertie. † For judgment without mercy to him that hath not done mercy. And mercy exalthe it self above judgement.

† "What shal it profit my brethren, if a man say he hath faith: but hath not vvorkes? Shal faith be able to save him? † And *if a brother or sister be naked, & lacke daily foode:* † and one of you say to them, Goe in peace, be vwarmed & filled: but you give them not the things that are necessarie for the bodie: vwhat shal it profit? † So faith also, if it have not vvorkes, is dead in it self. † But some ma. faith, Thou hast faith, and I have vvorkes: I shovv me thy faith vwithout vvorkes: & I will shovv thee by vvorkes my faith. † Thou beleueth that there is one God. Thou doest vvel: the devils also
also beleue and tremble. 

† But vvilt thou know "v vain

man, that faith vvwithout vvorke is 'idle'? † "Abraham our

father vvas not justified by vvorke, * offering Isaac his

sonne upon the altar? † Seekst thou that" faith did vvorke

vwith his vvorke: and by the vvorke the faith vvas con-

summate? † And the Scripture vvas fulfilled, saying, Abra-

ham believed God, and it vvas reposed him to irifice, and be vvas called a the

friende of God. † Do you see that by vvorke a man is justified:

&" not by faith only? † And in like maner also " Rahab the

harlot, vvas not she justified by vvorke, receiving the mes-

sengers, and putting them forth an other vway? † For even

as the bodie vvwithout the spirit is dead: so also " faith vvwithout

vorke is dead.

Annotations

Chap. II.

1. In exception of persons.] The Apostle meenh not; as the Anabaptists and other sedicios

persons sometime gather hereof, that there should be no difference in Common vsales or assem-

biles, between the Magistrate and the subject, the free man and the bond, the poor and the

rich, between one degree and another. For, God and nature; and the necessity of man, have made such

dimensions, and men are bound to observe them. But it is meant only, or partially, that in spiri-

tual gifts and graces, in matters of faith, sacraments, and salvation, and believing the spiritual

functions and charge of souls, we must esteeme of a poote man or a bond man, no lese then of

the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth

all, and endeth all sorts with his graces: so in such and like things we must not be partial, but
count all to be fellows, brethren, and members of one head. And therefore the Apostle faith with

a special clause, That we should not hold or hate the Christian faith or such differences

or partialities.

10. It made guilty of al.] He meaneth not, that who soever is a thief, is also a murder, or that

every murderer is an aduouerter also, or that all sinnes be equal; according to the Stoikes and the

Heresie of lounian: much lesse, that he that have a great damnation that transcends one com-

mandement, as he had offended against every precept, but the sense is, that he that not auuail

to salvation, that he be neether to have kept certaine and not broken all the commandements:

seeing that any one transgression of the Laws, proofeth that he hath not obseru'd the whole,

which he was bound to do, so far as is required, and as is possible for a man in this life. S. Augus-

tine disputing profusely in his 19 Epistle to S. Hierom, of this place of S. James, expoundeth in

such a way, that he which offended in one, that is, against the general and great commandement

of love or charite (because it is in maner as being the summce of al, the pienuende of the law,

and the perfection of the rest) breaketh after a sort and transgresseth all, no sinne being committed

but either against the love of God, or of our neighbors.

13. Judgement vvivout mercie.] Nothing giueth more hope of mercie in the next life, then the

vorke of almes, charite, and mercie, done to our neighbours in this life. Neither shall any be

vailed with extreme rigour in the next world, but such as vailed not mercie in this world. Augus.

de meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meriti, meri
646 THE EPISTLE

Only faith, an old heritie.

S. Iames & the rest inculcata good vworkes against the error of only faith falsely gathered of. Saud vworkes.

S. Augustine in the vhole disputacion in this point very notable, & directly against only faith.

Hereitie against good vworkes.

Vworkes couerste vwith faith as caute of iustification.

Vworkes make vs iust in deed before God.

The Proteants say, by faith only; S. Iames cleane contrarie, Not by faith only.

*See the annot. upon the epistle to the Romans 2. 2. 13.

The manifold meaning of certaine fathers, when they say Only faith.

 fond gloues for answer of so plaine places, be as impudent as the denying of the Epistle was in the other. who would never have denied the booke, thereby to Swew them false Hereitikes, if they had thought those vulgar equations that the Zuilingians and Calvinists doe vse (vvhether they were not ignorant) could haue senned. In both fortes the Christian Reader may fee, that all the Hereitikes vaunting of expresse Scriptures & the word of God, is no more but to delude the vworld, whereas in deed, be the Scriptures never so plaine against them, they must either be vnelterred to found as they say, or els they must be Scriptures at all. And to see Luther, Calvin, Beza, & their fellowes, fitte as it were in judgement of the Scriptures, to allow or disallow at their pleasures, is the most notorious example of Heretical pride & folly that can be. See their prefaces and censure upon this Canonical Epistle, the Apocalypse, the Machabees, and other.

21. Abraham was he not justified by vworkes? It is much to be noted that S. Augustine in his booke de fide operibus c. 14 vvireth, that the hereitie of onely faith iustifying or fauing, was an old Heritie euin in the Apolouses time, gathered by the false interpretation of some of S. Paulues profound disputacion in the Epistle to the Romans, wherein he commended to highly the faith in Christ, that they thought good vworkes were not available: adding further, that the other three Iapulses, Iames, John, and Jude did of purpose write so much of good vworkes, to correct the fault of onely faith, gathered by the misconstruion of S. Paulues vworkes. Yea whwen S. Peter (Ep. 2. c. 3.) vwarneth the faithfull that many things be had in S. Paulues writings, and of light unlearned men mistaken to their perdicion: the said S. Augustine affirneth, that he meant of his disputacion concerning faith, which so many Hereitikes did mistake to condemne good vworkes.

And in the preface of his comentarie vpon the 31 Psalm, he vwarneth al men, that this deduction vpon S. Paulues speache, Abraham was iustified by faith, therefore vworkes are not necessary to iustification: is the right way to the gulfe of Hel and damnation.

And lastly (vvhich is in it self very plaine) that we may see this Apostle did purposely thus commend vno vthe necelitie of good vworkes, and the innatancy and insufficiencie of onely faith, to correct the error of such as misconstru S. Paulues vworkes for the same the said holy Doctor * Li. 83. q. 76. noteth that of purpose he tooke the very example of Abraham, vwhom S. Paul said to be iustified by faith, and declareth that he was iustified by good vworkes, specifying the good vworkes for which he was iustified and blessed of God, vtwice, his obedience and immolation of his onely sone. But hoow S. Paul faith that Abraham was iustified by faith, see the Annotations vpon that place. Re. 4. v. 1.

22. Faith did vworkes vtrua. Some Hereitikes hold, that good vworkes are pernicious to iustification, and iustification: other, that though they be not hurtful but required, yet they be no caues or vworkes of iustification, much lesse meritorious, but are as effectes and fruits issuing necessarily out of faith. Both which fictious, fall hods, and flightes from the plaine truth of Gods vword, are refuted by these vworkes, when the Apostle faith, That faith vworketh together vwith good vworkes: making faith to be a coadiutor or cooperator with good vworkes, and so both joynally concurring as caues and vworkes of iustification: yea after vvard he maketh vworkes the more principal caue, when he recombleth faith to the body, and vworkes to the spiritle of man.

23. The frend of God. By this also an other false & frivolous equacion of the Hereitikes is ouertaken, when they feine, that the Apostle here vwhen he faith, vworkes do iustifie, meaneth that they chews vs iust before men, and auilie not to our iustice before God. For the Apostle euidently declareth that Abraham by his vworkes was made or truely called the freend of God, and therfore was not (as the Hereitikes say) by his vworkes approved iust before man onely.

24. Not by faith onely. This proposition or speache is directly opposite or contradictionary to that which the Hereitikes hold. For the Apostle faith, Man is iustified by good vworkes, and not by faith onely, but the Hereitikes say, Man is not iustified by good vworkes, but by faith onely. Neither can they pretend that there is the like contradictionary or contrariety between S. Iames speache and S. Paulues, for though S. Paulues say, man is iustified by faith, yet he never faith, by faith onely, nor euer meeneth by that faith which is alone, but alwayes by that faith vvhich vworketh by charitie, as he expoundeth him self. * Gal. e. T.

Though concerning vworkes also, there is a difference betwixt the first iustification, vhereof S. Paul specially speaketh: and the second iustification, whereof S. Iames doth more specifically trate. Of which thing els where there is ynone saied.

The fathers in desideve sometimes this exclusie, sola, only; but in far other senfe then the Proteants. For some of them thereby exclude only the vworkes of Moses lawes against the Iewes: some, the vworkes of nature and moral vertues without the grace: vnder knowledge of Christ, against the Gentiles; some, the necessitie of external good vworkes, where the parties lacke time and meane to doe them, as in the case of the intenteth thes some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Hereitikes and miscreantes: some exclude reason, senfe, and arguing in matters of faith: and myterie, against such as wil beleue nothing but that they see or understand: some, the
merite of worke done in sinne before the first justificacion: some, the arrogant Papalll vaunt of mans owne proper worke and justicce, against such as referre not their actions and good deeds to Gods grace. To these purpooses the holy Doctors say sometymes, that only faith faitheth and furzeeth: but neuer (as the Protestants would have it) to exclude from justificacion and salvacion, the cooperation of mans free will, dispositions and preparations of our harts by prayers, penance, and sacraments, the vertue of hope and charitie, the purpoose of veel-woorking and of the obturation of Gods commandemente, much lesse, the worke and merites of the children of God, proceeding of grace and charitie, after they be justified and are now in his favoure: which are not only dispositions and preparations to justificacion, but the meritorious cause of greater justificacion, and of salvacion.

25. Rahab.] This Apostle alleageth the good worke of Rahab by which she was justified, and S. Paul (as Hebr) faith the was justified by faith. Which are not contrarie one to the other, for both is true, that she was faithed by faith, as one faith, and that she was fauced by her worke, as the other faith. But it were vnturely sayd, that she was fauced either by onely faith, as the Heretikes say: or by onely good worke, as no Catholike man euer saide. But because some Ieves and Gentil Philosophers did assume: they, that they should be fauced by the worke of Moses: lashe, by their moral worke: therefor S. Paul to the Romans disputte specialy against both, proving that no worke done vngiustly or before the faith of Christ, can be to justificacion or salvacion.

26. Faith without worke is dead.] S. James (as the Protestants eene) faith that faith without good worke is no faith, and that therefore it is not, because it is no faith: for the faith that it is dead without worke, as the body is dead without the soule, and therefore being dead hath no affinitie or efficacie to justifie or secure. But it is a great difference, to say that the body is dead, and to say that it is no body, even so it is the like difference, to say that faith without worke is dead, and to say that faith without worke is not faith. And if a dead body be notwithstanding a true body, then according to S. James comparison here, a dead faith is not vnderstanding a true faith, but yet not available to justificacion, because it is dead, that is, because it is only faith vthe not good worke.

And therefore it is a great inequidens in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth at this welthe, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in all the 11 chapter to the Hebrues, and the same which is called the Catholike faith, and the same which being formed & made alue by charitie, justitie, and Mary true it is, that it is not that special faith which the Heretikes feene oneely to justifie, so vtil, when a man doth famely beleue as an article of his faith, that him selfe shall be fauced. this speical faith it is not vherof the Apostle here speakeeth. for neither he, nor S. Paul, nor any other faced writer in all the holy Scriptures euer speake or knewe of any such forged faith.

CHAP. III.

Against proud Masters and authors of Sottes. 5 Of the manifold names of the unbriedt tongue. 13 The difference betwenee proud, sotentious, and worldly wisdome, and that wisdome which is heavenly, peaceable, modest, and so forth.

E yee not many masters my brethren, knowning that you receiue the greater judgement. 1 For in many things we offend al. If any man offend not in word: this is a perfect man, he is able also vwith bridle to turne about the whole body. 1 And if we put bites into the mouthes of horses that they may obey vs, we turne about at their body also. 1 And behold the hippes, whereas they be great, and are druen of strong vvindes: yet are...
are they turned about with a little serue whither the violenc of the director vil.

So the tongue also is certes a little member, & vamuth great things. Behold how much fire what a great wood it kindleth. And the tongue is fire, a whole world of iniquitie. The tongue is set among our members, which defileth the whole bodie, & inflameth the wheele of our natuittue, inflamed of hel. For all nature of beastes & foules and serpents & of the rest is tamed & hath been tamed by the nature of man. But the tongue no man can tame, an vn8 quieter evil, ful of deadly poison. By it vve bless God & the Father & by it vve curse men which are made after the similitude of God. Out of the self same mouth prodeeth blessing & cursing. These things must not be done my brether. Doth the fountaine gie forth out of one hole sweete & soure water? Can, my brethern, the figge tree yeld grapes: or the vine, figges? So neither can the salt water yeld sweete.

Vwho is vveede and hath knowledge among you? Let him shew by good converacion his vvorking in mildenesse of vvisdom. But if you have bitter zeale, and there be contentions in your hartes: glorie not and be not liers against the truth. For this is not vvisdom descending from abowe, but earthly, sensual, diuelish. For where zeale and contention is: there is inconstancie, and evrey peruerse worke. But the vvisdom that is from abowe, first certes is 17 chaite: then peaceable, modest, suable, consentin to the good, ful of mercie and good fruiues, not judging, without simulacion. And the fruiue of justice, in peace is sowed, to them 18 that make peace.
ROM whence are vvarres & conten-
tions among you? Are they not hereof of your concupiscences vwhich vvarre your members? † You couet: and have not, you kil, & enue: and can not obteaine. you contend and vvarre: and you have not, because you afke not. † You afke, and receive not: because you afke amisse: that you may consume it on your concupiscences. † Aduouterers, know you not that the * frendship of this vworld, is the enemie of God? Vwho souer thereafter vvil be a frende of this vworld: is made an enemie of God. † Or do you thinke that the Scripture saith in vaine: To en-
vue doth the spirit covery which dvrvelleth in you? † And giueth greater grace. For the which cause it faith, God resieth the proud, & giueth grace to the humble.

† Be subiect therefor to God, but reft the Denil, and he vvil flee from you. † C Approche to God, & he vvil approche to you. Cleanfe your handes, ye sinners: and purifie your hartes, ye double of minde. † Be miserable, and mourne, & vveepe: let your laughter be turned into mourning: and joy, into forovv. † * Be humbled in the sight of our Lord, and he vvil exalt you. † Detraft not one frt an other my brethr. He that detrafteth from his brother, or he that iudgeth his brother, detrafteth from the Law, and iudgeth the Law. But if thou iudgest the Law, thou art not a doer of the Law, but a judge. † For there is one law-maker, and iudge that can de-
troy and deliuer. † But thou, vwhat art thou that iudgest thy neibour?

Behold now you that say, To day or to morovv vve vvil goe into that citie, and there cerres vvil spend a yere, and vvil traficke, and make our gaine († vwho are ignorant vwhat shal be on the morovv. For vwhat is your life? It is a vapour appearing for a little vwhile, and aftervward it shal vanish avway) † for that you should say, ‡ If our Lord vvil:and, If vve shal liue, vve vvil doe this or that. † But nowv you reioyce in your arrogancies. Al such reioycing, is vwickted.

† To one therefore knowvng to doe good, and not doing it: to him it is sinne.

Nnn ANNOT.
ANNO TATION

CHA. III.

8. Purifie your harts, ye. man (as ye see here) make hirselfe cleane and purgeth his owne hart. Which derogate nought to the grace of God being the principal cause of the same. Yet nevertheless be ye derogate from Christes Passion, when ye attribute such effects to our owne worke, or to other secundarie helps and causes.

CHA. V.

By the damnacon to come upon the unmercifull rich, he exhorte the persecuted to patience and by thier owne reward, and by examples. 1. Not in iustice as all in common ye talke. 2. In affliction, so ye pray: in prosperity, so ye call for the Priest, and so ye say to ye prison and ye exile them visitate: so ye say to the sick persons confesse their sines. 3. Finally, oue meritonous it is, to convert ouerworking into owne charity, or the sufferer to amendment of life.

O E to new ye riche men, vvepe, howling in your miseries which haue come to you. 1. Your riches are corrupt, and your garments are eaten of mothes. 2. Your gold and siluer is rusted: and 3. their rite shall be for testimonie to you, and shall ease your aesh as fire. You have stored to your felues vvrath in the last daies. 4. Behold the hire of the worke men that have reaped your fields, which is defrauded of you, crieth: and their hire hath entered into the eares of the Lord of Sabboth. 5. You haue made merie upon the earth, and in riotoues you haue nourished your hartes in the day of slaughter. 6. You haue presented, and slain the just one: and he resifted you not.

Be patient therefore brethern, until the comving of our 7 Lord. Behold, the hustand man expecteth the precious fruite of the earth: patiently bearing till he receive e the timely and the lateyward. 8. Be you also patient, and confirm ye your hartes: because the comving of our Lord will approche. 9. Grudge not brethern one against an other: that you be not judged. Behold, the judge standeth before the gate. 10. Take to an example, brethern, of labour and patience, the prophetes: which spake in the name of our Lord. 11. Behold we accouct them blessed that haue suffered. The suffrance of tob you haue heard, and the end of our Lord you haue seen, because our Lord is mercifull and pitifull. 12. But before all things my brethren, yve not, neither by heauen, nor by earth, nor othe wheet souer. But let your talke be, yea, yea: no, no:
no: that you fall not under judgement.

13. Is any of you in heaviness? let him pray. Is he of a cheerful heart? let him sing. Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord. And the prayer of faith shall save the sick: and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. 

17. For the continual prayer and supplication of all saints availeth much. 

18. Vv was a man like unto vs possible; and with prayer he prayed that it might not rain upon the earth, and it rained not for three yeeres and sixe monethes. And he prayed againe: and the heaven gaue rainne, and the earth yielded her fruite. 

19. My brethren, if any of you shall err from the truth, & a man conceit him: he must know that he which maketh a sinner to be converted from the error of his way, shall saue his soule from death, and couereth a multitude of sinnes. 

ANNOTATIONS

4. The heretike translacte, acknowledge your sinnes. &v
cot. they can abide the very word of confession.

5. He that hath the scale of converting sinners, procureth thereby remorse and remission to him who felt: vvhich is a singular grace.

7. The sinner crying to heav- en.

14. Let him bring in the Priests. The Proteants for their special hatred of the holy order of Heretical trad- ition against elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chryso- tion who knew the sense and signification of the Greeke word according to the Ecclesiastical use and the whole Churches judgement, better then any Proteants: alue, taketh it plainly for Sacerdotes, that is, Priests. 1. 8. 3. 1. A. S. And if they confesse that it is a word of office with them also, though they call them Elders, and not Priests, then we demand whether the Apostle means here men of that condition which they in their own Churches call Elders. If they say no, as they must needs (for Elders with them are not reputed specially to publicke praying or administration of the Sacraments, such as the Apostle here requireth to be) even then they must needs grant, that the Elders answer not to the office of those which in the new Testament are called Presbyteri in Greeke and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their real degree of office to be found and incongruous.

15. Neither their Elders (so called) nor their Ministers, can be those vvhich the Apostle doth call Presbyteri.
They have no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keep the name Priest, as well as deacon.

The Sacrament of Extreme Vnction is a most excellent and holy Office, and certain that God will not be wanting to a good and sincere man, that is willing to repent of his sins, and to come to God with a true heart. It is a great mystery, and a wonderful work of God, that he should so graciously vouchsafe to a poor sinner, who is ready to depart this life, the grace of repentance, and the assurance of forgiveness, and the promise of eternal life. But it is not only a sacrament of absolution, but also of confirmation, and of strengthening the soul in the faith of Christ, and in the hope of eternal life. For this reason, it is called the Sacrament of Extreme Vnction, because it is the last sacrament, and the last comforts that a man can have in this life.

The heretics objections against the said Sacrament answered; and whithal it is proved to be a Sacrament.

Remission of Sins annexed to creatures.

Holy water.

Holy oile blest by the Bishop.

The peoples devotion toward such hallowed creatures.

They have no reason to call their Ministers by that name. The word of ordination being in large acceptance common to all that have to do about the celebration of divine things, was never appropriated by the see either of Scripture or of the holy Church, to that higher function of publick administration of the Sacraments and Service, which is Priesthood; but to the order next vnder it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestant have no more reason to keep the ancient Greek word of Deacon, appropriated to that office by the see of antiquity, then to keep the word Priest, being made no leffe peculiar to the flate of such only as minister the holy Sacraments, & offer the Sacrifice of the altar. But these fellows follow neither God's word nor Ecclesiastical see, nor any reason, but mere phantasic, bouletie, and hatred of God's Church. And how true they follow any good rule or reason in these things may appear by this, that here they avoid to translate Priest, and yet in their Communication booke, in their order of visiting the sick, they commonly name the Minister, Priest.

In this Sacrament of Extreme Vnction so plainly promulgated (for it was instituted, as all other Sacraments of the new Testament, by our Saviour Christ him self, and, as Venerable Bede thinketh; and other ancient writers, the anointing of the sick with oil &c. is certain thereunto) that some heresies, for the evidence of this place also (as of the other good workes) deny the Epistle. Other (as the Caluinist) through their confidence of cunning thistles and gloes, conflicting that S. James is the author, yet condemn the Church of God for vning and taking it; but vvhile dishonour to God it is (we pray them) that a Sacrament should be instituted in the matter of oil, more then in the element of water? Vvhy may not grace & remission of sins be annexed to the one as well as to the other, without derogation to God?

But they say, Sacraments endure for ever in the Church, this but for a season in the Primitive Church. Vvhat Scripture tellethe them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhile it was taken away, abrogated, or altered? They see the Church of God hath alwaies vfed it upon this warrant of the Apostle, vvhile he knew Christ's meaning, and institution of it better then their deceived men, vwho make more of their owne fond gloes and cffer chures, grounded neither on Scripture nor upon any circumstance of the text, nor any one authentical author that ever vrote, then of the express word of God. It was (saw they) a miracular practice of healing the sick, during one in the Apostles time, and not long after. Vve akke them whether Christ appointed any certaine creature or external element unto the Apostles generally to vworke miracles. By himself vfed sometimes clay and oile, sometimes he sent them that were diseased, to vwithal them felues in vwateres, but that he appointed any of those or the like things for a general medicine or miracular healing only, that vve receaue not. for in the beginning, for the better inducing of the people to faith and devotion, Christ vwould have miracles to be vworke by fundry of the Sacraments also. Vvherein miraculous vworke ceasing. yet the Sacraments remaine still unto the vworlde end.

Againe vve demand, whether euer they read or heard that men were generally commanded to seke for their health by miracular means. Thirdly, whether all Priests, or (as they call them) Elders, had the gift of miracles in the primitif Church? No, it can not be, for though some had, yet all not indifferently of whom the Apostle speaketh, had not the gift, and many that were no Priests, had it, both men and women, which yet could not be called for, as Priests were in this case. And though the Apostle and others could both cure men and releive them againe, yet there was no such general precept for sick or dead men, as this, to call for the Apostles to heal or restore them to life againe. Lastly, had any external element or miracular practice, unless it were a Sacrament, the promise of remission of all kinds of sins vnevly vnoit it? or could S. James institute such a cerimonie him self, that could faue both body and soule, by giving health to the one, and grace and remission to the other? At other times the contentious vveranglers rale at Gods Church, for annexing only the remission of venial sins to the element of vwater, made holy by the Priests blest thereof in the name of Christ, and his vword: and loe here they are druen to hold that S. James prefirbened a miracular oile or creature vvhich had much more power and efficacie. Into these travailes are such miutreats brought that vve not beleue the express vword of God, interpreted by the prachie of Gods vniertal Church.

Venerable Bede in 9. Luc. faith thus. It is cleere that this as互联网 was delivere to the holy Church by the holy see, &c. That the sick should be anointed with holy oile consecrated by the bishop bleeding. See for this, and for the 8th & 6th vvie of this Sacrament, S. Innocentius cap. 2. & Decretalium Eugu- binum cap. 9. to. 1. Cons. Und Lib. 1. de visitatione infirmorum in S. Augustinum cap. 6. Cons. Calvisiensis cap. 6. Cons. Wormatienses cap. 17. 8. 1. Cons. Aquitaniae cap. 4. Florentinum, and other later Councils. S. Bernard in the life of Malachie in line. This holy oile because the faithful favr to have such vertue in the primitif Church, divers caried it home and occupied it in their infirmitres, not visting it in the Sacramental vvhich the Apostle prescribed, vvhich the Adversaries vnelearnedly obieA.
unto vs. but as Christians now do (and then also did) concerning the vwater of Baptisme, which they vpted to take home with them after it was hallowed, and to give it their diseased to dink.

15. The prayer of faith. He meaneth the forme of the Sacrament, that is, the vwords spoken at the same time when he partie is anoint, which no doubts are most ancient and Apostolike. Not that the vword or prayer alone should have that great effect here mentioned, but joyned with the forefaid vction, as is plain.

15. Shall I say. The first eftect of this Sacrament is, to save the soule, by giving grace and comfort to vs and the terrours and tentations of the enemy, going about (specially in that extremity of death) to drive men to desperation or dierse of minde and other damnable incontinenci.

15. Shall I say. The three eftects of this Sacrament. The which eftect is signified in the matter of this Sacrament specially.

15. Shall I say. When it shall be good for the situation of the partie, or agreeable to Gods honour, this Sacramet restoreth also a man to bodily health againe, as experience ofte teacheth vs. Vvhich yet is not done by vway of miracle, to make the partie soundly whole, but by Gods ordinaire prudence and vs of second cause, which otherwize should not have had that eftect, but for the sole Sacramet. This is the second eftect.

15. They hal be remitted him. Vhich sinnes fouer remaine unremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vorthely receive it. This is the third eftect.

16. Confession. It is not certaine that he speaketh here of Sacramental Confession: yet the circumsance of the letter vvel beareth it, and very probable it is that he meaneth of it; and Oriegen doth so expound it, in Lewis & Venerable Bede vwritten thus, In this sentence (faith he) there must be this disposition, that our daily and little sinnes vve confesseone to an other, unto our equals, and beleeue to be faied by their daily prayer. But the vncleanes of the greater leporese let vs according to the lawre open to the Priests, and at his pleasure in vwhat maner and how long time be shal command, let vs be careful to be purfied. But the Priestes may alsoe open the Sacrament, and translate thus. Acknowledget your faultes one to an other. They do not vvel like to have in one sentence, Priests, praying ouer the sicke, anoiing them, forgiuing their sinnes, confesstion, and the like.

17. All these. The Scriptures to which the Apostle allude, make no mention of Elias prayer. Therefore he knew it by tradition or revelation. Whereby vve see that many things are not written but of equal truth with the things written.

18. Such as. Here vve see the great reward of such as seek to conuer the Heretikes or other sinners from error and wickednes: and how necesarie an office it is, specially for a Priest.

18. Shall sue. Vve se, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the wworkers thereof under God, by their prayers, preaching, correccion, counsell, or otherwise. Yet the Heretikes are so foolish and capious in this sorte, that they can not heare patiently, that our B. Lady or others should be counted meanes or wworkers of our saluation.

Our saluation attributed to men, without derogation to Christ.
THE ARGUMENT OF BOTH
THE EPISTLES OF S. PETER, THE
FIRST, AND THE SECOND.

F.S. Peter vve rede at large, both in the Gospels, and in
the Aistes of the Apostles: and namely, that Christ designed
him, and also made him his vicar (as S. Mathew v
for this
cause in the catalogue of the Apostles, calleth him Primus,
the first, and all antiquity, Princeps Apostolorum, the
Prince of the Apostles) and that he accordingly executed
that office after Christ's departure, placing the Church
first among the feres in Hierusalem and in all that coun-
trey and coasts about, as Christ also himself before had preached to the Ierues
alone.

But preaching at length to the Gentiles also, according to Christ's commission
(Mat. 10. 6. v. 19.) and being now come to Rome, the head citie of the Gentiles,
from thence he writeth this Epistle to his Christian Ierues having care of them in
his absence, when he was present: and not to the Ierues that were at Rome,
(belike because they had S. James, or his successor S. Simon Cepha, resident
with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia,
docia, and Bitbyria.

And that he writeth it from Rome, him selfe signifieth saying: The Church
(Pet. 1. Pet. 5.) in Babylon saluteth you.* Where by Babylon he meaneth Rome, as at
antiquity both interpret him: nor that he calleth the Church of Rome, but the
brethen state of the Romane empire, with which that, and 300 yeares after, unto the
conversion of Constaninus the Emperour, did persecute the elect Church of Rome,
is in such wise that the first 35 Bishops thereof unto S. Silvester were al Martyrs.

For the matter whereof he writeth, him selfe doth signifie it in these words:
This is the second Epistle I writte to you, my dearest in whom Epistles I stirre vp by admonition, your sincere minds, that you may be
mindful of these words: &c. So be faith ful to both together, and agree of the firt to the same purpose, in another place: I have briefly writte, be-

* See the An-
notation in Pet. 10. 13.

see the An-
notation upon
S. James ep-
file c. 2. v. 21.

feching and testifying that this is the true grace of God, wherein you
stand. For there were at that time certain Seducers (as S. August. also hath
told ye) who went about to teach Onely faith, as though good workes were
not necessary, nor meritorious: these were also great perfections, to compel them
with straung to deny Christ, & his religion: He therefore exhorteth the according-
ly, neither for perfecction neither by seduction to forsake us: though in the first, his
exhortation is more principally against perfecition: and in the second, more princ-
ipally against seduction. The first Epistle is noted to be very like to S. Paul's epi-
file to the Ephesians, in words also, and so throve of Scriptures, as though he
spake nothing els.

The time when the first was writen, is uncertain: the second was writte
alitely before his death, as is gathered by his words in the same. c. 1. v. 14.

THE
THE FIRST EPISTLE
OF PETER THE APOSTLE.

CHAP. I.

Peter an Apostle of Jesus Christ,

1 to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the preference of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of Jesus Christ: Grace to you and peace be multiplied.

2 *Blessed be God and the father of our Lord Jesus Christ, vwho according to his great mercie hath regenerated vnto a lively hope, by the resurrection of Jesus Christ from the dead,* vnto an inheritance incorruptible, and incontaminated, and that can not fade, conferred in the heavens in you, *vwho in the verture of God are kept by faith vnto salutatiō* ready to be revealed in the last time. *Wherein you shall reioyce, a little now if you must be made heavy in diverse tentations:* *that the probation of your faith much more precious then gold (vwhich is proved by the fire) may be found vnto praise and glorie and honour in the revelation of Jesus Christ:* *vwhom having not seen, you loue: in vwhom now also not seing you beleue: and believing you reioyce vwith joy unspeakable and glorified,* *receiving the end of your faith, the saluation of your foules*
The First Epistle

Chapter I.

Of the which Salvation the Prophets inquired, which prophesied of the grace to come in you, searching unto which or what manner of time the Spirit of Christ in them did signify: foretelling those Passions that are in Christ and the glories following: to whom it was revealed, that not to the Electus, but to you they ministered those things which now are told you by them that have evangelized to you, the holy Ghost being sent from heaven, on whom the Angels desire to look.

† For the which cause having the loines of your mind girded, sober, truth perfectly in that grace which is offered you, in the revelation of Jesus Christ, as children of obedience, not configured to the former desires of your ignorance: but according to him that hath called you, the Holy one, be you also in all conversation holy: because it is written: You shall be holy, because I am holy. And if you in unacquaint the Father, him which without exception of persons judgeth according to every one: in fear conversing the time of your peregrination. Know that not with corruptible things, gold or silver, you are redeemed from your vain conversation of your fathers: tradition: but with the precious blood as it were of an immaculate and unsplotched lamb, Christ, foreknown in deed before the constitution of the world, but manifested in the last times for you, which by him are faithful in God who raised him from the dead, and hath given him glory, that your faith and hope might be in God. Making your foules chaste in obedience of charitie, in the sincere love of the fraternitie from the hart loue ye one another earnestly: borne againe not of corruptible seede, but incorruptible by the word of God which liueth and remaineth for ever. For as seed is of grass and at the glorie thereof, as the flower of grass, the grass is withered, and the flower thereof is fallen away. But the word of our Lord remaineth for ever, and this is the word that is evangelized among you.

Chapter II.

[Note: The text continues with the discussion of the Word of God and its evangelization among the Elect.]
AYING avay thefore malice, and al
guile, and simulations, and enuies; and al
devotions, as infants euend now borne,
reasonable, milke without guile desire ye,
that in it you may grow unto salvation. If
yet you haue taked that our Lord is sveete.

ayng, avay, therefore, malice, and all
guile, and simulations, and enuies, and al
devotions; as infants even now born, rea-
sonable, milk without guile desire ye,
that in it you may grow unto salvation. If
yet you have tasted that our Lord is sweet.

4. Unto whom approaching, a living stone
of men in deed reprobated, but of God elect
and made honorable: be ye also your selues
superedified as it were living stones, 
'spiritual houses', a holy priesthood, to offer
'spiritual hostes', acceptable to God by 
Jesus Christ. For the which cause
the Scripture conteneth, Behold, put in Sion
a principal corner stone elect, precious,
and be that shall beleeue in him, shall not be confounded. For
you therefore that beleeue, honour: but to them that beleeue not,
the stone which the builders rejected, the same is made into the head
of the corner: and a stone of offensc, and a rocke of scandal,
to them that stumble at the word, neither doe beleeue whereas all
so they are ordained.

11. My deere, I beseech you as strangers and pilgrimes, *to
reysain your selues from carnal desires which warre against
the soule, banyn your commonwar good among the
Gentiles: that in that wherein they misreport of you as of
malefactors, by the good vworke considering you, *they
may glorifie God in the day of vifration. ** Be subject therefore to every humane creature for God; whether it
be to king, as excelling: or to rulers as sent by him to the
reuenge of malefactors, but to the praise of the good: for
so is the vvil of God, that doing vveil you may make the
ignorance of vnvise men to be dumme: *as free, & "not

The Epistle
upon Saturday
in Easter weeke.

The Epistle
up the Sunday after East-
er.

:: So is the
Greeke, but the
Protestant, in fa-
our of temp-
oral laws, made
against the Cath.
religion, translate
it very falsely.

:4 Be subject
therefore to every humane creature for God: whether it
be to king, as excelling: or to rulers as sent by him to the
reuenge of malefactors, but to the praise of the good: for
so is the vvil of God, that doing vveil you may make the
ignorance of vnvise men to be dumme: *as free, & "not

Oooo
as
as having the freedom for a cloke of malice, but as the servants of God. Honourable men, Love the fraternity. Feare 17 God. Honour the king.

Servants be subject in all feare to your masters, not only to the good & modest, but also to the vaivvard. For this is thankes, if for conscience of God a man sustaine forowves, suffering vnjustly. For what glorious is it, if sinning, and suffered you suffer? but if doing well you sustaine patiently: this is thankes before God. For vnto this are you called: because Christ also suffered for vs, leaving you an example that you may follow his steps. Who did no sinne, neither was guile found in his mouth. Who when he was reviled, did not return evil: when he suffered, he threatened not: but delivered himself to him that judged him vnjustly. Who himself bare our sinnes in his body vpon the tree: that dead to sinnes, we may live to justice, by whose stripes you are healed. For you were as sheep straying: but you are converted now to the Pastor and Bishop of your soules.

**Annotations Chap. II.**

5. Spiritual holles. Here we see, that as he speaketh of spiritual holles, which every Christian man offereth, so he speaketh not properly of priesthood, when he maketh all Priests, but of a spiritual priesthood. Which spiritual priesthood was also in all the Jews: but the priesthood (properly so called) was only in the sones of Aaron, and they offered the sacrifices (properly so called) which none besides might offer.

11. To every humane creature. So he calleth the temporal Magistrate elected by the people, or holding their Soverainity by birth & Carnal propagation, ordained for the worldly wealthe, peace, and prosperity of the subjects: to put a difference between that humane Superiority, and the spiritual Rulers and regiments, guiding and governing the people to an higher end, and instituted by God him self immediately: for Christ did expressly confer the form of regiments vse of ever since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostle and Disciples, giving them their several authorities: afterward God guided the lot for chosse of S. Matthias in Judas place: and the Holy Ghost expressly and namely feuered and chosse Paul and Barnabas, vnto their Apostoical function: and generally the Apostle faith of all spiritual Rulers, The holy Ghost hath placed you to rule the Church of God.

And although al power be of God, and kings rule by him, yet that is no otherwise, but by his ordinance concurrence, and providence, whereby he procureth the earthly complody or wealth of men, by maintaining of due superioritie and subduction one towards another, and by giving power to the people and Commonwealth to choose to them selves some kind of or forme of Regiment, vnder which they be content to live, for their preservation in peace and tranquillity. But Spiritual superioritie is farre more excellent, as in more excellent sort depending, out of mens ordination, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is alwayes resident in the Church (yvich is Christes body mystical, and therefore an other manner of Commonwealth of
of S. Peter.

monwealth then the earthly) concurring in singular force to the creation of all necessary Officers in the said Church, even to the world's end, as S. Paul writeth to the Ephesians.

Left therefore the people, being then in so precipic fort alwayes warne of the excellency of their Spiritual gournings and of their obedience toward them, might neglect their duties to Temporal Magistrates, especially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then; therefore S. Peter here warne them to be subject for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

13. To the king as exercising. Some simple hereis & others also not unlearned, at the beginning, for lack of better places, would have proued by this, that the king was head of the Church, and above all Spiritual rulers: and to make it found better that way, they falsely translated, To the king as the chiefest head, in the Bible of the vear 1562. But it is evident that he calleth the king, the precicent or more excellent, in respect of his Vicegerents which he calleth Dukes or Gourniers that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they have the rule of men's soules: who could not in that charge be under 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 lese the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenses, where he exhorteth them to honor God, next the Bishop; & then the king.

This is an inspicent demonstration, that this text maketh not for any Spiritual claim of earthly kings, because to judge no more to any Prince then may and ought to be done and granted to a Heathen Magistrate. Neither is there any thing in all the new Testament that prooueth the Prince to be head or chiefest gourneour of the Church in spiritual or Ecclesiastical cause, more then it prooueth any Heathen Emperour of Rome to have been, for they were bound in temporal things to obey the heathen lawfull kings, to be subject to them even for conscience, to keepe their temporal laws, to pay them tribute, to pray for them, and to doe all other natural duties: and more no Scriptures bindeth us to doe to Christian kings.

16. Not as having. There were some Libertines in those daies; as there be now, that under pretence of libertie of the Gospel, sought to be free from subjection and lawes of men as now under the like wicked pretence, Heretikes refuse to obey their Spiritual rulers and to observe their lawes.

18. But also the vauntward. The Vicliesfetes and theirFollowers in these daies, sometimes to moue the people unto sedition, hold and teach that masters and magistrates doe their autho-

Chap. III.

The duty of wives and husband to each other. 9 None to do or speake evil by their persecutors; 15 but to answer them alwayes with meeknesse, and specially with patience, after the example of Christ most innocent: whose body though they killed, yet his soule lived and preached afterward to the soules in Hel (namely to those in the same time of Rasus found being a figure of our Baptisme) rose again, and ascended.

1 Tim. 2, 9.

N like manner also let the vwomen be subject to their husbandes: that if any beleue not the vword, by the convection of the vwomen vwithout the vword they may be vonne, t Considering your chaste convection in feare. Vwhose trimmings let it not be outvvardly the plaing of heare, or laying on gold round about, or of putting on vnestures: t but the man of the hatt that is hidden, in the incorruptible.
THE FIRST EPISTLE

CH. III.

little of a quiet and a modest spirit, which is rie in the sight of God. † For so sometime the holy women also that trusted in God, adorned them selves, subject to their own husbands. † As Sara obeyed Abraham, calling him lord: whose daughters you are, doing so, and not fearing any perturbation. † Husbands likewise, dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were, to the coheirs also of the grace of life: that your prayers be not hindered.

† And in fine of one mind, having compassion, lovers of the fraternity, merciful, modest, humble. † * not rendering evil for evil, nor curse for curse: but contrarily wise, blessing: for unto this are you called, that you may by inheritance possess a benediction. † For he that wilfully slays, and seeketh death: † Let him refrain his tongue from evil, and his lips that they speak not guile. † Let him decline from evil, and do good: let him pursue peace, and follow it; † be peaceable to all. † For the cities of our Lord are upon the hill, and his elect unto their prayers: but the countenance of our Lord upon them that do evil things. † And whosoever is he that can hurt you, if you be emulators of good? † But if you suffer ought for justice, blessed are ye. And the fear of them shall be not upon you, nor be not troubled. † But sanctify our Lord Christ in your hearts, ready always to satisfy every one that asketh you a reason of that hope which is in you; † but with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ. † For it is better to suffer as doing so (if the evil of God have it so) then doing it.

† Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified creatures in flesh, but quickened in spirit. † In the which spirit coming he preached to them also that were in prison: † which had been incredulous sometime, when they expected the patience of God in the days of Noe, when the ark was a building: in the which, savor, that is, eight foules were saved by water. † Whereunto Baptisme being of the like forme novv saue the you also: nor the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Jesus Christ. † who is on the right hand of God, † swelling death, that were might be made heirs of life everlast:ing: being gone into heaven, Angels and Potentates and Povvrs subiected to him.
19. To them that were in prison.] S. Augustine in his 99 Epistle in principi, condemned this place to be exceeding hard to understand, and to have many difficulties which he could never explicate to his own satisfaction. Yet unto Heretics this and all other things be called, not doubting but that it is the same, which they themselves imagine, whatsoever other men desire thereof. S. Augustine only foundeth them full sure of this, that Christ's defending into Hel in soul after his death, is plainly hereby declared, because conformable to divers other express words of Holy Writ, and namely to this same Apostles sermon Act. 2. And at length he concluded thus, Qui ergo nisi infidelis non sunt sine Christo? Thus, therefore who but the Catholicks are infidels, who deny that Christ was in Hel, Callist the (you see) with all his followers are infidels, who denying the in need of this defending of Christ in soul after his death, have invented another desperate game, are (by kind of Christs being in Hel, whith he was yet alive on the Cross, S. Athanasius also in his Epistle S. Augustine cited by S. Epiphanius har. 77 in principi, and in his book de incarnatione verbi in plantae, judgment) S. Cyril de ecclesia ad Theodoreum, Oecumenius, and divers others upon this place, praiseth Christ's infidels, defending to Hel. As they likewise declare the words of following, that he preached to the spirits or foules of men destined in Hel or in Prison.

But whether this word Prison or Hel be meant of the inferior place of the damned, or of Certaine diff.
Limbo patrum called Abrahams bosome, or some other place of temporal chastisement: and, to culcits where about he preached there, and who by his preaching or presence there were deluded, and who of S. Aug.
they were that are called, Incredulos in the days of Nee: all these things S. Augustine calleth great fine doublore profundities, confounding him fully to be unable to reach words of a man holding fast and fastened the article of our faith, that he deluded none deputed unto damnation in the lowest hel, and yet not doubting but that he released divers out of places of pains there, which can not be out of any Purgatorio. other place then Purgatorio. See the said Epistle, where also he intimateth other exceptions for explicacion of the manifold difficulties of this hard text, which were to long to rehearse, our special purpose being only to note briefly the things that touch the controversy of this line.

10. Incredulos sometim.] They that take the former words, of Christ's defending to Hel, and deluding certaine thereof, do express them, not of such as died in their infideli, or without faith in God, for such were not deluded: but sides of some that once were incredulous, and afterward repented before their death: or rather and specially of such as otherwise were faithful, but yet trusted not Noah's preaching by his worke and word, that God would destroy the world by water. Who yet being otherwise good men, when the matter came to pass, were forre their error, and died by the flood corporally, but yet in state of salvation, and being chastised for their faults in the next life, were delivered by Christ's defending thither, and not they only, but all others in the like condition. For the Apostle speaketh of all others.

21. Of the Glaforme.] The water bearing vp the Arke from sinking, and the persons in it from drowning, was a figure of Paptism, that likewise saith the worther receiv.
ners from everlasting perishing. As Nee (faith S. Augustine) with his, was delivered by the water and the water, so the family of Christ by Baptism is saved with Christ's Papsion on the Cross.

Ibid. cap. 67. Li. 12. Cons. Fautilium. 14. As he saith he that is the water saved none out of the Arke, but was rather their destruction: so the sacrament of Baptism received out of the Catholic Church at Hieretics or Schismatizes hands, though it be the same water and Sacrament that the Catholic Church hath, yet profeth none to salvation, but rather worketh their perdition. Which yet it is not meant in case of extreme necessity, when the partie should die without the said sacrament, except the took it at an Hieretics or Schismatizes hand. Neither is it meant in the case of infants, who being in no fault for receiving it at the hands of the unfaithful, though their parents and friends offer them unto such to be baptized, he is no small hile, when damm.

Ep. 70. S. Hierom to Damasius Pope of Rome, comparath that See to the Arke, & them that comine with it, to them that were saved in the Arke: all other Schismatizes and Heretics, to the rest that were drowned.

21. The examination of a gud conscience.] The Apostle seemeth to allude here to the very The erena.
forme of Catholic Baptism, containing certaine interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and sin, namely all his pompane and worke which (no doubt) howsoever the Catholicos feeme of them, Abenartus, &c. are the very Apostolike ceremonies vist in the ministiration of this Sacrament. See S. Denys in fine Ec. hierarcia. S. Cyrilis. 12. in 10. 64. S. Augustini ep. 23. S. Basili de Sp. sancta 6. 11. and 23. S. Ambrosio de gis qui me poveram initianter c. 2. 3. 4.
CHRIST therefore having 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 no thy not after the desires of men, 2 but according to the will of God he live the rest of his time in the flesh. 3 For the time past sufficeth (to accomplish the will of the Gentiles) then that have walked in riotousnes, desires, excesse of wine, banketings, potations, and unlawful seruices of Idols. 4 Whereas they marvel blaspheming, you not concurring into the same confusion of riotousnes. 5 vwho shal render account to him, which is ready to judge the liuing and the dead. 6 For, for this cause also vvas: it euangelized to the dead: that they may be eu judged in euide according to men, in the flesh: but may live according to God in the Spirit. 7 And the end of all shal approache.

† Be vwise therefore: and vwatch in prayers. 8 But before all things, having mutual charitie continual among your selues: because charitie covereth the multitude of sinnes. 9 Byng hospitallitie one toward an other without murmuring. 10 Every one as he hath receaved grace, ministering the same to one toward an other: as good dispencers of the manifold grace of God. 11 If any man speake, as the voordes of God. 12 If any man minister: as of the pouwer, vwhich God admiirstheth that in all things God may be honoured by his vs Christ: to vwhom is glorie and empire for euere and euere. Amen.

† My deere, thinke it not strange in the seruour vwhich is to you for a revelation, as though some new thing happened to you: 13 but communicating with the passions of Christ, be glad, that in the revelation also of his glorie you may be glad rejoycing. 14 If you be euined in the name of Christ, you shal be blessed: because that vwhich is of the honour, glorie,
grieve, and virtue of God, and the Spirit which is his, shall rest upon you. 15 But let none of you suffer as a murderer, or a thief, or a railer, or a couter of other men's things. 16 But if as a Christian, let him not be ashamed, but let him glorise God in this name. 17 For the time is that judgment begin of the house of God. And if first of vs: what shall be the end of them that believe not the Gospel of God? 18 And if the just man shall scarce be saved, where shall the impious and sinner appear? 19 Therefore they also that suffer according to the will of God, let them commend their soules to the faithful creator, in good deedes.

ANNOTATIONS

9. Charitie souveth. Faith onely cannot justifie, seeing that charitie also doth cause remission of sinner's. And savoring of charitie, he meaneth love and charitable workes toward out neibours, unto which workes of mercy the Scriptures do specially attribute the force to extinguish al sinner's. See S. Augustine c. 69. Enchirid. and tran. 1. in ep. 1. 10. 3. and venerable Fede upon this place. And in the like sense the holy Scriptures commonly command unto vs zimes and deedes of mercy for redemption of our soules. Prover. c. 19. Ecclesiastis c. 2. v. 2. Danieli c. 4. v. 14.

17. That judgement begin. In this time of the new Testament, the faithful and al those. The betterme that meant to live godly (speacially of the Clergie) must first and principally be subject to God's chastisement and temporal afflictions, which are here called judgment. V which in this life, the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes & people.

18. If the just. Not that a man dying just and in the favour of God, can afterward be in doubt of his salvation, or may be rejected of God: but that the just being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and losing their state of justitie, & also oftentimes to make a strait course, & to be temporally chastised in the next life, cannot be saved without great watch, prayer, and trebling, and much labouring and chastisement. And this is far contrary to the Protestant doctrine, that putteh no justitie but in faith alone, maketh none just in deede and in truth, teacheh men to be so secure and assured of their salvation, that he that hath lived wickedly at his life, if he onely have their faith at his death, that is, if he beleeued fastly that he is one of the elect, he shall be as sure of his salvation immediately after his departure, as the best inuer in the world.

CHAP. V.

He exhorts Priests to feed their flocke, onely for Gods sake and reteward of heauen, without al ordelines. 1 the late to obey: al to be humble one towards one other.

8. Be constant in the Catholike faith, considering it is not men, but that he is the King that pereuenteth them, 9 as he doth the whole Church also, so that God will after a while make them secure in heauen.
HE seniors thersore that are among you, I beseech, my self a fellow senior with them and a vwsnesse of the passions of Christ, vvho am also partaker of that glorie vvhich is to be reveale in time to come: t feede the flocke of God vvhich is among you prouiding not by constrainte, but vvillingly accor-ding to God: **neither for filthy lucre sake, but voluntarily:** neither as ouer ruling the Clergie, but made exam-ples of the flocke from the hart. t And wwhen the prince of 3 pastors thal appare, you thal receie the incorruptible crovynce of glorie.

† In like maner ye yong men be subieæt to the seniors. And do ye al insinuate humility one to an other, because God resisteth the proude: and to the humble he giveth grace. **† * Be ye 6 humbled thersore vnder the mightie hand of God, that he may exalt you in the time of visitation:** † * casting al your 7 carefulnes upon him,because he hath care of you. † Be so 8 ber and vwatch,because your aduersarie the Deuill as a roaring lion goeth about,seeking vwhom he may deouere. † vwhom 9 resist ye, strong in faith: knowing that the self same affliction is made to that your fraternitie vvhich is in the vworld. † But the God of al grace,vvhich hath called vs vnto his e-10 ternal glorie in Christ I es vs,he vvil persite you hauing suffered a little,and confirme, and stabish you. † To him be 11 glorie and empire for euer and euer. Amen. ††
† By Sylvanus a faithful brother to you, as I thinke, I 12 haue breffely vwrten: beseeching and testifying that this is the true grace of God, vvherrin you stand. † The Church 13 saluteth you,** that is in Babylon, coëcleæt: and Mark my sonne. † * Salute one an other in a holy kisse. Grace beto 14 al you vvhich are in Christ I es vs. Amen.

ANNOTATIONS

† SENOR in the Seniors.] Though the Latin, Senior, be not appropriat to holy order by vs of vulgar translat-speache, neither in the Latin nor in our language: yet it is plaine that the Greeke word is often Presbyters, vvhich the Apostle here vwrth, is here also (as commonly in other places of the Priest or I- new Testament ) a word of Ecclesiastical office, and not of age, and is as much to saie as Bishop. See All. Priest or Bishop. For the Apostle him self being of that order, speaketh (as by his vvrdexe 25. it is plaine) to such as had charge of soules, saying, Feede the flocke of God vvvhich is among you. Because
CHA. V.

OF S. PETER.

Because ye follow the vulgar Latin translation, ye say Senior and Senior: whereas otherwise ye might and should say according to the Greek, The Priests therefore I instruct, my self a fellow-priest with them. So does S. Hierom read (Prefytersis semper prefyter) and expos'd ep. 65: So transl. late, Erazmus and Becke himself.

1. Overruelling.] Not Superiority, preeminence, souverain rule on the one side, nor obedience, submission, inferiority on the other side, be forbidden in the Clergie: but tyranny, pride, and ambitious domination be forbidden, and humility, meekness, moderation are commended in Ecclesiastical Officers. The Greek word here of ruling or overruelling, being the same that our Superiority in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the prince of the Apostles, etc.,

Not Superiority but tyranny and lordlines is forbidden in the Clergie.

2. cheth his brethren the Ecclesiastical rules.

Heret. translation.

The name of Clergie and Clerke.

3. The Clergie.] Some of the English new translations turn it corruptly, Parishes: others, Hierarchies: both, to avoid the most known, true, and common word in all Christian languages, to wit, Clergie, a word, by vfe of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie: though in another more vulgar acceptance it may agree to all Clergie chosen heretofore, as vfe of lay people as Priests, which the Protestants had rather folow, because they will have no difference betwixt the laity & the Clergie: But the holy fathers far otherwise even from the beginning. Whereof see S. Cyrilian ep. 4. 5. 6. &c. And S. Hierom ep. 2 to Nepotenianus c. 5. where he interprets this word. Wherefore (saith he) Clericus, that is, a Clergie man, will sub severum the Church of Christ, let him self interpret his name, and so the signification of the same being declared, let him endeavour to be that which he is call'd. If μαγεύς (Clerus) in Greek, be call'd in Latin,Superius, Superior, they are not, they are of sette of our Lord, or because our Lord him self is the head of his or of clerige or clerige men &c.

Which calling no doubt was taken out of the holy Scriptures, Num. 18. and Deut. 18. where God is called the inheritance, lot, and portion of the Priests and Levites: and now when men be made of the Clergie, they say, Dativum pars baccadatis meae, that is, Our Lord is the portion of mine inheritance, but specially out of the new Testament, Acts 1:7. 25. and 8:21. Where the lot of clerige men &c.

or office of the Ecclesiastical ministrick is called by this word μαγεύς, Clerus, see in Venerable Priests crowning Bede the cautius why this holy state being laic'd from the Laity, doth vvere also a nes.

crowning on their head for distinction. Lib. 5. hist. Angl. c. 12.

4. Crowning of glory.] As life everlasting, so shall the reward of all the just, to the preachers and Pastors that do vell, that the reward of such a reward to be in more excellent degree, expected crowning of here by the vfe of these words, Crowning of glory, according to the saying of Daniel c. 12. They that sleep in Doctors and the dust of the earth, shall awake, one for to life everlasting, others to everlasting recompence but such as be learned, shall shine as the brightness of the firmament: and as an infant in strength, shall be as a star, during the eternitie.

31. That is in Babylon.] The Protestants shew them felices here (as in places whereby any controversy is, or that makest against them) to be more yehonst and partial handlers of Gods vwoe. The aident fathers, namely S. Hierom in Catalogue de scripture Ecleisasticiis, anno Marcus Eutychian bis. z. 12. hist. Occumam upon this place: and many more agree, that Rome is meant by the vwoe Babylon, here also as in the 16 and 17 of the Apocalypse: saying plaine, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldea (where the kings were captur'd for magifcence, Monarchie, clemency and cruelty) among all peoples and tongues, and for that it was before Christ and long after, the state of all Ethnike superition and idolatry, the slaughter house of the Apolites &c. Christian men, the Heathen Empires the keeping their cheele reside there. See S. Leo. Ser. 1. in Nati. Petri & Pauli.

This being most plaine, and consonant to that which foloveth of S. Markus, whom all the Eclesiastical histories agree to have been Peters choler at Rome, and that he there wrote his Gospel: yet our Adversaries fearing hereby the sequel of Peters or the Popes supreamate at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signify Rome: but they say that Peter wrote this Epistle at Babylon in Chaldea, though they not read either in Scriptures or other holy or profane histories, that this Epistle was euer in that towne, but see their fiameses partiality. Here Babylon (say they) is not taken for Rome, because it would folovv that Peter was at Rome &c. but in the Apocalypse where al rul is spoken of Babylon, there thay will have it signify nothing els but Rome, and the Roman Church also, not as the fathers interpret it) the temporal state of the Heathen Empire there, so do they follow in every vwoe another thing but the advantage of their owne here. See the Annotation upon the last of the Romans v. 16. and upon the 17 of the Apocalypse. v. 6.

And as for their vvaseling upon the fipputation of the time of his going thither, and the number of yeres that he was there, & the dissatisfie that steemeth to be in the Eclesiastical writers concerning the same, read B. Fisher and other that substantially answer all such causis. And if such contentious reasoning might take place, we should hardly believe the principal things reheded either in Eclesiastical histories, or in the Scriptures them selves. Concerning the time of Christ at Rome.

Pppp Christs
THE SECOND EPISTLE OF PETER,  
THE APOSTLE.  

CHAP. I.

How much God hath done for them, making them Christians: and that they again must doe their part, not having onely faith, but all other virtues also and good works, that so they may have the more assurance to enter into the kingdom of heavens. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the voices of the Father himself, as also by the Prophets. Concerning whome he voucheseth them that they follow not privy spirits, but the holy Ghost (speaking now in the Church.)

IMON PETER servant and Apostle of Iesus Christ, to them that have obtained equal faith with vs in the justice of our God and Saviour Iesus Christ. Grace to you and peace be accomplished in the knowledge of God and Christ Iesus our Lord:

as all things of his divine power, which pertaine to life and godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, by whom he hath giuen vs most great and prectious promises: that by these you may be made
made partakers of the divine nature, fleeing the corruption
of that concupiscence which is in the world. † And you
employing all care, minister ye in your faith, vertue: and in
vertue, knowledge; † and in knowledge, abstinence: and in
abstinence, patience: and in patience, pietie: † and in pietie,
love of the fratrenity: and in the love of the fratrenity,
charitie. † For if these things be present with you, & abound:
they shall make you not vacant, nor without fruit in the
knowledge of our Lord Iesus Christ. † For he that hath
not these things ready, is blinde, and groping with his had,
having forgotten the purging of his old sinnes.

† Wherefore, brethren, labour the more that by good
workes you may make sure your vocation and election.
For, doing these things, you shall not sinne at any time. † For so
there shall be ministred to you abundantly an entrance into
the everlaasting kingdom of our Lord and Saviour Iesus
Christ. † For the which cause I will begin to admonish you
as long as I am in this tabernacle, to stirre you vp by admo-
nition: † being certaine that the laying avyay of my taberna-
cle is at hand, according as our Lord Iesus Christ also signi-
fied to me. † And I will doe my diligence, you to have often
after my decease also, that you may keepe a memorie of
these things.

† For, not hauing soloved vnlearned fables, have vve
made the power and presence of our Lord Iesus Christ
known to you: but made beholders of his greatnesse.

† For, * he receiuing from God his father honour and glorie,
this maner of voice comming downe to him from the mag-
nifical glorie, * This is my beloved sonne in whom I have pleased my self.
heare him. † And this voice vve heard brought from heaven.

† And we haue the prophetical vword more sure: vwhich you doe vve,
attending vnto, as to a candel fhining in a darke place, vntil
the day dawne, and the day starre arise in your hauers: †

† understanding this first that no prophecie of scripture is
made by * private interpretation. † For, * not by mans vve
was prophecie brought at any time: but the holy men of
God spake,inspired vwith the holy Ghost.

The Epistle in
the Transfu-
guration of our
Lord, Aug. 6.
By this it is
plaine, that
either John,
Iames, or Peter
must be the au-
thor of this ep-
istle, for thefe
three onely
were present at
the Trisfigura-
tion. Mat. 17, 1.
You see that
places are made
holy by Christ's
presence, & that
all places be not
alike holy. See
Annot. Edl. 7, 33.
ANNOTATIONS

CHAP. I.

10. By good workes.] Here wee see, that Gods eternal predefinition and election consi-

fifeth with good workes: yea that the certainty and effect thereof is procured by man-

swill and good workes, and that our swill doing is a meane for vs to attain to the effect of

Gods predefinition, that is, to life everlasting, and therefore it is a desperate folly and a

great signe of reprobabile persons, to say, If I be predestinate, doe what I swill, I shall be

faine. Nay, the Apostle faith, If thou hope to be one of the predestinate (for know thou

canst not) doe swill, that thou mayst be the more assered to attain to that thou hopest: or,

make it sure by good workes. The Frontistes in such cases not much liking these workes,

by good workes: though the latin haue it vnversally, and some Greeke copies alfo, as Beza

could, leave them out in their translations, by their vnvented pollitice.

15. After my decease also.] These workes though they may be easily altered by corruptions

into divers swences nor vtrurum, yet the correspondence of the partes of the sentence going be-

fore and folowing, give most plainly this meaning, that, as during his life he would not

omit to put them in memorie of the things he taught them, so after his death (vvhich

he knew should be shortly) he would not fail to endure that they might be mindefull of

the same. Signifying that his care over them should not cease by death, & by that his in-

tercession before God after his departure, he would doe the same thing for them, that he
did in his life by teaching and preaching. This is the sense that the * Greeke scholares

speak of, and this is most proper to the text, and consonant to the old vs of this Apostle

and other Apollonius Saints and fathers of the primitive Church.

S. Clement in his Epistle to S. Ianes our Lorde brother, vntitheteth, that S. Peter

encouraging him to take after his deceas the charge of the Apollonius Romane See, pro-

floral care & mised that after his departure he would not ceafe to pray for him & his bosome,
thereby to protection of caste him of his Pastoral burden. Tt. t. Const. ep. 1. S. Clem. in instis. And S. I. to the Greeke

one of his successors in the said See, often attributed the good administration and govern-

ement thereof to S. Peters prayers and assistance: namely in these goodly workes: Ser. 3

in annuvres. die assumpt. ad Pontif. We are much bound (faith he) to give thanks to our Lord and

Redemer Jesus Crist, that hath given to great power to whom he made the Princes of the whole

Church, that in our time also any thing be done swill be rightly ordered by us, it is to be imputed to his

workes and his government, to whom it was said, and thou being convertet, confirm thy

brethren: and to whom our Lord after his resurrection said brethes. I eddy thy sheepe. Which now

also without doubt the godly Pastor doth execute, confirming us with his exhortations, and not ceasing to

pray for us, that we may overcome with patience &c.

Yea it was a common thing in the primitive Church among the ancients Christian, and

alleviates since among the faithful, to make covenant in their life time, that whether of them vnes
to heaven before the other, he should pray for his friend and fellow yet alive. See the Ecclesiatical

hoyre of the holy virgin and Martyr Petamiana, promissing at the house of her Mar-

tyrdon, that after her death she would procurne mercy of God to Balilides one of the boundiars

that ledde her to execution, and so the deed. Enyth. li. 6. 4. Alfo S. Cyprian ep. 17 in fine. Liteti,

(faith he) pray mutually one for another, and whether of vs two haue by Gods clementie the first called for,

for his and continuoy, and his prayers rest not for his brethren and sisters in the world. So said this holy

Mary, at that time when Christiats were to far from Caludurn (vvhich abhorreth the prayers of

saints & praying to them): that be sure, they bargained before had to haue the martyrs & other

Saints to pray for them. The same S. Cyprian also in his booke De disciplina & habitis virginitis,
in fine, after a godly exhortation made to the holy Virgins or Nones in his time, spake with

unto them: Tantum tue nominamentum sibi, sem inopiae in tue virginitatis honoribus, that is, Ouey them

have us in remembrance, when your virginities I haue ben to be honooured. that is, after their departure,

Vhere he imnunates the vse of the Catholike Church in keeping the festal dayes and other
dayes toward the holy Virgins in heaven. S. Hieron also in the same manner spake th to Helio-
dorus, saing, that when he is once in heaven, then he shall pray for him that exhorted and incite
him to the blisted state of the Monasticall life. Ep. 1. 6. 2.

And in doth he speake to the verusmatrone Paula after her death, desiring her to pray for

him in his old age, affirming that the fialt the more easilly obtaine, the nearer he is now voyed

to Christ in heaven, in Epistaph. Paula in fine. It were to long to report, how S. Auguistine defiteth

to be helpen by S. Cyprian's prayers (then and long before a saint in heaven) to the understanding

of the truth concerning the peace and regiment of the Church. I. 5 de Bapt. cont. De mysticis: I. 17.

And in another place the same holy Doctor alalgeth the said S. Cyprian sayeth, that great num-

ber
CHAP. II.

As not only Prophets, but also false-prophets were in the old Testament, so now likewise there shall be Masters of Falsehoods, the same of the damned in them selves, and of their followers. 4. And of their damnation he pronounced by examples (as he comforteth the righteous Catholiques or true believers with the example of Lot) because of their judging at their Superior and Prelates, their blaspheming of Catholic doctrine, their voluptuous living, their luxury, their covetousness, their manner of deceiving, and the persons seduced, 20 for which it had been left damnable, if they had never been Christians.

V T there were also false-prophets in the people, as also in you there * (al be lying maisters vvhich Thal bring in sectes of perdition, & deny him that hath bought them, the Lord: bringing vpon them selves specie perdition. ♢ And ☕ many shal solowy their riotoussenes, by vwhom the vvyt of truth Shal be blasphemed. ♢ and in anatice shal they cvvth feind vvoroides make merchandize of you, vnto vwhom the judgement nov y long since ceafeth not: and their perdition lumbereth not. ♢ For if God spared not Angels sinning: but with the ropes of Hel being drawven doyvn into Hel deliuered them to be tormented, that they should be referued vnto judgament: ♢ & he spared not the original vvorld, but * kept the eight, Noë, the preacher of justice, bringing in the deluge vpon the world of the impious. ♢ And * bringing the cities of the Sodomites and of the Gomorrites into affliction, he damned them vwhith subversion, putting an example of them that shal doe impiously: ♢ and * deliuered just Lot oppressed by the iniuries and luxurios conversion of the Pppp iiij abominable
abominable men. † for in sight and * hearing he was iuft: 8
dwelling vvith them vvho from day to day vexed the iuft
foule vvith vniuft vvorke.

† Our Lord knoweth to deliuer the godly from tenta-
tion, but to refere the vniuft vnto the day of iudgement to
be tormented: † and especially them vvitch vvalke after 10
the fleth in concupiscence of vncleanness, and cōtenne do-
mination,boldselfpleasers: they "fear not to bring in fictes,
blaspheming. † Vvhereas Angels being greater in strength 11
and power, beare not the execrable iudgement * against them.
† But these men as vreasonable beasts, naturally tending 12
to the sinate and into destruction, ‡ in those things vvitch
they know not, blaspheming, (hal perish in their corruption,
† receiuing the revvard of iniquitie, esteeming for a pleasure 13
delights of a day: b coinquinations and spots, flowing
in delicacies, in their feastings rioting vvith you, † hauing 14
eyes ful of adulterie and incessant sinne: alluring vnsteale-
soules, hauing their hart exercised vvith auritie, the children
of malediction: † leauing the right vway they haue erred, 15
hauing folloyled the vway of Balaam of Bofor, vvitch loued
the revward of iniquitie, † but * had a checke of his mad-
nesse, the dumme beast vnder the yoke, speaking vvith mans
voice, prohibited the solishnes under the prophet.
† These are fountaines vwithout vwater, and cloudes, to-
sed vvith vwhirlevvindes, to vvhom the mist of darkenesse is
refuered. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
little, vwhich converse in error, † ♦ promissing them liber-
tie, vwhereas them selues are the slaves of corruption. for 19
vvherevvith a man is overcome: of that he is the slaueto.
† For if fleeing from the coinquinations of the vworld in
the knouledge of our Lord and Saviour I s s Christ, they
againe intangled vvith the same be overcome: * the later
things are become vnto them vvworse then the former. † For 20
it vvas better for them not to knovv the vway of iustice,
then after the knovvledge, to turne backe from that holy co-
maundement vvitch vvas deliuered to them. † For, that of 21
the true prouerbe is chaunced to them, * The dogge re-
turned to his vomit: and, The sowe vvashed c into her vval-
lovving in the mire.
CHAP. III.

These are Epistles be written to confirm them in the Apostles doctrine, and warmeth them of hearers that shall come, and denie Doomsday. Whose unsafe argument be an answereth, and greeit the reason of God's long patience, so exhorting to all holy life in respect of that terrible day. Finally giving warning of such as misinterprete Paul's Epistles, & the other Scriptures, that we must not for any thing fail from the true faith.

His is the second epistle I write to you my dearest, in which I write vby admonition your sincere minde: ✡ that you may be mindeful of those wordes which I told you before from the holy Prophete, and of your Apostles, of the preceptes of our Lord and Saviour.

✝ Knowving this first, that ✡ in the last dayes shall come mockers in deceit, walking according to their own concupiscences, ✡ saying, Where is his promis or his coming? For since the time that the fathers slept, all thinings do so peneret from the beginning of creature. For they are vvillfully ignorant of this, that the heauens were before, & the earth, out of vvater, and through vvater, consisting by the vword of God:

✝ by the vvich, that vworld then, being oversloved vvith vvater perished. ✡ But the heauens vvich now are, & the earth, are by the same word kept in store, referred to fire vnto the day of judgemet & of the perdition of the impious men.

✝ But this one thing be not ignorat of, my dearest, that ✡ one day with our Lord is as a thousand yeres, & a thousand yeres as one day. ✡ Our Lord slacketh not his promis, as some do deceieme: but he doth patiently for you, ✡ not vwillign that any perish, but that at returne to penance. ✡ And ✡ the day of our Lord shall come as a thief in the vvich the heauens shall vall with great violence, but the elementes shall be resolved vvith heate, and the earth and the vvorke. vvich are in it, shall be burnt.

✝ Therefore vvhereas all these thinings are to be dissolved: vvhat manner of men ought you to be in holy conversation and godlinesses, ✡ expectinge and hastinge vnto the cominge of the day of our Lord, by vvich the heauens burning shall be resolved, and the elementes shall melt vvith the heat of fire? ✡ But vve expect ✡ new heauens and a new earth ac-

Eze. 65, 17. Apo. 21, 1.
cording to his promises, in which justice inhabiteth.

14 Labour earnestly to be found immaculate and unsotted to him in peace: and the longanimity of our Lord, do ye account saluation, as also our most dear brother Paul according to the wisdom given him hath written to you: as all epistles, speaking in them of these things, in the which are certain things hard to be understood, which the unlearned and unspotted deprave, as also the rest of the Scriptures, to their own perdition. You therefore brethren, foreknowing, take heed lest ye be led astray by the error of the wise you shall away from your own foolsfastnes. but grovelling in grace and in knowledge of our Lord and saviour Jesus Christ. To him be glory both now and into the day of eternitie. Amen.

A N N O T A T I O N S

CHAP. III.

16. Certain things hard. This is a plain text to convince the Protestants, who (as all heretikes lightly doe and did from the beginning) say the Scriptures be easy to understand, and therefore may be not only read safely, but also expounded boldly of the people, as well unlearned as learned: and consequently every one by himself and his private spirit, without respect of the expostulations of the learned fathers, or expectation of the Churches, their Pastors and Prelates judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitted nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the fathers commentaries, and so to be superfluous but the Bible. Prefat. affer. art. dam. 25

Against all which Diuclid & seditious arrogantie, tending to make the people esteem them felines learned or sufficient without their Pastors and spiritual rulers helpe, to guide them felines in all matters of doctrine & doubts in religion: the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be full of difficulty, & specially S. Paul's epistles of all other parts of holy writ, and that ignorant men ad without power of spiritual knowledge, who be puffed up with every blast of doctrine & heresie, abuse, pervert, and misconfer them to their own damnation. And S. Augustine faith, that the special difficulty in S. Paul's epistles, which ignorant and evil men do pervert and which S. Peter meaneth, this hard speech and much commendation of that faith which be faith doth justify, which the ignorant even from the Apostles time, and much more now, haue and do do misconfir, as though he had meant that one faith without good works could justify or saue a man. Against which wicked collection and abuse of S. Paul's wordes, the said father faith, all these Canonical or Calvinistic epistles were writen.

But the Harretikes here to shift the matter, and to crepe out after their fashion, answereth, that S. Peter faith not, S. Paul's epistles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their sophistical eotions from the evidence of Gods word. As though we were not to say, Such an author or writer is hard; and, There be many things in that writer hard to be understood. For, whether it be that the argument and matter be high and pully vulgar capacitie, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of file and writing be obscure; al prove that his epistles be hard, and other Scriptures also, because
S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as heretics be) do pervert his writings, as also other Scriptures, to their own damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for wvilde, viwed, fellowes, to parte the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and private phantastic, meeting with hard places of S. Pauls epistles or other Scriptures, breede Heretikes.

And that not onely the things treated of in the holy Scriptures, but also that the very manner of writing and enditing thereof, is high and hard, and purposely by God's providence appointed to be written in such sort, see S. Augustines li. 2 de doce. Christi c. 6. and ep. 119. S. Ambrocie ep. 44 in principio. S. Hieroms to Paulins ep. 103 c. 5. 6. 7. who also (ep. 65. c. 1.) laith, that in his old age when he should rather have taught then be taught, he went as far as Alexandria, onely to heare Didymus, and to haue his helpe for the understanding of the Scriptures, and confestich with great thankes to the said Didymus, that he learned of him that which before he knew not. Dauid laith, Give me understanding, and I wil search thy law. The Eunuch in the

Ps. 118. Give me understanding, and I will search thy law.

After saide, How can I understand with out an interpreter? The Apostles to Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctors by continual studie, vwatching, fastinge, and praying, had much a doe to understand them: that great clerke S. Augustines c. 9. in the fore saide epistle 119 c. 21. that there were many moe things that he understood not, then that he understood. the Heretickes say the fathers did commonly erre, and how could such wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? and if they were hard to them, how are they easie to these new maisters the Heretickes? finally, why do they write so many new glosses, scholies, commentaries, as a cart cannot carrie? Why do Luther, Zuingius, Calvin, and their Companions agree no better upon the interpretation of the Scriptures, if they be not hard? whereas Stumbled at the old heretics? & the new, Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Vvicleff, Protesants, Puritans, Anabaptists, and the rest, but at the hardnesse of the Scriptures? They be hard then to understand, and Heretickes pervert them to their owne damnation.
THE ARGUMENT OF S. IOHNS THREE EPISTLES.

I. **1 John v.** said in the Argument before his Gospel. Now he followeth his three Epistles: one to all Catholicke (though some ancients do call it, Ad Parthos;) the other two being very short, unto one Ladie, or to one Gaius. The effect of all is, to winne vnto them the certesnictie of the Catholicke faith, and to exhort them to continue still in it: also to loose the Catholicke Church, and so, neither to become heretikes, nor Schismatikes: but rather to avoid all such, as the forrenners of Antichrist, and to remember, that Catholicke neede not to goe to scholae to any such Masters, basing at home in the Catholicke Church, the doctrine of the holy Ghost himselfe, who was given to the Church visibly in the beginning, to lead her into the truth, and to continue with her for ever. Therefore be faithfull.

That which you have heard from the beginning, let it abide in you. Likewise a little after. v. 17. and ep. 2. v. 6. This is the commandement, that as you have heard from the beginning, you vvalke in the same, because many seducers are gone out into the world. and v. 8. & 9.

And not only thus in general, but also in particular be expresst the points where the heretikes did then call in question. Some were about Christ himselfe, for they denied that I **Jesus Christ, that he the very sonne of God, that he be incarnate. Ep. 1. c. 2. v. 12. and Ep. 2. v. 7. And against such is vss: that he vwrite his Gospel, also, as he there signifieth. 1 Joh. 2. 20. v. 31. Other points are about our suffisication, against only faith, and for good works, as also S. Aug. noted, Def. & vphof vrodes were cysed before. Hereupon he saith: If vve save vve haue Ep. 2. 14. Societie with God, and vvalke in darkenes, vve lie. Ep. 1. c. 1. Again, He that faith he knowyeth God, and keepeth not his commandements, is a liar. Again, This is the charitie of God, that vve kpeepe his commandements, and his commandements are not heauie. Finally, Children let no man seduce you, he that doth injustice, is iult, even as he is iult. Ep. 1. c. 3. v. 7. 8. 9. Likewise c. 2. v. 29. and in deede in all the three Epistles through out, he doth inuocate good works and keeping the commandements, against the benefice of onely faith.

THE
THE FIRST
EPISTLE OF JOHN
THE APOSTLE.

CHAP. I.

Good cause there is to believe the Apostle's preaching. And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstain from all mortal sinne; though we al sinne venially.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: († and the life was manifested, and we have seen, and do testify, and declare unto you the life eternal, which was with the Father, and hath appeared to us) † that which we have seen and have heard, we declare unto you, that you also may have societie with vs, and our societie may be with the Father and with his Sonne Iesus Christ.

† And these things we write to you, that you may rejoyce, and your joy may be ful.

† And this is the unction which we have heard of him, and declare unto you. That * God is light, and in him there is no darkness. † If we shall say that we have societie with him, and we walk in darkness, we lie, and do not the truth. † But if we walk in the light, as he also is in the light: we have societie one toward another, and * the blood of Iesus Christ his Sonne cleanseth vs from all sinne. † * If we shall say that we have no sinne, we seduce our felues, and the truth is not in vs. † If we confess our sinnes: he is faithful & just, for to forgive vs our sinnes, and to cleanse vs from...
THE FIRST EPISTLE

CH. I.

from al iniquitie. † If vve shall say that vve have not sinned: vve make him a liar, and his woorde is not in vs.

ANNOTATIONS

CHAP. I.

3. You may have socieie.] S. John theeweth manifestly, that whosoever desirous to be partakers
with God, must be visitt to the & atches socieie, learne that faith, and recieve those Sacraments,
which he Elisplai ne weuen of the Truth it fel. conueniant with them in Beth. So tith
Venerable Bede upon his place. Vhewhere we see there is no socieie with God in ites or schiues,
or any where but in the vitie, fellowship, and communion of that Church which can prove it fell to deicen from the Apostles.

7. The blassed of Jesu.] Vhether finnes be remittid by praiies, by falles, by almes, by faith,
by charite, by facrifice, by Sacraments, & by the Prcheel, (As the holy Scriptures do plainly attribute
remissio to ertuy of thei) yet none of al these do otherwise remit, but in the force, by the merite &
verite of Chrius blood thence being but the appointed means & instruments by which Chrius
will have his holy blood to woork effectuall in vs, which means wherein whatsoever contenente, dis
privit him fell of. erno conicute of christs owne bloud, & continueth fill in saine and undead
necel. Vhich point let the Protestant marke
wel, and keepe to begule their puur deceitful FOLLOWERS, persuasinge them, that the Catholikes
derogate from Chrius bloud, or keepe remission otherwisse then by it, for that they vve humble the
means appointed by Chrius to apply the benciue of his holy bloud to them.

7. From al saines.] From originall and actual, venial and mortal, a culpa & pena, that is, from
the saines, and the paine due for the time. V. Bede saith, that Chrius Paschon doth not onely remit
in Baptism the sinnes before committed, but all afterward also done by faulte; yet if, vve vve
for the remission of them, such means as be requisite and as Chrius hath appointed, vheerof he
recketh some. Bede upon this place. See S. Augustinus also upon this place to 9. and 5. Hierome
ii. 2 con. Pelag. c. 3.

8. That we have no sinnes.] Vve gather by these vwores and the former, that there be two
sorts of sinnes: one mortal, excluding vs from light and the socieie of God: an other venial,
which is found euenc in those that vwalke in the light, and are in the socieie of God. Also vve note
against the Pelagians, that vve be truly called the sinnes of God, and not in deed, though vve
be not wthout al saines, euery one of vs, as vvel luft as vnull, being taught and bound to con
fess our offences, and to akke pardon daily of God, by this petition of the Pater noster, Fugitive vs
our debts. Therefore S. Augustinus li. de natura & grat. c. 36. reckeneth wp al the holy Patruches,
Prophets, and renounved luft pofons, to have been saines, euenc when they were in grace and
justitie; excepting allvaius our B. Ladie, de quaus proper bonorem Domini, nullam profiun du poecatis
ageur, habuer deo quasfionem. of vs whom, faith he, for the honore of our Lord, vhen true talk of sinnes,
it vthall have no question. And Pelagius asking vhat sinnes Abel & such luft men did commit, "S. Au
gulieu aftercaeth, that they might laugh sometime immediately, or it to much, or couse: some
what inparite, or plucke fruite oue greedily, or in eating take somevhat more then afterward
was vvel digasted, or have their intention in time of prais somevhat disadusted, and such like.
thus in senie S. Augustinus, Vhewhere vve may learme vhat be venial sinnes, that confit vthall true
justitie & * ca not allvaius be avoided euenc of holy men in this life. In the booke de fide ad Persum
perfeuorat, 8. 41. are excepted from this common rule of saines, the children which be newly bapised and
hau not yet of reacion to saine either mortaly or venially.

CHAP. II.

If any sinne mortally, he must not dispaire. 3 To know God righteously, is not to becom
ony, but to keep his cemendements; 7 and that this is no new doctrine, but the very primitieve, though a newe life. It is. 9 Therefore he that be
Leneth must also lose his brethren: 8 and that man must not lose the world, but doe that which God will let.
18 Many are gone out of the Church; and become Seducers; all the ministres of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they must not see to obside to any heresie, the Holy Ghost himselfe being the shepherds of the Church. 29 he doth earnestly inculaue justitie and good workes.
My little children, these things I write to you, that you sin not. But if any man shall sin, we have an advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins: and not for ours only, but also for the whole world.

And in this we know that we have known him, if we observe his commandments. He that saith that he knoweth him, and keepeth not his commandments: is a liar, and the truth is not in him. But he that keepeth his word, in him is the charity of God perfected: in this know ye that ye abideth in him.

My dearest, I write not a new commandment to you, but an old commandment, which you had from the beginning. The old commandment is the word which you have heard. Again a new commandment write I to you, which thing is true both in him and in you: because the darkness is passed, and the true light shineth. He that saith he is in the light, and hateth his brother: is in the darkness even until now. * He that loveth his brother, abideth in the light, and scandal is not in him. But he that hateth his brother: is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you little children, because your sins are forgiven you for his name. I write unto you fathers, because you have known him, which is from the beginning. I write unto you young men, because you have overcome the wicked one. I write to you infants, because you have known the Father. I write unto you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him. * Because all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.
and the concupiscence thereof, But he that doeth the evil of God, abideth for euer.

† Little children, it is the last hour, & as you haue heard, 18 that Antichrist commeth: now there are become many antichristes: whereby we know, that it is the last hour.  
† They went out from vs: but they were not of vs. for if they had been of vs, they would surely haue remained with vs: but that they may be manifest that they are not of vs. † But you haue the vntion from the Holy one, and knovv al things. † I haue not vritten to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. † Vho is a liar, but he which denieth that I es vs is not Chrif? This is Antichrift vvhich denieth the Father and the Sonne. † Every one that denieth 23 the Sonne, neither hath he the Father. He that confefeth 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 shall abide in the Sonne & the Father. † And this is the pro- 25 mis vvhich he promis vs, life everlafting.

† These things haue I vritten to you concerning them 26 that seduce you. † And you, the vntion vvhich you haue 27 received from him, let it abide in you. And you haue no neede that any man teache you: but as his vntion teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him. † And now little children abide in 28 him: that vvhich he shal appeare, vve may haue confidence, and not be cofounded of him in his coming. † If you know 29 that he is just, knovv ye that every one also vvhich doeth justice, is borne of him.

Annotations

1. That you fiunt not. † S. John (faith V. Pepe upon this place) is not contrarie to him self, in that he feckethe here to make them without sinne, whom he laid in the last chapter could not be without sinnes: but in the former place he warned vs only of our frailty, that we should not arrogate to our felues perfect innocencie: here he provoketh vs to watchfulnes and diligence in resisting and avoiding sinnes, specially the greater, vvhich by Gods grace may more easilly be repelled.

1. An advocate. † The calling and office of an Advocate, is in many things proper to Chrifl, and in euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature living, though these also be rightly and truely so called, & that not onely vvhich without derrogation, but much to the honour of Christ's aduocation. To

Hovv Chrisf

is our only Advocate.
him solely and only it agreeeth to procure versus mercie before God's face, by the general ransom, price, and payment of his blood for our deliverie, as is laid in the sentences following. And he is the propietaire for our sines, and not for our solely, but for the whole world. In which sense he is our solely advocate, because he is our solely redeemer. And hereupon he alone immediately, by and through him self, and without the side or assistance of any other, man or angel, in his own name, right, and merits, sufficiently dealeth in our causes before God our judge, & so procureth our pardon, which is the highest degree of aduocacy that can be.

All which notwithstanding, yet the angels, and saints, and our fellow-servants, may and do pray for versus, and in that they do devvle with God by intercession to procure merce for versus, may freely be called our advocates: not so as Christ is, who doth demand all things immediately by his own merits, but as secondary intercessors, which neither ale nor obtain any thing for versus, but per Christum Dominum nostum, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Auguistle (tr. i. in ep. 16. ypon thes very wordes) presented the Heretikes caullations, sed dicit aliquis eis. But some man veli say, Do not the saints then pray for versus? do not Bisphons, or Prelates and Fathers pray for the people? Yes, faith he: Marke the Scriptures, and you shall find that the Apostles prayed for the people, and again ordered the people to pray for them, so the head prayeth for all, and the members one for another. And likewise (left the Heretikes should say, there is a difference between the living and the dead in this case) thus the same holy fathers prayd for you, in the 5th Psalm in fine. Our Lord leau Christ daily yet make intercesion for us, as the Mar- tyrst that he vtheth him, pray for versus: neither vtheth their intercesion cease, yet true cause our prayers.

In this sense therefore vtheth praier for versus, either alive or dead, is our advocate. As S. Auguistle (p. 59 to Paulinus circa med.) calleth Bishops, the peoples advocates, when they giveth them their benediction or blessing. So doth the holy Church call our Lord, the holy Church, our advocate, the very wordes of S. Irenes, that you may see such speeches be not new inventions of the later ages, but Apostolicall. The obedient Virgine MARIA (faith he) is made the advocate of the disobedient virgin Eve. And to confound the Protessants plainly, in that they thinke or pretend that the aduocation or patronage of saints should be immiutous to Christ, remembar that * our Saviour acknowledged Angles to be depurted for the protection (which is nothing else but aduocation) of infants before the face of God, besides the plains examples in the old Testament Gen. 48. v. 6. Tob. 5. v. 2. &c. 11. v. 12. Dan. 10. and this not only the Catholic Church, but the English Protessants felth in their seruice and aduocation, and in the Collect of Michelmas day, proffesse, and pray for the same, aduocation or aduocation of Angles, and defend the same against their younger brethren the Puritans.

2. For the whole world. S. Auguistle gathareth hereof against the Donatistles, and al other heretikes, that would drive the Church into corners or some certaine countries, from the vniuersal felicity of all Nations (vhereof it was named by the Apostles, Catholike) that the true religion and Church, and confiency the effect of Christis propitiation, death, and aduocation, perteyneth not to one age, nation, or people, but to the whole world. S. Auguistle upon this place doth, tr. i. in ep. 16.

4. Heveth that faith he knoweth.) To know God here, signifieth (as it doth often in the Scriptures) to loue, that is, in the last chapter, to be in focietie with him, and to have familiar and experiential knowledge of his graces. If any vaunt them felthes thus to know God, and yet keep not his commandements, he is an especial cal Luathist and Lutherath, that proffesse them felthes to be in the focietie of God by only faith affirming, that they neither keepe, nor possibly can keep his commandements.

18. Many antichristes.] The holy Apostle S. Ioah (faith he Cyprian) did not put a difference between any heretiske or schisme and an other, nor means any sort that specially separated them felthes, but generally called all without exception, antichristes, that vvere aduocars to the Church, or vvere gone out from the same. And a little after, It is evident that all be here called antichristes, that have framed them felthes from the chaotic and unitie of the Catholike Church. So writeth he ep. 76. w. 1 ad Magnun. Whereby be may Antichrist be properly the predecessors of that one and especial Antichrist, which is to come at the last end of the world, &c. which is called here immediately before, αὐτοῖς ἀντιχιστῶν, that peculiare and singular Antichrist. The marke of all heretikes, is, their going out of the Catholike focietie.

19. They went out from us.] An evident note and marke, vhereby to conuince all Heretikes and false teachers to vvisit, that being one of the common Catholike Christiane fellowship, they forsooke it, and went out from the same. Simon Magnus, Nicolai the Deacon, Heymenatus, Alexander, Phelus, Arius, Macedonius, Pelagius, Neitonius, Eutyches, Luther, Calvin, and the like, vvere of the common focietie of all versus that be Christian Catholikes, they went out from versus whom they fay to live in unitie of faith and religion together, and made them felthes new countenances, therefore they vvere (as the Apostle here heveth) antichristes, and vve and all that abide in the auentie fellowship of Christian religion, that went not out of their fellowship, in which vve neuervvere, nor out of any other focietie of known Christine, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our aduocaries tel versus, out of what Church
CHAP. III.

It is not for the sones of God to sinnem mortalely, but for the sones of the Diuel, vtherby they are knouen one from another, & not by onely faith. 11 True faith is, that we also loue our bretheren, giving both our life and substance for them. 15 Such conformed love may have great confidence before God. 15 because the keeping of his commandements doth much please him, which consist in faith and charitie.

**Not by nature, as Christ is; but by grace and adoption.**

Et vvhvat maner of charitie the Father hath giue vs, that vs should be named and be the sones of God. For this cause the world doth not know vs, because it hath not knowen vs. **My deere, vs are the sones of God:** & it hath not yet appeared vvhvat we shal be. Vvhvat know that whiche shal appeare, we shal be like to him:because vvhvat shal see him as he is. **And every one; that hath this hope in him,** sanctifich hem self,as he also is holy. **Every one that committeth sinne,** committeth also iniquitie: and sinne is iniquitie. **And you know that he is appeared to take away our sinnes:** and sinne in him there is none. **Every one that abideth in him,** sinneth nor: & ebery one that sinneth, hath not seen him, nor knowen him. **Little children, let no man seduce you.** "He that doeth justicke, is just: even as he also is just. **He that committeth sinne,** is of
is of the deuil: because the deuil "sineth from the beginning.
For this, appeared the Sonne of God, that he might disloge the
vowes of the deuil. ¦ Every one that is borne of God,
commiteth not sinne: because his seede abideth in him, and
he can not sinne because he is borne of God. ¦ In this are the
children of God manifest, and the children of the deuil. Every
one that is not just, is not of God, and he that loueth not
his brother. ¦ because this is the annuntiation, which you
have heard from the beginning. * That you loue one an
other. ¦ Not as * Cain, who was of the vvicked, and killed
his brother. And for what cause killed he him? Because his
vowes were vvicked: but his brothers, just.

13  ¦ Manuel not brethern, if the vvorld hate you. ¦ Vve
know that vve are translated from death to life, because vve
loue the brethern. He that loueth not, abideth in death.
14  ¦ Vvhofoeuer hateth his brother: is a murderer. And you
know that no murderer hath life everlasting abiding in him
self. ¦ * In this vve haue knowven the charitie of God, be-cause
he hath yielded his life for vs: and vve ought to yield
our lives for the brethern. * * He that shal have the
substance of the vvorld, and shal see his brother haue
need, and shal shut his bowvles from him: howdeth the
charitie of God abide in him?
15  ¦ My little children, let vs not loue in word, nor in tongue,
but in deedee and truth. ¦ In this vve know that vve are
of the truth: and in his sight vve shal persuade our hартes.
16  ¦ For if our hart do reprehend vs: God is greater then our
hart, and knovveth al things. ¦ My deere, if our hart do
not reprehend vs, vve haue confidence toward God. ¦ and
* whatsoever vve shal aske, " vve shal receive of him: be-
cause vve keepe his commandements, and doe those
things vvhich are pleasant before him. * And * this is his
commandement, that vve believe in the name of his sonne
Jesus Christ: and * loue one an other, as he hath giuen
commandement vnto vs. * And * he that keepest his com-
mandements, abideth in him, and he in him. And in this
vve knovv that he abideth in vs, by the Spirit vvich he hath
giuen vs.

17  * Every man is bound to giue almes recording to his
abitute, when he feeth his brether in great necessi-
tie.

18  * Left any ma should thinke by the wordes next before, only faith in
Christ to he commanded or to please God, he addeth to faith the
comandement of charitie or love of our neighbour.
4. Since is iniquity is not taken here for wickedness, as it is commonly used both in Latin and in our language, it will please the Greek word άνοιξις, signifying nothing else but a straying or declining from the straight line of the law of God or nature. So that if the Apostle meaneth, that every sin is an oblique or deflected from the rule of the law; but not contrariwise, that every such straying from the law, should be properly a sin, as the Heretics do very freely gather, to prove that concupiscence remaining after Baptism is no sin, unless without content.

Heretical exposition of the Scriptures.

No man in grace sinneth mortally.

True injustice.

7. That death is sin.] He doth inculcate this often, that man's true justice or righteousness consists in doing or working justice, and that so he is just, and biddeth them not to be seduced by Heretics, in this point.

8. Sinned from the beginning.] The Devil was created holy and in grace, and not in sin; but he fell of his own free will from God. Therefore these words, from the beginning, may be interpreted thus, from the beginning of grace, and so the Apostle will say, the Devil sinned from the beginning. So Augustine in his de diuin. Dei, c. 15, expoundeth it. The most simple meaning seems to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight upon the beginning, as it must necessarily be taken in St. John's Gospel c. 8, 44.

Not only faith.

Y deceast, "belieue not every spirit, but prove the spirits if they be of God, because many false prophets are gone out into the world." In this is the spirit of God known. Every spirit that confesseth that Jesus Christ is come in flesh, is of God: and every spirit that disproves Jesus Christ, is not of God; and this is anti-Christ, of whom ye have heard that he cometh, and now he is ...
in the world. † You are of God, little children, and have overcome him. Because greater is he that is in you, then he that is in the world. † They are of the world; therefore of the world they speak, and the world heareth them. † Vve are of God. * He that knoweth God, heareth vs. he that is not of God, heareth vs not." In this vve knowv the spirit of truth, and the spirit of error.

† My dearest, let vs love one an other: because charitie is of God. And every one that loueth, is borne of God, & knovveth God. † He that louerh not, knovveth not God: because God is charitie. † * In this hath the charitie of God appeared in vs, because God hath sent his only-begotten sonne into the world, that vve may live by him. † In this is charitie: not as though vve have loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.

† My dearest, if God hath so loued vs: vve also ought to loue one an other. † * God: no man hath seen at any time. If vve loue one an other, God abideth in vs, and his charitie in vs is persited. † In this vve knowv that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs. † And vve have seen, and doe testifie, that the Father hath sent his Sonne the Saviour of the world. † Vvho soever shal confesse that Iesus vs is the Sonne of God, God abideth in him, and he in God. † And vve have knowvne and have beleued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. † In this is charitie persited vwith vs, "that vve may haue confidence in the day of judgement: because as he is, vve also are in the world. † "Fear is not in charitie: but perfect charitie casteth out feare, because feare hath painesfulness. and he that feareth, is not perfect in charitie. † Let vs therefore loue God, 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 vwhom he seeth: God vwhom he seeth not, know can he loue? † * And this commaundemement vve haue from God: that he vvhich loueth God, loue also his brother. †

The Epistle upon the first Sunday after Pentecost.

Note: No man in this life, nor with corporal eyes, can see the proper offence or sublence of the Deitie. See S. August, ad Paulin. de vidêâ Deo, ep. 112.
**Annotations Chap. III.**

1. *Believe not every spirit.* That is, Receive not every doctrine of such as boast them selves to have the spirit. For there be many false prophets, that is to say, Heretikes, which shall goe out of the church, and chalenge the spirit, and vaunt of God's word, Scripture, and Gospel, which in deede be seducers.

2. *Prove the spirits,* it is not meant by this place, as the Proteants would have it, that every particular person should of him self examine, or judge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would every one to determine these diversities of spirits, by taking knowledge of them to whom God hath given the gift of discerning spirits and doctrines (which were, expressly faith is given but to some, and not to every one, 1 Cor. 12.) and by obeying the Church of God, to whom Christ hath given the spirit of truth. And this is only the sure way to prove the spirits 1 Thes. 4, 6, and doctrines of these times. And all they that would bring us from our pastors and the Church's judgement, to our owne private trial, fecke nothing else but to drive us to miserable uncertainty in all our beliefs as Calvins doth, who, upon this place faith, that private and general Councils doctrones.

3. *Every spirit that confesseth,* the Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, and maintained against certaine wicked Heretikes, Cerinnthus, Ebonio, and the like, that taught wickedly against the person and both natures of Christ 1. 1. v. s. The Apostle therefore giueth the faithful people this token to know the true teachers of those doctrones from the false. Not that this mark would serve for all times, or in case of all other false doctrines, but that it was then a necessarie note. As if a good Catholicke vritter, Pastor, or parent would vvarne at theirs, now in these doctrones, to giue care onely to such teachers as acknowledge the Church of God to be really present, and sacrificeth in the B. Maile, and that all such are true presachers and of God, the reit to be of the Diuel, or to be countenanced by Antichrist. Which spirit of Antichrist (he faith) was come euene then, and is no doubt much more now in all Heretikes, al being precursors of that great Antichrist which shall come against the latter end.

4. *That dissolveth.* To dissolve, loose, or separate 1. 1. v. s. a Sanders, was proper to those old Heretikes that taught either against this Divinitie, or Humanitie, or the Vastie of his person, being of two natures, as Cerinnthus, Ebonio, Neftorius, Eutyches, Manes or Manichaeus, Cerinthus, Apelles, Apollinaris and the like. And this is one place by which we may see that the common Greekke copies be not ever authenticall, and that our old approved translation may not alwayes be examined by the Greekke hat now is, which the Proteants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greekke, that in old time either al or the more approved Greekke reading was otherwise, and that often the said Greekke was corrupted then or since by Heretikes or otherwize. For of the Greekes, S. Ireneus li. 3. 18: among the Latin fathers, S. Augustine truit, e. in fine, S. Leo ep. o. 5. 5, and Venerable Bede did read as we doe: and this reading maketh more against the said Heretikes, then that which the common Greek阅读 hitherto, 1 Thes. 4, 5: every spirit that confesseth not Christ to have some in fide, is not of God, which is also in effect said before vers. 2. And that therefore it was corrupted and altered by Heretikes, see the vordes of Soechara also a Greekke vritter, very agreeable to this purpose. Neftorius (faith he) being eloquent by nature, which is often in Heretikes, accounted himselfe therefore learned, and displeased to study the old interpreters, counting him self better then them all: being ignorant that in S. Ioh. Catholicke epistle the old Greekke copies had, every one that dissolveth Christ, is not of God: so faith he, adding moreover that such as would separate the divinitie from the dispensation of Christes humanitie, took out of the old copies this sense, for which the old expostor noted that those which would loose fide, had corrupted this Epistle. See also the Tripartite li. 3. 4.

5. *A sure marke of false teachers.* In the true known. This is the most sure & general marke to know the true spirits and prophets from the false: that those which be of God will heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submitt them selves to the Church of God: the other, that be not of God, will not heare either Apostle, pastor, or Church, but be their owne judges.

6. *Against the false faith.* Confidence called in Latin Fideitas, is neither alonely with faith, nor a persuasion infallible that maketh a man so secure and certaine of his salvation, then of the things that we are bound to believe, as the Proteants falsely teach;
CHAP. V.

OF S. JOHN.

It teacheth: but it is onely a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the parties merites. And the wordes both following & going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgement dependeth not onely upon our apprehension of Christ's merites by faith, or upon his grace and merit, but also upon our conformity to Christ in this life, in charity and good works. And this is the doctrine of S. Peter: when he said, Labour, that by good works you may make your vocation and election sure. And S. Paul: and when he said, I have fought a good fight, there is laid up for me a crown of inuissance, which our Lord will render me in that day, if I judge. 18. (Fear is not in charity.) The Heretics very falsely understand this place, so that Christian godly men ought to have no doubt, mistrust, or fear of hel and damnation. Y which is most evidently against the Scriptures, commending every where unto vs the aw and fear of God and his judgements. Fear him (faith our Saviour Mat. 10.) that can cast body and soul into hel. And Psal. 118. Plead my left whith the fear. Y which fear of God's judgements caused S. Paul & all good men to chastise their bodies, lest they should be reprovable and damned. And the wise man for this cause affirmeth him to be happier, that is ever fearful. And holy 1 Ob. faith, Y fear not my vorkes. And the Apostle, Whith fear and trembling vorkes your salvation. Y which kind of fear is in the inuilet men and most full of charity, consisting vith the same verue and is called Filial  simor, because it is such as the good child ought to have toward his father.

But there is a kind of fear which standeth not with charity, and is cleane against hope also, that which bringeth such perplexity and anxiety of conscience, that it induceth a man to mistrust or despair of God's mercies. That fearel fear also which maketh a man unoften to leave sinning and to doe the external works of justice, not for any love or delight he hath in God or his lawes, but onely for fear of damnation, though it be not ill in itself, but very profitable, as that which helpeth toward the loue of God, yet it standeth not with charity neither, but is daily more and more leaffened, and at length quite driven out by charity. Of these kindes of feares then the Apostle speaketh, and (as some expound) of the fear of men also, of which our Saviour faith, Fear not them that kill the body.

CHAP. V.

That he loue God, must love his natural sonne Iesu, and his sonne by adoption, and keep his commandements, whereby to the regenerate are light. 4. But not, yielde they continu in the Catholike faith, namely of this article, that Iesus is the limne of God, and therefore able to give us everlasting life, and all our petitiones, 16 and all our prayers for all our brethren that sinne not unto death, dying in their mortal sinnes by impienices. Left of all, he warmeth them not to communicate with idolites.

But that Iesus is Christ, is borne of God. And every one that loueth him, which begat: loueth him also which was borne of him. 2. In this wee know that wee loue the children of God: when we loue God, and keepe his commandements. 3. For this is the charity of God, that wee keepe his commandements: * and his commandements are not heavy. 4. Because all that is borne of God, overcometh the world, and this is the victorie vvhich overcometh the world, our faith. 5. Vvhoso is he* that overcometh the world, but he that beleeueth that Iesus is the sonne of God? 6. This is he that came by water and bloud Iesus Christ: not in water only, but in water and bloud. And it is
the Spirit which testifieth, that Christ is the truth.
† For there be three which give testimonie in heaven, the Father, the Word, and the Holy Ghost, and these three be one. † And there be three which give testimonie in earth: the spirit, the water, and the blood. And these three be one. † If we receive the testimonie of men, the testimonie of God is greater, because this is the testimonie of God which is greater, that he hath testified of his sonne. † He that belieueth in the Sonne of God, hath the testimonie of God in himself. † He that belieueth not the Sonne, maketh him a liar: because he belieueth not in the testimonie which God hath testified of his sonne. † And this is the testimonie, that God hath given us life everlasting. And this life is in his sonne. † He that hath the Sonne, hath life: he that hath not the Sonne of God, hath not life.
† These things I write to you, that ye may know you have eternal life which belieueth in the name of the Sonne of God. † And this is the confidence which we have toward him: that, if we ask anything according to his will, he heareth us. † And if we know that he heareth us, whatsoever we ask. † Vve know that every one which is born of God, sinneth not: but the generation of God preferueth him, and the wicked one toucheth him not. † Vve know that vve are of God, and the whole world is set in wickednesse. † And vve know that the Sonne of God commeth: and he hath given vs understanding, that vve may know the true God, & may be in his true sonne. This is the true God, & life everlasting. † My little children, keepe your felwes from Idols. Amen.

**Annotations**

The commandments are not heauie.] How can the Protestant say that Godes commandments are not heauie? For is there any possible be fulfilled or kept in this life? Fie the Apostle saith, they be not heauie to be kept, and Christ saith, his yoke is forwerte, and his burden light? See for the full understanding of this place. **Matt.** 11. 28. **Aug.** v. 40.
CHA. V.

OFS. JOHN.

5. Augustine de perfusione injusta c. 10. "The Heretics in favour of their foref although translated, his confessions are not preceived, then, are not known.

17. Three which grieve testimony." An express place for the dissolution of three persons, & the voice of nature and sense in the Arians and other like Heretics, who have in dexter ages found them selves so preceived with these plain Scriptures, that they have (as it is thought) altered and corrupted the text both in Greek and Latin many places; even as the Ptolemaeans handle those texts that make against them. But because we are not now troubled with Arianism so much as with Calvinism, we neede not stand upon the variety of readings or expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholick Epistles.

16. A sine in death. 1. A sine to death is an other thing then a moral sine. For it is that moral sine which a man is never penitent before his death, but in which he continueth till his death, and dieth in it. (A S. Augustine de corpore & grat. c. 11) that a sine to death is to lose faith working by despair unto death. So likewise in the vordes before, a sine not to death, is not that with which we call a venial sine, but any that a man committeth and continueth not therein till death.

16. For that I say not. If the sine to death wherein he speaketh, be the sine wherein a man dieth without repentance, according to S. Augustine vordes before rehearsed: then the prayer which he speaketh of, must needs be praises for the dead, because he speaketh of praying, or not praying, for them that died in deadly sin, sining us to pray, and encouraging us to do it with confidence to be heard, if we pray for them that departed this life not in deadly sin: contrariwise in maner diffusing & encouraging us from praying for such as continued in wickedness even till their lives end. And S. Augustine leteth downe the Churches practice agreeable to the Apostles meaning. li. 31 c. 14 & Dei. Dei. If there be any (faith he) that perisheth in impenance of heart, doth the Church never pray for them, that is, for the soules of them that are departed? So faith he. And this is the cause, that Consilium Dei praecipitum cap. 14 forbiddeth to pray for such as die in desperation, or kill themselves, and the reason, why the Church forbeareth to pray for Heretics that die in their heresies, saving none to death and by their death.

And that the place is most properly or more meaning of praying for the departed, this commeth, that neither the Church nor any man is desired here from praying for any sinner yet living, nor for the remission of any sin in this life, but the Church save the vordes of S. John, besides that they must take upon them pre-emptively, to know and discern of Gods secrets, who be reprobat, and who be not, and according to that, pray for some, and not for others, al which is most wicked and absurd preceptum.

As for their allegation, that S. Jeremiæ the Prophet was forbidden to pray for the Jews, and warned that he should not be heard, Chap. 7. 11. 14: there is great difference, first, he had a revelation by the vordes of God, that they would continue in their wickednes, as we have not of any certaine petition, whereby S. John here speaketh. Secondly, Jeremias was not forbidden to pray for the remission of their sinne, nor had daimel to be heard therein for any mans particular case, whereas of the Apostle here speaketh: but he was told that they should not escape the temporal punishment and affliction which he had designed for them, and that he would not hear him therein.

21. From idola. It is to know vre a treacher of Heretics to trafele idola images (as here and in a number of places, as in the English Bible printed the yeare 1562) as wee neede not much to stand upon. As this also is seen to all the world, that they doe it of purpose to reduce the poor ignorant people, and to make them think, that whatsooever in the Scriptures is spoken against the idols of the Gentiles, (which the Prophet calleth Simulachra Gentium) is meant of pictures, painted images, and holy memories of Christ and his Saints. Against such seduces the second vanced Council of Nice, called the seventh Synode, dethreet thus Act. 4. pag. 122. Quoniam in sanctos saeculorum saecula, contra venerandos imaginates adiuvant, anathema. Qui venerandi imaginates adiuvant, anathema. Qui dabit & Christiani adorant imagines in Deos, anathema, that is, Anathema to all them that bring the images of holy Scriptures touching idola, against the venerable images. Anathema to all them that call the venerable images, idola. Anathema to all them that say, Christians adore images as gods.

Now in their latter translations the Heretics perceiving that the world deeth their vahonest dealing, corrected them selves in some places, and in this place haveput idola, in the text: but to give the people a watchword that the Churches images are to be compted in the word, idola,

Heret. translation. Three pers & one subsile in the B. Trinici. The Arians correst the text of expostions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholick Scripture. Epistles.
The great difference of idol & image.

Sacred images in Churches, by God's own warrant.

The great difference of idol & image.

The 1 Council of Nice was gathered against Imagebreakers.

The antiquity of holy images.

The vse and frame of holy images.

The Second Epistle of John the Apostle.

He commendeth the lady and her sones for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their good works in the day of judgement; and to loose the true believers, but vse the Hereticks to have no societies expressing also the points then in controversie.

The Senator to the lady Elect and her children, vvhom I love in truth, and not I onely, but also all that have known the truth, for the truth vvhich abideth in vse, and shal be vvithe for ever. Grace be vvithe you, mercie, peace from God the Father, and from Christ Iesus the Sonne of the Father in truth, and charitie.
OF S. JOHN.

† I was exceeding glad, because I have found of thy children walking in truth, as we have received commandment of the Father. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning,* that we love one another. † And this is charity, that we walked according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same;

† because many seducers are gone out into the world, which do not confesse Jesus Christ to have come into the flesh: this is a seducer and an antichrist.

† Looke to your selues, that you lose not the things which you have wrought: but that you may receive a full reward. † Every one that revolgeth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.

† If any man come to you, and bring not this doctrine: receiue him not into the house, nor say, God sanctify you, vnto him. † For he that faith vnto him, God sanctify you, communi- cate vth his vvicked vwordes.

† Having more things to write vnto you: I would not by paper and inke: for I hope that I shal be vth vnto you, and speake mouth to mouth: that your ioy may be ful. † The children of thy sister electe salute thee.

ANNOT.

6. From the beginning.] This is the rule of a Christian Catholike man, to walke in that faith and vworship of God which he hath received from the beginning. Which is that which we now call according to the Scriptures, the tradition of the Apostle: that which is come to vs from man to man, from Bishop to Bishop, and from the Apostles. So that a faithful man avoid seducers that rise vp in every age, teaching new doctrine.

10. This doctrine.] The Apostles, and true Pastors their lawfull succeedors, and the Church of God in holy Councils, set downe the true doctrine in those points which Heretikes call into questione. Which being once done and declared to the faithful, they neede no other marke or description to know an Heretike or false teacher by, but that he commeth with another doctrine then that which is set downe to them. Neither can the Heretikes shew them selues, as now a dais they vwould doe, saying, I let vs shew be proud Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knoweth a vwordie, that can not define him, but the Apostle faith, If he bring not this let doctrine, he is a seducer. So holy Church faith now, Christ is really in the Sacrament, under forme of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike, and we must avoid him, whether in his owne definitions and sentences he come to himself an Heretike or no.

10. Receive him not.] Though in such times and places where the community or most part be infected, seducers often forceth the faithful to converse with such in worldly affaires, to vtake reine to courte them, to care and speake with them, and the Church by decree of Counsell, for the more quietnes with heretikes, of infamous sentences pronounce, that they impute not excommunication or other sentences for is tolerable: communicating in worldly affaires with any in this kind, except they be by name excommunicated.
THE THIRD EPISTLE

THE THIRD EPISTLE
OF JOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for suffering or succouring true preachers, 9 noting Diotrephes for the contrary, and praising Demetrius.

HE Senior to Gaius the decrest, whom I love in truth.

† My decrest, concerning all things I make my prayer that thou proceed prosperously, and fare well, as thy soule doth prosperously. † I was exceeding glad when the brethren came, and gave testimonie to thy truth, euyn as thou vvalkest in truth. † Greater thanke haue I not of them, then that I may heare my children do vvalke in truth. † My decrest, thou doest faithfullly vs, and so ever thou vvorkest on the brethren, and that vpon strangers. † they haue renderd testi-

† A great grace to be benecifal to strangers, specially to them that be of our Catho-
lie faith and suffer for the same.
8 of the Gentiles. 

9 that we thereby ought to receive such: that we may be coadiutors of the truth.

10 I had written perhaps to the Church: but he that loueth to beare \( b \) primacie among them, Diotrepes, doth not receive vs. 

11 For this cause, if I come, \( c \) I will aduertise his workes which he doeth: with malicious wordses chating against vs. and as though these things suffice him not: neither him self doth receive the brethren, and them that do receive, he prohibiteth, and casteth out of the Church. 

12 That is, I will rebuke them, and make them knowen to be \( b \) wicked.

13 I had many things to write vnto thee: but I vwould not by inke and penne write to thee. 

14 But I hope forthvwith to see thee, and vve vvil speake mouth to mouth. Peace be to thee. The freendes salute thee. Salute the freendes by name.
THE ARGUMENT OF THE EPISTLE OF S. IVDE.

The Gospels these are called Fratres Iesu, the brethren of Iesus: Iames and Joseph, and Simon, and Jude. These were James called Alphæus, where James is termed James Mat. 14 of Alphæus and his mother, Maria Iacobi minoris. Marie the mother of James the younger and of Joseph. Which Marie in another place is called Maria 1ob. 19. Cleophas, whose name is mentioned both in Mat. 14 and also Cleophas. And that this Cleophas was brother to Joseph our Lady's husband, Hegesippos testis his. Therefore because Joseph was called the father of Christ, his brothers' children, were called the brethren, that is (according to the custom of the scripture also) the kindred of our Lord: and not because they were the children of Joseph himself, but by an other wife, much less (as Helvidius the heretic did blaspheme) by our B. Lady the perpetual virgin MARIE. Howbeit some good authors say, that their mother Marie was the natural sister of our Lady, and that therefore they are called Fratres Domini, the brethren of our Lord.

Howsoever that be, three of them are reckoned among the 11. Apostles, James, Luec. 6. and Simon Cananean, and Jude. Ye and that they were some years more than Mat. 10. Apostles, though less then Peter, S. Paul signifieth, where he speaketh of himself and Barnabas: As also the other Apostles, and the brethren of our Lord, and Cephas. I Cor. 9.

And as S. Luke calleth this Iude, Iude of Iames, so be calleth him self in this Epistle of his. Iude the servant of Iesus Christ, and the brother of James. Mat. 10. S. Mathew and S. Mark do call him Thaddæus, as Luebæus also in the Greke. His self and his brother Simons together, the Church keepeth 1ob. 12. called Simon and Jude's day.

His Epistle is an Instructive against all heresies (as it were a Commentarie pag. 179. 646. of 2 Pet. 2.) and namely (as S. Aug. hath told us) against those, which miscon-23 fered S. Paul's Epistles and held. Only, faith, whom be calleth therefor, even that transfigures or pervert the grace of God into rigour, which e 4. exhorting Catholics to be constant and immovable from their old faith, and to contend for the keeping thereof. v. 4. and v. 12. For, heresies (faith he) segregate them selves from the Church and from her faith v. 19.
THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorts them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: as in weighing against the lecherie, blasphemie, apostasie, bancketing of the heretiques, 14 and that their damnation was long foretold. 17 Catholikes therefore to be unmoveable, to reproue the obstinate, to recover all not desperate, to console the weak, and to live them solers sincerely and without mortal sinne, whiche by Gods grace they may doe.

VD E the seruante of Iesus Christ, and brother of Iames: to them that are in God the Father beloved, and in Iesus Christ preferred, and called. ¶ Mercie to you, and peace and charitie be accomplished.

¶ My deerelest, taking all care to vrrite vnto you of your common saluation, I thought it necessarie to vrrite vnto you: beseeching you to contend for the faith once delivered to the fainctes. ¶ For there are certaine men secretly entred in (vwhiche vvere long ago prescribed vnto this judgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Iesus Christ. ¶ But I wil admonish you, that once knov all things, that Iesus vvere, sauing the people out of the land of Egypt, *secondly destroied them vwhiche beleued not. ¶ But the Angels vwhiche kept not their principallie, but forsooke their owne habitation, he hath refuered vnder darkenesse in eternall bondes vnto the judgment of the great day. ¶ As Sodom and Gomorthe, and the cities ad joynynge in like maner haung fornicated, and going after other flesh, vvere made an example, sustaining the paine of eternal fire. ¶ In like maner these also defile the flesh, and despite dominion, & blasphemie maestrie. ¶ When Michael the Archangel, disputing vwith the Diuel, made altercation, for 
refuse to obey the lawes either of Spiritual or Temporal rulers in which kinde specially in blaspheming the supreme Spiritual Magistrate the Protestants do pass.

for the body of Moyses he durst not inferre judgment of blaspheme, but said, Our Lord command thee. But to these, what things so ever certes they are ignorant of, they blaspheme: and what things so ever naturally, as dumme beasts, they know, in those they are corrupted.

Vvo vnto them, which haue gone in the way of Cain; and vvith the errour of Balaam, haue for reward povvred out them selues, and haue perished in the contradiction of Cor. These are in their bankes, spottes, feasting together without feare, feeding them selues, cloudes without vater which are carried about of vvindes, trees of autumnne, vnfruitful, tvise dead, plucked vp by the rootes, raging vvaues of the sea, fomling out their owne confusions, vandering starres: to whom the storme of darkenesse is referred for euer. And of these prophesied Enoch, the first from Adam, saying, Behold our Lord is come in his holy thousandes, to doe judgement against, and to reprove al the impious, of al the vvorkes of their impietie whereby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. These are murmurers, ful of complaints, vwalking according to their owne desires, and their mouth speaketh pride, admiring persons for gaine sake.

But you my dear child, be mindeful of the vvordes which haue been spoken before by the Apostles of our Lord Iesus Christ, vwho told you, that in the last time shal come mockers, according to their owne desires vwalking in impieties. These are they which segregate them selues, sensual, hauing not the Spirit. But you my dear child, building your selues vpon our most holy faith, in the holy Ghost, praying, keepe your selues in the lone of God, expecting the mercie of our Lord Iesus Christ vnto life euerlafting. And these certes reprooue being judged: but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvich is carnal, the spotted core.

And to him that is able to preue you without sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord Iesus Christ, to the onely God our Saviour by Iesus Christ our Lord be glorie and magnificence, empire and power before al worldes, and now and for al vvorldes euermore. Amen.

ANNO.
ANNOT.

9. For the body of Moses. When, why, or how this altercation or combat was between S. Michael and the Diable about Moses body, no man can declare. Only this we see that many truths and stories were kept in the mouths and hearts of the faithful, that were not written in Scriptures canonical, as this was among the fewes.

10. This blasphem. He speaketh of Heretikes, who being ignorant in Gods mysteries and the divine doctrine of his Church, when they can not reprove the things, then they fall to execrations, invisions, and blasphemies against the Priest, Church, and Sacraments, and viva voce ever is godly.

11. Cain, Balaam, Coré. The Apostle would have Heretikes specially to be known by the resemblance they have, first to Cain, in that for envy that his brothers service and sacrifice was accepted and his rejected, he was his sad brother, and was a fugitive from the face and citie of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as cenciounis is commonly the cause that first maketh Heretikes and false Prophets. Whereupon S. Augustine faith, Heretikes are to be compared in temporal commodities to other Diemis or fearful in new opinions. S. Augustini de vit. erud. cap. 1. And lastly by the resemblance they have with the ancient and notorious Schismatike Coré, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe sacrifice them selves without lawful calling.

Such in deede be all Heretikes, and such be all their sacraments, seruice, and office in their Church, as Core were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his Priests, and true Governors, so is intolerable pride the cause of all Heretikes forsaking their lawful Priest, and Rulers, and namely of forsaking Christs owne Vicear in earth, our true Aaron, as S. Bernard calleth him De confud. 2. cap. 5. To all such forsakers the Apostle here giveth the curse and dam to the said three, Cain, Balaam, and Coré, and calleth them that the form of darkenes and eternal damnation is provided for them: most liuely describing all Heretikes (as in some we see our woe have experience by their manners in our daies) in all this passage even to the end of the epistle.

12. These are they which segregatis semen. The conditions of Heretikes in the latter daies, that is, ever since Christes time, not of experience of our age. For there were many that forsooke Gods Church and segregatis semen from the fellowship of the faithful themselves, even in the primitie Church: that we may the lesse marvel at these mens segregating themselves, and going out from the rest into several sectes, which S. Augustine therefore calleth Segregations.
THE ARGUMENT OF THE
APOCALYPSE OF S. JOHN.

HAT which the old Testament foretold of Christ himself, the
Apostles could report the fulfilling thereof in the new Testament,
by way of an historic, even 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, even to
the end of the world, and then at length to be glorified, as Christ her Spoufe al-
ready is. Hereupon God would have S. Luke to report in the Ailes of the Apostles,
the story of the Churches beginning, and for the rest of it to the end, (that we
might receive this benefite also by the Apostles bandes) he would S. John to tell
us of it in this booke, by way of a prophecy.

Of which booke S. Hierome faith: The Apocalypse of S. John hath as
many sacraments or mysteries, as words. Tear more then that, In every
word there are hid manifold and sundrie senses. Therefore it is very little
that can here be noted, in respect. Yet to give the good Catholike (whose comfort is
here) some little helpe, the booke may be divided into five partes.

Case 1. After the Proome conteth seven Epistles from Christ nowe in
the glory, to seven Churches of Asia, or (say these be made by one) to the seven Bishops of those Churches: meaning not to those only, but to all his Churches: & Bishops throughout the world: saying therefore in every one of them, so al in general: He that hath an ear, let him here the what the Spirit faith to the Churches. As also in every one he exhorts vs to fight manfully (in this spiritual warfare of our against Snares) for the victorie, in every one accordingly premised, vs a reward in heaven. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorts vs patience. Where this is much to be noted, and feared, that among so many, he reprehendeth some one, in al, save only in two, which are the second & the six. In the beginning also of every one, he taketh some peace out of the apperition going before, to frame thereof his
style agreeably to the matter of the Epistle.

Case 4. to the 3. After this admonition to Pastors and their flockes: the second part foloweth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seven Scales thereof, by Christ, for the which, he setteth syng now in heaven and earth, not only to the Godhead, as before, but also (after a very manner) to Christ according to his Manhood. And here, when he is come to the opening of the last Scale, signifying Dominit, he letteth that matter alone for a while, and to speake more
fully yet of the same course of the Church, he bringeth in another workmen (as it were) of seven Angels with seven Trumpets. The effect of both the Scales & Trumpets, is this: That the Church beginning and proceeding, there should be raised against it cruel persecutions, and pestilent heresies: and at length after all heresies, a certaine most blaspemous Apostle, being the next preparative to the

comming
comming of Antichrist: After which, Antichrist himself in person shall appeare in the time of the first seal, and first trumpet, persecuting and seducing (for the short time of his regime) more than all before him. The Church not withstanding shall still continue, and warre through all, because Christ and her spouse is stronger than all their adversaries. Who also straight after the said time, shall in the seventh come in majesty and judge all.

Of the which judgement, differing yet a while to speake at large, be doth C. 13.13.14. first in the third part arise more fully of the Devil, working by Antichrist and his company against the Church, that the justice of Christ after wards in judging, may be more manifest.

At length therefore in the fourth part be commeth to the seven last plagues, the first of them containing the final damnation of the whole multitude, societe, or corps of the wicked, from the beginning of the world to the end. Which multitud, is the Gospel and first Epistle of this same S. John (as also in the other Scriptures commonly) is often called Mundus, the world, and here he calleth it partly, Multitudinem, a whorle or harlot, because with her concupiscence she enticed the carnal and earthy men away from God: partly, Civitatem Babylon, the City of Babylon, because it maketh a warre against Hierusalem the City of God, and laboureth to hold God's people captive in some, as it was shadowered in Nabuchodonosor, & his Babylonia, leading and holding the Jews with their Hierusalem, in captivity, until Cyrus (in figure of Christ) delivered them. But whither all these seven plagues should be understand (as the seventh) of Doomsday itself, it is hard to define. More like it is, that the first sixe are to goe before Doomsday: but whither corporally and literallie, (as Moses plagued Egypt) or rather spirittually, it is more hard to define. Yet it seemeth more easie, to understand them corporally, as also the plagues whereby Elias and his fellowes shall in the time of Antichrist, plague the wicked (which peraduenture shall be the same last plagues) vhereof we read in this booke C. 11. v.

But not content to have described the damnation of the whole adulterous & bloudy societe, he doth also expressly report of their three grand Captaines damnation, which are these, Antichrist, and his Falseprophet, and the Devil him selfe, the author of all these mischiefes.

Finally, on the other side, in the fift part he reporteth the unspakeable and everlasting glory, that the Church after all this suffering, shall by Christ her glorious spouse be assumed unto. And so he concludes the booke.
THE APOCALYPSE
OF JOHN THE APOSTLE.

CHAP. I.

9. S. John being banished in the Isle Patmos, is commanded to write to the seven Churches of Asia (signified by the seven candlestickes) that which he saw upon a Sunday, round about the Sonne of man: as whose manner of appearance is described.

He, Apocalypse of Iesus Christ, which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant John, 1 who hath given testimony to the word of God, and the testimony of Iesus Christ, what things he hath seen. 1 Blessed is he that readeth and heareth the words of this prophecy: and 2 keepeth those things which be written in it. For the time is nigh.

† Iohn 2 to the seven churches which are in Asia. Grace to you and peace from him that is, and that was, and that shall come, and from the seven spirits which are in the sight of his throne, 1 and from Iesus Christ, who is the faithful and true witness, the first-born of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his blood, 1 and hath made us a kingdom and priests to God and his father, to him be glory and empire forever and ever. Amen. † Behold he commeth with the clouds, and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bow down themselves before him, yea, Amen. † I am Alpha and Omega, the beginning and the end, the faith of our Lord Jesus, which is, and was, and is to come, the omnypotent.

† I John
CHAP. I.

THE APOCALYPSE.

9. 
† I John your brother and partaker in tribulation, and the kingdom, and patience in Christ Iesus, was in the island called Patmos, for the word of God and the testimony of Iesus. 
† I was in spirit on the Domino-day, and heard behind me a great voice as it were of a trumpet saying, That which thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea. 
† And I turned, to see the voice that spake with me. And being turned I saw seven candlesticks of gold: 
† and in the midst of the seven candlesticks of gold, one like to the Sonne of man, vested in a priestly garment to the foot, and girded about the pappes with a girdle of gold. 
† and his head and heads were white, as white wool, and as snow, and his eies as the flame of fire. 
† and his feet like to latten, as in a burning forname. 
† and his voice as the voice of many waters: 
† and he had in his right hand seven stars, and from his mouth proceeded a sharp sword edged with fire: and his face, as the sunne shineth in his visueth. 
† And when I had seen him, I fell at his feet as dead. And he put his right hand vpon me, saying,

Eph. 41, 4446.

10. 
"It seemeth not to be Christ himself, but as an Angel bearing Christs person, and vnder standing words spake, proper to Christ."

11. 
"S. Irenæus alluding to this faith, The Church esoteric where preached the truth, and this is the sevenshadowed candlesticks, bearing the light of Christ etc. 1 Jn. 5 adjutiqua."

12. 
I saw seven stars, which thou hast seen in my right hand, and the seven candlesticks of Gold: the seven stars, are the angels of the seven churches. and the seven candlesticks, are the seven churches.

ANNOTATIONS

CHAP. I.

2. APOCALYPSE. Of the Apocalypse thus vvieth the auncient father Denys, Bishop of Corinth, as Fulcisius allegated him li. 7. 20 hist. Eccl. Of this book (faith he) this is my opinion, to the reader that the matter thereof is far more profound than my vrist can reach unto, and I doubt but almost all who read not the same in every sentence of it, there lieth hiden a certaine sense exceeding mystical and marvellous, which though I understand not, yet I conceive that under the words there is a deep meaning, and I marue not that the matter by reason, but attribute it to faith, taking it to be more shight and divine, then I can by cogitation comprehe: not reproving that which I understand not, but therefore I admire with reverence, because my vrist can not attain to it. Againes S. Augustine saith, that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some few things left unsaid, that though found in a man may occasion a fearful out the reft. Especially for that the author so reproach the same things in divers partes, but saith, to speake of sundrie matters, in deed is found but to utter the same things divers vtimes. Dino de Chalc. Dec. 17.

Tctt i. Which.
vwhich we set down here in the beginning, to vware the good Chivial reader, to be humble and vwise in the reading both of all other holy Scriptures, and namely of the divine and deep prophetic: giving him further to understand, that we vvil in our Annotations, according to our former trade and purpuse, only or chiefly note into the hidous, such places as may be vved by Catholiques, or abuited by Heretikes, in the controversy of this time, and some other also that have special matter of edification, and that as briefly as may be, for that the volume grew vght.

4. To the 7 Churches.] That certaine numbers may be observed as signification and mystical, it is plaine by many places of Scripture, and by the accents: Doctors, special noting of the same to many purposes. Whereby we i.e. the raishes of our Auditoris, in cememming generally at religious respect of certaine numbers in our prayers, fasts, or sacrifices. Namely: the number of Sheen, is mystical, and prehershal, perfect, and which (as S. Augustine faith) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost, and to appertaine to spiritual munation, as in the Prophets appoynting of Naum in to vve the seven times in Iordan, and

The number of the sprinkling of the blood: seven times against the tabernacle. 6. 4 quasell, in num. q. 32. See 6. 1. Seuen mystical: 5. 6 de Gen. adit, [It.] 6. 5. guell in Deuter. q. 41. Al these vyllions stand vpon Seuen: seven Churches, seven Angels, seven staines, seven CHurches, seven candlesticks, seven lamps, seven trumpets, seven viols, seven staines of the Lamb, seven staines, seven thunders, seven heads of the Dragon, signifying the Diable: Seuen of the beall, that is Antichrist: Seuen of the beall, that he harlot rid vpon. Finally, the number of the vllions is specially marked to be feuen, in this booke. Where else in every time that this number is vved in this propheticke, it hath a multitude & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As when he vereticaly to feuen Churches, it is to be vvalued of all the Churches in the wyorld: as the seven Angels, for the seven Angells of the whole Catholike Church; and so forth in the rest, because the number of Seuen, hath the perfection of universality in it, as S. Augustine faith. 6. 4 quasell, in Deuter. q. 41.

4. From the 7 staines.] The Seaven Churchs may be here meant, and so called for his Seuenfold gifts and graces: as some expositours thynke, but it seemeth more probable that he speeketh of the holy Angells, by comparing this to the like in the 5 Chapter following: where he seemeth to call thee, their Seuen graces sent in to the wyorld, as S. Paul to the Hebrewes (c. i. 14) speketh of Angells, and so se severaliado the vllions take in their commentaries: which we not, because thereupon they must needs couzelle that the Apoecle here giueth or giueth grace and peace, not from God only, but also from his Angells, though be be not be vnderly commeth one way of his Angells or Saintes. But as God is, and he creatureth, that the faithful often tuyng in one speache, God and our Lady, our Lord and any of his Saintes, to help us or beffles vs, is not superficuous, but an Apoeclel ficial speache, and so the Patriarch said (Gen. 48. v. 16.) The Angel that deliuyeth me from evil, beffles thy children. See the Annout. Add. 15. 18.

6. A Kingdom and Priests.] As that truely serue God, and have the dominion and superioritie oun: one i.e. there can surcevences and whiche of course would induce them to sune, be kings: to all that employ their workes, and them tuesday to sune God & offer all their actions as an acceptable seruice to him, be priests. Neuertheelss, as in any man would therupon suppose, that there ought to be no other earthly powres or kings to gouern in worldly affaires ou: Chriantes, he were a feuditious Heretikes, even so are thy that upon this or the like places where all Chriantes be called priests in a spiritual sort, would vsalere therefore, that every one: is in proper significacion a Priest, or that all be Priests alike, or that there ought to be wone but such spiritual priests. for it is the fiditious voice of Coot, sauing to Moytels and Aton, Let is suffice you, that al the multitudes is of holy ones, and the Lord is in them. Why are you extollit over the people of the Lord? Num. 16. 13.

10. On the Dominical day.] Many notable pointes may be marked here, first, that even in the Apostles time there were days deputed to the service of God, and to made holy and differant, though not by nature, yet by vi and benediction, from other profane or (as we call them) vorkes days.

Sunday made holy day by the Apostles & the Churches authority. Other festeles ordained by the Church. As Saturday is in memorie of the creation, so Sunday of Chriantes resurrection.
The remembrance of God's accomplishment of the creation of things, now for the memory of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from life to death, which was the day after the Sabbath, being called by the Jews, vasa or prime Sabbath, the first of all after the Sabbath. Mai 12. Al. 10. 1 Cor. 16. Fourthly, it is to be marked, that this holy day by the Apollines tradition also, was named Dominiue dies, our Lord's day, or, the Dominick, which is also an old Ecclesiastical word in our language, for the name Sunday is a heathenish calling, as all other of the weeke days be in our language: some imploited after the names of planets, as in the Romans time: some by the name of certaine idols that the Saxons did worship, &c to which they dedicated their days before they were Christians. Which names the Church with not, but hath appointed to call the first day, the Dominick, after the Apostle here; the other by the name of Feria, until the last of the weeke, which the called by the old name, Sabbath, because that was of God, and not by imposition of the heathen. See the marginal Annotation Ec. 14. 1.

Lastly observe, that God reneweth such great things to Prophets, rather upon holy days, and God giveth great in times of contemplation, sacrience, and prayer, then upon other profane days, and therefore as ter: grace at S. Peter (Act. 10) had a revelation at the six hour of the morning, and Zacharie (Eze. 1) at the hour holy times of the 24th day of the holy month of Tisri. Wherein he was at his prayers the ninth hour, so here S. John prays & saith, 

Note that he had all these marvelous visions upon a Sunday.

He appeared in a long garment or vesture proper vno Priests (for so the word, pedates, doth signify, as Acts 18. 14) and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to John being a most holy Priest, and who is especially noted in the Ecclesiastical historie for his Priestly garment called, pelitem or lamine. Ezeb. Li. 3. hist. Eccl. c. 25. 6. 12. 5. 13.

The true religion manifesteth itself on a candlesticke. The Bishops are the staires of the Church, as the Churches them selves are the golden candlesticks of the world: no doubt to signify, that Christ pretendeth the truth only in and by the lawfull Bishops and Catholike Church, and that Christ's truth is not to be sought for, in corners or concentucities of Heretikkes, but in the Bishops' hands, and "upon the candlesticke which I shew thee in the owne house." Mar. 5. 15.

The Angels are from the Churches. The whole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day only by name, among all Angels. And as earthy kingdoms have their especial Angels Protectors, as we see in the 10 Chapter of Daniel: so much more the particulare Churches of Christiandom. See S. Hieron in 34. Exeb. But of these Angels it is not here meant, as is manifest. And therefore Angels here must needs signify the Priests or Bishops specially of the Church here, and in them, at the governours of the whole & every particular Church of Christiandom. 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 prayers to him, and mediators unto him under Christ, and for these caues and for their great dignity they are here and in other places of Scripture called Angels.
THE APOCALYPSE.

CH. II.

By this we see it plainly related that which some Heretics hold, that a man once in grace or charity can never fall from it.

† But I have against thee a few things, because thou hast left thy first charity. Be mindful therefore from whence thou art fallen: and do penance, and do the first works. But if thou come to me, and wilt move my candlestick out of his place, unless thou do penance.† But this thou hast, because thou hast told the facts of the Nicolaites, which I also hate.† He that hath an ear, let him hear what the Spirit saith to the Churches. To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God.

† And to the Angel of the Church of Smyrna vvrile, Thus faith the first and the last, vvhich was dead, and liueth, I know thy tribulation and thy pouertie, but thou art rich: and thou hast blasphemed of them that say them selues to be levves and are not, but are the synagogue of Satan.† Fear none of these things vvhich thou shalt suffer. Behold the Deuil will send some of you into prison that you may be tried: and you shall have tribulation ten daies. Be thou faithful vntil death: and I will give thee the crown of life.† He that hath an ear, let him hear what the Spirit saith to the Churches. He that shall overcome, shall not be hurt of the second death.

† And to the Angel of the Church of Pergamus vvrile, Thus faith he that hath the sharpe tvvo edged svword, I know vvhich thou dvellest, vvhich the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful witness, vvhich was slaine among you, vvhich Satan dvelleth.† But I have against thee a few things: because thou haft there, them that hold the doctrine of Balaam, vvhich taught巴alac to cast a scandal before the children of Israel, to eat and commit fornication:† so haft thou also them that hold the doctrine of the Nicolaites.† In like maner doe penance. if not: I will come to thee quickly, and will fight against them with the sword of my mouth.† He that hath an ear, let him hear what the Spirit saith to the Churches. To him that overcometh I will give the hidden manna, and I will give him a white stone written, vvhich no man knowveth, but he that receiueth it.

† And to the Angel of the Church of Thyatira vvrile, Thus faith the Sonne of God, vvhich hath cies as a flame of fire,
fire, and his feete like to latten. 

19. I know thy works, and faith, and thy charitie, and ministerie, and thy patience, and thy lait works moe then the former. But I have against thee a few things: because thou art negligent "the woman * Jezebel, which calleth her self a prophetess, to teach, and to seduce my seruantes, to fornicate, and to eat of things sacrified to idols. 

20. And I gaue her a time that she might do penance: and she will not repent of her fornication. Behold I wil cast her into a bedde: and they that commit adultery with her, hal be in very great tribulation, vnless they do penance from their works: and her children I wil kil vnto death, and all the Churches shal know that I am he that searcheth the reines and heartes, and I wil give to every one of you according to his works. 

21. But I say to you the rest which are at Thyatira, which have not this doctrine, which have not known the depth of Satan, as they say, I wil not cast upon you an other weight. Yet that which you haue, hold till I come. 

22. And he that shall overcome and keepeth my works vnto the end, I wil give him power over the nations, and he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken: 

23. As I also haue receiued of my father: and I wil give him the morning starre. 

A N N O T A T I O N S

CHAP. II.

1. Holds the fouen.] Much to be obserued, that Christ hath such care over the Churches and the Bishops thereof, that he is said here to bee them vp in his right hand, and to walke in the midst of them: no doubt to uphold and preserve them and to guide them in all truth.

2. Thy worke, labour, patience &c.] Things required in a Bishop. Full, good worke, and great patience in tribulation, next, zeal, and sharp discipline toward offenders is here comend in them, thirdly, wisdom & diligence in the trial of false Apostles and preachers comming in these churches: where is signified the watchful providence that ought to be in them, that Heretikes enter not into their flockes.

3. This great privilege of Sainets, rite of the power and preeminence of Christ, which his father gave him according to his humanity, and therefore to deny it to Saintes, is to deny it to Christ himself.

4. Note that the cause why God taketh the truth from certaine countries, and Sinne is the cause to remoueth their Bishops or Churches into captivity or destrution, is the sinne of the Prelates and fe that God take from people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, keth the Ca$h, that is, our Church in England. God grant vs to remember our fall, to doe penance and the former worke of charitie which our first Bishops and Church were notable and renowned, as a Bishops.

5. Because thou hast.] Yee see here that of al things, Christian people (specially Bishops) Zeale again should have great zeal against Heretikes and hate them, that is, their wicked doctrine and con-Heretikes conditions, even as God hateth them. For which onely zeale, our Lord faith here that he beareth with some Churches and Prelates, and laueth them from perishing.
6: Of the Nicolaites. | Heretics have their callings of certaine persons, as is noted at large

There is one that is a Christian, and one that is a Heretic, and one that is a Heathen. A Christian is a person that believes in the God of the Bible and follows the teachings of Jesus Christ. A Heretic is a person that believes in the God of the Bible, but does not follow the teachings of Jesus Christ. A Heathen is a person that does not believe in the God of the Bible. The Nicolaites were a group of Heretics who were condemned by the Apostle John in the Book of Revelation. They were responsible for the spread of a false doctrine that was causing division and apostasy within the early Christian church.

Balaam overcomning Gods people by persuation of Jechnite and belishere, was a type of Heretics.

Zeale against Heretics.

Achab and Izabel.

Free evil, God is not author of evil.

They that communicate with Heretics, (heal be damned (alas) with them, for not only such as were in their harts, of Izabels religion, or inwardly believed in Bala, but such as externally for sake of their complaynthe (which the Scriptures call, bowing of their knees to Bala) are culpable, as now many bow their knees to the communion that bow not their harts.

16. I trust, the last book is not vntrue. Obstrue that not only Angels have power and regiment over Countries under God, but now for the honour of Christis humane nature, and for his missitry in the world, the Saints deceased also, being in heaven, have gouernement over men and providences, and therefore have to do with our affaires in the world. Vvich is against the Heretics of old, that to take away our prayers to Saints, would spoile them of many foureane dignities, where in the Scriptures make them equal vwith Angels.

Chap. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicea: recallimg them to rete to thy name by thee, and promising, for he is heave in the world, the Saints deceased also, being in heaven, have government over men and providences, and therefore have to do with our affairs in the world. Which is against the Heretics of old, that to take away our prayers to Saints, would spoil them of many fourane dignities, wherein the Scriptures make them equal with Angels.

To the Angel of the Church of Sardis, write, Thus saith he that hath the seven Spirits of God, and the seven Stars; I know thy works, that thou hast the name that thou liuest, and thou art dead. Therefore I counsel thee, to watch and strengthen the rest of the things which were to die. For I say not to thee, Depart from thine iniquities, and return to me, but thou hast it in thee to hear, and to repent, and to be made pure.

And to the Angel of the Church of Philadelphia, write, Therefore I counsel thee, to watch over the works which thou hast, and to strengthen the works which thou shalt do, and to keep them with the strength and power which thou hast, and to make them pure and holy, and to keep them in the midst of the world.

And to the Angel of the Church of Laodicea, write, Therefore I counsel thee, to watch over the works which thou hast, and to strengthen the works which thou shalt do, and to keep them with the strength and power which thou hast, and to make them pure and holy, and to keep them in the midst of the world.

And to all the Churches that have received the word of God, write, Therefore I counsel thee, to watch over the works which thou hast, and to strengthen the works which thou shalt do, and to keep them with the strength and power which thou hast, and to make them pure and holy, and to keep them in the midst of the world.
and keepe, and doe penance. If therefore thou vvatch nor,* I vvil come to thee as a theefe, & thou shalt not knovv vvhath houre I vvil come to thee. † But thou hast a few vv names in Sardis, vvhhich have not defiled their garments: and they shal vvalke vvith me in vwhites, because they vv are vvvorvthy.

‡ "He that shal overcome, shal thus be vested in vwhite garments, and I vvil not put his name out of the booke of life, and I vvil confess his name before my father, and before his Angels. † He that hath an care, let him heare vvhat the Spirit faith to the Churches.

‡ And to the Angel of the Church of Philadelphia vvrite, Thus faith the Holy one and the True one, he that hath the *key of Davuid: he that openeth, and no man shurteth: shutteeth, and no man openeth. † I know thy vworkes. Behold I have giuen before thee a doore opened vvhich no man can shut: because thou hast a little povver, and hast kept my vword, and hast not denied my name. † Behold I vvil giue of the synagogue of Satan, vvhich say they be Levvees, and are not, but doe lie. Behold I vvil make them come and "adore before thy feetee, and they shal knovv that I have loued thee. † because thou hast kept the vword of my patience, and I vvil keepe thee from the houre of tentation, vvhich shal come vpon the whole world to tempt the inhabitants on the earth. † Behold I come quickly: hold that vvhich thou hast, "that no man taketh thy crowne. † He that shal overcome, I vvil make him a pilier 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 descendereth out of heaven from my God, and my nevv name. † He that hath an care, let him heare vvhat the Spirit faith to the Churches.

‡ And to the Angel of the Church of Laodicia vvrite, Thus faith < Amen, the faithful and true vvitnesse, * vvwhich is the beginning of the creature of God. † I knovv thy vworkes, that thou art neither colde, nor hote. I vwould thou vwere colde, or hote. † But because thou art "lukewarme, and neither colde nor hote, I vvil begin ro vomithe thee out of my mouth. † Because thou faiest, That I am riche, and enriched, and lacke nothing: and knovvvest not that thou art a miser, and miserable, and poore, and blinde, and naked. 

‡ I counsel thee to bye of me gold fire-tried, that thou mast not
be made riche: and maieft be clothed in white garments, that the confusion of thy nakednes appeare not; and with eie-value anoint thine eies, that thou maieft see. 19 I loue, do rebuke and chastife. Be zelous thefore and do penance. 1 Behold I stand at the doore and 2 knocke, if any man shall heare my voice, and open the gate, I will enter in to him, and will suppe with him, and he with me. 1 He shall overcome, I will giue vnto him to sitte with me in my throne: as I also have overcome, and haue sitten with my father in his thrones. 2 He that hath an eare, let him heare what the Spirit saith to the Churches.

Annotations

Chap. III.

Doing well in respect of reward.

Adoration of creatures called Devils.

Perseverance in good continuing to the end.

Neuters or indifferenters in religion.

The 2 part. first, the booke with 7 seales: secondly, 7 Angels with truncheons.

Chap. III.

1. A doore being open in heauen, he seës one sitting in a thronne, and round about him foure and euentie seniores sitting. 9 which 6 with the 14 seniores continually glorified him that sate in the thronne.

After
AFTER these things I looked, and beheld a
doore open in heauen, and the first voice
which I heard, was as it were of a trumpet
speeking vwith me, saying, Come vvp hither,
and I vil scheve the theinge which must
be done quickly after these. † Immmediatly I vs in spirit:
and behold there vs a seate sette in heauen, and vpon the
seate one sitting. † And he that sat, was like in sight, to the
Jasper stone, and the Sardine: and there vs a raine-bovy
round about the seate, like to the sight of an Emeraud. † And
round about the seate, four and twenteie seates: and vpon
the thrones, four and twenteie seaters sitting, clothed about
in vwhite garments, and on their heads crowynes of gold.
† And from the throne proceeded lightenings, and voices,
and thunders: and seuen lampes burning before the throne,
vwhich are the seuen Spirties of God. † And in the sight of
the seate, as it were a sea of glasse like to crytall: and in the
middles of the seate and round about the seate: four beasts
full of cies before and behind. † And the first beast, like to
a lion:and the second beast, like to a calfe: and the third beast,
having the face as it were of a man: and the fourth beast, like
to an egle flying. † And the four beasts, every one of them
had seue vwinges round about: and within they are full of
cies, and they had no rest day and night, saying, "Holy, Holy,
Holy, Lord God omnipotent, vwhich vs, and vwhich is,and vwhich
shall come. † And when those beasts gave glory and ho-

A N N O T A T I O N S
C H A P . I I I I.

†. Holy, holy, holy. † This vword is thrice repeated here, and Esa. 6: and to the imitation thereof,
in the seruice of the holy Church, at Te'Drum, and at Malle, specially in the Preface next before
the great mysteries, for the honour of the three persons in the B. Triune, and that the Church
militant may foure with the triumphant, and vwith all the orders of Angels, who also are present
Vuuu ij

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ND I sauv in the right hand of him that sate upon the throne, a booke vritten vwithin and vwithout, sealed vwith seuen scales. t And I sauv a strong Angel, preaching vwith a loude voice, Vwho is vvorthie to open the booke, & to looke the seules thereof? t And no man was able nei ther in heaven nor in earth, nor vnder the earth, to open the booke, nor looke on it. t And I vvept much because no man was found vvorthie to open the booke, nor to see it.

And one of the seniors said to me, Vveepe not: behold the * lion of the tribe of Iuda, the roote of David, hath vvenne, to open the booke, and to loose the seuen seules thereof.

And I sauv, and behold in the middes of the throne and of the four beasts and in the middes of the seniors, a Lambe standing as it were slaine, having seuen horns & seulencies: vwhich are the seuen spirites of God, sent into al the earth. t And he came, and receiued the booke out of the right hand of him that sate in the throne. t And vvhen he had opened the booke, the four beasts and the four and seuentie seniors fel before the Lambe, having everie one harp, and golden vials ful of odours, which are the praiers of laientes: t and they fang a new canticle, saying, Thou sunce, and hast made vs to be a kingdom, * prieutes, and that shall reigne upon the earth.

And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the seniors: and the number of them was thousandes of thousandes,
CHA. VI.  THE APOCALYPSE.

12. † Saying with a loud voice, The Lamb that was slain, is verith to receive power, and divinitie, and wisdom, & strength, and honour, and glorie, and benediction. 1 And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I heare saying, To him that sitteth in the throne, & to the Lamb, benediction and honour and glory and power for ever and ever. † And the four beasts saide, Amen. And the four and twenty Elders fell on their faces: and adored him that liueth for ever and ever. †

ANNOTATIONS

CHAP. V.

8. The prayers of Saints.] Hereby it is plain that the Saints in heaven offer up the prayers of faithful and holy persons in earth; (called here Saints, and in Scripture often) unto Christ. And among in many divine & unutterable mysteries set downe without exposition, it pleased God yet, that the Apostle him self should open this one point unto vs, that these odours be the laudies and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven, that so the Protestants may have no excuse of their errour, That the Saints have no knowledge of our affairs or desires.

10. A kingdom and priests.] To serve God and subdue vices and sinnes, is to reigne or to be a Spiritual king spiritually, like wise to offer vnto him the sacrifices of good vorkes, is to be a priest after a vnd vphol. See the Annotation before Chap. i. v. 6.

13. Every creature.] He meaneth the creatures in heaven, as Angels and Saints: the holy persons in earth, and those that were in Limbo, or be in Purgatorie (for of the damned in hell he can not speake in this case:) lastly, of the peoples in Lands (here called the sea) which the Prophets vse often to name literally, when they foretell the spreading of Christis glorie through the world, as Isa. c. 49. Hear ye landses and ye people a far of. &c.

CHAP. VI.

1. Fourr e seales of the seuen being opened, there foloweth divers effecctes against the earth. 5. When the fifth seale was opened, the soules of martyrs desire that the judgement may be hastened: 11. And at the opening of the sixt, there are signes of bower of the judgement to come.

ND I say that the Lambe had opened one of the seuen seales, and I heard one of the four beasts, saying, as it were the voice of thunder, Come, and see. † And I say: And behold a white horse, and he that sat on him had a bow, and there was a crowne giuen him, and he went forth conquering that he might conquer.

Vuuu iij † And
And when he had opened the second seal, I heard the second beast saying, Come, and see. And there went forth an other horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

And when he had opened the third seal, I heard the third beast saying, Come, and see. And behold a black horse: and he that sat on him, had a balance in his hand. And I heard as it were a voice in the midst of the four beasts saying: Two pounds of silver for a penny, and thrice two pounds of barley for a penny, and vine and oil hurt thou not.

And when he had opened the fourth seal, I heard a voice of the fourth beast saying, Come, and see. And behold a pale horse: and he that sat on him, his name was Death, and Hell followed him. And power was given to him over the four parts of the earth, to kill with sword, famine, death, and beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had. And they cried with a loud voice, saying, How long, Lord God, holy and true, dost thou not judge them that do evil, and reward them that الواحد؟ And white souls were given to every one of them: and it was said to them, that they should rest yet a little time, until their fellow servants be complete, and their brethren, that are to be slain even as they.

And I saw, when he had opened the sixth seal, and behold there was made a great earthquake, and the sun became black as it were a sackcloth of hair: and the whole moon became as blood: and the stars fell from heaven to the earth, as a figtree casteth her green figs when it is shaken of a great wind: and heaven departed as a book folded together: and every hill, and every island were moved out of their places. And the kings of the earth, and the princes, and the rulers, and the rich men, and the strong, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of mountains. And they say to the mountains...
taines and the rockes: *Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe: t because the great day of their wrath is come, and who shall be able to stand?

A N N O T A T I O N S
C H A P. VI.

9. Under the altar. Christ as man (no doubt) is this altar, vnder which the soules of all Martyrs live in heauen, expecting their bodies, as Christ hath his body there already. And for correspondence to their place of state in heauen, the Church lieth commonly their bodies also or relikes neere or vnder the altars, where our Saviour’s body is offered in the holy Mass: and hath a special prouiso that no altars be erected or consecrated vwithout some part of a Saint’s body or relikes, Can. African. 30. Cardag. 30. Can. 14. See S. Hierom. Collect. Vigilant. 3. S. August. Collect. 8. 27. S. Gregoric li. 1. ep. 5. li. 2. ep. 58. Vwheresoever the Prophet semeth here to allude, making their soules also to have their being in heauen, as it were vnder the altar. But for this purpose note vvel the wordes of S. August. (or whatsoever ancient writer foucer vvas the author thereof) Ser. de S. Lambe. Under the altar (faith he) of God I save the soules of the same. What is more reuerent or honorerable, than to rest vnder that altar on which sacrifice is done to God, and wherein our Lord is the Priest: as it is vritten, Thou art a Priest according to the order of Melchisedec. Rightly do the soules of the Just rest vnder the altar, because vpon us the Lordes body is offered, neither without censure do the Just there call for revenge of their blood, vnder whose blood of Christ is shed for sinners, and many other goodly vwords to that purpose.

This place also the wicked heretique Vigilantius (as S. Hierom. vruing against him vvinnefig. c. 8) abus’d to proue, that the soules of Martyrs and other Saints were included in some certaine place, that they could not be present at their bodies, and monuments (where Christian people vfed in the primitive Church to pray vnto them, as Catholicke men doe yet) nor be vhere they liue, or vvhile men pray vnto them. To vvhich the holy doctor answereth at large, that they be vherefore vnder Christ is according to his humanitie: for vnder that altar they be. Part of his vwords be these, that you may see how this blessed father refuted in that Heresie the Calumniates so long before they were born. Desp. Iam (Faith he) praeside laures to God? Desp. thou faster the Apostles, that they may be kept in prision til the day of judgement, and be kept from their Lord, of whomis is vritten, They followe vs.

14. Lambe vvhichser ier was he goeth. If the Lambe be in every place, then they that be vwith the Lambe, must be everywhere. And if the divel and vvhichser spirits gadding abroad in the vworld with putting ceretie, be present everywhere, shall holy Martyrs after the shedding of their blood, be kept close under an altar, that they can no more come out of thence? So answereth this learned doctor.

Vvhich mislike vour Calumniates so much, that they charge him of great error, in that he faith, Christ according to his humanitie is everywhere, as though he were an They vnlearn. Vbiquistiate Protestant. Where, if they had any judgemete, they might perceive that he was not, that Christ or his Saints should be personally present at once in every place Hieron as an alike, as God is: but that their motion, speede, and agilitie to be where they liue, is in Ubiquistate. Comparably and that their power and operation is accordinglyly, which they may learn to be the holy doctors meaning, by the vwords that follow of the Dicel and his ministres; vwhow he affirmeth to be everywhere no other wise but by their exceeding ceretie of being and working marvelous nowy in one place, nowy in another, and that in a moment. For though they be spirits, yet are they not everywhere at once according to their efficiense.

And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had cireouched the earth) was in his journey, and in the particular consideration and tentation of Iob: and how many men he assaulted in that one iniquitie. Not so. Such curious companions know nothing, nor believe nothing, but that they see with corporall eyes, and teach nothing but the way to infidetie.

10. And they cried. S. Hierom also against the said Vigilantius reporteth, that he wraf an argument against the prayers of Saints out of this place. That Saints cried for revenge, and could not obtaine, but we vvil report his vwords, that you may se pray for vs, and how like one heretike is to an other, thefe of our daies to those of old. Then ialf in they Hieron propounds (faith S. Hierom c. 3.) that whilsts we be alione, one of vs may pray for an other: but after we be with against the be dead, no man prays can be heard for another, especialy the Martyrs allege revenge of their blood, Hieretike Vighi could not obtaine. S. Hieron also reporteth, against which the holy Doctor maketh a long re- inuasion, proving that they pray much more after vthey be in heauen, then they did here in earth:
earth: and that they shall be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these words of the Apocalypse that, these Martyrs did not obtain, say Saints do not pray for us; it was so frivolous, and the answer to manifestually false, that he would have not to stand about it; for it is plain that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and do always conform them selves:) for it was said unto them, That they should rest yet a little time, til ye. And that Martyrs prays be heard in this case, our Saviour testifieth, Long to saying, And will not God revenge his elect at his time to him day and night? I say to you, he will quickly revenge them. And is God do not hear the Saints sometime nor grant their request, is it therefore consequent that they do not or may not pray? Then Christ him self should have praised his father to remove the bitter cup of death from him, because that petition was not granted.

Revenge thou not? They do not deserve revenge upon their enemies for hatred, but of charity and zeal of God's honour, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgement, that so they might attain the perfect crowne of glory promised unto them, both in body and soul; which is to desine the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors, that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies confusion.

11. Till their fellow-servants be complete. There is a certain number that God hath ordained to die for the testimony of truth, and the Catholic faith, for conformity of the members to the head Christ; to our thefe Martyrs, and till that number be accomplished, the general condemnation of the wicked persecutors shall not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commanded to save them that were signed in their foreheads: who which are described and numbered both of the Hebrews and Gentiles, blessing God. 13 Of them that were clothed in white gowns or long robes.

After these things I saw four Angels standing upon the four corners of the earth, holding the four winds of the earth, that they should not blow upon the land, nor upon the sea, nor upon any tree. And I saw an other Angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Haste not the earth and the sea, nor the trees, till I have signed the servants of our God in their foreheads.

And I heard the number of them that were signed, an hundred fourtie four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, fourveue thousand signed. Of the tribe of Ruben, fourveue thousand signed. Of the tribe of Gad, fourveue thousand signed. Of the tribe of Asaph, fourveue thousand signed. Of the tribe of Nephthali, fourveue thousand signed. Of the tribe of Manasses, fourveue
Chap. VII

T H E A P O C A L Y P S E .

7 At the elebration of the tribe of Simeon, tvvelue thousand signed. Of the tribe of Levi, tvvelue thousand signed. Of the tribe of Levi, tvvelue thousand signed. Of the tribe of Judah, tvvelue thousand signed. Of the tribe of Issachar, tvvelue thousand signed. Of the tribe of Zebulun, tvvelue thousand signed. Of the tribe of Joseph, tvvelue thousand signed. Of the tribe of Benjamin, tvvelue thousand signed.

9 After these things I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and having palm branches in their hands.

10 And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb.

11 And all the angels stood on the circuit of the throne and of the four beasts: and they fell on their faces, and adored God, saying, Amen. Blessing, and honour, and glory, and power, and strength to our God for ever and ever. Amen.

13 And one of the elders answered, and said to me, These that are clothed in white robes, who are they, and from whence came they? And I said to him, My Lord thou knowest. And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and before the Lamb, and reign by his side day and night in his temple: and he that sitteth in the throne shall rule over them. They shall no more hunger nor thirst, neither shall the sun, nor any heat, fall upon them, nor any sword, and they shall conduct them to the living fountains of waters, and God shall wipe away all tears from their eyes.

Chap. VIII

1 The seventh seal being opened, there appeared Angels with trumpets:

2 And they were given power over all nations, to take and slay, and to burn with fire, all that was the number of their angels: and the first went forth, and burned the earth with fire: and the second went forth, and ruled the sea, and blood was in the sea as the blood of a man.

3 And the third went forth, and gave dominion over the fish of the sea, and over the beasts of the sea, and over the birds of the heaven: and the third was like a lamb, and had seven heads, and seven horns. And ten thousand Angels followed him, and they had ten thousand breasts, and in each of them, a star was set.
ND when he had opened the seventh scale, there was made silence in heaven, as it were half an hour. And I saw seven angels standing in the sight of God: and there were given unto them seven trumpets. And another Angel came, and stood before the altar, having a golden censer: and there were given to him many incense, that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God. And the smoke of the incense of the prayers of all saints ascended from the hand of the Angel before God. And the Angel took the censer, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake.

And the seven Angels which had the seven trumpets, prepared them selves to sound with the trumpet. And the first Angel sounded with the trumpet, and there was made hail and fire, mingled with blood, and it was cast on the earth; and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt. And the second Angel sounded with the trumpet: and there was a mountain burning with fire, which was cast into the sea, and the third part of the sea was burnt, and the third part of the ships were perished. And the third Angel sounded with the trumpet, and a great starre fell from heaven, burning as it were a torch, and it fell on the third part of the waters, and on the springs of waters: and the name of the starre is called Vormevvod: and the third part of the waters was made into Worme Wod: and many men died of the waters, because they were made bitter.

And the fourth Angel sounded with the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner. And I looked, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice, Vvo, vvo, vvo to the inhabitants...
habiters on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

**CHAP. IX.**

The fifth Angel sounding the trumpet, afterfallen, 3d The issuing forth of locusts from the smoke of the deep pitte to vex men, 7th and the description of them. 12 The sixt Angel sounding, four Angels are let loose, 18d which with a great trompet of horsemen do murder the third part of men.

1. ND the fifth Angel sounded with the trompet, and I saw a starre to have fallen from heauen upon the earth, and there was given to him the key of the pitte of bottomles depth. 2d And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great fornaice: and the sunne was darkened & the ayre with the smoke of the pitte. 3d And from the smoke of the pitte there issued forth 5 locustes into the earth, and povver was given to them, as the scorpions of the earth have povver: 4d and it was commanded them that they should not hurt the grasse of the earth, nor any greene thing, nor any tree: but onely men which have not the signe of God in their foreheads. 5d And it was given unto them that they should not kill them: but that they should be tormented five monethes: and their tormentes as the tormentes of a scorpion when he striketh a man. 6d And in those daies men shall seek for death, and shall not finde it: and they shall desire to die, & death shall flect from them.

7d And the similitudes of the locustes, like to horses prepared into battel: and vp o their heads as it were crownes like to gold: & their faces as the faces of men. 8d And they had heare as the heare of vvomen: & their teeth were as of lions. 9d And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horses running into battel. 10d and they had tailes like to scorpions, and stinges were in their tailes: and their povver povver was to hurt men five monethes. 11d and they had over them a king, the Angel of the bottomles depth, whose name in Hebrew is Abaddon, and in Greeke Apollyon: in Latin having the name Exterminans. 12d One voice is gone, & behold two voices come yet after these.

13d And the sixt Angel sounded with the trompet: and I
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 tropet, Loose the foure Angels which are boyled in the great rier Euphrates. + And the foure Angels vvere loosed, vwho 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 twentie 16 thousand times ten thousand, And I heard the number of them. + And so I saw the horses in the visions: & they that sat upon 17 them, had habbergiôs of fire and of hyacinth and brimstone. & the heads of the horses were as it were the heads of lions: & from their mouth procedeth fire, & smoke, and brimstone.

+ And by these three plagues vwas 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 power of the 19 horses is in their mouth, and in their tailed for, their tailed be like to serpents, hauing heads: and in these they hurt.

+ + And the rest of men vvhich vvere not slaine vwith these plagues, neither + haue done penance from the vvoerke of their hands, not to adore Devils and 7 Idols of gold and siluer and brasse and stone and vwood, vvhich neither can see, nor heate, nor vvalke, + & haue not done penance from their murders, not from their sorceries, nor from their fornication, nor from their theftes.

ANNOTATIONS

CHAP. IX.

4. Nor any greene thing.] The Heretikes never hurt or seduce the greene tree, that is, such as have a lying faith working by charisme, but commonly they corrupt human faith who should otherwise have perfected their life, and that is reprehensible, that hath neither the signe of the Crosse [which is God's mark] in the forehead of his body, nor the note of election in his soyle.

7. Prepared into baset.] The Heretikes being ever ready to contend, do pretend victorie, and counterfeit gods: in hope of men, as imposture and delusion, their tongues and penes ful of gall and venin: in their hands obstrueth: ful of noie and the hurly-burly: their doctrine as pestilence and ful of poison, as the taile and flung of an hornet, but they endure for a little season.

20. Idols of gold.] Here againe the kevy Translatours abuse the people, for idols saying images: the place being plainely against the poultrates of the Heathen Gods, vvhich are here and in the Pfalme 95 called, damonia, Diuels.

CHAP. X.

An other strong Angel crying out, 1 seven thunders do stone. 6 The Angel swore, as there shall be some more, but as the voice of the seventh Angel the mystery should be fully accomplished. 9 He giveth John a book to devour.
ND I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rainbow upon his head, and his face was as the sun, and his feet as a pillar of fire.

† And he had in his hand a little book opened:

and he put his right foot upon the sea, and his left upon the land. † And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices. † And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Signe: the things which the seven thunders have spoken: and write them not.

† And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, † and he said by him that lieth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more: † but in the daies of the voice of the seventh Angel, when the trumpet shall beginne to sound, the mysterie of God shall be consummated, as he hath evangelized by his seruantes the Prophets.

† And I heard a voice from heaven againe speaking with me, and saying: Go, and take the booke that is opened, of the hand of the Angel standing upon the sea and upon the land, † And I went to the Angel, saying vnto him, that he should give me the booke. And he said to me, Take the booke, and denoue it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweete as it were hone. † And I tooke the booke of the hand of the Angel, and denoued it: & it was in my mouth as it were hone, sweete, and when I had denoued it, my bellie was made bitter, † and he said to me, Thou must againe prophesie to Nations, and peoples, and tongues, and many kinges.

S. John measuring the Temple, 3 hearth of seruantes that shall preach: † vndrthe beast coming vp from the sea: stak kil. 11 but they rising againe ascendent into heauen; 13 and seven thousand persons are staine with an earthquake: 18 and as the sound of the seventh Angel, the four and seventh thunders signifie praise and thanks to God.
And there was given me a reed like unto a rod: and it was laid to me, Arise, and measure the temple of God, and the altar, and them that adore in it. But the court which is without the temple, cast forth, & measure not that: because it is given to the Gentiles, & they shall tread there upon the holy city: two and fourscore monethes: and I will give to you two vites, and they shall prophesie a thousand and two hundred sixtie daires, clothed with sack-clothes. These are the two olive trees and the two candlestickes that stand in the sight of the Lord of the earth. And if any man will hurt them, 5 sure shalt come forth out of their mouthes, and shalt destroy their enemies, and if any man will hurt them: so must he be slain. These have power to shut heaven, that it rain not in the daies of their prophesie: and they have power over the vaters to turn them into blood, and to strike the earth withal plague as often as they will.

And when they shall have finished their testimonie: the 7 beast which ascended from the depth, shall make warre against them, and shall overcome them, and kill them. And their bodies shall lie in the streates of the great citie, which is called spiritually Sodom and Egypt, where their Lord also was crucified. And there shall be tribes, and peolpe, and tongues, and Gentiles, see their bodies for three daies and a halfe: and they shall not suffer their bodies to be laid in monuments. And the inhabitants of the earth shall be glad upon them, and make merrie: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth. And after three daies and a halfe, the spirit of life from God entered into them, and they stood on their feete, and great scare fell upon them that saw them. And they heard a loud voise from heaven saying to them, Come vp hither. And they went vp into heaven in a cloude: and their enemies saw them. And in that houre there was made a great earthquake: and the tenth part of the citie fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

And the second vvoe is gone: and behold the third vvoe 14 will come quickly. And the seventh Angel sounded with a trompet
a trompet: and there were made loude voices in heaven saying, ""The kingdom of this world is made our Lords & his Christs, and he shal reigne for ever and ever. Amen.

16 † And the foure and twentie seniours which sate on their seates in the sight of God, fell on their faces, and adored God, † saying: We thanke thee Lord God omnipotent, vvhich art, and vvhich vvaht, and vvhich shalt come: because thou hast receiued thy great pover, and hast reigned.

17 † And the Gentiles were angrie, and thy vvrath is come, and the time of the dead, to be judged, and ✦ to render reward to thy seruants the prophets and sanctes, and to them that feare thy name, "little and great, and to destroy them that have corrupted the earth.

19 † And the temple of God was opened in heaven: and the ark of his reftament was seen in his temple, and there were made lightenings, and voices, and an earthquake and great haile.

ANNOTATIONS

CHAP. XI.


Furthermore, that they live also in Paradise, it is partly gathered out of the Scripture Ecclisi 44, 16. where it is plaine, said of Enoch, that he is translated into Paradise, as all our Latin examplars do read, and of Elias, that he was taken vp alue, it is evident q. Reg. 2. And S. Irenarzus saith, it is the tradition of the Apostles, that they be both there. li. 5 in initi. Dionis Protutheri (faith he) qui sunt Apostolorum Discipuli. So say the Priests or Ancients, that are the scholers of the Apostles. See S. Iuline q. 85 ad est. sodas. Finally, that they shal returne into the companye of men in the end of the world, to presch against Antichrist, and to inuite both Jeeses and Gentiles to penance, and to be martyred, as this place of the Apocalypse saith, we haue in part other testimonies hereof. Malach. 4. Ecclisi 44, 16, 48, 10. Matheal. 17, 11. See also Hyppolytus booke of Antichrist and the end of the world. All vvhich being vvel considered, the Heretikes are to contentious and incredulous, to discribe the fame, as they commonly doe.

CHAP. XII.

4. The great dragon (the Diuail) vwhatching the woman that brought forth a man child, to destruction, God scooke away the child to him selfe, and fed the woman in the desert. † Michael fighting vwith the dragon overcome thim. † Zeus being thrown downe to the earth, persucceth the woma & her see.
And a great signe appeared in heaven: a woman clothed with the sunne, and the moone vnder her seete, & on her head a crowne of twelve starres: & being with child, she cried also travailing, and is in angiuish to be delivered. And there was seen an other signe in heaven, and behold a great red dragon having leue heads, & ten hornes: and on his heads seuen diademes, & his taile drew the third part of the starres of heaven, and cast them to the earth, and the dragon stood before the woman which was ready to be delivered: that when she should be delivered, she might devour her sonne. And she brought forth a man child, who was to govern all nations in an yron rodde: & her sonne was taken vp to God and to his thronne, & the six starres fell into the vilderness where she had a place prepared of God, that there they might feede her a thousand and two hundred sixtie dayes.

And there was made a great battel in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: and they prevailed not, neither was there any more in heaven. And that great dragon was cast forth, the old serpent, which is called the Devil and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were thrown downe with him. And I heard a great voice in heaven saying: Now is there made salvation and force, and the kingdom of our Lord, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. And they overcame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their lives vnto death. Therefore rejoyce o heaven, and you that dwell therein. Vvo to the earth and to the sea, because the Devil is descended to you, hauing great wrath, knowving that he hath a little time.

And after the dragon sayd that he was thrown into the earth, he persecuted the woman which brought forth the man-child: and there were given to the woman two wings of a great egle, that she might flye into the desert
CHA. XII.

THE APOCALYPSE.

into her place, where she is nourished for a time & times, & half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her” to be carried away with the flood. And the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was angrie against the woman: and went to make batlle with the rest of her seede, which keep the commandments of God, and have the testimonie of Jesus Christ. And he stood upon the sand of the sea.

ANNOTATIONS
CHA. XII.

6. The woman fled.] This great perfection that the Church shall flee from, is in the time of Antichrist, and shall endure but three years and a halfe, as is noted v. 14 in the margent. In which time for all that, the hall not vomit our Lords protection, nor true Falters, nor so sectuates, but all faithfull men shall know and follow her. Much lefe that the decay, err in faith, or degenerate that shall flee to many sectuates, as Heralikes now in England. In this time of perfection, because it hath no publicke state of regiment or open free exercise of tutchrist's time, holy functions, may be said to be fled into the defect, yet it is neither unknownen to the faithfull but not decay that follow it, nor the enemies that persecute it: as the hide company that the protestants talk of, be not now of, was for some wvorldes together, neither knownen to their friends nor foes, because there en, no not for was in deed and such for many ages together. And this is true, if we take this flight for a very short a corporal retirment into wvorldes. Where in deed it may be, and is of most expounded, to be a time. The Church there is a perpetual combat besswixt S. Michael (protector of the Church) as he was sometime of the teller Synagogue Dan. 10, 12, and his Angels, fighting with and the Devil and his ministers. But victorie over whom, shall be at the judgement. Make the dragon.

7. Great beast.] In this Church there is a perpetual combat besswixt S. Michael (protector of the Church) as he was sometime of the teller Synagogue Dan. 10, 12, and his Angels, fighting with and the Devil and his ministers. But victorie over whom, shall be at the judgement. Make the dragon.

10. To bear the name.] By great perfection he would draw her, that is, her children from Antichrist at the true faith: but every one of the faithfull elect, gladly bearing their part thereof, overcome his tempters to draw tyranny. At whose confission he being the more offended, vovveth malicious attempts in affaul from the true thing the failest fort, vovveth here signified by the rest of her seede that keeps the commandments, but faith, are not so perfect as the former.

CHA. XIII.

1. A beast rising up out of the sea, having seven heads and ten horns were ten diadems, 5 crowned with gold, 7 and roareth against the Saints & defieth them.

11. And there was another beast rising out of the earth, and he had two horns, and was altogether for the image, and beast, contraining men to make and adore the image thereof, and to have the character of his name.

Yyyyy AND
ND 1 saw a beast coming up from the sea, having seven heads, and ten horns, &
ypon his horns ten diademæ, and upon
his heads names of blasphemies. 2 And the beast which I saw, was like to a li-
barde, and his face as of a bear, and his
mouth, as the mouth of a lion. And the
dragon gave him his own force and great power. 3 And I saw one of his heads as it were slain to death: and the
vround of his death was cured. And all the earth was 4 in admiration after the beast. 4 And they adored the dragon
which gave power to the beast: and they adored the beast,
saying, Vwho is like to the beast? and vwho shall be able to
fight with it? 5 And there was given to it a mouth speaking
great things and blasphemies: and power was given to it
to vwork æve and fourtie moneths. 6 And he opened his
mouth vnto blasphemies toward God, 7 to blasphem his
name, and his tabernacle, and those that dwell in heaven.
8 And it was given unto him to make battle with the saints,"
and should make, that who soever shall not adore the image of the beast, he shall die. And he shall make all, little & great, and rich, and poor, and free-men, and bond-men, to have a character in their right hand, or in their foreheads. And that no man may buy or sell, but he that hath the character, or the name of the beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: & the number of him is six hundred sixty six.

ANNOTATION

CHA. XIII. THE APOCALYPSE.

1. A beast coming up. This beast is the vniuerse companie of the wicked, whose head is Antichrist, & the same is called (Apoc. 17) the whore of Babylon. The 7 heads be expended (Apoc. 17) seven kings: sixe before Christ, one present, and one to come. The 10 horns be also expended to be 10 kings that shall reign a short while after Antichrist. This dragon is the Devil, by whose power the whioore or beast or Antichrist worketh, for in the vnores followng (v. 3 & 4) Antichrist is called the beast, to whom the dragon, that is, the Devil glueth that power of feigned miracles. and as we adore God for giving power to Christ and his followers, so they shall adore the Devil for afflicting Antichrist and giving him power.

7. To make bitter with the faimts. He shall kill the faincts then liuing, Elias and Enoch, and infinite moe that profeesse Christ, whereby we must learne, not to manerul when we see the wicked perfecte and prevaile against the iust, in this life. Then shall his great perfection and cruelli tie the faincts patience, as his wonderfull means to seduce that tie the fedluntes of their faith, which is signifyd by these vnores followng, Here is the patience and the faith of faincts. And when it is said, They adored the beast, whose names are not written in the book of life of the Lamb, it sheweth great insolence and hope to all them that I had not yeid to such perfectiones, that they are of Gods elect, and their names written in the book of life.

14. The image of the beast. They that now refuse to worship Christs image, would then worship Antichrists. And we may note here, that as the making or honouering of this image was not against the honour of Antichrist, but voluntary for it, so also the image exceld of Nabuchodonosor, and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagin.

17. The character or the name. As belike for the pernicius imitacion of Christ, whose image (especially as on the Roode or crucifix) he feeth honoure and exalted in euery Church, he will have his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth all true Christian men to bear the badge of his Cross in their foreheads, he likewise will force all his to have an other marke, to abolis the signe of Christ. By the like emulation and wicked opposition he will have his name and the letters thereof to be facted, and to be vorme in mens cages, or written in holme places, and so be worshipped, as the name of Jesus stand ought to be among Christian men. And as the inequale name of God was among the leches expressed by a certain number of 4 characters (herfor called Tetragrammaton) so it seemeth the Apothee adueth here to the number of Antichrists name.

And here it is much to be noted, that the Protestant plucking downe the image of Christ out of all Churches, & his signe of the crose from mens foreheads, and taking away the honour and reverence of the name Jesus, do make roome for Antichrists image, & marke, and name. And when Christs images and ensignes or armes shall be abolished, and the Idol of Antichrist set vp in stede thereof, as it is already begonne: then is the abomination of desolation which was foretold by Daniel and our Saviour.

18. Let him count. Though God would not have it manifest before hand to the world, whosoever in particular this Antichrist should be: yet it pleased him to give such tokens of him, that when be commeth, the faithful may easily take notice of him, according as it is written of the euent of other mysteries concerning our Saviour, That when it is: come to passe, you may believe. In the meantime we must take heed that we judge not out rashly of Gods secretes, the holy writ.
here signifying, that it is a point of high understanding, illuminated extraordinarily by God's Spirit, to reckon right and duly, properly before hand, Antichrist's name and person.

18. [see the number of a man.] A man he must be, and not a Diuel or spirit, as here it is cleeere, Antichrist shall by S. Paul 1 Thessal. 2. where he is called, the man of sinne. Again, he must be one particular be one special person, & not a number, a succession, or whole order of any degree of men: because his proper name, man, and of a particular number, and the characters thereof (though abstract, not incautious,) Vnwich peculiar name, reponeth the wicked vanity of Heretikes, that would have Christis on the Vices, the successors of his chiefe Apostle, yet the whole order of them for many ages together, to be this Antichrist. Vna 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 Iesus is. And whatsoever he be, these Protestant's undoubtedly are his precursors, for as they make his way by ridding away Christ's image, crose, and name, so they exceedingly promote the matter by taking away Christ's chiefe minister, that all may be plain for Antichrist.

The Pope can not be Antichrist.

If the Pope had been Antichrist, and had been revealed now a good many yeres since, as these fellows say he is to them, then the number of this name would agree to him, and the prophetic being now in the full, it would evidently appear that he were the name and number here noted. For (as doubt) when he cometh, this curs of the letters or number of his name which before is so hard to know, will be easie, for he will rear his name in every place, etc. As we faithful men do now advance Iesus. And whatsoever name proper or appellation of all any of these Popes do they find to agree with this number, notwithstanding they boast that they have found the whole order and cury of them thousand yeres to be Antichrist, and the rift before eare from S. Peter, forever vocker toward his kingdom.

13. The number 666. Forasmuch as the ancient expoundors and others do thinke (for certaine knowledge thereof no mortal man can have without an express revelation) that his name confeth of so many, & form letters in Greece, as according to their manner of numbering by the Alphabet he make 666, and forasmuch as the letters making this number may be found in divers names both proper & common: as S. Irenius fillet them in Latinus and Peisan, Hippolytus in 2. i. 6. And in Luscinus, S. S. of his age in Luscinus, which was Luther's name in the Alaman Touege in fine, therefore well there can be no certaine, and every one in suite and apply the letters to his owne purpose: and inhabiting folly is of the Heretikes, to apply the word Latinus, to the Pope: neither the whole order in common, nor every particular Pope being called, and S. Irenous the first that obserued it to that word, applied it to the Empire and state of the Romane Emperor, which then was Heimen, and not to the Pope of his days or after him, and yet preferred the word, Peisan, as more agreeable, with this admonition, that is, vvere a very pretious and prudenceous thing to define any certaine before hand, or that number and name. And truely vvhich seuer the Protestant's presume herean of the Pope, we may boldly discharge Luther o. that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist himself.

CHAP. XIII.

ND I looked, & behold a Labe foode vpon mount Sion, and with him an hundred fourtie foure thousand having his name, and the name of his Father vritten in their foreheads.

† And I heard a voice from heaven, the 2 voice of many watres, and as the voice of great thunder: and the voice which I heard, as of harpset harping on their harpes. † And they sang as it were a new song before the 3 sceare and before the foure beales, and the seniors, and no
Ch. XIII.  THE APOCALYPSE.

man could say 'the long, but those hundred fourth foute thousand, that were bought from the earth.† These are they which were not defiled with women. For they are virgins. These follow the Lambe whitherfoeuer he shall goe. These were bought from among men, the first fruits to God and the Lambe: † and in their mouth there was found no lie, for they are without spot before the throne of God. q

† And I saw an other Angel flying through the middes of heauen, having the eternal Gospel, to euangelize vnto them that sit upon the earth, and vpon every nation, and tribe, & people: † saying with a loud voice, Feare our Lord, and give him honour, because the houre of his judgement is come: and adore ye him * that made heauen and earth, the sea and all things that are in them, and the fountains of vaters.

† And an other Angel folovved, saying, * Fallen fallen is that great Babylon, vwhich of the vvine of the vvirth of her fornication mad al nations to drinke.

† And the third Angel folovved them, saying vvith a loud voice, If any man adore the beast and his image, and receive the character in his forehead, or in his hand: † he also shal drinke of the vvine of the vvirth of God, vvwhich is mingled vvith pure vvine in the cuppe of his vvirth, and shal be tormented vvith fire & brimstone in the sight of the holy Angels and before the sight of the Lambe. † and the smoke of their tormentes shal ascend for euer & euer: neither have they rest day and night, vvwhich have adored the beast, and his image, and if any man take the character of his name.

† Here is the patience of sainetes, vwhich † keep the commandements of God and the faith of I e s v s.

† b And I heard a voice from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord. from hence forth novv, faith the Spirit, that they rest from their labours. for their workes folow them.

† And I saw, and behold a white cloude: and vpon the cloude one sitting like to the Sonne of man, having on his head a crowne of gold, and in his hand a sharpe sickle.

† And an other Angel came forth from the temple, crying vvith a loud voice to him that sate vpon the cloude, * Thrust in thy sickle, and reape, because the houre is come to reape,
for the harvest of the earth is dry. † And he that sate upon
the cloud, thrust his sickle into the earth, and the earth was
reaped. † And an other Angel came forth from the temple 17
wherein is the hearse, himself also having a sharp sickle. † And in
another Angel came forth from the altar, which had power
over the earth: and he cried with a loud voice to him that
had the sharp sickle, saying, Thrust in thy sharp sickle, and
gather the clusters of the vineyard of the earth: because the
grapes thereof be ripe. † And the Angel thrust his sharp
sickle into the earth, and gathered the vineyard of the earth,
& cast it into the great press of the vvrath of God: † and 20
the press was trodden without the city, and blood came
forth out of the press, vp to the horse bridles, for a thou-
sand six hundred furlongs.

ANNOTATIONS

CHAP. XIII.

13. From henceforth novv.] This being specially spoken of Martyrs (as not only S. Augustine
seemeth to take it, but the Caluini als them selues, trauailing in dominio, for our Lords cause:)
the Protestants have no reason to vse the place against Purgatorio or prayer for the departed, seeing
the Catholike Church, and al her children confeffe, that al Martyrs are straight after their death, in
blisse, and neede no prayers. Whereof this is S. Augustines knowne Sentence, He doth inuictus to
the Martyr, that prays for the Martyr. Ser. 17 de virt. Apoll. c. 1. and againe to this purpose he
writeth thus most excellently tradg. 84 in Ioan. We kepe not a memorie of Martyrs as our Lords table,
where dwe doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray
for us e. c.

But if we take the vwoedes generally foral deceased in state of grace, as it may be also, then
we say that euen such, though they be in Purgatorio and Gods chastisement in the next life, and
neede our prayers, yet (according fo the foresaid vwoedes of S. Augustines) do rest in peace, being
discharged from the labours, afflictions, and persecutions of this world, and (which is more)
from the daily dangers of paine and damnation, and put into infallible securitie of eternal joy
with vnspeakable comfort of conscience, and such in deed are more happy and blessed then any
living: whom yet are visably in the Scriptures called blefled, even in the middle of the tribulations
of this life. Wherby we see that these vwoedes, from henceforth they do rest from their labours,
may truly agree to them also that are in Purgatorio, and fo here is nothing proud against Purga-
torio. Lastly, this aduertice, e modo, in Latin, as in the Greek & ράκει, doth not properly signifye, αόμαντος
from this present time forward, as though the Apostle had said, that after their death, and to for-
wardward they are happy: but this is a mistranslateth the time past together with the time present, in
this sense, that such as have died since Christs Ascension, when he first entering into heaven opened
it for others, goe not to Limbus Patrium, as they were wont before Christs time, but are in case
to goe straight to blisse, except the impediment be in them selues. Therefore they are here called blef-
led, that die now in this state of grace & of the new Testament, in comparison of the old faithful
and good perfons.

THE 4 PART

Of the 7 last plagues & fi
nal damma
ge
of the wicked.

CHAP. XV.

1. They that had now overcome the beast and his image and the number of his name, do glorifie
God. 6 To seven Angels having the seven last plagues, are given seven trumpes full of the
wrath of God.

AND
CHA. XV.

THE APOCALYPSE.

1. And I saw another sign in heaven great and marvellous: seven Angels holding the seven last plagues. Because in them the wrath of God is consummated.† And I saw as it were a sea of glass mingled with fire, and them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harp of God:† and singing: The songs of Moses the servant of God, and the songs of the Lamb, saying, Great and marvellous are thy works, Lord God omnipotent: just and true are thy ways, King of the vworlds.

† Whosoever shall not have this word of God in his mouth, and the name of the Lord his God, shall be cast into the lake of fire and brimstone, where is the name of the Beast, and of the number of his name.

4. And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven:† and there issued forth the seven Angels holding the seven plagues, from the temple: resuminth with cleanliness and whiteness: and girded about the breasts with girdles of gold.† And one of the four beasts gaitte to the seven Angels seven vials of gold full of the wrath of the God that liueth for ever and ever.

† And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummated.

CHA. XVI.

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the sea of the beast, Euphrates and the air: there arise sundrie plagues in the world.

1. And I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth.† And the first went, and poured out his vial upon the earth; and there was made an abominable evil and very sore wound upon men that had the character of the beast: and upon them that adored the image thereof.

† And the second Angel poured out his vial upon the sea, and there was made bloody as it were of one dead: and
And the third poured out his vial upon the rivers & fountains of waters: and there was made blood. And I heard the Angel of the waters, saying: Thou art just, O Lord, which art, and which wast, the holy One, because thou hast judged these things: because they have shed the blood of the Saints and Prophets, and thou hast given them blood to drink, for they are worthy. And I heard another, saying: Yea, Lord God omnipotent, true and just are thy judgments.

And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire: and men were in torments because of their plagues, and did not repent of their vices.

And the fifth Angel poured out his vial upon the beast: and his kingdom was made dark, and they together did eat their tongues with fire: and they blasphemed the name of God having power over these plagues, neither did they repent of them to give him glory.

And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof that it might be prepared to the kings from the rising of the sun.

And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three vials full of the Spirit of vengeance in the hand of God, and they went forth to the kings of the earth, and of the whole world, to exercise their power and authority over them, because they had not loved God, nor the works of his hands, nor the truth of his name. And the dragon gave them power over the earth three hours. And all men's names were numbered, that they should be killed with the sword, in one place.

And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the throne, saying: It is done. And there were made lightnings, and voices, and thunders, and a great earthquake, such an one as never hath been since men were upon the earth, such an earthquake, so great.

And the great city was divided into three parts: and the cities of the Gentiles.
Gentiles fel. And Babylon the great came into memorie
before God, to giue her the cuppe of vvine of the indigna-
tion of his vvrath. † And euery land fled, and mountaines
were 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 was made exceeding great.

CHAP. XVII.

The harlot Babylon clothed vvith divers ornaments, & dranken of the blood of
Martyrs, sitteth vpon a beast that hath seuen heads and ten hornes: & which
things the Angel expoundeth.

ND there came one of the seuen Angels vvhich had the seuen vials, & spake
me, saying, Come, I vvil shew thee: the damnation of the great harlot, vvhich
sitteth vpon c many vvaters, † vvhith
vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth
have been drunke of the vvine of her vwhoredom. † And
he tooke me away in spirit into the desert. And I saw a wo-
a sitting vpon a scarlet coloured beast, ful of names of blas-
phemie, hauing seuen heads, and ten hornes. † And the
vvoman vvas clothed round about vvith purple and scarlet,
and girted vvith gold, and preious stone, and perles, hauing
a golden cup in her hand, ful of the abomination & filthines
of her fornication. † And in her forehead a name vwritten,
"Mystere:" Babylon the great, mother of the fornications and
the abominations of the earth. † And I saw the vvoman
"drunken of the bloud of the Sainctes, and of the bloud of
the martyrs of the vvorld. And I marueled vvhen I had seen her,
vvith great admiration. † And the Angel said to me, Vhy
doesst thou maruel? I vvil tel thee the mystere of the woman,
and of the beast that carieth her, vvhich hath the seuen heads
and the ten hornes.

† The beast vvhich thou savvest, vvas, and is not, and
shal come vp out of the bottomeles depth, and goe into de-
struccion: and the inhabitants on the earth (vvhose names
are not vwritten in the booke of life from the making of the
vvorld ) shal marueled, seeing the beast that vvas, and is
Zzzz not.
not. † And here is understanding, that hath widowdom. 9 The seven heads are seven hills, upon which the woman sitteth, and they are seven kings. † Five are fallen, 10 one is, and another is not yet come: & when he shall come, he must taste a little time. † And the beast which was, & is not: the same also is the eight, and is of the seven, & goeth into destruction. † And the ten horns which thou sawest: 12 are ten kings, which have not yet received kingdom, but shall receive power as kings one hour after the beast. † These have one counsel and force: and their power they 13 shall deliver to the beast. † These shall have power with the Lamb, 14 and the Lamb shall overcome them, because he is Lord of lords, and King of kings, & they that are with him, called, and elected, and faithful. † And he said to me, The vatuser 15 which thou sawest, where the harlot sitteth: are peoples, and nations, and tongues. † And the ten horns which thou 16 sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire. † For God hath giuen unto their 17 harts, to do that which pleaseth him: that they giue their kingdom to the beast, till the vwords of God be collummate. † And the woman which thou sawest: is the great city, 18 which hath kingdom over the kings of the earth.

ANNOTATIONS

The Protestant here will needs have Babylon to be Rome, but not in S. Peter's Epistle.

By Babylon (according to all the fathers) is signified partly the whole society of the wicked, partly the city of Rome, only in respect of the terrestrial &

5. Babylon. In the end of S. Peter's first Epistle, where the Apostle saith it at Babylon, which the ancients writers (as we there noted) affirmed to be meant of Rome: the Protestants will not in any wise have it so, because they would not be driven to confess that Peter ever was at Rome. But here for that they think it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and citie of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot; for such fellows, in the exposition of holy Scripture, be led only by their prejudicate opinions and heresies, to which they draw all things without all difference and sincerity.

But S. Augustine, Aetius, and other writers, most commonly expound it, neither of Babylon it selfe a citie of Chaldaea or Egypt, nor of Rome, nor any one citie, which may be so called spirittually, as Jerusalem before chap. 11. is named spiritual Sodom and Egypt: but of the general inquest of the impious, & of those that profess the terrestrial kingdom and dominion of the world, before God & eternal felicitie. The author of the Commentaries upon the Apocalypse saith in S. Ambrose name, vnderstand thus: This great whore sometimes signifieth Rome, especially which at that time when the Apostle wrote this, did persecute the Church of God, but otherwise it signifieth the whole city of the Diuell, that is, the universal corps of the reprobate. Tertullian also taketh it for Rome, l. 58. aduert. thus, Babylon (saith he) in S. John is a figure of the citie of Rome, being so great, so proud of the Empire, and the defeate of the saints. Which is plainly spoken of this citie, when it was heaine, the head of the terrestrial dominion of the world, the persecutor of the Apollos and their successors, the feate of Nero, Domitian, and the like; Chriustis special enemies, the fume of idolatrie, sinne, and fals
falsé vworship of the Pagan gods. Then was it Babylon, when S. John wrote this; and then was Nero and the reft figures of Antichrift, and that ciue the reemblance of the principal place, (vherefore ber it) that Antichrift shall reigne in, about the latter end of the vworld.

Now apply that to the Romane Church and Apostolitke, etc., either now or then, vby which is spoken one of the terrane greace of that ciue, as it was the greace of the Emperor, and not of Peter, vhen it did flea about 30 Popes Christ's Vicars, one after another, & endeavoured to destroy the whole Church; that is most blamethome and foolish.

The Church in Rome vvas one thing, & Babylon in Rome an other thing. Peter vfat in Rome, and Nero vseat in Rome. But Peter, as in the Church of Rome: Nero, as in the Babylon of Rome: vby which divifion the Heretikes migh have learned by S. Peter him felf ep. 1. chap. 5, writing thus, The Church falleth you, that is in Babylon, coeleb. So that the Church and the very chosen Church was in Rome, vhen Rome was Babylon, vhereby it is plain, that whether Babylon or the great vwho do here signifie Rome or no, yet it can not signifie the Church of Rome: vby which is now, and ever was, differing from the terrane Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the percutiating Emperours (vby which were figures of Antichrift) did principally sit in Rome, fo also the great Antichrift shall have his fate there, as it may vwell be, (though others thinke that Hierufalem rather shall be principal ciue) yet even then shall neither the Church of Rome, nor the Pope of Rome be Antichrift, but shall be percutiated by Antichrift, and druen out of Rome, as it is possible. For, to Christ's Vicars and the Romane Church he will heare at much good vwill as the Protestant now doe, and he shall have more power to percutie him and the Church, then they haue.

S. Hicrom epift. 17. e. 7. to Marcella, vto draw her out of the ciue of Rome to the holy land, warning her of the manifold allurements to finne and ill life, that be in false and populous a ciue, alludeth at length to these wordes of the Apocalypse, and maketh it to be Babylon, and the purple vwhoore, but straight vway, left some naughtie person might thinke he meant that of the Church of Rome, vwhich he spake of the focietie of the wicked only, he addeth: There is there the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confefion of Christ; there is the faith praised of the Apostle, and Gentilitie troden under foote, the name of Christian daily advancing is set on high. Vhereby you see that vvhatever one may be spoken or interpreted of Rome, out of this vword Babylon, it is not meant of the Church of Rome, but of the terrane State, in so much that the faid holy Doctor (l. 2. advor. lorum. i. 19.) signifieth, that the holines of the Church there, hath vwhipped away the blasphemous vwrites in the forehead of her former iniquitie. But of the difference of the old State and dominion of the Heathen there, for which it is resembled to Antichrift, and the Priefhly State vby which it readeth a notable place in S. Leo. ferm. i in matrit. Petri i. Pauli.

5. Myfteries). S. Paul calleth this secrete and clofe vwoaking of abomination, the myfterie of iniquitie. 2. Thes. 2. and it is called a little after in this chapter veri. 7. the Sacrament (or myftrie) of the vwoman, and it is also the marke of reproucation and damnum.

6. Drunken of the blood. It is plain that this vwoman signifieth the whole corps of all the percutiators that haue and shall haue so much bloud of the luft of the Prophets, Apostles, and other Martyrs from the beginning of the vworld to the end. The Protestant folly expound it of Rome, for that there they put Heretikes to death, and allow of their punishiment in other countreys: but their bloud is not called the bloud of saints, no more then the bloud of theeues, mankillers, and other malefactors: for the shedding of which by order of justice, no Commonwealth shal anfwer.

9. Seuen hilles. The Angel him felf here expoundeth these 7 hilles to be al one with the 7 heads and the 7 kings: and yet the Heretikes blinded exceedingly with malice againste the Church of Rome, are so madde to take them for the fenen hilles literally, upon which in old time Rome did stand: that so they might make the unlearned beleue that Rome is the fate of Antichrift. But if they had any confederation, they migh make the Prophets visions here are most of them by Sevens, whether he talke of heads, horns, candlesticks, Churches, kings, hilles, or other things: and that he alludde not to the hilles, because they were full feuen. But that Seuen is a mytyfical number, as sometime Ten is, signifying euerie felf of that fort whereof he speaketh, as, that the feuen heads, hilles, or kingdoms (which are here al one) should be the kingdoms of the world that percutie the Christians: being heads and mountains for them height in dignitie above others. And some take it, that there were feuen special Empires, kingdoms, or States, that were or shal be the greatest percutiators of Gods people. As of Egypt, Chanaan, Babylon, the Periyans, and Grecians, which be fultly of the Romane Empire which once percutiet molt of all other, and which (as the Apostle yere faith) yet is, or shal be. But the feuenth, then when S. John wrote this, was not come, neither is yet come in our daies: which is Antichrist's fate, which shall not come fo long as the Empire of Rome flande, as S. Paul did Prophecy.

11. The fames is straight. The braff it fell being the congregation of all these wicked percutiators, though it consist of the forefaid feuen, yet for that the malice of all is complete in it, may be said, etc.

What is right...
called the eighth. Or, Antichrist himself, though he be one of the seven, yet for his extraordinary wickedness that be counted the odd, and is the accomplishment of one of the other, & therefore is named the eighth. Some take this to be the eight, & so the Duke.

18. The great one. If it be meant of any one thing, and not of the universal society of the resprobati, which is the rule of the Devil, as the Church and the universal fellowship of the faithful is the rule of God: it seems like to be old Rome, as some of the Greeks express it, from the time of the first Emperor of Constantinople, who made an end of the persecution, for by the authority of the old Roman Empire, Christ was put to death, and afterwards the two chief Apostles, and the Popes, their successors, and infidels, and men throughout the world, by lesser kings which then were subject to Rome. All which Antichristian persecutions ceased, when Constantine reigned, and yielded up the empire to the Pope, who held the power of the Kingdom of Rome over the world, as the Heathens did, but the spiritual and spiritual rule of the Church.

However the more probable sense is the other, of the rule of the Devil, as the author of the holliness upon the Apocalypse in S. Augustine, declareth.

CHAP. XVIII.

The fall of Babylon, her judgement, plagues and remonstrances: for which, s she
the
king, 16 and marchants of the earth that sometime did cleave unto her, she
mourneth bitterly: to the heaven, and the apostles and prophets she receiveth.

And after these things I saw another Angel coming downe from heaven, having great power: and the earth was illuminated of his glory. And he cried with a loud voice, saying, Fallen, fallen is Babylon the great: and it is become the habitation of Devils, and the abode of every unclean spirit, and the habitation of every unclean and hateful bird: because all nations have drunken of the vine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made rich by the vanity of her delicates.

And I heard another voice from heaven, saying, Go out from her my people: that ye be not partakers of her sinner, and receive not of her plagues. Because her sinner are come even to heaven, and God hath remembered her iniquities.Render to her as she hath rendered to you: & double ye double according to her vforke: In the cuppe wherein she hath mingled, mingle ye double vnto her. As much as she hath glorified herself, & hath been in delicacies, so much give her torment and mourning: because the faith in her heart: I am a queen, & a widow I am not, and mourning I shall not see. Therefore in one day shall her plagues come, death, and mourning, and famine, and with fire she shall be burnt: because God is strong that shall judge her.

And
And the kings of the earth, which have fornicated with her, and have lived in delicacies, shall weep, and be sore smitten with them: for when they shall see the smoke of her burning, standing afar off for the fear of her tormenters, saying, Voi, Voi, that great city Babylon, that strong city, because in one hour is thy judgement come.

And the merchants of the earth shall weep and mourn upon her: because no man shall buy their merchandise any more, merchandise of gold and silver and precious stones, and of pearls and fine linen, and purple and silk and scarlet, and all trees of the paradise of God, and of the goodly tree of life. And the smoke of their torment is yea upon them, which have made so great shipwreck of souls, to the second death.

And the heavens and the earth, and the sea, and all they that dwell therein, shall rejoice over them, because of their sorrows and their tribulation: and shall say, Voi, Voi, that great city Babylon, that was clothed with fine linen with purple and scarlet, and with gold and precious stones and pearls,

And the merchants of these things, which were made rich by her, shall stand afar off for fear of her tormenters, weeping and mourning, saying, Voi, Voi, that great city Babylon, that was the most beautiful that was clothed with fine linen and purple and scarlet and pearls; for in one hour is she made desolate, and all the nations shall drink of the wine of her fornication, and be filled with her plagues.

By this it is meant that the Apostles and Prophets: because God hath judged your judgement of her.

And one strong Angel took up a vial as it were a great mill-stone, and threw it into the sea, saying, Voi, Voi, with this violence shall Babylon the great be thrown down, and shall no more be found any more. And the voice of harpers, and of musicians, and of them that sing of halles and trumpets, shall no more be heard in thee, and every artificer of any art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, and the light of the lamp shall no more shine.
shine in thee, and the voice of the bridegrome and the bride shall no more be heard in thee: because thy merchantes were the princes of the earth, because all nations have erred in thine enchantments. † And in her is found the blood of the Prophets and Saints, and of all that were slaine in the earth.

Chap. XIX.

After these things I heard as it were the voice of many multitudes in heaven saying, Alleluia. Praise, and glory, and power is to our God: † because true and just are his judgments, which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the blood of his servants, of her handes. † And : a-3 :gaine they said, Alleluia. And her smoke ascendeth for ever and ever. † And the foure and twentieth seniors fell downe, and the foure beastes, & adored God sitting upon the throne, saying: Amen, Alleluia. † And a voice came out from the throne, saying: Say praise to our God: ye his servants: and you that fear him, little and great. † And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, Alleluia: because out Lord God the omnipotent hath reigned. † Let vs be glad and rejoice, and give glory to him: because the marriage of the Lamb is come, and his wife hath prepared herself. † And it was given to her that she should clothe herself with fine linen sparkling and white. For the fine linen are the justifications of Saints.

† And he said to me, Write, * Blessed be they that are called to the supper of the marriage of the Lamb. †† And he said to me, Thy vworldes of God, be true. † † † And* I fel to before his feete, to adore him. And he said to me, See thou doest not: I am thy fellow-servant, and of thy brethren that haue
haue the testimonie of Iesus. Adore God. For the testimonie of Iesus, is the spirit of prophesie.

11 And I saw heauen opened, and beheld a vwhite horse; and he that sat vpon him, was called Faithful and True, and vwith justice he judgeth & fighteth. And his eies as a flame of fire, and on his head many diademes, hauing a name written, vvhich no man knowveth but him self. And he was clothed vwith a garment sprinkled vwith bloud: & his name is called, the Vvord of God. And the houeses that are in heauen folovved him on vwhite horses clothed in vwhite and pure silke. And out of his mouth proceedeth a sharpes Vvord: that in it he may strike the Gentiles. And he shall rule them in a rod of yron: and he tredeth the vine press of the furie of the vrath of God omnipotent. And he hath in his garment and in his thigh vwritten, * King of koniges and Lord of lordees.

17 And I saw one Angel standing in the sunne, & he cried vwith a loud voice saying to al the birds that dide in the middes of heauen, Come and assemble together to the great supper of God: that you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiantes, and the flesh of horses & of them that sit on them, & the flesh of al freemen and bondmen, and of little and great.

19 And I saw the beast and the kings of the earth, & their armies gathered to make vvarre vwith him that sat vpon the horse and vwith his armie. And the beast was apprehended, and vwith him the falsy prophet: vvhich vrought signes before him, vvherevvhich he seduced them that tooke the characrer of the beast, and that adored his image. These two were cast alive into the poole of fire burning also with brimstone.

21 And the rest were slaine by the vvoid of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birds vvere filled vwith their flesh.

ANNOTATIONS CHAP. XIX.

4. Amen. Aleluia. These two Hebrew vwords (as other els vhere) both in the Greeke & Latin text are kept religiously, & not translated, vnhile it be once or twice in the Psalmes. Yet and the Protestants then feliue keepeth them in the text of their English Testamentes in many places, and manely it is why they set them not in al places, but sometimes vnder, Amen, into, sunly, vwhereof see the Annotation Ioan. 8. v. 34: and in their Service booke they translate, Aleluia, into,
into, Praeide the Lord, as though Aeliaua had not as good a grace in the heart of working God, where it is in deed properly vied, as it hath in the text of the Scripture. 

The Church Catholica doth often and specially use this sacred wording, to joyn with the Church triumphant, consisting of Angels and Saints, who here are laid to laude and praise God with great rejoicing, by this word Aeliaua, and by often repetition thereof: as the Catholica Church also with, namely in Easter time, even till Whit-Sunday, for the joy of Christ's resurrection, which (as S. Augustine declareth op. ad Lmsaniarn) was the general act of the Primitive Church, making a greater mystic and matter of it, then our Protestant mov do. At other times of the year also he faith was sung in some Churches, but not in S. Hierom. 

The truth is, by the use of the Scriptures it hath more in it then, Praeide the Lord, signifying with laude, glorifying, and praising of God, great rejoicing in the sight of the Church. 

But this Aeliaua, which (as S. Augustine also declareth) is a term of signification and mystic, is often with that time, and then vied especially in the Church of God, when she representeth it in her Service, the joy and felicity of the next life, which is done specially at Easter, by the joyful celebrating of Christ's glorious Resurrection and Ascension, after the penitent time of Lent which representeth the miseries of this life. See S. Augustin. op. 16. 

False translation. 

Amen and Aeliaua, should not be translated into vulgar tongues. 

Al nations in the Primitive Church sang Amen and Aeliaua.

The Protestant misquote this word by translating it, and diminish the signification thereof.

The Protestant's misquote this word by translating it, and diminishing the signification thereof.

The heretics in their translations could not alter the word satisfactions are good works, as the Annotations there vext, but they are forced to say in Latin, satisfactiones, in English, satisfaction, (for satisfactiones they will not say in any case for fear of incumbrance.) yet and they can not deny but their satisfactions are good works of Saints: but whereas the theologists, that they be so called, because they are the fruits of faith and of the imitation which we have by our faith, it is most evidently false, and against the very text, and nature of the word, for there is no cause why anything should be called a man's satisfaction, but for that it maketh him profit. In that, satisfaction, be the virtues of faith, hope, charity, and good deeds, satisfying or making a man guilt, and not effect of satisfaction, neither said onely, but theyal together be the very ornaments and inward garments, beauty, and justice of the soul, as here it is evident.

The Protestants abuse this place, and the example of the Angels forbidding John to adore him being but his fellow servant, and appointing him to adore God, against all honour, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no angel, explained religious vvorship ought to be done unto them. But in truth it maketh for no such purpose, but against the Protestant's mistaken word that Divine honour and the adoration due to God alone, may not be given to any angel or other creature. See also doctrinal, cap. V. And when the Adorer recite that to great an apostle, as John was, could not be ignorant of that point, nor would have given Divine honour unto an Angel (for so he had been an Idolater) and therefore that he was not
reprehended for that, but for doing any religious reverence or other honour whatever to his fellow-sufferers: we answer that by the like reason, S. John being to be great an Apostle, if this later are refuted by kind of reverence, that had been unlawful and to be reprehended, as the Protostatico hold it no lees then the other, could not have been ignorant thereof, nor would have done it.

Therefore they might much better have learned of S. Augustine (q. e. in Genes.) how this fate of S. John was corrected by the Angel, and wherein the error was. In effect it is thus, that the Angel being so glorious and full of majesty, presenting Christ's person, and in his name misusing divers words proper to God, as, I am the first and the last, and alive and was dead, and such like, might well be taken of S. John, by error of his person, to be Christ himself, and that the Apostle assuming him to be in deed, adored him with Divine honour: which the Angel correcting, told him he was not God, but one of his fellows, and therefore that he should not adore him, but God. Thus then we see, John was neither so ignorant, to think that any such honour might be given to any creature, nor so, to commit idolatry by doing veneration to any Angel in heaven: and therefore was not culpable at all in his fault, but only erred materially (as the Scholmen call it), that is, by mistaking one for the other, thinking that which was an Angel to have been our Lord: because he knew that our Lord himself is also called an Angel, and has often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 11th of the Apocalypse, whether it were the same or another. For that also did appear, that John could not tell whether it were Christ himself or no, till the Angel told him. Once this is certain, that John did not formally (as they say) commit idolatry, nor sinne at al herein, knowing al duties of a Christian man, no lees then an Angel of heaven, being also as great honour with God, yea and in more then many Angels. Which perhaps may be the cause (and consequently another explanation of this place) that the Angel knowing his great graces and merits before God, would not accept any veneration or submission at his hands, though John againe of like humility did it, as also immediately afterwards chap. 21, which believe he would not have done, if he had been precisely advised by the Angel but a moment before, of error & vndecentness in the fault. Howsoever that be, this is certain, that this the Angels refusing of adoration, for not avoy the due reverence and respect we ought to have to Angels or other sanctified persons and creatures, and for these words, See thou doe it not, signifies rather an earnest refusal, then any signification of crime to be committed thereby.

And maruel it is that the Protostatics making them selves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that them selves so much or only require. Yee will give them occasion and a method fo to doe, thus. He that doubteth of this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures, taking the word religion or religious worship not for that special honour which is properly and only due to God, as S. Augustine sometimes vseth it, but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing is, whether by vse of Scriptures, that honour be called adoration in Latin, or by a vword equivalent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fall downe prostrate before the things, or at the fette of the persons that vse so adore. For of civil vde done to our Superiors by capping, kneeling, or other courtse, I think the Protostatics will not fland with: though in deed, their arguments maketh much against the one as the other.

But for religious worship of creatures (which wee speake of) let them see in the Scriptures both old and newtest, whether the Temple, the tabernacle, the Arke, the propitiatory, the Cherubins, the altar, the bread of proportion, the Sabbath, and all their holy, were not reverenced by all signes of devotion and religion: whether the Sacrifices of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of Christ, such like (whereby signification or sanctification made holy) are not only to be reverenced: and they that finde al these things to have been reverenced of al the faithful, without any honour of God, and much to his honour. Secondly, that this reverence is named adoration in the Scriptures, these speeches do prove.

Ps. 28. Adore ye his footstool, because it is holy, and Hebr. 11. He adored the toppe of his rod. This, that the Scriptures also vare about vs (as the nature of the vword adoration qut in al three tongues) to bowe doone our bodies, to fall flat on the ground at the presence of such things, and at the fette of holy persons, specially Angels, as Iohn doth here, these exam.

Gen. 18. Abram adored the Angels that appeared to him, Moses adored the Angels that bowed before him with a sword drawn from the sheath. Num. 21. Ioue adored falling downe before Angels.
before the face of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. Wherefore it was not, but required yet more reverence, commanding him to plucke of his shoes, because the ground was holy; no doubt so made by the presence onely of the Angel.

Yea not onely to Anges, but even to great Prophets this devotion was done, as to Daniel by Nabuchodonosor, who fell flat upon his face before him, and did other great Daniel's offices of religion, which the Prophet refused not, because they were done to God rather than to him, as S. Hiram defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein, and the said holy doctor allegeth the fact of Alexander great, that did the like to Iudas the high priest of the Jews. Horsfeuer that be (for of the sacrifice there mentioned there may be some doubt, which the Church doth alwayes immediatly to God, and to no creature) the fact of the prophets (4. Reg. 2.) to Elyseus, is plain: where they perceiving that the double grace and spirit of Elias was given to him, fell flat downe at his feete and adored. So did the Samarite, to omit that Achaz adored Judith, falling at her feete, as a woman blessed of God, and influence other places.

At which things, by comparing the Scriptures, our Adversaries should have found to be fawfully done to men, and Angels, and fourserne holy creatures. Whereby they might conclude them false, & perceive, that that thing could not be forbidden S. John to doe to the Angel, which they pretend; though the Angel for causes might refuse even that which S. John did lawfully vnto him, as S. Peter did refuse the honour given him by Cornelius, according to S. Chrysostom opinion. So the 10. Aff. yeu even in the third chapter of this booke (if our Adversaries would looke no further) they might see where the Angel prophesieth & promiseth, that the fewes should fall downe before the face of the Angel of Philadelphia and adore. See the Annot. there.

**CHAP. XX.**

An Angel casteth the dragon (or devil) bound, into the deep for a thousand yeres, in which the soul of martyrs in the first resurrection shall reign with Christ. 7 After which yeres, Satan being let loose, shall rage over Gog and Magog, an innumerable armie, against the beloved city; 9 but a fire from heaven shall destroy them. 12 Then books are opened, and he that jeteth upon the throne, judgeth at the dead according to their works.

ND I saw an Angel descending from heaven, having the key of the bottomles depth, and a great chaine in his hand. 1 And he apprehended the dragon the old serpent, which is the Deuil and Satan, and bound him for a thousand yeres. 2 And he cast him into the depth, and shut him vp, and sealed over him, that he seduce no more the nations, til the thousand yeres be consummate, and after these things he must be loosed a little time.

And I saw the dead, small and great, and they sat upon them, and judgment was given them, and the souls of the beheaded for the testimonie of Jesus, and for the word 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 with Christ a thousand yeres. 5 This is the
THE APOCALYPSE

6 the first resurrection. * Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but they shall be priests of God and of Christ: and shall reign with him a thousand yeres.

7 * And when the thousand yeres shall be consummated, "Satan shall be loosed out of his prison, and shall goe forth, and seduce: the nations that are upon the four corners of the earth, * Gog, and Magog, and shall gather them into battle, the number of whom is as the sand of the sea. * And they ascended upon the breadth of the earth, and compassed the camp of the Saints, and the beloved city. * And there came downe fire from God out of heaven, and devoured them: * and the Devil whiche seduced them, was cast into the poole of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever.

11 * And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled, and there was no place found for them. * And I saw the dead, great and small, standing in the sight of the throne, and books were opened: and another book was opened, which is life: and the dead were judged of those things which were written in the books according to their workes. * And the sea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their workes. * And hell and death were cast into the poole of fire. This is the second death. * And * he that was not found written in the booke of life, was cast into the poole of fire.

ANNOTATIONS

2. Bound him.) Christ by his Passion hath abridged the power of the Devil for a thousand yeres, that is, the whole time of the new Testament, until Antichrist's time, when he shall be loosed againe, and be permitted to deceive the world, but for a short time only, to wit, three yeres and a halfe.

4. I sawe feate.] S. Augustine (li. 20 de Cuiit. Dei e. 9) taketh this to be spoken, not of the last judgement, but of the See or Confitstors of Bishops and Prelates, and of the Prelates them selves, by whom the Church is now governed. As the judgement here given, can be taken no otherwise better, then of that which was said by our Saviour Mat. 18: Whatsoever ye bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven.

1. Cor. 5. What have I to do to judge of them that are without?

4. And the foules.] He meaneth (faith S. Augustine in the place allaged) the foules of Martyrs. During a thousand yeres, that they should in the meantime, during those thousand yeres, which is the time of the Church militant, be in heaven without their bodies, and reign with Christ: for, the foules (faith he) of the godly departed, are as the time of Aanna 13.
THE APOCALYPSE.

CHA. XX.

not separated from the Church, which is even now the kingdom of Christ, for ets tare should be kept no more in it. 0 God in the communicating of the body of Christ: neither should it be able to happen to any in the peril of death, for fear of ending our life without it; nor to be reconciled, if true fortuna for penance or of a confession be separated from the same body. And truly are all these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be commonly named, yet it is meant of others; and that, 5 the rest lie not. The rest which are not of the happy number aforesaid, but lived and died in sin, reign not with Christ in these foules during this time of the new Testament, but are dead in foule spiritually, and in body naturally, till the day of judgement. S. Aug. ibidem.

This is the first resurrection.] As there be two generations, one by faith, which is now in Baptism: and another according to the flesh, when at the last day the body shall be made incorruptible: so there are two resurrections, the one now of the foules to salvation when they die in grace, which is called the first, the other of the bodies at the last day. S. Aug. li. 20 de Civit. c. 6.

They shall be Priests.] It is not spoken (faith S. Augustin li. 20 de Civit. c. 10) of Bishops and Priests only, which are properly in the Church called Priests: but do use call, Christians for the mystical Christine or ordination, to be Priests, because they are the members of one Priest of whom the Apostle Peter saith, A holy people, a royal Priesthood. This word is properly by its learning that think there be none so properly called Priests nor in the new Testament, no otherwise than all Christian men and women, and a confusion to them that therefore have joined the name Priests into Minifters.

The binding and loosing of Satan, explicated by S. Augustin.

The Short reign of Antichrist.

Millenary or Chilis.Mam.

The Scriptures hard.

By S. Augu.

The late Hereticks also by the said S. Augustines wordes are fully refuted, affirming not only that the Church may be seduced even a great piece of this time when the Diuel is bound: holding that the Christ Church may err or fall from truth to error and idolatry, yea, which is more blasphemy; that the chief governour of the Church is Antichrist himself, and the very Church worship him, the ywoore of Babylon: and that this Antichrist, (which the Scriptures in many places and are plainly by S. Augustines exposition, tells thee, that reigneth but a small time, and that toward the last judgement,) hath been revealed long since, to be the Pope himself, Christs owne vicar, and that he hath persecuted the Saints of Christ for the thousand years at the last. Which is no more but to make the Diuel to be loose, and Antichrist to reign the whole thousand years, or the last part thereof, almost the whole time of the Churches state in the new Testament: (which is against this, and other scriptures evidently confuting it, as the time of the Diuel's bindings:) least is make Antichrist and the Diuel weaker toward the day of judgement then before.
before, and the truth better to be known, and the faith more common, the nearer we come to
the same judgement which is expressly against the Gospel and this prophecy of S. John.

An invincible demonstration.

Mat. 14.

Lm. 18, 8.

Ve see that the sects of Luther, Calvin, and other, be more fixed through the world than
they were ever before, and consequently the Pope and his religion weakened, and his power of pu-
nishing (as, they call it) perfecting the said sects, through the multitude of his adherents,
attenuated. How then is the Pope Antichrist, whose force shall be greater at the later end of the
world, then before? or how can it be otherwise, but these sects or Moffets should be Antichrists
never preachers, that make Christ's chief Miinisters & the Churches chief governors that have
been their thousand years and more, to be Antichrists: and them felines and their sects to be
true, that come to neere the time of the Diesl looking and seduction & of the personal reign
of Antichrist?

8. The campe of the Saints.] S. Augustine in the said 20 booke of Cuit. Dei cap. 11. It is not,
faith he, to be taken that the persecutors shall gather to any place, as though the campe of the saints or the
beloved city should be in one place, which in deed is no other thing but the Church of Christ fixed
through the whole world. And therefore wherever the Church shall be (which that been in al
Nations even then, for so much is immanent in this latitude of the earth here specified), there shall the tems
of Saints be, and the beloved cities of God, and there shall be beffied by all her enemies, which shall be in
every country whereso ever he be, in most cruel and forcible shape. So write he this profound holy Docto.

Whereby we see, that, as now particular Churches of England, Scotland, France, and such
like, be persected by their enemies in those countries, so in the time of Antichrist, the Churches
of all Nations, as of Italy, Spaine, France, and all other which now be quiet, shall be assaulted as
now the fore said are, and much more, for that the general persecution of the whole, shall be
greater then the particular persecution of any Churches in the world.

9. There came down a fire.] It is not meant of the fire of Hel (faith S. Augustine ibi. c. 12) into
which the wicked shall be cast after the resurrection of their bodies, but of an extraordinarie
help to that God will send from heaven, to give succour to the Saints of the Church that then
shall fight against the wicked, &c. the very frequent and burning zeal of religion and God's honour,
which God will kindle in the hearts of the faithful, to be contast against at the forces of that
great persecution.

11. An other book.] This is the booke of God's knowledge or predication, wherein that
which before was hid to the world, shall be open, and wherein the true record of every mans
workes shall be contained, and they have their judgement diversly according to their workes, and
not according to faith only, or lack of faith only, for all infidels (as Turks, obfinate Jews, and
Heretikes) shall never come to that examination, being otherwise condemned.

CHA. XXI.

THE APOCALYPSE.

Chap. XXI.

Heaven and earth being made new, S. John sees the new city Hierusalem prepared
and adorned for the souls of the Lamb. & The just are glorified. 7 and the
wicked thrust into the poole of fire. 12. The wall and gates and foundation
of the city are described and measured: 16 all which are gold and crystal,
precious stones and pearls.

1. And I saw a new heaven and a new earth, for
the first heaven, and the first earth was gone, &
the sea now is not. + And I John saw the holy
city Hierusalem now descending from heaven,
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 shall dwell with them.
And they shall be his people: and he God with them shall be
their God. + And God shall wipe away all tears from
their eyes: and death shall be no more, nor mourning, nor
crying, neither shall there be sorrow any more, & which first
things are gone.

And
† And he that sat on the throne, said: * Behold I make all things new. † And he said to me: Write, because these words be most faithful and true. † And he said to me: It is done, * I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis. † He that overcometh, * shall possess these things, and I will be his God: and he shall be my sonne.
† But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and forcerers, and Idolaters, and all liers, their part shall be in the poole burning with fire and brimstone, which is the second death.
† And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, & I will hevv thee the bride, the vvisp of the Lambe.
† And he took me vp in spirit unto a mountaine great and high: and he heved me the holy citie Hierusalem descending out of heaven from God, * having the glorie of God. 11 and the light thereof like to a preetius stone, as it were to the iasper stone, even as crystal. † And it had a vwall great and high, having twelve gates, and in the gates twelve Angels, & names written thereon, which are the names of the twelve tribes of the children of Israel. † On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. † And the vwall of the citie having twelve foundations: and in them, twelve names, of the twelve Apostles of the Lambe.
† And he that spake with me, had a measure of a reede, of twelve, to measure the citie and the gates thereof, and the vwall.
† And the citie is situated quadrangle, wherein, and the length thereof is as great as also the breth: and he measured the citie with the reede for twelve thousand surlonges, & the length and height and breth thereof be equal. † And he measured the vwall thereof of an hundred fourtie fourue cubites, the measure of a man which is of an Angel. † And the building of the vwall thereof was of iasper stone: but the citie it self pure gold, like to pure glasse. † And the foundations of the vwall of the citie, were adorned vwith al preetious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonio: the fourth, the emerald: † the fifth, the sardonyx: the sixth, the sardius: the seventh, the chrysolith: the eighth, the beryllus: the ninth, the topazius: the tenth, the chryso-
Chrysoprasus: the eleventh, the hyacinth: the twelfth, the
amethyste. † And the twelve gates: there are twelve pears,
one to every one; & every gate was of one several pearle; &
the streate of the citie pure gold, as it were trasparent glasse.

† And the temple I saw not therein. For our Lord the God om-
nipotent is the temple thereof, and the Lambe. † And the
citie needeth not sunne nor moone, to shine in it; for the glo-
trie of God hath illuminated it, and the Lambe is the lampe
thereof. † And the Gentiles shall walk in the light of it,
and the kings of the earth shall bring their glory and ho-
nour into it. † And the gates thereof shall not be shut by
day: for there shall be no night there. † And they shall bring
the glory and honour of nations into it. † There shall not
enter into it any polluted thing, nor that doeth abomination
and maketh lie, but † they that are written in the booke of
life of the Lambe.

ANNOTATION
CHAPEL XXI.

18. Pure gold.] S. Gregorie (ii. 8. Moral. c. 23) saith, the heavenly state is resembled
to gold, precious stone, crystal, glasse, and the like, for the purity, claritie, glittering
of the glorious bodies: where one mans body, conscience, and cogitations are represen-
ted to an other, as corporal things in this life are seen through crystal or glasse.

CHAP. XXII.

The tree of life being watered with living water, yieldeth fruities every moneth. †
There is neither curse nor night in the citie. † The Angel that strowed
bom all these things, refused to be adored of him. † He tells him that the
such shall enter into the citie, but the rest shall be safe forth. † Lastly, he pro-
testeth and threateneth against them that shall presume to add to this prophesie,
or take away from the same.

ND he shewed me a river of living water; cleere as crystal, proceeding from the state of
God and of the Lambe. † In the middes of the streate thereof, and on both sides of the
river, † the tree of life, yelding twelve fruities, rendering his fruities every moneth, and the leaves of the tree
for the curing of the Gentiles. † And no curse shall be any
more: and the state of God and of the Lambe shall be in it,
and his seruantes shall serve him. † And they shall see his face:
and his name in their foreheads. † And * night shall be no
no more: and they shall not need the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shall reign for ever and ever. † And he said 6 to me, These words are most faithful and true. And our Lord the God of the spirits of the prophets, sent his Angel to shew his servants those things which must be done quickly. † And behold I come quickly. Blessed is he that 7 keepeth the words of the prophecy of this book.

† And I John which have heard, and seen these things. 8 And after I had heard and seen, I fell downe to adore before the feet of the Angel which shewed me these things: † and he said to me, See thou doest not, for I am thy fellow-labourer, and of thy brethren the prophets, and of them that keep the words of this book. Adore God. † And he faith 10 to me, Seale not the words of the prophecy of this book. for the time is neere. † "He that hurreth, let him hurt yet: 11 and he that is in flither, let him be flitchie yet: and he that is just, let him be justified yet: and let the holy be sanctified yet. † Behold I come quickly, and my reward is with me, 12 *to render to euery man" according to his workes, † I am 13 * Alpha and Omega, the first and the last, the beginning and the end. † Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. † Without are dogges and forreiners, and 15 the vnaught, and murderers, and forreurs of Idols, & euery one that loueth and maketh a lie.

† I, Iesus have sent mine Angel, to testifie to you these 16 things in the Churches. I am the root of David, the bright and morning starre. † And the Spirit & the bride 17 say, Come. And he that heareth, let him say, Come. And 18 he that thirsteth, let him come: and he that will, let him take the water of life gratis.

† For I testifie to euery one hearing the words of the 18 prophecy of this book, "If any shall adde to these things, God shall adde upon him the plagues written in this book. † And if any man shall diminish of the words of the book 19 of this prophecy: God shall take away his part out of the booke of life, and out of the holy citie, and of these things that be written in this book. † faith he that giueth testi- 20 monie of these things. Yea I come quickly: Amen." Come Lord

ANNOTATIONS

CHA. XXII. 

A. 

11. He that bursteth. It is not an exhortation, but a commination or threatening, that how soever the wicked increase in naughtines, God hath provided answerable punishment for them.

18. If any man shall add. The author of that commentary upon this book, bearing the name of S. Ambrose, faith thus of this point. He maketh not this protestation against the expostulators of adding or diminishing prophesies, but against Heresies, for the expostulator doth add or diminish nothing, but openeth the understanding of the narration, or breaketh the moral or spiritual sense. He curseth therefore Heresies, that used to paint Hereticks, because that their scisme that was false, and to take away other things that were contrary to their kes, not Catholic; it being so that this ancient writer, and this was the property of them in ages, and so is it of like expostulation now, as we have noted through the whole Bible, and as we have in sundrie places set forth ours, to the sight of all indifferent readers, in the new Testament, that all the world may see that the Apostles curse them, and may beware of them.

20. Come Lord Jesus. And now, O Lord Jesus, most just and mercifull, vve thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, into Jesus Contained in this thy sacred book, and in the infallible doctrine of thy decree, our mother Church, vve come also unto thy Majesty with tendermess of our hartes unspeakable, COME quickly, as S. Lord Jesus, quickly, and judge betwixt us and our Aduersaries, and in the mean time let our Lord Jesus, and the Church, and all the World, and all the Churches, and all the Catholiques and Protestants, our onely helper and protector, take no longer. Amen.
A TABLE OF THE
EPISTLES AND GOSPELS, AFTER
THE ROMANE USE, UPON SUNDAYS, HO-
LIDAYS, and other principal dajes of the yer, for
such as are desirous to knowv and reade them ac-
tording to this translation. And therefore the Epistles
taken out of the old Testament are omitted, till the
edition thereof.

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| Friday Imber in Advent, Gosp. 136. |
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Saturday Imber, Gosp. 48.
Munday, Gosp. 243.
Tuesday, Gosp. 64.
Vvenesday, Gosp. 56, verf. 17. The same that is upon the day of the Holy Croffe.

Thursday, Gosp. 186.
Friday, Gosp. 60.
Saturday, Gosp. 183.
The 3 Sunday in Lent, Ep. 121, Gosp. 170.
Munday, Gosp. 146.
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The 1 Sunday after Pentecot, Ep. 683.
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THE EXPLICATION OF CERTAINE VWORDES
IN THIS TRANSLATION, NOT FAMILIAR

to the vulgar reader, which might not conve-
niently be vettered other wise.

A

Abstrafted, Draven away, pag. 642.
Acquisition, Getting, purchasing, pag 514.
Adwent, The comming, pag 69.
Adulteryng, Corrupting, See pag 473, 474.
Agitation, knowledge or acknowledging p. 699.
Aggression, A Mytical speche, more then the bare
letter, pag. 595. See the Annotation, p. 596.
Affirmation, expounded pag. 544.
Anathema, expounded pag. 485.
Archifaggue, expounded pag. 699.
Assyt, pag. 135, signifieth the Angels standing and
attending, always ready to doe their ministratie.
Assumpition, p. 185, Chrits departure out of this
world by his death and Attestation.
Az3 mei, Vnleavened bread p. 75

C

calamitie, By this vword is signifieth violent op-
pression by vword or deede, pag. 141.
Catechizeth, and, Catechized, p. 510. He catechizeth
that teacheth the principles of the Christian
faith, and they that hear and learen, are ca-
techizeth, and are therefore called often in the
Annotations, Catechumenus.

D

Depositum, pag. 182. See the Annotation, pag. 184. It may
signifie alio, Gods grace given vs to keepe, pag.

Disstantie, expounded pag. 49.
HARD WORDES EXPLICATED.

Dominical day, Sunday. See Animat. p. 701. 701.
Denarius; gifts offered to God for his Temple, &c. 199.

E
Evacuated from Christ, that is, Made voide and having no part with him.
ibidem.
Ewangelia, signifieth such preaching of good tidings, as is the Gospell. See the Preface.

Evacuated men, p. 368.
Evacuated, abased exceedingly.

G
Gratid, a word to signify, for nothing, freely, for God mercie, viuout desert.

H
Holocauste, a kind of sacrifice where all was burnt in the honour of God.
Hosier, sacrifices. P. 441.

I
Innocent, called upon, praised unto. p. 316. Hereof see ly, incensation of Saints, and to innocuose.

J
Insufficiens. P. 448.
Insufficiens, taken in the new Testament, not as it is esteeme to yre ang or inuiron, but for that quality whereof a man is suffit and justified. P. 391.

K
Logophyse, expounded

P
Paradise, expounded pag. 169.
Paraseme, the Ievies Sabbath-cue, Good friday. p. 130. V. 41.

See the Preface.

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ep. 7. Ibid. in 3 copies the Greeke seiamis.
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L A V S D E O.